

**Outline of  
the Messages for the Full-time Training  
in the Fall Term of 2025**

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**GENERAL SUBJECT:  
THE CRUCIAL POINTS OF THE TRUTH IN PAUL'S EPISTLES—  
PHILIPPIANS AND COLOSSIANS**

Message Seven

**Living a Life Full of Forbearance but without Anxiety**

Scripture Reading: Phil. 4:5-7; Rom. 8:28; Rev. 2:16; 3:11; 22:7, 12, 20

**Phil. 4:5-7**—Let your forbearance be known to all men. The Lord is near. <sup>6</sup>In nothing be anxious, but in everything, by prayer and petition with thanksgiving, let your requests be made known to God; <sup>7</sup>And the peace of God, which surpasses every *man's* understanding, will guard your hearts and your thoughts in Christ Jesus.

**Rom. 8:28**—And we know that all things work together for good to those who love God, to those who are called according to *His* purpose.

**Rev. 2:16**—Repent therefore; but if not, I am coming to you quickly, and I will make war with them with the sword of My mouth.

**Rev. 3:11**—I come quickly; hold fast what you have that no one take your crown.

**Rev. 22:7**—And behold, I come quickly. Blessed is he who keeps the words of the prophecy of this scroll.

**Rev. 22:12**—Behold, I come quickly, and My reward is with Me to render to each one as his work is.

**Rev. 22:20**—He who testifies these things says, Yes, I come quickly. Amen. Come, Lord Jesus!

**I. “Let your forbearance be known to all men. The Lord is near”—Phil. 4:5:**

- A. Paul considers forbearance and the lack of anxiety as the first two aspects of the expression of a life that lives Christ.
- B. The two are opposites; to live Christ is to have forbearance without anxiety.
- C. Anxiety, coming from Satan, is the sum total of human life and disturbs the believers' life of living Christ; forbearance, coming from God, is the sum total of a life that lives Christ.
- D. A life that lives Christ is calm, tranquil, peaceful, and quiet; a life of turmoil is a life that lives Satan.
- E. Forbearance is reasonableness, considerateness, and consideration in dealing with others, without being strict in claiming one's legal rights:
  - 1. Forbearance means that we are easily satisfied, even with less than our due.
  - 2. It also includes self-control, patience, moderation, kindness, gentleness, understanding, love, sympathy, wisdom, mercy, peacefulness, humility, looking to the Lord, and even the virtue of admitting that the Lord is sovereign in all things.

3. If we are forbearing, we will have the wisdom and the ability to supply others with what they need and also have the full knowledge of what to say to them and when to say it.
4. A forbearing person is one who always fits in, whose behavior is always suitable.
5. To be forbearing is to consider how others will be affected by what we do or say—2 Chron. 1:10; cf. 2 Cor. 6:1.  
**2 Chron. 1:10**—Now give me wisdom and knowledge, that I may go out and come in before this people; for who can judge this great people of Yours?
- cf. 2 Cor. 6:1**—And working together with *Him*, we also entreat you not to receive the grace of God in vain;
6. Forbearance requires maturity of life and also satisfaction and contentment in Christ.
7. According to Christian experience, forbearance is all-inclusive, for it includes all Christian virtues.
8. As an all-inclusive virtue, forbearance is Christ Himself.
9. In both the family life and the church life, we need to live Christ by living a life of forbearance.
10. Since Christ is forbearance, for Paul to live was forbearance—Phil. 1:21a.  
**Phil. 1:21**—For to me, to live is Christ and to die is gain.
11. Our forbearance must be the very Christ we live and magnify.
12. To let our forbearance be known to all men is to let the Christ whom we live and magnify, whom we take as our pattern and pursue as our goal, be made known to all men.
13. Forbearance is Christ as our living.
14. Only the Lord Jesus lived a life full of forbearance, and only Christ can be our perfect forbearance today.
15. To make known our forbearance is to live a life that expresses Christ:
  - a. Such a life is Christ Himself as the totality of all human virtues.
  - b. The best word to sum up the totality of Christ's human virtues is *forbearance*.
16. If we would have a life free of anxiety, we need to realize that all our circumstances, good or bad, have been assigned to us by God to serve in fulfilling our destiny to gain Christ, live Christ, and magnify Christ—Rom. 8:28; Matt. 10:29-30; 2 Cor. 4:16-18.  
**Rom. 8:28**—And we know that all things work together for good to those who love God, to those who are called according to *His* purpose.  
**Matt. 10:29-30**—Are not two sparrows sold for an assarion? And not one of them will fall to the earth apart from your Father. <sup>30</sup>But even the hairs of your head are all numbered.  
**2 Cor. 4:16-18**—Therefore we do not lose heart; but though our outer man is decaying, yet our inner *man* is being renewed day by day. <sup>17</sup>For our momentary lightness of affliction works out for us, more and more surpassingly, an eternal weight of glory, <sup>18</sup>Because we do not regard the things which are seen but the things

which are not seen; for the things which are seen are temporary, but the things which are not seen are eternal.

