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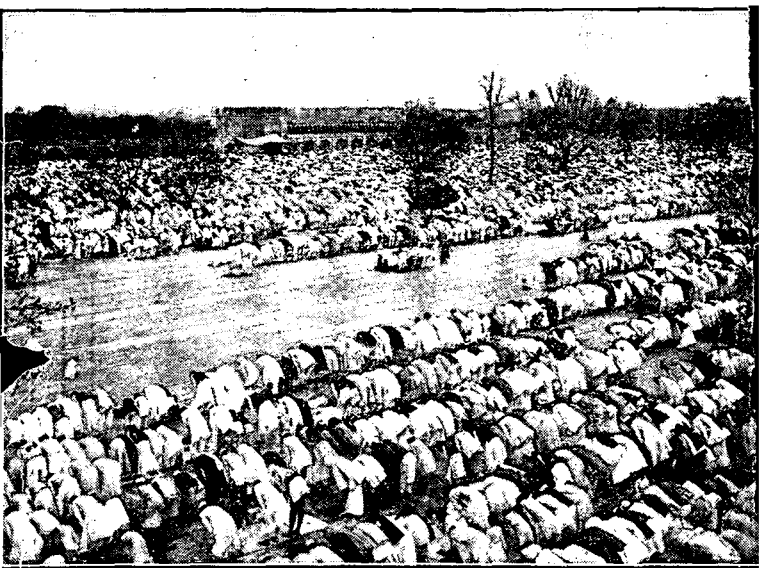
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Lessons on the
Epistle to the Philippians
For the Senior Division

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"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."



Worship of Mohammedans at Delhi, India. It is to save men from false worship of every kind that our Lord has associated us with Himself.

"Teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you alway, even unto the end of the world. Amen."

Sabbath School Lessons on the

Epistle to the Philippians

GENERAL NOTE.—A careful reading of the whole epistle to the Philippians should precede the study of these lessons. Read it as you would a letter from a friend. Meditate prayerfully upon it as you read. Study the circumstances under which it was written, and the special instruction which it was intended to convey.

LESSON I.—Introduction of the Gospel into Philippi.

JANUARY 2, 1909.

Questions.

1. What vision appeared to the apostle Paul when he was at Troas? Acts 16: 8, 9.
2. What prompt response did he make? Verses 10-12.
3. Who were with him? Acts 15: 40; 16: 1-3.
4. What is said of the importance of Philippi? Acts 16: 12. Note 1.
5. How did Paul begin his labors there? Verse 13.
6. What woman accepted the gospel? Verse 14.
7. How did she show her love for the cause? Verse 15.
8. As the work continued, what attempt was made to bring it into disrepute? Verses 16, 17.
9. How did the apostle put a stop to this proceeding? Verse 18.
10. Was not what the girl said the truth? Then why did Paul rebuke her? Note 2.

11. What did the masters of the girl then do to Paul and Silas? Acts 16:19.

12. What charge did they bring against them? Was the charge true? Verses 20, 21. Note 3.

13. What effect did the false accusation have? Verse 22.

14. After Paul and Silas had been beaten, what was done with them? Acts 16:23, 24.

15. How did Paul afterward refer to this experience with the mob? 1 Thess. 2:2.

16. What did Paul and Silas do after this cruel treatment? Acts 16:25.

17. What truth did they thus demonstrate? Rom. 8:35-39.

Notes

1. "The chief city of Eastern Macedonia was near the Thracian border, on a fertile plain between two mountain ranges. It derived its name from Philip of Macedon, who took it from the Thracians, B.C. 358, strongly fortified and garrisoned it, and resumed the working of the gold mines near it. The town had been called Datum, and still earlier Crenides, 'fountains,' from its copious springs. Philippi was the 'first' city reached after leaving its seaport Neapolis (Acts 16:12, R. V.), northwest of which it lay, at about ten miles distance, by the Via Egnatia, a paved Roman road over a steep height called Symbolum. On the plain of Philippi was fought the famous battle in which Brutus and Cassius were overthrown by Octavius and Anthony, B.C. 42. Later, when Octavius had become the Emperor Augustus, he transported Roman citizens to Philippi and made it a 'colony'—a miniature Rome, where Roman laws, customs, and language prevailed, the people were governed by their own magistrates, and possessed the rights of Roman citizens."—*"Bible Dictionary," American Tract Society, Art., "Philippi."*

The principal facts which throw light on the epistle to the Philippians are found in the epistle itself, in the sixteenth chapter of Acts and in 2 Cor. 8:1-5. In Luke's narrative we learn that Philippi was "the chief city of that part of Macedonia, and a colony." Acts 16:12. By the term "colony" is meant

that the city was founded, or at least occupied, by Roman citizens, who had gone there under the direction of the Roman Government, and who possessed all the privileges of the inhabitants of the city of Rome.

