

W. E. Howell

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Epistle to the Philippians

Senior Division, January to March, 1920



THIRTEENTH SABBATH OFFERING
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EVERY ADVENTIST HOME A Publishing House

A Suggestion for the Stay-at-Homes

YOU can do a splendid work with the visitors, callers, agents, and others who daily come to your door. Just be prepared. Have one of those nice little house racks conveniently located, and filled with the current issues of the *Signs* weekly. These racks, by the way, also contain little compartments for tracts. Give a copy of something each week to those who, like the tradespeople, call regularly. This method, like all others where readers are met face to face, is ideal.



It Brings Results

"A sewing machine agent called at our house one day. I had no business for him, but, as is my habit with all callers, I gave him a copy of the *Signs* weekly from the little rack that hangs inside my front door, ready for all comers. We had just a few words about current events, and he promised to read a certain article I had *marked* in the paper. He returned a few days later, requesting other literature, saying that a friend of his wanted some. He came again, saying that he felt troubled over some things. I arranged for him to come some evening and study with my husband. He did so, and soon joined our church. Now he is selling our books."

—From a busy Mother.

Lessons Next Quarter

SUBJECT—The Ministry of Angels

LESSON HELP—"Ministry of Angels," by I. H. Evans

Epistle to the Philippians

Lesson 1—Come Over and Help Us

January 3, 1920

LESSON SCRIPTURE: Acts 16: 6-40

Daily Study Outline

1. Read Acts 16.
2. Read "Acts of the Apostles," pages 211-220.
3. "Come over and help us," questions 1-3.
4. Beginning work in Philippi, questions 4, 5.
5. Opposition arises, questions 6-8.
6. Fruits of that labor, questions 9-12.
7. Review the lesson.

Questions

1. Who were the Philippians? Acts 16: 12. Note 1.
2. How was Paul led to Philippi? Verses 6-10.
3. What words in Paul's vision have become the missionary cry of the people in all lands? Verse 9. Note 2.
4. In what humble way did Paul and his associates begin their work? Verse 13.
5. In what way did the Lord provide hospitality for these pioneer missionaries? Verses 14, 15.
6. What counter movement was started by the enemy to harass the missionaries? Verses 16-18. Note 3.
7. After the damsel was healed, and had become one of the believers, how was Paul's work apparently stopped? Verses 19-24. Note 4.
8. How did Paul and Silas bear up under their cruel treatment? Verse 25.
9. How did deliverance come to them? Verse 26. Note 5.
10. Relate the experience of the jailer and his house. Verses 27-34.
11. Under what circumstances did Paul and Silas leave Philippi? Verses 35-40.
12. What notable converts were included in the original church of the Philippians? Review Acts 16. Note 5.

Notes

1. The city of Philippi was named after Philip, king of Macedon, and father of Alexander the Great. Philip seized the city in 358 B. C., developed its strength, and named it

after himself because of its strategic value as protection against the hostile Thracians to the east, because of its gold mines, and because of its location on the highway from Europe into Asia. Macedonia became a Roman province in 146 B. C., and in 42 B. C. Philippi witnessed the death struggle of the Roman republic in the defeat of the republican leaders Brutus and Cassius by Octavius (afterward Emperor Augustus) and Antony. The city soon afterward became a Roman colony, its inhabitants enjoying numerous rights of Roman citizenship. Paul first visited the city on his second missionary tour, about 53 A. D., and raised up the church of the Philippians.

2. The remarkable leading of the Spirit that brought Paul to Philippi marks the first entrance of the gospel from Asia into Europe. The wording of his call therefore becomes eminently fitting to voice the appeal for gospel succor from every land. The fact is worth noting here that at the present writing, the Macedonian call to our people is being heard and heeded. More than a hundred missionaries a year are being sent to the regions beyond. Many mission fields are being entered for the first time.

3. The work of the gospel got a footing in Philippi through faithful women of prayer, one of whom became to Paul and Silas what Mary and Martha were to Jesus in the way of devotion and hospitality. Let no one to-day speak slightly of a company of believers as being "all sisters." The faithfulness of many a "sister," in both Bible and modern times, has brought salvation to her household, and even formed the nucleus of a church, as did that of Lydia. It is significant that Satan opposed the work of Lydia through another woman, the "damsel," causing her apparently to commend the work of the apostles in order to confuse their efforts with works of "divination."

