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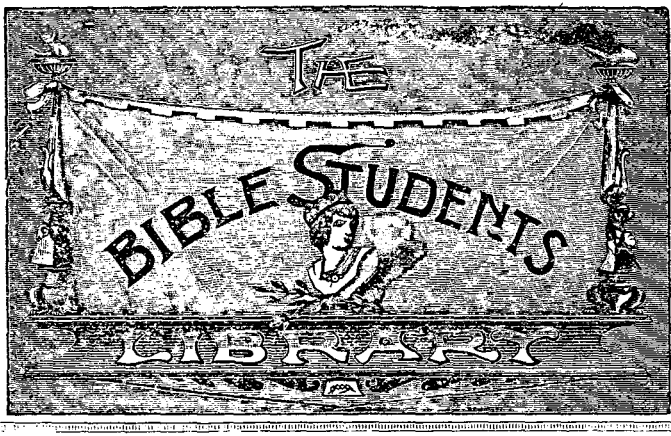

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ON THE

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For Senior Division.

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Epistle to the Philippians.

FOR SENIOR CLASSES.

LESSON I.

APRIL 4, 1891.

INTRODUCTION OF THE GOSPEL INTO PHILIPPI.

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1. WHEN Paul arrived at Troas, after the conference at Jerusalem, what vision appeared to him? Acts 16:8, 9.

2. How did the apostle act upon this vision? 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.

5. What is meant by its being "a colony"? See note 1.

6. How was the work begun at Philippi? Verse 13.

7. What influential woman first accepted the gospel? Verse 14.

8. How did she show her love for the cause? Verse 15.

9. As the work continued, what attempt was made to bring it into disrepute? Verses 16, 17.

10. How did the apostle put a stop to this proceeding? Verse 18.

11. Was not what the girl said the truth?

12. Then why did Paul rebuke her? See note 2.

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

14. What charge did they bring against Paul and Silas? Verses 20, 21.

15. Was the charge true? See note 3.

16. Nevertheless, what effect did the accusation have? Verse 22.

17. How did Paul afterward refer to this action by the mob? 1 Thess. 2 : 2.

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

19. What did Paul and Silas do after this cruel treatment? Verse 25.

20. What truth did they thus demonstrate? Rom. 8 : 35–39.

21. What did David say would be the case when the Lord commanded his loving-kindness? Ps. 42 : 8.

22. What did he say would result from meditating on God in the night watches? Ps. 63 : 5, 6.

NOTES.

1. In order to become perfectly familiar with any epistle, it is necessary to understand as much as possible of the circumstances attending the writing of it, and the people to whom it was specially addressed. In studying these lessons, the student's aim should be to acquire not only such a knowledge of the epistle under consideration that he can think through it as a whole, giving an outline of each chapter, but also

to become acquainted with the circumstances of the people connected with it, so that he can in imagination live them over. Help in this line will be given in the notes. The thorough teacher will find in the notes suggestions for many questions that are not written in the lessons. He will also find it expedient sometimes to expand one question into two or three. Care should be taken, however, not to carry this so far as to depart from the direct line of the lesson.

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.

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2. The sixteenth chapter of Acts gives in a graphic manner the history of the founding of the Philippian church. Lydia, evidently a woman of some wealth, readily embraced the gospel, and provided in her house a home for the missionaries. But Satan could not allow the work to go on unmolested, and the way in which he sought to bring it into disrepute was 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" (Acts 16 : 16, 17), is said to have been possessed with a "spirit of divination," margin, "python." This means that she was 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 nowadays go to consult famous 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, which was 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 course with her was in harmony with his injunction, "Have no fellowship with the unfruitful works of darkness, but rather reprove them." Eph. 5:11.

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3. The miracle which Paul wrought deprived the men of the gain which came to them through the girl's soothsaying. This enraged them against Paul and Silas. The student will recall that on a later occasion, at Ephesus, a great uproar was made against Paul and his fellow-laborers, by men who thought that their unlawful gains were endangered. Men who have no religion at all will often become apparently very pious when they are made to think that the preaching of the truth will interfere with their business. Observers of the signs of the times cannot 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's work is always to charge upon the servants of Christ the trouble which he himself originates.