2. Satan could not allow the work to go on unmolested. He sought to bring it into disrepute by identifying his own work with it. The damsel who followed Paul and Silas, saying, "These men are the servants of the most high God, which show unto us the way of salvation," is said to have been possessed with a "spirit of divination," margin "python." She was doubtless a priestess of the Pythian Apollo, whose chief temple and oracle was at Delphi. To this celebrated oracle people flocked to receive information, just as people now go to consult noted Spiritualist mediums. The damsel was really a Spiritualist medium, whom Satan controlled, and through whom he worked. The effect of her testimony concerning Paul and Silas, though the exact truth, would be to cause people who were favorably impressed with their preaching to think that they were in harmony with her. Paul's rebuking her was in harmony with his injunction, "Have no fellowship with the unfruitful works of darkness, but rather reprove them." Eph. 5: 11.

3. The miracle which Paul wrought deprived the men of the gain which came to them through the girl's soothsayings. This enraged them against Paul and Silas. On a later occasion, at Ephesus, a great uproar was made against Paul and his fellow laborers, by men who thought that their gains were endangered. Observers of the signs of the times can not fail to see that this spirit still is working. Paul and Silas had not troubled the city. They had gone quietly about their own work, and all the trouble had been caused by the men who had brought the accusation. Satan always charges upon the servants of Christ the trouble which he himself originates.

LESSON II.—*Sharing the Consolation of Christ.*

JANUARY 9, 1909.

Questions.

REVIEW: Relate the circumstances under which the gospel was first preached in Philippi. What shameful and cruel treatment did the preachers receive? What did they do under these circumstances?

1. What took place at midnight in the prison at Philippi? Acts 16:26.

2. When the jailer saw the prison doors open, what was he about to do? Verse 27.

3. How was he hindered? Verse 28.

4. What did the jailer then do? What question did he ask? Verses 29, 30.

5. What was the reply? Verse 31.

6. Is believing in Christ sufficient for salvation? Acts 4:12; Rom. 10:8-10. Note 1.

7. What does belief on the Lord Jesus Christ include? Eph. 2:10; 1 John 2:6.

8. What was the result of the preaching of Paul and Silas to the jailer? Acts 16:32-34.

9. What characteristic of a true believer did the jailer manifest? *Ans.*—He rejoiced. See Rom. 15:13.

10. What did the magistrates do in the morning? Acts 16:35.

11. What answer did Paul then make? Verses 36, 37. Note 2.

12. In what way did the magistrates acknowledge the injustice of the course they had pursued? Verses 38, 39.

13. When Paul and Silas were liberated, what did they do? Verse 40. Note 3.

14. In so doing, what words of Paul were they fulfilling? 2 Cor. 1:3-6.

Notes

1. "Believe in the Lord Jesus Christ, and thou shalt be saved." We must accept perfect belief on the Lord Jesus Christ as the all-sufficient means of salvation. We are saved by faith, not by works. The reason so many speak disparagingly of simple belief, saying, "It is all right to believe, but we must do some-

thing, as well," is because they fail to realize the wonderful comprehensiveness of Bible belief. *Believing*, in the Bible sense, includes *doing*. When Christ was asked by the Jews what they should do in order to work the works of God, He replied, "This is the work of God, that ye believe on Him whom He hath sent." John 6:29. This shows that there is no danger of antinomianism in real faith. Paul says that faith establishes the law. Rom. 3:31. Faith is the substance of things hoped for. That is, everything good that we desire, we may have through faith. It is faith which brings strength out of weakness, and light out of darkness, and works of righteousness in the place of disobedience. Let no one decay faith in Christ, but let all seek to know what it is in truth.

2. "Paul and Silas felt that to maintain the dignity of Christ's church, they must not submit to the illegal course proposed by the Roman magistrates. The apostles were Roman citizens, and it was unlawful to scourge a Roman, save for the most flagrant crime, or to deprive him of his liberty without a fair trial and condemnation. They had been publicly thrust into prison, and now refused to be privately released, without proper acknowledgments on the part of the magistrates.

"When this word was brought to the authorities, they were alarmed for fear the apostles would make complaint of their unlawful treatment to the emperor, and cause the magistrates to lose their positions. They accordingly visited the prison, apologized to the apostles for their injustice and cruelty, and themselves conducted them out of the prison, and entreated them to depart out of the city. Thus the Lord wrought for His servants in their extremity."—"*Sketches from the Life of Paul*," page 79.

3. "And when they had seen the brethren, they comforted them, and departed." What a wonderful lesson these words contain! One would naturally think that Paul and Silas, after the shameful and cruel treatment that they had received, were the ones to be comforted. But no; they had received their comfort already. They had been sharers in the sufferings of Christ, and He had borne their sorrow for them. As God had given them comfort, they, as good stewards of the manifold grace of God (1 Peter 4:10), ministered the same comfort to others. From this we may learn that the proper way to use trials is not to mourn over them, burdening others in our efforts to obtain sympathy, but to take the increase of grace which God always gives in tribulation, to those who will receive it, and thereby be able to testify to others with greater confidence, of the goodness of God.

LESSON III.—*Paul's Desire for the Church.**Phil. 1: 1-11.*

JANUARY 16, 1909.