4. "Dispossessed of the evil spirit and restored to her right mind, the woman chose to become a follower of Christ. Then her masters were alarmed for their craft. . . . Many others in the city were interested in gaining money through satanic delusions. . . . Stirred by a frenzy of excitement, the multitude rose against the disciples. A mob spirit prevailed, and was sanctioned by the authorities, who tore the outer garments from the apostles, and commanded that they should be scourged," and thrown into prison.—"*Acts of the Apostles,*" page 213.

5. "But while men were cruel and vindictive, or criminally negligent of the solemn responsibilities devolving upon them, God had not forgotten to be gracious to His servants. All heaven was interested in the men who were suffering for

Christ's sake, and angels were sent to visit the prison. At their tread the earth trembled. The heavily bolted prison doors were thrown open; the chains and fetters fell from the hands and feet of the prisoners; and a bright light flooded the prison."—*Id.*, page 215.

6. Among the charter members of the church in Philippi were three notable characters: Lydia, the merchant-woman, evidently a person of means and influence; the "damsel possessed with a spirit of divination," healed and converted; the "keeper of the prison," cruel, relentless, desperate to the point of taking his own life, but converted, baptized, rejoicing, and "believing in God with all his house." Such were the first believing Philippians. What wonder that they loved Paul and ministered to him, and were so loved by him as to call forth the most affectionate and joyful of all his epistles! In the words of Doremus A. Hayes: "They gave to their own dear apostle, but only that he might minister to others as he had ministered to them. He was their living link with the work in the mission field."

Lesson 2—Abounding in Christ

January 10, 1920

LESSON SCRIPTURE: Phil. 1: 1-11

Daily Study Outline

1. Read the lesson scripture.
2. Circumstances of the epistle, questions 1-3.
3. Greeting and prayer, questions 4-7.
4. The Christian's confidence, questions 8, 9.
5. Paul's love of the brethren, questions 10, 11.
6. Abounding in Christ, questions 12-14.
7. Review the lesson.

Questions

1. Who wrote the epistle to the Philippians? **Phil.** 1: 1. Note 1.
2. Who had been associated with Paul in raising up the church of the Philippians? Acts 16: 1-10, 19. Note 2.
3. From what place was the epistle written? **Phil.** 1: 12, 13; 4: 22. Note 3.
4. **By** what terms did Paul mention himself and Timothy, and the believers at Philippi? **Phil.** 1: 1. Note 4.

5. With what salutation did the apostle address the Philip-
pians? Verse 2. From what source must these bless-
ings come?
6. How often did Paul pray for them? Verse 4.
7. For what did he especially thank God? Verses 3, 5.
Note 5.
8. As with Paul, what may be the basis of the confidence
of every worker and every believer? Verse 6. (Memo-
rize this.) Note 6.
9. Why was it meet for Paul to think so well of the Philip-
pians? Verse 7. (See margin.)
10. How intense was the apostle's love of the brethren?
Verse 8. Note 7.
11. In what did Paul pray that the believers might abound?
Verse 9.
12. What will such knowledge and judgment enable us to do?
Verse 10, first part.
13. What will they enable us to be? Verse 10, last part.
14. In what may we thus abound in Christ? Verse 11.

Notes

1. While Paul includes Timothy in his greeting to the Philippian church, obviously the letter is not jointly written. After the salutation, the singular number of the pronoun in the first person is used all the way through. Note the frequent use of "I," "my," and "me."

2. Timothy and Silas are definitely named; but that Luke also was with them is indicated by the use of "we" in verses 10 to 13, Luke being generally conceded to be the writer of the book of Acts.

3. The mention of bonds, the palace, and Cæsar's household, indicate that Paul was a prisoner in Rome for the first time when he wrote the epistle. Timothy was with him as companion and laborer, but not as prisoner. His previous association with Paul in the work at Philippi made it very fitting for him to be mentioned in Paul's greeting to the Philippian believers.

4. Paul speaks of himself and Timothy as "servants of Jesus Christ." In other epistles, in which it was necessary to reprove and set things in order, he refers to his position of authority as an "apostle." In the Philippian epistle, there being a complete absence of reproof, and so much of love and joy and commendation and exhortation, the simple word "servant" answers the purpose well.

The term "saints," used here and frequently elsewhere, has the meaning of "holy ones"—accounted so by the acceptance of Christ in harmony with the injunction, "Be ye holy, as I am holy," and suggested by the complete phrase "saints in Christ Jesus."