LESSON II.

APRIL 11, 1891.

SHARING THE CONSOLATION OF CHRIST.

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1. RELATE the circumstances under which the gospel was first preached in Philippi.

2. Where do we find the record?

3. What shameful and cruel treatment did the preachers receive?

4. What did they do under these circumstances?

5. As they sang songs at midnight in the prison, what took place? Acts 16:26.

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

7. How was he checked? Verse 28.

8. What did he then do? Verses 29, 30.

9. What was the reply? Verse 31.

10. Is this sufficient for salvation? Acts 4:12; Rom. 10:8–10. See note 1.

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

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

13. What characteristic of a true believer did the jailer manifest? *Ans.*—He rejoiced. See Rom. 5: 1, 2, 11.

14. When it was morning, what did the magistrates do? Acts 16:35.

15. How did Paul then assert his rights? Verses 36, 37.

16. What may we learn from this? Note 2.

17. How did the magistrates acknowledge the injustice of the course that they had pursued? Verses 38, 39.

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

19. 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." This is the language of inspiration, and must be accepted as a perfect answer to the jailer's appeal for knowledge. We must accept perfect belief on the Lord Jesus Christ as the all-sufficient means of salvation. The reason why so many speak disparagingly of simple belief, saying, "It is all right to believe, but we must do something, as well," is because they fail to realize the wonderful comprehensiveness of Bible belief. *Believing*, in the Bible sense, is *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. That means that it is faith that does the law, and that the law is "made void," that is, broken, only by those who do not have faith. Faith is the *substance* of things hoped for. That is, everything good that we long for, we get in faith. It is that which brings strength out of weakness, and light out of darkness, and works of righteousness in the place of disobedience. Let no one decry faith in Christ, but let all seek to know what it is in truth.

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2. Paul and Silas had been set upon by a mob, and the magistrates, in obedience to the dictates of the mob, had beaten them, without trial, and had thrust them into prison. Roman justice never allowed a man to be punished without trial and condemnation, and it would have been an unlawful thing to scourge Paul and Silas, who were Roman citizens (Acts 16:37), even if they had been justly condemned. So when the magistrates, having come

to their senses, and knowing that the prisoners had done nothing worthy of punishment, indifferently sent messengers telling the jailer to set them at liberty, Paul stood upon his rights as a Roman citizen, and let the magistrates feel in what a compromising situation they had placed themselves. He could not have pleaded his Roman citizenship the night before, and thus avoided the indignity, because a mob is deaf. But now he could make the magistrates sensible that they were within his power. He had no idea of using his power to report them to Rome and have them deposed, and perhaps beheaded; but there can be no doubt that he designed to take advantage of the situation, to teach the magistrate a lesson, and perhaps to secure immunity to some extent to the disciples. From this we may learn that it is lawful at all times to avail ourselves as far as possible of any natural or civil right that we may possess, in order to check the violence of persecution.

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3. "And when they had seen the brethren, they comforted them, and departed." What a wonderful lesson is in this statement! 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. The happiest men in Macedonia that night were Paul and Silas. And 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.

APRIL 18, 1891.

PAUL'S DESIRE FOR THE CHURCH.

PHIL. 1:1-11.

1. RELATE the circumstances of the establishing of the church in Philippi.

2. How did the Philippians show their appreciation of Paul's unselfish labors? Phil. 4:15, 16.

3. Did they do this because they were wealthy? 2 Cor. 8:1–4.

4. What was the secret of their generosity? Verse 5.

5. What was the occasion of Paul's writing his epistle to them? See note 1.

6. Whom did he associate with himself in the salutation? Phil. 1:1, 2.

7. What does this indicate? See note 2.

8. To whom was the epistle addressed? Verse 1.

9. What is the office of bishop? Titus 1:5–7; compare 1 Tim. 3:1, 2. See note 3.

10. With what feeling did Paul always remember the Philippians? Phil. 1:3, 4.

11. For what was he thankful on their behalf? Verse 5.

12. What caused his joy for them? Verse 6. See note 4.

13. Why was it fitting that the apostle should have this thought of the Philippians? Verse 7.

14. How were they partakers with him in his bonds? 2 Cor. 8:2; Phil. 1:29, 30.

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

16. What was the burden of his prayers for the Philippians? Verses 9–11.

17. In what did he want them to abound more and more? Verse 9, see margin.

18. 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.