GENERAL NOTE.—“In this epistle to the Philippians Paul commends their Christian zeal and firmness under persecution, informs them of his own temporal and spiritual condition, and of the progress of Christianity at Rome, gratefully acknowledges their continued affection to him, and the receipt of their gift by favor of Epaphroditus; exhorts them to unity and to a lowly and unselfish life, like Christ's (Phil. 2:1-8); warns them against Judaizing teachers and the example of worldly men (Phil. 3:1-19). This epistle, written by Paul while a prisoner at Rome, A.D. 62 or 63, is remarkable for its Christian joy and for the warm affection the apostle shows for the Philippian converts (Phil. 4:1). It contains important teaching as to the humiliation and exaltation of Christ (Phil. 2:5-11), and the resurrection of believers (Phil. 3:21). The Philippian Christians are reminded that as believers in Christ they partake of a dignity and privileges far more exalted than those belonging to them as Roman citizens (Acts 16:12), and are exhorted to live worthily of their heavenly citizenship (Phil. 3:20; 1:27).”—“*Bible Dictionary*,” *American Tract Society, Art., “Philippians.”*”

Questions.

1. Whom does Paul associate with himself in his salutation to the Philippians? What does this indicate? Phil. 1: 1, 2. Note 1.
2. To whom was the epistle addressed? Verse 1.
3. What is the office of a bishop? Titus 1: 5-7; compare 1 Tim. 3: 1, 2. Note 2.
4. With what feeling did Paul always remember the Philippians? Phil. 1: 3, 4.
5. For what was he thankful on their behalf? Verse 5.
6. Of what was he confident? Verse 6. Note 3.
7. Why was it fitting that the apostle should have this thought of the Philippians? Verse 7.

8. How were they partakers with him in his bonds? 2 Cor. 8:1-4.

9. Of what did Paul tell them that God was record, or witness? Phil. 1:8.

10. What was the burden of his prayers for the Philippians? Verse 9.

11. What may we learn by comparing verses 1 and 9? *Ans.*—That the fact that people are saints in Christ Jesus does not prove that they have reached the highest state of perfection. Saints are to grow in grace.

12. What is the proper condition to be in when Christ comes? Phil. 1:10. Note 4.

13. With what did the apostle pray that the Philippians might be filled? By whom does the fruit of righteousness come? Verse 11.

14. Who only can bring forth good fruit? Luke 6:45; John 15:5.

15. What must we receive before we can bring forth the fruit of righteousness? Rom. 5:17.

Notes

1. In this epistle Paul associates Timothy with himself. In the salutation of nearly all of Paul's epistles, some one is associated with him. This does not indicate that those mentioned had any share in writing the epistle, but simply that they joined in the greeting to the brethren. The epistle is written by Paul.

From the preceding lessons we have learned of the establishment of the church at Philippi. The epistle to them makes known to us when and why it was written. It was when Paul was a prisoner at Rome. A peculiar bond of sympathy existed between Paul and the Philippian brethren, because they had been partakers in the same afflictions which Paul suffered in bringing the gospel to them (Phil. 1:28-30), and because they alone had attended to his physical necessities (Phil. 4:15). So when they heard that Paul was in prison in Rome, they sent Epaphroditus, a prominent member of the church, with things necessary to Paul's comfort. While there, Epaphroditus had been sick near unto

death. See Phil. 4:18; 2:25, 26. It was by him, after his recovery, that Paul sent his letter to the Philippians, which is remarkable for the spirit of love and tenderness that breathes through it.

2. In the Bible, the words "bishop" and "elder" are synonymous. See Titus 1:5-7, where both words are used. The word "bishop" is from a Greek word signifying to look over, to stand guard as a sentinel. It is in the same sense that the word "overseers" is used in Acts 20:28, where we read that Paul told the elders of Ephesus to take heed to the flock over which the Holy Spirit had made them overseers. The idea of being overseers of the flock suggests shepherds; and in 1 Peter 5:1-4 we find that the elders are called under-shepherds, Christ being the Chief Shepherd. An elder who realizes that his duties are those of a shepherd will know that neither harshness nor negligence are to be among his characteristics.

3. "Being confident of this very thing, that He which hath begun a good work in you will perform it until the day of Jesus Christ." The fact that the good work had been begun by the Lord was the ground of Paul's confidence in this matter. "Faithful is He that calleth you, who also will do it." See 1 Thess. 5:23, 24. A work that is begun by man, that rests upon human power, will surely come to naught, no matter how good an appearance it presents for a season. Christ is the only sure foundation. He is able to complete everything that He begins; and this thought, coupled with the fact of His willingness, as shown in His beginning the work, should beget the same confidence in all who have given themselves to Him.

4. The word "sincere" means pure, clear, unmingled. The Greek word from which it is translated has the signification of *tested by the sun*, as the sun shining through a substance is the test of whether or not it is pure, or has an admixture of some foreign substance. A Christian who is sincere, is unalloyed.

LESSON IV.—*Paul's Unselfish Devotion to Christ.*

Phil. 1:12-21.