The word "bishop" can hardly be understood as in its present use among Christian denominations, but rather as local "overseer," which the word means, or in modern terms, "pastor" or "elder." This is indicated in this connection by the plural form of the word. See 1 Tim. 3: 1-7.

The term "deacon," which means attendant, or servant (not bond servant, as Paul calls himself and Timothy, but one who assists), seems to have the meaning given it in Acts 6: 1-3 and 1 Tim. 3: 8-13, and retained in our present use of the term. The word itself is virtually transferred to our language from the Greek, and is often rendered elsewhere as "minister" or "servant." See Matt. 20: 26; 1 Cor. 3: 5; and John 12: 26; Rom. 16: 1.

5. For about twelve years, the Philippian believers had stood fast in the faith, even under severe persecution. They had never forgotten Paul through it all, ministering often to his physical needs and his spiritual comfort. Such constant fellowship begets a spirit of unity in the bond of peace.

6. The word "perform" here is a strong term, meaning literally, "carry through to completion."

7. The use of the term "bowels" here and elsewhere in the Scriptures, especially in the writings of Paul and Jeremiah, grows out of the ancient conception that the seat of the emotions is located in that region of the body, because of certain physical sensations we all have experienced in cases of fear, affection, pity, distress, and the like. It is an expression of intensity.

Lesson 3—Magnifying Christ

January 17, 1920

LESSON SCRIPTURE: Phil. 1: 12-20

Daily Study Outline

1. Read the lesson scripture.
2. Furtherance of the gospel, questions 1, 2.
3. Preaching Christ, questions 3, 4.
4. Paul's consolation, questions 5, 6.
5. His joy and hope, questions 7, 8.
6. Magnifying Christ, questions 9, 10.
7. Review the lesson.

Questions

1. In what does Paul say his imprisonment resulted? Phil. 1: 12.
2. In what places did his bonds in Christ become known? Verse 13. Note 1.
3. What effect did the imprisonment of Paul have on the brethren? Verse 14. Note 2.
4. In what two ways was Christ preached? Verse 15. Note 3.
5. What was the motive of each class? Verses 16, 17.
6. What was the great consoling fact in it all to Paul? Verse 18. Note 4.
7. For what reason did Paul rejoice? Verse 19. Note 5.
8. What was the apostle's earnest expectation and hope? Verse 20, first part. Note 6.
9. As illustrated in the case of the apostle, what should be the uppermost concern in every Christian's life? Verse 20, last part.
10. How was this principle further illustrated in the case of Daniel's three companions? Dan. 3: 16-18.

Notes

1. Paul was no ordinary prisoner. His being in bonds became known generally, even in the palace of the emperor. But this was not all; for it was understood that he was in bonds in Christ, that is, for Christ's sake, for the preaching of Christ. This was the chief thing in Paul's estimation, and affords his reason for saying that his imprisonment was furthering the gospel. Whatever brought Christ to the attention of the people, was in the interests of spreading the gospel.

2. "There is a lesson for us in this experience of Paul's; for it reveals God's way of working. The Lord can bring victory out of that which may seem to us discomfiture and defeat. We are in danger of forgetting God, of looking at the things which are seen, instead of beholding by the eye of faith the things which are unseen. When misfortune or calamity comes, we are ready to charge God with neglect or cruelty. If He sees fit to cut off our usefulness in some line, we mourn, not stopping to think that thus God may be working for our good. We need to learn that chastisement is a part of His great plan, and that under the rod of affliction the Christian may sometimes do more for the Master than when engaged in active service."—*Acts of the Apostles*," page 481.

3. That is, in the general discussion about Paul's imprisonment, some were talking against the Christ whose cause he represented, or at least without full knowledge or acceptance of Him, while others were talking for Him in full acceptance.

4. Paul's bonds did not matter, the contention of the people did not matter, just so Christ was preached. Opposition often promotes rather than hinders the teaching of the gospel, "for we can do nothing against the truth, but for the truth." 2 Cor. 13: 8.

5. The word "salvation" here evidently refers to Paul's safety or deliverance from prison. In the following verses, he discusses the alternative of life or death; yet through it all, as is easily seen, he really expects to be spared for further labor.