19. What should be approved? Verse 10.

20. According to the marginal reading, how may this verse be rendered? *Ans.*—"That ye may try the things that differ." The Syriac has it, "Discern the things that are suitable."

21. What is it that enables men to try the things that differ and to discern the things that are suitable? Rom. 2:17, 18.

22. Having by the word of God found the relative value of things that differ, what must we do? 1 Thess. 5:21.

23. What is the proper condition to be in when Christ comes? Phil. 1:10, last part. See note 5.

24. With what did the apostle pray that the Philippians (and we as well) might be filled? Verse 11, first part.

25. By whom does the fruit of righteousness come? *Ib.*, last part.

26. Who alone can bring forth good fruit? Luke 6:45.

27. Then before men can bring forth the fruit of

righteousness, what must they receive? Rom. 5:17.

28. How is God glorified? Phil. 1:11; John 15:8.

29. How may we bear much fruit? John 15:5.

NOTES.

1. From the preceding lessons we have learned of the establishment of the church at Philippi. The epistle written 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 in Rome, Epaphroditus had labored beyond his strength in assisting and caring for Paul, and had been sick, so that he was near to 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.

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2. In this epistle Paul associates Timothy with himself. It will be noticed that in the salutation of nearly all of Paul's epistles, someone is associated with him. But it is only in the salutation. It 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 body of the epistle is Paul's alone.

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3. 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 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 harshness and severity are not to be among his characteristics.

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4. "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." What was the ground of Paul's confidence in this matter? The fact that the good work had been begun by the Lord. "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.

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5. The word "sincere" means pure, clear, unmixed. 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.

He has not two purposes, but is of a single mind, and transmits to those around him all the light that he receives from God.

LESSON IV.

APRIL 25, 1891.

PAUL'S UNSELFISH DEVOTION TO CHRIST.

PHIL. 1:12-21.

1. WHAT was Paul anxious 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. See 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.

8. Of what was he assured? Ps. 76:10.

9. What lesson may we learn from this? See note 2.

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

11. What evidence have we that when Paul said: "This shall turn to my salvation," he was not thinking of the simple preservation of his life? Acts 20, 24.

12. What was his expectation and desire? Phil. 1 : 20.

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

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

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

16. For whose sake was he ready to die?—*Ib.;* Phil. 1 : 20.

17. Then whose gain did he have in mind when he said "to die is gain"? See note 3.

18. What shows that he had no selfish thought? 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 fulfillment 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, it is most likely that 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. That

he felt that it was good is shown by the fact that he sang over it. Happy the soul who can say:—

> "Let good or ill befall,
> It must be good for me,
> Secure of having Thee in all,
> Of having all in Thee."

---

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 of the truth, the other by envy. The latter class was no doubt composed of people whom Paul would never have thought of commissioning to preach the gospel, but he did not waste time in mourning, and thinking that the work was all going to pieces because he could not direct it. 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. Although there is no evidence that these men were preaching false doctrine, since they preached the word, and Paul rejoiced at it, we may learn a lesson that may be applicable in cases where men oppose the truth; for certainly the truth is more in danger from indiscreet advocates than from avowed opposers. The lesson is that the truth cannot suffer in the long run, because it has a power in itself. "Is not my word like as a fire? saith the Lord; and like a hammer that breaketh the rock in pieces?" Jer. 23:29.

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3. "For to me to live is Christ, and to die is gain." Those who understand this verse as though 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 know nothing of Paul's character but what we find here, we might learn that

Paul has 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.

MAY 2, 1891.

THE BLESSED HOPE. PHIL. 1:22-30.

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

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

3. What was his sole wish both for his life and his death? Verses 20, 21; Acts 21:13.

4. How much choice had he, then, between life and death? Phil. 1:22.

5. In what condition was he? Verse 23, first part.

6. But what did he earnestly desire, as best of all? Verse 23, last part.

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

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

9. Can Christ's disciples be with him sooner by dying? John 13:33; 7:34.

10. What must take place in order that they may be with him? John 14:1–3.

11. 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.