JANUARY 23, 1909.

Questions.

1. What did Paul desire that the Philippians should understand? Phil. 1:12.

2. What had been the result of his imprisonment? Verses 13, 14.

3. Of what is this a proof? Rom. 8:28. Note 1.

4. In what two ways was the word preached at Rome? Phil. 1:15.

5. What motive had those who preached from envy and strife? Verse 16.

6. What motive prompted the other class? Verse 17.

7. How did Paul feel in regard to all this? Verse 18. Of what was he assured? Ps. 76:10. Note 2.

8. What lesson may we learn from this? Rom. 8:28. See also 2 Cor. 13:8.

9. What did Paul know would be the result? Phil. 1:19.

10. What was his expectation and desire? Verse 20.

11. With whom had he fully identified himself? Verse 21.

12. In what did he take pleasure? 2 Cor. 12:10.

13. Before Paul started on the journey which led to his imprisonment, for what did he say that he was ready? Acts 21:13.

14. For whose sake was he ready to die? *Id.*; Phil. 1:20. Note 3.

15. What did he say concerning his spiritual relationship? Gal. 2:20.

Notes

1. "And we know that all things work together for good to them that love God." The superficial observer might fail to see the fulfilment of this in the case of Paul. The trouble is that too many in reading the text think only of selfish good. They do not realize that everything is good which tends to the advancement of the cause of Christ. And when one has accepted

God's will as his will, and realizes that God is ordering all his ways, he knows and feels that nothing but good can come to him. This is the only sure preventive of complaining at one's lot, and worrying over the future. Paul's cruel treatment at Philippi would have been called by some the worst thing that could happen to him; nevertheless, if it had not been for that, perhaps the jailer and his family would not have heard the gospel. It worked to the good of the jailer, and then to the honor of Christ, and this was good to the apostle, who had no ambition but to honor his Master.

2. There were two classes of people who preached the gospel in Rome, as a consequence of Paul's imprisonment there. One class was moved by a sincere love for the truth, the other by envy. But Paul did not waste time in mourning, and thinking that the work was all going to pieces. He knew that he himself was only a servant, and that the Master was competent to care for His own work. He knew that the truth would triumph, even if he should die.

3. "For me to live is Christ, and to die is gain." Those who understand this verse as if it read, "For to me to live is Christ, and to die is gain *to me*," can have but a very imperfect conception of the spirit of the great apostle to the Gentiles. To read such an idea into the verse is to do violence to the whole passage. Even if we knew nothing of Paul's character but what we find here, we might learn that he had no thought of personal gain (even if that could be secured by death), but only of gain to Christ. The whole passage is full of expressions of desire for the advancement of the cause of Christ. Paul's imprisonment has resulted in the furtherance of the gospel, and he rejoices, knowing that he is set for the defense, not of himself, but of the gospel. In verse 20 he says that his earnest expectation and hope is that Christ should be magnified in his body, whether by life or by death. How forced and unnatural, then, the supposition that in the very next sentence he should break the continuity of his thought, and speak about his death being a gain to himself! No; Paul was ready to die "for the name of the Lord Jesus" (Acts 21:13), and as his whole life was given to Christ, his only thought of death was that it might also tend to advance the cause.

LESSON V.—*The Blessed Hope.* Phil. 1:22-30.

JANUARY 30, 1909.

Questions.

1. What was the one thing that absorbed the apostle Paul's thoughts? Phil. 1:18; 1 Cor. 2:2.

2. Whose honor and glory did he wish promoted? Phil. 1:20.

3. How much choice had he, then, between life and death? Verse 22.

4. In what condition was he? Verse 23, first part. But what did he earnestly desire, as best of all? Verse 23, last part.

5. Did Paul expect to be with Christ and receive his reward immediately upon his death? 2 Tim. 4:6-8.

6. Of what day was he speaking when he said that a crown should be given him "at that day"? Verse 1.

7. What did Paul himself say, "by the word of the Lord," as to the only means by which Christ's followers could be with Him? 1 Thess. 4:15-17.

8. Then when Paul, with no choice between life and death, desired to be with Christ, as the best thing of all, for what must he have longed?—Translation.