17. When we live Christ day by day, anxiety has no ground in us.
18. If we are not one with the Lord in a practical way, virtually every person, every matter, and every thing will bother us.
19. Forbearance requires prayer.
- F. A proper Christian life is a life of calm:
  1. The first aspect of a life that lives Christ is tranquility, without rivalry, vainglory, murmuring, or reasoning.
  2. Such a Christian life is without debate, arguing, or fighting with others.
- G. Immediately after speaking about forbearance, Paul says that the Lord is near:
  1. With respect to space, the Lord is near to us, ready to help; with regard to time, the Lord is at hand, coming soon—Rev. 2:16; 3:11; 22:7, 12, 20.  
**Rev. 2:16**—Repent therefore; but if not, I am coming to you quickly, and I will make war with them with the sword of My mouth.  
  
**Rev. 3:11**—I come quickly; hold fast what you have that no one take your crown.  
  
**Rev. 22:7**—And behold, I come quickly. Blessed is he who keeps the words of the prophecy of this scroll.  
  
**Rev. 22:12**—Behold, I come quickly, and My reward is with Me to render to each one as his work is.  
  
**Rev. 22:20**—He who testifies these things says, Yes, I come quickly. Amen. Come, Lord Jesus!
2. The Lord's being near refers primarily to His presence with us.
3. The more we realize the nearness of the Lord, the more satisfied we will be and the more we will be considerate of others and sweetly reasonable regarding their situation.

## II. “In nothing be anxious”—Phil. 4:6a:

- A. Often when we hear bad news, we worry and fall into anxiety.
- B. Anxiety undermines the living of Christ.
- C. Instead of being anxious, “in everything, by prayer and petition with thanksgiving, let your requests be made known to God” (v. 6b), then “the peace of God, which surpasses every man's understanding, will guard your hearts and your thoughts in Christ Jesus” (v. 7).
- D. In Matthew 6:19-34 the Lord is apparently speaking about the dealing of the kingdom people with material riches; actually, He is dealing with the matter of anxiety: “Do not be anxious for tomorrow, for tomorrow will be anxious for itself”—v. 34a.  
**Matt. 6:19-34**—Do not store up for yourselves treasures on the earth, where moth and rust consume and where thieves dig through and steal. <sup>20</sup>But store up for yourselves treasures in heaven, where neither moth nor rust consumes and where thieves do not dig through nor steal. <sup>21</sup>For where your treasure is, there will your heart be also. <sup>22</sup>The lamp of the body is the eye. If therefore your eye is single, your whole body will be full of light; <sup>23</sup>But if your eye is evil, your whole body will be dark. If then the light that is in

you is darkness, how great is the darkness! <sup>24</sup>No one can serve two masters, for either he will hate the one and love the other, or he will hold to one and despise the other. You cannot serve God and mammon. <sup>25</sup>Because of this, I say to you, Do not be anxious for your life, what you should eat or what you should drink; nor for your body, what you should put on. Is not the life more than food, and the body than clothing? <sup>26</sup>Look at the birds of heaven. They do not sow nor reap nor gather into barns, yet your heavenly Father nourishes them. Are you not of more value than they? <sup>27</sup>Who among you by being anxious can add one cubit to his stature? <sup>28</sup>And why are you anxious concerning clothing? Consider well the lilies of the field, how they grow. They do not toil, neither do they spin *thread*. <sup>29</sup>But I tell you that not even Solomon in all his glory was clothed like one of these. <sup>30</sup>And if God so arrays the grass of the field, which is *here* today and tomorrow is cast into the furnace, *will He* not much more *clothe* you, you of little faith? <sup>31</sup>Therefore do not be anxious, saying, What shall we eat? or, What shall we drink? or, With what shall we be clothed? <sup>32</sup>For all these things the Gentiles are anxiously seeking. For your heavenly Father knows that you need all these things. <sup>33</sup>But seek first His kingdom and His righteousness, and all these things will be added to you. <sup>34</sup>Therefore do not be anxious for tomorrow, for tomorrow will be anxious for itself; sufficient for the day is its *own* evil.

**Matt. 6:34**—Therefore do not be anxious for tomorrow, for tomorrow will be anxious for itself; sufficient for the day is its *own* evil.

- E. There is no anxiety in the divine life and the divine nature; anxiety is of the human life.
- F. Our human life is a life of anxiety, whereas God's life is a life of enjoyment, rest, comfort, and satisfaction.
- G. With God there is no such thing as anxiety; our human life, on the contrary, is constituted with anxiety.
- H. Anxiety is the basic problem of our human living.
  - I. Because of anxiety we love material things; if we have no anxiety, we would not care for material things.
- J. As we are fulfilling our human duty, we should not do anything for the sake of our anxiety, because we have a divine life that knows no anxiety.