12. 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?

13. Where else do we find Paul using similar language? 2 Cor. 5:4. See note 1.

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

15. What other apostle longed for Christ's coming? Rev. 22:20.

16. What are the coming of the Lord and the resurrection called? 1 John 3:2, 3; Acts 23:6; Titus 2:13.

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

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

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

20. What was his exhortation to them? Verse 27. See note 2.

21. What manner of life becomes the gospel of Christ? 1 John 2:6; Eph. 4:1–3.

22. How were the Philippians to feel when their enemies raged? Phil. 1:28.

23. Of what two things was the persecution an evidence?—*Ib.* See also 2 Thess. 1:4–7.

24. Why is persecution a manifest token of salvation to those who are persecuted? 2 Tim. 2:11, 12; 3:12; Rom. 8:17.

25. What great privilege, therefore, was given to the Philippians? Phil. 1:29, 30.

26. How did the apostles feel when they were persecuted? 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, "this tabernacle," or "this," "unclothed," and "clothed upon," or "being clothed." 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, 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.

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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, who has gone there to prepare a place for us. In Phil. 1:27 the Revised Version has "manner of life," and the margin gives the reading, "live as citizens, worthily." The idea is the same, and is in harmony with the statement in Phil. 3:20. Our citizenship is in heaven. There is our continuing city, and there our names are entered on the great register. Therefore we are to have our manner of life 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.

MAY 9, 1891.

IN HONOR PREFERRING ANOTHER.

PHIL. 2:1-11.

1. BY what does the apostle exhort to unity? Phil. 2:1, 2.

2. What is the force of the expression, "If there be therefore any consolation in Christ," etc.? See note 1.

3. How could the Philippians complete Paul's joy? Phil. 2:2. See also Rom. 12:15, 16, margin; 15:5, margin; 1 Cor. 1:10; 2 Cor. 13:11.

4. What must be avoided in everything? Phil. 2:3.

5. What always accompanies strife and vainglory? James 3:16.

6. What are the evil works that accompany strife? Gal. 5:19–21.

7. When each esteems others better than himself, what will it be easy to do? Rom. 12:10.

8. Upon what are we to look? Phil 2:4. See note 2.

9. What mind should be in us? Phil. 2:5.

10. What did Christ's mind lead him to do? Verses 6–8.

11. How did Christ resemble the Father? Verse 6; Heb. 1:3.

12. How did he regard equality with God? Phil. 2:6.

13. What does this verse prove as to the equality of Christ and the Father? See note 3.

14. What was Christ, and what did he have, in the beginning? John 1:1; 17:5.

15. What did he make himself? Phil. 2:7; John 1:14; Heb. 2:9.

16. When he "emptied himself," did he lay aside his divinity? John 1:14; 2 Cor. 5:19.

17. What only did he lay aside for a time? John 17:5.

18. Why did not Christ, in heaven, esteem it a thing to be desired to retain his glory? 2 Cor. 8:9. See also note 3.

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

20. How greatly did the Author of life (see Acts 3:15, margin) humble himself? Phil. 2:8; Heb. 2:9.

21. Because of his humiliation, what has the Father done? Phil. 2:9.

22. Who is to do homage at the name of Jesus? Verse 10.

23. What must every tongue confess? Verse 11.

24. Will all the wicked also eventually acknowledge Christ's power? Isa. 45:23, 24; Rev. 6:13–17.

25. What wonderful prophetic description have we of universal homage to Christ? Rev. 5:6–14.

Let the school sing "Coronation."

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 (see 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.

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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 everyone also for his neighbor." Compare 1 Cor. 11:25.