9. Where else do we find Paul using similar language? 2 Cor. 5:4. Note 1.

10. When only will mortality be "swallowed up of life"? 1 Cor. 15:51-54.

11. For whose sake was it needful, however, that Paul should abide in the flesh? Phil. 1:24.

12. What did he therefore know that he should do? Verse 25.

13. How did he expect to cause the Philippians to rejoice? Verse 26.

14. What was Paul's exhortation to them? Verse 27. Note 2.

15. How were the Philippians to feel when their enemies raged? Verse 28.

16. What great privilege, therefore, was given to the Philippians? Verses 29, 30.

17. With what spirit did the apostles endure persecution? Acts 5:41.

Notes

1. The passage in Phil. 1:22, 23 is parallel to 2 Cor. 5:1-4, in which three different conditions are brought to view, by the expressions, "in this tabernacle," "unclothed," and "clothed upon." There can be no question but that being "in this tabernacle" signifies our present life, when we, as Paul says in Phil. 1:24, "abide in the flesh." Compare 2 Peter 1:13, 14. The condition of being "clothed upon" is the state wherein mortality is "swallowed up of life"; and that is at the coming of the Lord and the resurrection, when this mortal puts on immortality, and death is swallowed up in victory. 1 Cor. 15:51-54. When we put on immortality, we are "clothed upon with our house which is from heaven," which is eternal. Consequently, the "unclothed" state must be the time between the putting off of "this tabernacle" (compare 2 Peter 1:14) and the putting on of the house from heaven. In other words, it is the state of death. But the apostle says that while we groan to be released from the burden of "this tabernacle,"—this infirm flesh,—we do not groan to be "unclothed," that is, to die, but rather to be "clothed upon." That is, the object of the Christian's longing is not death, but the coming of Christ. And since, also, none can be with Christ except at His coming, it is evident that when Paul said that he had a desire to depart and be with Christ, he did not long for death, but for the time of the resurrection of the dead and the translation of the living.

2. The word "conversation," in every place where it occurs in the Bible, has either an entirely different, or else a far wider signification than the one now commonly given to it. In Ps. 37:14; 50:23 it means "way," as the margin indicates, and as the Revised Version has it. In Gal. 1:13 it is evident that the

word means Paul's whole course of life as a Jew. In Eph. 2:3; 4:22 it also means "manner of life." This is the most common meaning of the word. The Greek word from which it is translated is the same that is rendered "behave" in 1 Tim. 3:15. In Phil. 3:20 the word "conversation" means "citizenship." We are to be strangers and pilgrims on this earth, having our citizenship in heaven, whence we look for the Lord Jesus. In Phil. 1:27 the American Revised Version has "manner of life," and the margin gives the reading, "behave as citizens, worthily." The idea is the same, and is in harmony with the statement in Phil. 3:20. Our citizenship being in heaven, our continuing city is there, and there our names are entered on the great register. Therefore, our manner of life should be such as becomes those who say that they seek such a country. In other words, we should live as citizens of heaven. This present world is not the Christian's country. Heb. 13:14.

LESSON VI.—In Honor Preferring Another.

Phil. 2:1-11.

FEBRUARY 6, 1909.

Questions.

1. By what does the apostle exhort to unity? Phil. 2:1, 2. Note 1.
2. What must be avoided in everything? How should we esteem others? Verse 3.
3. What accompanies strife and vainglory? James 3:16.
4. What are the evil works that accompany strife? Gal. 5:19-21.
5. When each esteems others better than himself, what will it be easy to do? Rom. 12:10.
6. Upon what are we to look? Phil. 2:4. Note 2.
7. Whose mind should be in us? Verse 5.

8. What did Christ's mind lead Him to do? Verses 6-8.

9. How did Christ resemble the Father? Verse 6; Heb. 1:3. How did He regard equality with God? Note 3.

10. What is Christ said to have been in the beginning? John 1:1. What did He have? John 17:5.

11. For whose sake did He relinquish all? 2 Cor. 8:9.

12. How poor did he become? Luke 9:58; Isa. 53:3.

13. How greatly did the Author of life humble Himself? Phil. 2:7, 8; Heb. 2:9.

14. Because of His humiliation, what has the Father done? Phil. 2:9.

15. Who is to do homage at the name of Jesus? Verse 10. What must every tongue confess? Verse 11. Note 4.

16. What wonderful prophetic description have we of universal homage to Christ after sin is destroyed? Rev. 5:6-14.

Notes

1. "If there be therefore any consolation in Christ." The exhortation which these words introduce is evidently a conclusion from what has gone before. The idea is that through persecution the Philippians have been brought to understand the consolation there is in Christ, and the fellowship of the Spirit. And now, by the strength of that consolation and fellowship, they are exhorted to be of the same mind. Compare chapter 1:27. The word "if" does not imply any doubt about there being consolation in Christ, or fellowship of the Spirit (2 Cor. 1:3-5); but the apostle would make the well-known fact a strong incentive to unity. Since they all receive consolation from Christ, whose sufferings they share, and have the fellowship of the same Spirit, they must be of the same mind.

2. "Look not every man on his own things, but every man also on the things of others." Phil. 2:4. The sense of the verse is very forcibly expressed in the Syriac Version, thus: "And

let not each be solicitous (only) for himself, but every one also for his neighbor." Compare 1 Cor. 12:25.

3. The true idea of the text is more clearly set forth in the American Revised Version: "Have this mind in you, which was also in Christ Jesus; who, existing in the form of God, counted not the being on an equality with God a thing to be grasped, but emptied Himself, taking the form of a servant." The idea is that while Jesus, having the form of God, had also equality with God, He did not count that position a thing to be grasped or held to, while He saw men going to perdition without hope. He could not enjoy the glory of heaven without trying to save fallen man. This is the perfect example of unselfishness. He desired not simply His own welfare, but that of others; He found His highest joy in contributing to the joy of others. This enables us to understand what Christ means when He says, "Enter thou into the joy of thy Lord." It means that the faithful servant will have the joy that Christ has in seeing the happiness of souls who have been brought to that happiness by means of his self-denial.