There is in this passage a remarkable spirit of resignation to God's will, so far as life or death is concerned. Paul's chief passion in either case was only that Christ might be magnified. Only God knows whether we can glorify Him more and serve His cause better by continued life or by death. We can always leave that question entirely with Him, and let our chief interest be to magnify Christ in either case.

6. Paul was always concerned, and so may every Christian be, lest in some way he dishonor Christ, and so bring himself into shame and disgrace in his own eyes. Failure to witness for Christ is one way of doing this. Hence Paul prayed for boldness—the word here meaning freedom and frankness in speaking.

Lesson 4—Suffering for Christ

January 24, 1920

LESSON SCRIPTURE: Phil. 1: 21-30

Daily Study Outline

1. Read the lesson scripture.
2. Paul's view of life and death, questions 1-3.
3. Paul's conflict of mind, questions 4, 5.
4. Exhorting and warning, questions 6-8.
5. Faith and privilege, questions 9, 10.
6. Suffering for Christ, questions 11, 12.
7. Review the lesson.

Questions

1. While Paul was a prisoner in Rome, with his fate uncertain, how did he look upon his life should it be spared? Phil. 1: 21, first part. Note 1.

2. How did he look upon death if it came? Verse 21, last part. Note 2.
3. If permitted to live, of what was Paul certain? Verse 22. Note 3.
4. Between what two things was Paul's mind in conflict? Verses 23, 24. Note 4.
5. What was his conclusion? Verse 25.
6. What was his reason for believing that his life would be spared for further service? Verse 26.
7. What earnest exhortation did he give the Philippians? Verse 27. Note 5.
8. What warning did he give them? Verse 28, first phrase, and verse 30. Note 6.
9. Of what is the faith of the gospel a token to the unbeliever? What to the believer? Verse 28, last part.
10. What is the believer privileged to do in behalf of Christ? Verse 29. Note 7.
11. In what light does Peter put suffering for Christ? 1 Peter 2: 20, 21.
12. How had Peter and other apostles felt after being beaten for preaching Christ? Acts 5: 40, 41.

Notes

1. Paul was so fully imbued with the Christ life, and so fully wrapped up in service for Christ, that life itself meant Christ to him. A lengthening of his life would be so much more of Christ and of service for Him.

2. As Paul languished in prison, in his old age, more closely guarded and with less liberty than at first, with his life at the disposition of the cruel Nero, bearing upon his body the scars of stoning and beating, and withal prepared to meet his God, to die did indeed seem to him gain—release from care and calumny and the buffeting of Satan. Wearing labor and readiness to go sometimes make sweet indeed the thought of sleeping in Jesus till the resurrection morning.

3. By "the fruit of my labor," Paul evidently means the magnifying of Christ. He did not know whether life or death would be meted out to him; but of one thing he was sure—that if he was to live, his life would mean the magnifying of Christ through continued labor.

4. The expression used here by Paul in reference to death is often cited in an effort to prove that the soul is immortal and goes to its reward or punishment at death. But the apostle is so explicit on this point elsewhere in his writings that no doubt is left that sleeping in Jesus embraces the en-

tire man and is not interrupted till the resurrection day. (See his declaration on the rising of the dead in Christ, in 1 Thess. 4: 16, 17; on the time of receiving his own crown of righteousness, in 1 Tim. 4: 8 and elsewhere, besides abundant evidence given by other Bible writers.) In verse 23, Paul's mind evidently bridges the gap of the unconscious state between the dissolution of the body and the future life with Christ, and mentions the two as if they occurred together.

5. The word "conversation" here, as in Phil. 3: 20, means *manner of life*, especially as a citizen or a member of society.

6. The Philippians were doubtless under persecution at this time. Hence Paul reminds them of what they had seen him suffer formerly in Philippi, and here he was now suffering at Rome. The last part of verse 28 and all of 29 are really parenthetical, dealing with the general principle of suffering for Christ.

7. This passage is an impressive one, for it puts suffering on an equal footing with believing, and in the light of a privilege. The word "given" here means graciously given, bestowed as a favor or an honor. It is rendered "forgave" in Luke 7: 42, and is the basis of the word "gift" in the enumeration of the spiritual gifts, in 1 Corinthians 12. In modern Greek, it is the word used when making a present.