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3. "Who, being in the form of God, thought it not robbery to be equal with God." Allowing this to be the exact rendering of the passage, it shows the equality of the Father and the Son. For if Christ did not think it robbery to be equal with God, then it certainly was *not* robbery to be equal with God; and if it was not robbery for Christ to be equal with God, then equality with God was his by right; to be equal with God he did not have to take that which did not belong to him. This idea is more clearly set forth in the Revised Version, together with the marginal reading. Thus: "Have this mind in you, which was also in Christ Jesus; who being in the form of God, counted it not a prize ["a thing to be grasped," margin] to be on an equality with God, 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 pattern 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, namely, of seeing the happiness of souls who have been brought to that happiness by means of his self-denial. The thought conveyed in Phil. 2:5–7 is one of the grandest of the Bible. A contemplation of it cannot fail to beget love for Christ, which will manifest itself in tender love for those for whom he died. Read Rom. 15:1–3; Matt. 20:26–28; Rom. 12:5; Eph. 4:25; Rom. 14:7, 8.

LESSON VII.

MAY 16, 1891.

THE LIGHT OF THE WORLD.

1. WHAT can you say as to Christ's equality with the Father?

2. Of how much honor is he worthy? John 5: 22, 23.

3. What did the mind that was in him lead him to do?

4. Yet even when he came into the world humbling himself as a servant, what was he still worthy to receive? Heb. 1:6.

5. How are we to exhibit the same mind that was in Christ?

6. What has been done to Christ in consequence of his humiliation? Phil. 2:9–11; 1 Peter 3:22.

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

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

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

10. Who is it, after all, that does the work? Verse 13.

11. To whom are we indebted for the first impulse to do right? John 6:44.

12. And how is the work to be perfected? Phil. 1:6; Heb. 13:20, 21.

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

14. If we obey this injunction, how shall we be? Phil. 2:15.

15. In what relation shall we stand in the world? —*Ib.*

16. What is the office of the church of God in the world? Matt. 5:14–16.

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

18. Whence does all the light for the world come? John 8:12; 1:4–9.

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

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

LESSON VIII.

MAY 23, 1891.

FAITHFUL SERVANTS. PHIL. 2:16-30.

1. IF the professed followers of Christ do all things without murmurings and disputings, what will they be and do?

2. What will they hold forth? Phil. 2:16.

3. When they contend among themselves, each one for his own opinion or way, are they holding forth the word of life?

4. What did Christ say would be the result of the unity of his disciples? John 17:21, 23.

5. How did Paul feel at the prospect of pouring out his life as a sacrifice that the faith of the disciples might be strengthened? Phil. 2:17.

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

7. How highly did he esteem Timothy? Verse 20, see margin.

8. How did Timothy differ from most others? Verses 21, 22.

9. What hindered Paul from sending Timothy at once to the Philippians? Verse 23. See note 1.

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

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

12. Who was Epaphroditus? and how did he happen to be with Paul? Verse 25; chapter 4:18.

13. What happened to him while he was in Rome waiting on Paul? Phil. 2:26, 27.

14. How did Paul exhort the brethren to receive him? Verse 29.

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

16. Does the phrase "to supply your lack of service toward me" imply that the Philippians had been remiss in their attention to Paul? Phil. 4:15, 16.

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

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

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

20. Give an outline of the first and second chapters of the epistle to the Philippians, together with a statement of the relation existing between Paul and the Philippian brethren, and the circumstances under which the epistle was written.

NOTE.

1. The last part of chapter 2 throws a great deal of light upon Paul's situation when he 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, doubtless with one of the fevers for which Rome is noted. Paul's anxiety was not for himself, but for the brethren in Philippi, not only for their spiritual welfare, but because they worried 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 and truest friend and helper. The unselfishness of Paul's character, and his disregard of personal trouble, and his uniform cheerfulness, are nowhere else so clearly exhibited as in the epistle to the Philippians.

LESSON IX.

MAY 30, 1891.

KNOWING CHRIST. PHIL. 3:1-7.

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. What was necessary for the safety of the disciples? Phil. 3:1.