4. These expressions, "That at the name of Jesus every knee should bow" and "every tongue should confess" are fulfilled when the wicked gather about the New Jerusalem, at the close of the thousand years. Here the coronation of the Son of God takes place in the presence of the assembled universe. The Father presents in panoramic view the history of the great conflict between good and evil, and each beholds just that part in the drama he has acted. "As if entranced, the wicked have looked upon the coronation of the Son of God. They see in His hands the tables of the divine law, the statutes which they have despised and transgressed. They witness the outburst of wonder, rapture, and adoration from the saved: and as the wave of melody sweeps over the multitude without the city, all with one voice exclaim, 'Great and marvelous are Thy works, Lord God Almighty: just and true are Thy ways, Thou King of saints; and falling prostrate, they worship the Prince of life.'"—"*Great Controversy*," pp. 668, 669.

LESSON VII.—*The Light of the World. Phil. 2: 12-16.*

FEBRUARY 13, 1909.

Questions.

1. Of how much honor is Christ worthy? John 5: 22, 23.

2. What did the mind that was in Jesus lead Him to do? Phil. 2:5-8.

3. When He came into the world, humbled Himself as a servant, what was He still worthy to receive? Heb. 1:6.

4. What has been done to Christ in consequence of His humiliation? Phil. 2:9-11; 1 Peter 3:22.

5. If we have the same mind of humility that was in Christ, what reward will be ours? James 4:10; 1 Peter 5:5, 6.

6. What may be said of the greatest sufferings that we may endure? 2 Cor. 4:17; Rom. 8:17, 18.

7. In view of all that Christ has done, what further exhortation is given? Phil. 2:12.

8. Who actually accomplishes the work? Verse 13.

9. How is the work to be perfected? Phil. 1:6; Heb. 13:20, 21.

10. How should all things be done? Phil. 2:14; 1 Cor. 16:14.

11. If we obey this injunction, what will result? In what relation shall we stand in the world? Phil. 2:15.

12. What is the work of the church of God in the world? Matt. 5:14-16.

13. What is held forth by those who are the light of the world? Phil. 2:16.

14. From whence does all the light of the world come? John 8:12; 1:4-9.

15. Then if Christians are the light of the world, whose character must they exhibit?

16. If Christ is thus held forth, what will be the result? John 12:32.

LESSON VIII.—*Faithful Servants.* Phil. 2:17-30.

FEBRUARY 20, 1909.

Questions.

1. How did Paul feel at the prospect of giving his life that the faith of the disciples might be strengthened? Phil. 2:17.

2. What did he hope soon to do? Verse 19.

3. How highly did he esteem Timothy? Verse 20 (margin).

4. What testimony did he bear concerning him? Verses 21, 22.

5. What hindered Paul from sending Timothy at once to the Philippians? Verse 23. Note.

6. What hope did Paul cherish concerning himself? Verse 24.

7. Whom, however, did he send at once? Verses 25, 28.

8. Who was Epaphroditus? How did he happen to be with Paul? Verse 25; chapter 4:18.

9. What trouble came to him while he was in Rome? Phil. 2:26, 27.

10. How were the brethren asked to receive him? Verse 29.

11. How had Epaphroditus shown his devotion to the cause? Verse 30.

12. What does the phrase "to supply your lack of service toward me" imply? Phil. 4:15, 16.

13. Wherein, then, was the lack? Verse 10.

14. What had the Philippians thus shown themselves prompt to do? Gal. 6:10.

15. What served to make them more mindful of Paul's need? Phil. 1:30.

Note

When Paul wrote the epistle to the Philippians, he was in prison, awaiting his trial. Epaphroditus had come from Philippi with assistance for him, and while waiting on him was taken sick. Paul's anxiety was not for himself, but for the brethren in Philippi, not only for their spiritual welfare, but because of their anxiety about Epaphroditus. So he sent him back, although he really needed his help, and designed, moreover, to send Timothy. But he did not yet know how it would go with him at his trial. He might be put to death, he might have a little respite, or he might be set at liberty. As soon as he should find out how his case would turn, he would send Timothy, thus parting from his dearest friend and helper.

LESSON IX.—*Knowing Christ. Phil. 3:1-7.*

FEBRUARY 27, 1909.

SUGGESTION.—Read the two chapters studied, and fix in mind the points developed in the previous lessons. Be able to state clearly the relation existing between Paul and the Philippian brethren, and the circumstances under which the epistle was written.

Questions.