Lesson 5—Having the Mind of Christ

January 31, 1920

LESSON SCRIPTURE: Phil. 2: 1-11

Daily Study Outline

1. Read the lesson scripture.
2. Comfort and fellowship, questions 1-3.
3. Filling up joy, questions 4, 5.
4. The mind of Christ, questions 6, 7.
5. Humiliation of Christ, questions 8-10.
6. Exaltation of Christ, questions 11-13.
7. Review the lesson.

Questions

1. Where may the Christian always find consolation? Phil. 2: 1, first part. Note 1.
2. What is in the very essence of love? Verse 1, second part.

3. What does the presence of the Spirit engender among brethren? Verse 1, last two parts.
4. How does Paul say the Philippians could fill up his joy? Verse 2. Note 2.
5. What is the best preventive of strife and vainglory? Verse 3. Note 3.
6. On what should every man always look? Verse 4. Note 4.
7. What mind should be in us? Verse 5. (Memorize verses 3-5.)
8. How did the mind of Christ lead Him to look upon His own things? Verse 6. Note 5.
9. What did this mind lead Him to do? Verse 7. Note 6.
10. To what extent did Christ yield Himself to the need of lost man? Verse 8.
11. How did God reward the marvelous sacrifice of His Son? Verse 9.
12. How should this exalted name be revered? Verse 10.
13. What should every tongue confess? Verse 11.

Notes

1. The "if" used at the beginning of this verse is not intended to cast any doubt or uncertainty about the reality of the believer's privileges in Christ, but it is an effective way of making this remarkable series of virtues in Christ a basis of appeal for unity among the Philippians. The "if" is really equivalent in force to "since." Christ is the great consoler of the grieved and sorrowing heart, of the afflicted and buffeted soul.

2. Unity is one of the greatest evidences that Christ is dwelling with His people. Christ is the head of the church. All draw strength and comfort from Him. As He ministers grace to His followers, they enjoy the same things, think the same things, talk the same things. Hearts and minds are bound together in unity and loving communion.

3. The tendency is for a man to think better of himself—his ideas, his ways, his achievements—than of others. When Christ really dwells in the heart, this is all reversed. The man gets a new vision of himself. He really sees better things in others than in himself, and esteems them more than himself. Under such a condition, there is no place for strife or for the vain sort of glory so natural to the human heart.

4. Observe that this verse does not forbid looking upon one's own things, but upon these alone; one should look also upon the things of others. This excludes selfishness. The

whole duty of man to man is comprehended in that basic law underlying the last six commandments: "Thou shalt love thy neighbor as thyself." This is a vital test of genuine Christianity.

5. The things of His own on which Christ could look, were no ordinary things. He was "in the form of God"—His "express image" and likeness in every respect, possessing His attributes, and one with Him. He was also "equal with God." Yet with all this, He did not regard this blessed estate as something to be clung to, to be prized above every other consideration. He would look also upon the things of others—the state of men created in the image of God, but now eternally lost if left without a deliverer.

6. The literal reading of "made Himself of no reputation" is simply "emptied Himself." Wonderful thought!—gave all He had, gave all He was—the form of God, the express image of His Father, equality with God, and Himself with it all! He emptied His mind of every consideration of Himself, of His own things, and left even His position empty while He went "to seek and to save that which was lost."

"He voluntarily assumed human nature. It was His own act, and by His own consent. He clothed His divinity with humanity. He was all the while as God, but He did not appear as God. He veiled the demonstrations of Deity, which had commanded the homage and called forth the admiration of the universe of God. He was God while upon earth, but He divested Himself of the form of God, and in its stead took the form and fashion of a man. He walked the earth as a man. For our sakes He became poor, that we through His poverty might be made rich. He laid aside His glory and His majesty. He was God, but the glories of the form of God He for a while relinquished. Though He walked among men in poverty, scattering His blessings wherever He went, at His word legions of angels would surround their Redeemer, and do Him homage. But He walked the earth unrecognized, unconfessed, with but few exceptions, by His creatures. The atmosphere was polluted with sin and curses, in place of the anthem of praise. His lot was poverty and humiliation. As He passed to and fro upon His mission of mercy to relieve the sick, to lift up the depressed, scarcely a solitary voice called Him blessed, and the very greatest of the nation passed Him by with disdain.