5. Against what did he warn them? Verse 2. See note 1.

6. What is meant by the "concision"? *Ans.*—The circumcision, *i. e.*, the Jews. See verse 3.

7. Why was the church warned against them? See note 2.

8. Who are the truly circumcised? Phil. 3:3.

9. Where else are we plainly told what constitutes true circumcision? Rom. 2:28, 29.

10. What alone did circumcision indicate? Rom. 4:11.

11. Were circumcised people counted as children of Abraham if they had not righteousness? Rom. 4: 12; Matt. 3:7-9.

12. If an outwardly circumcised person had not righteousness, how was his circumcision counted? Rom. 2:25.

13. Who alone is man's righteousness? 1 Cor. 1:30; Jer. 23:5, 6.

14. Then in whom must all who were ever really circumcised have trusted? Phil. 3:3; Col. 2:10, 11.

15. If outward observances would avail for anybody, how did Paul stand? Phil. 3:4.

16. What were the things in which he once trusted? Verses 5, 6.

17. How could he trust in his zeal in persecuting the church? Acts 26:9.

18. Why was he not perfect, since he was blameless "touching the righteousness which is in the law"? Rom 3:20. See note 3.

19. Notwithstanding all these things in which men trusted, how did he count them for the sake of Christ? Phil. 3:7.

20. Why was this necessary? Acts 4:12.

NOTES.

1. "Beware of dogs." The word "dog" is used in the Bible as a term of reproach. See 1 Sam. 17:43; 2 Sam. 3:8; 9:8; 16:9. From the connection of 2 Sam. 3:8 and Deut. 23:18 we gather that it is used to signify a shameless, corrupt person. See also Rev. 22:15. Men who were guilty of nameless crimes against nature were very common among the heathen (Rom. 1:27), so much so that many of their wisest philosophers, as Socrates, made no secret of these crimes, and commended them. There was, therefore, great need of such warning.

2. "Beware of the concision." 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.

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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 on which Saul, the Pharisee, depended most for salvation. Believing that the traditions of the fathers were the commands of God (see Mark 7 : 7, 8), 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 more punctilious in the outward observance of the law than were most even of the Pharisees. So fearful were the Pharisees of violating some of the commandments that they added many things not required by the law. Many of the Pharisees were hypocrites, but Paul was not. If we may take the seventh chapter of Romans as portraying some portion of his own experience before his conversion, we shall conclude that his religious life was something like that of Luther in the monastery of Erfurt. Extremely conscientious, he never knowingly did a wrong act, and never did anything in which another could de-

tect any wrong. He had all the righteousness that a man can possibly get out 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.

JUNE 6, 1891.

THE HEAVENLY CALLING. PHIL. 3:7–14.

1. WHO does Paul say are the truly circumcised?

2. How did he himself stand with respect to outward things in which men trust?

3. Yet how did he regard them as compared with Christ? Phil. 3:7, 8.

4. What is shown by the fact that Paul counted all things as worthless, that he might win Christ? See note 1.

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

6. What was the matter with his own righteousness, which was of the law? Rom. 8:3, 8; Isa. 64:6.

7. What was the righteousness which the Pharisees had? Matt. 23:25–28.

8. But what does the Lord require? Ps. 51:6.

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

10. Then how can we have truth in the inward parts as God desires? John 14:23; Eph. 3:17. See note 2.

11. Will there be any lack then? Eph. 3:17–19; Col. 2:8–10. See note 3.

12. What did Paul want to know? Phil. 3:10.

13. Who are the ones that know the Lord? Titus 1:16; James 2:23. See note 4.

14. What was the power of Christ's resurrection? Acts 2:24.

15. How is it that we are to know that power? Eph. 1:15–20.

16. What is assured to those who know the fellowship of Christ's sufferings? Phil. 3:11. See also 2 Tim. 2:11, 12; Rom. 8:17; 1 Peter 4:12, 13.

17. Did Paul count his victory gained? Phil. 3:12, 13. See note 5.

18. When only will the warfare end? 2 Tim. 4:6–8.

19. What did Paul forget? Phil. 3:13.

20. For what was he continually reaching? Verses 13, 14.

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

22. And what does this involve? Eph. 4:15; 1 Peter 2:1, 2; 2 Peter 3:18.

23. Where must we look in order to attain this growth? Heb. 12:1, 2.

NOTES.

1. The fact that Paul counted all his own righteousness as dung 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. And if he had to count all his natural advantages as nothing in order to win Christ, then those advantages could be of no help to him after gaining Christ.