1. With what exhortation does the third chapter of Philippians open? Phil. 3:1.

2. How important does this admonition seem to be? Phil. 4:4; Heb. 3:6.

3. Who only can rejoice in the Lord? Rom. 5: 1-3, 11.
4. Against what did Paul warn the Philippians? Phil. 3: 2. Note 1.
5. What is meant by the "circision"? *Ans.*—The circumcision, *i. e.*, the Jews. See verse 3. Note 2.
6. Who are the truly circumcised? Phil. 3: 3; Rom. 2: 28, 29.
7. What did circumcision indicate? Rom. 4: 11.
8. Were circumcised people counted as true children of Abraham if they had not righteousness? Rom. 4: 12; Matt. 3: 7-9.
9. If an outwardly circumcised person had not righteousness, how was his circumcision counted? Rom. 2: 25.
10. Who alone is man's righteousness? 1 Cor. 1: 30; Jer. 23: 5, 6.
11. Then in whom must all the truly circumcised have trusted? Col. 2: 10, 11.
12. If outward observances could avail for any one, how did Paul stand? Phil. 3: 4.
13. What were some of the things in which he once trusted? Verses 5, 6.
14. How could he trust in his zeal in persecuting the church? Acts 26: 9.
15. Why was he not perfect, since he was blameless "touching the righteousness which is in the law"? Rom. 3: 20. Note 3.
16. How did he count all these things in which he might have trusted? Phil. 3: 7.

Notes

1. The word "dog" is used in the Bible as a term of reproach, to signify a shameless, corrupt person. See Rev. 22:15.

2. From the matter-of-course way in which the apostle goes on to explain what the concision is, as contrasted with that which is only outward, we conclude that by the word "concision" he means "circumcision." This was a term used synonymously with Jews, but is here used with special reference to those Jews who trusted in circumcision as the means of justification. These were classed with dogs and evil workers, as equally dangerous, for they would turn all who listened to them away from the simplicity of the gospel, a proceeding classed with the beguiling of Eve by the serpent. 2 Cor. 11:3, 4.

3. "Concerning zeal, persecuting the church; touching the righteousness which is in the law, blameless." Besides his birth and his orthodox training, the two points above mentioned were perhaps the things upon which Saul, the Pharisee, depended most for salvation. Believing that the traditions of the fathers were the commands of God, he was "more exceedingly zealous" for them than any other man in the nation. Therefore the more he persecuted those who opposed traditions, the more favor he thought he was finding with God. Then, too, he was a Pharisee of the strictest sect. That is, he was most punctilious in the outward observance of the law. But when he saw the righteousness of the law as it is in Christ, he acknowledged that all the self-righteousness upon which he had been building his hopes of salvation was so far short of perfection that it was sufficient to condemn him; and he gladly counted it worse than useless, that he might receive the free gift of Christ's perfect righteousness.

LESSON X.—*The Heavenly Calling.* Phil. 3:7-14.

MARCH 6, 1909.

Questions.

1. When converted, how did Paul regard those things in which he once trusted for salvation? Phil. 3:7, 8. Note 1.

2. How did he desire to be found? Phil. 3:9.

3. Why was his own righteousness worthless? Rom. 8:3, 8; Isa. 64:6.

4. How did the Saviour describe the righteousness of the Pharisees? Matt. 23:25-28.

5. What does the Lord require of us? Ps. 51:6.

6. Who is the embodiment of truth? John 14:6.

7. How only may we have truth in the inward parts? John 14:23; Eph. 3:17. Note 2.

8. Will there be any lack then? Eph. 3:17-19; Col. 2:8-10. Note 3.

9. What did Paul greatly desire? Phil. 3:10.

10. What is the power of Christ's resurrection? Acts 2:24.

11. How may we know this power? Eph. 1:15-20.

12. What is assured to those who know the fellowship of Christ's sufferings? Phil. 3:10, 11. See also Rom. 8:17.

13. Did Paul count his victory gained? - Phil. 3:12, 13. Note 4.

14. When only will the warfare end? 2 Tim. 4:6-8.

15. What did Paul forget? Phil. 3:13. For what was he continually reaching? Verses 13, 14.

16. What is the calling of God in Christ Jesus? 1 Cor. 1:9; 1 Thess. 4:7; 1 Peter 1:15.

Notes

1. The fact that Paul counted all his own righteousness as worthless that he might win Christ, is evidence that there was nothing in it that would in the least help him in the way of salvation. As he wrote to the Romans, there is no difference between Jew and Gentile; no one has anything that will commend him to the favor of God.

2. The righteousness which is by faith of Jesus Christ is that perfect righteousness which the law requires, but which

it can not give to any man. This righteousness God gives freely to those who have true faith in the blood of Christ. See Rom. 3: 21-25. When it is imputed, it not only cancels the sins of the past, so that they are no longer counted against the sinner, but it changes the man, making him righteous, so that, out of the good treasure of his heart, he may bring forth that which is good.

3. There is nothing that so much exalts the law of God as the plan of salvation through faith in Christ. The fact that righteousness must be received as the free gift of God, shows that the righteousness of the law is perfect; that it is far above human grasp. There can be no true morality without faith in Christ.

4. "Not as though I had already attained, either were already perfect." The thing to be attained is in the preceding verse said to be the resurrection of the dead. The Christian life is a continual but victorious struggle unto the end. No matter how exalted a man's position or how great his attainments in holiness, he is never in this life beyond the necessity of patient continuance in well-doing. There is always before him the possibility of still higher attainments.