"Contrast this with the riches of glory, the wealth of praise pouring forth from immortal tongues, the millions of rich voices in the universe of God in anthems of adoration. But He humbled Himself, and took mortality upon Him. As a member of the human family, He was mortal;

but as a God, He was the fountain of life to the world. He could, in His divine person, ever have withstood the advances of death, and refused to come under its dominion; but He voluntarily laid down His life, that in so doing He might give life and bring immortality to light. He bore the sins of the world and endured the penalty, which rolled like a mountain upon His divine soul. He yielded up His life a sacrifice, that man should not eternally die. He died, not through being compelled to die, but by His own free will. This was humility. The whole treasure of heaven was poured out in one gift to save fallen man. He brought into His human nature all the life-giving energies that human beings will need and must receive.

“Wondrous combination of man and God! He might have helped His human nature to withstand the inroads of disease by pouring from His divine nature vitality and undecaying vigor to the human. But He humbled Himself to man’s nature. He did this that the Scripture might be fulfilled; and the plan was entered into by the Son of God, knowing all the steps in His humiliation, that He must descend to make an expiation for the sins of a condemned, groaning world.”—*Mrs. E. G. White, in Review and Herald, July 5, 1887.*

Lesson 6—Willing and Doing for Christ

February 7, 1920

LESSON SCRIPTURE: Phil. 2: 12-18

Daily Study Outline

1. Read the lesson scripture.
2. Working out salvation, questions 1-3.
3. Things to avoid, questions 4, 5.
4. The Christian race, questions 6, 7.
5. A willing sacrifice, questions 8, 9.
6. Joy in sacrifice, question 10.
7. Review the lesson.

Questions

1. What does Paul enjoin upon the obedient child of God? Phil. 2: 12. Note 1.
2. How only can we accomplish so great a work? Verse 13. (Memorize verse 12, last part, and verse 13.) Note 2.
3. With what previous expression of Paul’s confidence is verse 13 in harmony? Phil. 1: 6.
4. What two special things are Christians to avoid? Phil. 2: 14. Note 3.

5. What results will follow the heeding of the apostle's counsel? Verse 15.
6. To what joy does Paul look forward in the day of Christ? Verse 16.
7. How does he admonish all Christians to run? 1 Cor. 9: 24.
8. What did Paul apprehend might be the meaning of his retention in prison? Phil. 2: 17, first part. Note 4.
9. How did Paul feel notwithstanding his probable sacrifice? Verse 17, last part. Note 5.
10. How might the Philippians look upon the offering? Verse 18. Note 6.

Notes

1. Paul's joy in writing to the Philippians was not only that they had accepted and obeyed the gospel while he was with them, but, much more, that they had continued faithful after he left them. Now he was anxious that they go on to perfection. The salvation offered us through the gospel is not merely a thing for acceptance, but it is to be wrought out in patient continuance in well-doing. We must fight out the good fight of faith. We must forge the steel of character. We must press toward the mark—the full stature of Christ.

2. Here is the secret of success in working out our own salvation: (literally) "God energizes us." When the will is weak, His indwelling Spirit energizes it, and we can then will what we ought to will. When we lack power to do, He energizes us, and we can then do what we ought to do. Best of all, His energizing is always in line with *His* pleasure, not ours. It enables us always to say, "Not my will, but Thine, be done." Oh, wonderful provision of grace! What wonder-working power!

3. One of the most blighting habits a person may fall into is that of murmuring and complaining—"grumbling" is the common word for it. If things don't go to suit you, grumble about it. If somebody does a thing in his own way instead of in yours, grumble at him! If it rains when you want it to shine, grumble about it, and make yourself and those about you as miserable as you can. If you don't like to do a thing, do it, but grumble while you do it, and take all the joy out of life for yourself and your family. Paul therefore urges: Do *all things without* grumbling. This will bring its own reward.

"Disputing" is another bad habit. Being always ready to argue is a twin sister to grumbling. To be always ready

to see the other side, to have some better way of doing, to dwell on the objections and the difficulties, to haggle over unimportant details—all these will be excluded from our spirit and practice if we follow the apostle's counsel to do all things *without disputings*.

4. The expression, "If I be offered," reads literally, "If I am being poured out as a libation." It was the heathen custom, in offering a victim in sacrifice to the gods, to pour unmixed wine upon the offering as a mark of honor. This was called the libation, or pouring. Alluding to this custom, and to the possibility of his life's being taken by the Roman authorities, Paul vividly and beautifully pictures himself as possibly being already in the process of libation by the shedding of the blood, upon the sacrifice of the faith of the Philippians. The word "sacrifice" in the verse means the victim offered; and the word "service," the religious ceremony of offering the sacrifice. Such a rite would be the expression of faith.