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2. The righteousness which is by faith of Jesus Christ is that perfect righteousness which the law requires, but which it cannot 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.

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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. Any scheme of religion which proposes to gain righteousness by men's own works, without faith in Christ, must necessarily tend to immorality, by setting up a low standard. Thus: The man who says that he can work out his own righteousness, thereby proclaims that his standard of morality is no higher than his own acts. But this is not all. There is no one who will not acknowledge to having sinned. Now, in order that a perfect moral character be presented, it is necessary that the man make up the deficiencies of the past. He must now do more than he is required to do, in order to make up for past failures. Thus he advertises that his conception of morality is so low that his acts surpass it. So no matter how loudly he may talk about morality and progress, he is all the time unconsciously getting lower and lower.

4. Only those know Christ who believe and obey him. Knowledge of God is in the Bible made synonymous with obedience to him. It is said of the sons of Eli that they "were sons of Belial; they knew not the Lord." 1 Sam. 2:12. They knew of the Lord; they were priests, from whom the people were to receive knowledge of God; yet their wicked deeds showed that they did not know God. But Abraham, who had perfect faith in God, is called the friend of God.

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5. "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 idea that seems to be conveyed is that as probation ceases only at the coming of Christ and the resurrection, unless in the case of a person who dies before that time, no living person can count himself safe. The Christian life is a continual struggle that will end only with life in this world. No matter how exalted a man's position nor 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.

June 13, 1891.

THE HEAVENLY CITIZENSHIP. PHIL. 3:15-21.

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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 the goal, so that all danger was past? Verse 12.

3. What did he keep doing? 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.

11. What is the sense of the word "conversation" in this verse? See Revised Version and note 1.

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

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

14. Since our citizenship is in heaven, for what purpose do we look for the Lord Jesus? John 14: 1–3.

15. 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.

16. What other scriptures corroborate the statement that we shall be fashioned like unto Christ's glorious body? 1 John 3:2; Rom. 8:17, 18; Matt. 13:43; Dan. 12: 1, 3.

17. What is the power by which this wonderful transformation will be effected? Phil. 3:20, 21; Col. 1:29; 2 Peter 1:3.

NOTE.

1. "For our citizenship is in heaven." 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. 2:27, "we should live as citizens worthily."

LESSON XII.

JUNE 20, 1891.

FAITH AND PEACE. PHIL. 4:1-8.

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

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

3. What general exhortation is again given? Verse 4.

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

5. Why is there no need of being anxious? Matt. 6 : 25-32 ; 1 Peter 5 : 7.

6. Since God knows that we need these things, of what is anxiety on our part an indication? *Ans.*—Of unbelief either in God's power or his willingness to help.

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

8. What must a person believe when he can return thanks for a blessing while asking for it? Mark 11 : 24.

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

10. Is the peace of God passive or active? Phil. 4 : 7.

11. What is the final exhortation in the epistle? Verse 8.

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

13. Then what is the character of those who think of that which is true, just, pure, and good?

14. What is charity, or love? Rom. 13 : 10.

15. And what is one of its chief characteristics? 1 Cor. 13 : 5, last part.

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

LESSON XIII.

JUNE 27, 1891.

GODLINESS WITH CONTENTMENT.

PHIL. 4: 9–23.

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1. WHAT 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. And whose example were they following in doing the things they had seen in him? Gal. 2:20.

4. What caused him rejoicing? Phil. 4:10.

5. Did he rejoice for his own sake or for theirs? Verses 11, 17.

6. What important secret had Paul learned? Verses 11–13.

7. With what are we exhorted to be content? 1 Tim. 6:7, 8.

8. For what is godliness profitable? 1 Tim. 4:8.

9. Since godliness is so profitable, what must always be joined with it? 1 Tim. 6:6.

10. How attentive had the Thessalonians been to Paul's necessities? Phil. 4:15, 16.

11. What had caused a break in their service to him? Verse 10, last part.

12. How was Paul situated at the time of writing the epistle? Verse 18.

13. What did he say that this gift was? *Ib.*, last part.

14. What condition of the Philippian brethren made this offering so acceptable to the Lord? 2 Cor. 8:1–5.

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

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

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

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

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