LESSON XI.—The Heavenly Citizenship. Phil. 3: 15-21.

MARCH 13, 1909.

Questions.

1. What was the one thing that Paul wanted to know and have? Phil. 3: 8-10.
2. Did he count himself as having reached perfection? Verse 12.
3. What did he do? Verses 13, 14.
4. What exhortation does he give to others? Verses 15, 16.
5. What is the "same rule" by which we should walk? Gal. 6: 14-16.
6. What confidence did Paul, by the Spirit of the

Lord, have in the course which he was pursuing? Phil. 3:17.

7. Would he have us follow him regardless of Christ? 1 Cor. 11:1; Eph. 5:1; 1 Thess. 1:6.

8. What necessity is there for taking note of those who walk according to the rule set forth by Paul? Phil. 3:18, 19.

9. Instead of minding earthly things, what should we mind? Col. 3:1, 2 (margin).

10. Why should we do this? Phil. 3:20. Note.

11. If our citizenship is in heaven, how shall we hold ourselves as relates to this world? 1 Peter 2:11; Heb. 11:13-16.

12. How did David, in the height of his power, regard himself? Ps. 39:12.

13. Since our citizenship is in heaven, for what purpose do we look for the Saviour's return? John 14:1-3.

14. Before taking us to the eternal mansions that He has prepared for us, what will He do? Phil. 3:21; 1 Cor. 15:51-54.

15. What is the power by which this wonderful transformation will be effected? Phil. 3:20, 21; 2 Peter 1:3.

Note

“For our citizenship is in heaven.” A.R.V. This is the proper reading of the first part of Phil. 3:20. The word “citizenship” expresses the exact meaning of the Greek word. The idea is that this present world is not our home. Our citizenship is in heaven, where is our King; there is the city which contains our permanent residence; and we look for our Saviour to take us there according to His promise. Therefore, as stated in Phil. 1:27, “we should live as citizens, worthily.”

LESSON XII.—Faith and Peace. Phil. 4:1-8.

MARCH 20, 1909.

Questions.

1. With what exhortation does the fourth chapter of Philippians open? Phil. 4:1, 2.

2. What evidence of care did Paul show for those who, in a humble capacity, had labored with him in the gospel? Verse 3.

3. What exhortation is given in verse 4?

4. What is said about anxiety? Verses 5, 6.

5. Why is there no need of being anxious? Matt. 6:25-34; 1 Peter 5:7. Note.

6. Knowing all these things, how should we make our requests to God? Phil. 4:6.

7. What promise is made to those who ask in faith? Mark 11:24.

8. When one has such faith as this, what will be the result? Phil. 4:7; Rom. 5:1.

9. What admonition is given? Phil. 4:8.

10. What determines a person's character? Prov. 23:7.

11. What, then, is the character of those who think of that which is true, just, pure, and good?

12. How is love defined? Rom. 13:10.

13. What is one of its chief characteristics? 1 Cor. 13:5.

14. What is the first characteristic of the wisdom that comes from above? James 3:17.

15. How should the word of Christ dwell in us? Col. 3:16.

Note

The American Revised Version of Ps. 37:8 reads as follows: "Cease from anger, and forsake wrath: fret not thyself, it tendeth only to evil-doing."

This text gives the true idea of all the fretting and worry in life. It all tends simply to evil.

"In the heart of Christ, where reigned perfect harmony with God, there was perfect peace. He was never elated by applause, nor dejected by censure or disappointment. Amid the greatest opposition and the most cruel treatment, He was still of good courage."—"*Desire of Ages*," page 330.

LESSON XIII.—Godliness with Contentment.

Phil. 4:9-23.

MARCH 27, 1909.

Questions.

1. Whose example does Paul again tell the brethren to follow? *Phil. 4:9.*
2. From whom had Paul received the things which he delivered to others? *Gal. 1:11, 12; 1 Cor. 11:23.*
3. Whose example were they following in doing the things they had seen in him? *Gal. 2:20.*
4. What caused him to rejoice? *Phil. 4:10.*
5. What important lesson had Paul learned? Verses 11-13.
6. With what are we exhorted to be content? *1 Tim. 6:7, 8.*
7. For what is godliness profitable? *1 Tim. 4:8.*
8. What should always be joined with godliness? *1 Tim. 6:6.*
9. How attentive had the Philippians been to Paul's necessities? *Phil. 4:15, 16,*

10. What testimony did Paul bear regarding their generosity when writing to the Corinthian church? What condition of the Philippian brethren made this offering so acceptable to the Lord? 2 Cor. 8:1-5.

11. How was Paul situated at the time of writing the epistle? What did he say that this gift was? Phil. 4:18.

12. What wonderful assurance was given to them and to us? Phil. 4:19.

13. How great are the riches in Christ? Eph. 3:8.

14. Of what may we be assured since God gave His Son for us? Rom. 8:32.

15. Then what may we unite in saying? Phil. 4:20; Eph. 3:20, 21.

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