5. The words "joy" and "rejoice" read literally: "I rejoice and co-rejoice;" that is, I rejoice on my part, and I join you all in rejoicing, that we are united in performing so holy a service on the altar of Christ—you the sacrifice, I the libation. The wine of my libation is truly unmixed—pure, genuine, undiluted. Your sacrifice is spotless and without blemish. It is an offering of sweet savor, well pleasing to God.

6. As Paul could look forward with joy to yielding up his life for the gospel if God so willed, so, nobly, he prepares the Philippians for his possible death by bidding them rejoice with him that he should be counted worthy to suffer even the extreme penalty for Christ. A willing sacrifice, an unmixed libation! To such an extent does God energize us to will and to do according to His good pleasure.

Lesson 7—Working Together with Christ

February 14, 1920

LESSON SCRIPTURE: Phil. 2: 19-30

Daily Study Outline

1. Read the lesson scripture.
2. Timothy a worker with Paul, questions 1-3.
3. Fidelity in service, questions 4-6.
4. Paul's hopes, questions 7, 8.
5. Epaphroditus a worker with Paul, questions 9-12.
6. Workers together with Christ, questions 13-15.
7. Review the lesson.

Questions

1. Who was a companion of Paul during his first imprisonment in Rome? Phil. 1: 1; 2: 19, first part.
2. Who was Timothy? Acts 16: 1-4.
3. For what purpose did Paul desire to send Timothy to Philippi? Phil. 2: 19, last part. Note 1.
4. Why did Paul select Timothy to go? Verse 20. Note 2.
5. What was the trouble with other men? Verse 21. Note 3.
6. With what fidelity had Timothy served with Paul in the work of the gospel? Verse 22. Note 4.
7. How soon did Paul hope to send Timothy? Verse 23.
8. What further hope did he have? Verse 24.
9. Whom did Paul deem it necessary to send at once? How does he speak of this fellow worker? Verse 25. Note 5.
10. What had been the experience of Epaphroditus in Rome? Verses 26, 27.
11. Why was Paul sending him? Verse 28.
12. How should the Philippians receive and esteem him? Verse 29.
13. How does Paul commend the devotion of this companion in labor? Verse 30.
14. How did Paul speak of himself and Timothy in their relation to the Corinthian believers? 2 Cor. 5: 20.
15. What should be the message of all workers together with Christ to those who receive the gospel? 2 Cor. 6: 1.

Notes

1. The church at Philippi seems to have been the object of much tender regard by the apostle Paul. The Philippians were his first converts in "the regions beyond" Asia, that is, in Europe. They were among the most substantial and steadfast of the Christians. The epistle to them is more in the style of a letter, not a treatise, than any other of his epistles. The apostle bore their welfare continually on his heart, as they did also Paul's, ministering to his needs in a substantial way. Paul had already been in Rome a considerable length of time, besides being nearly a year on the way there. He longed to know more of their welfare, and decided to send Timothy to visit them, regardless of what it would mean to himself to lose for months the companionship of so valued an associate and worker.

2. Paul declares that he had no other so well fitted as Timothy to fulfill the mission. Luke had accompanied Paul to Rome, and Aristarchus and Demas had been with him

there. These had probably gone before now, since otherwise Paul would undoubtedly have mentioned them, especially Luke, who was well known at Philippi, in this epistle, as he did in that to the Colossians. See Col. 4: 12-14.

3. The apostle here mentions a fault common even among workers and believers—a disposition to think of themselves and their own affairs first, even before the things of the Lord. This was directly opposite to the counsel Paul gives to the Philippian Christians in verses 4 and 5, citing Jesus as their example. Timothy was so free from this fault, that he could be trusted to fulfill this important mission for the chief apostle shut up in prison.

4. Not only was Timothy trusted by Paul, but he had the confidence of the Philippian believers also. He had come to Philippi with Paul the first time in response to the Macedonian call, and remained true through the severe experiences of Paul and Silas in that city. Hence he would be warmly received by the Philippian brethren.

5. Epaphroditus was himself a Philippian, who had been sent with gifts to Rome to minister to Paul's necessities. He had not returned at once, but had labored in Rome until he fell sick.

Lesson 8—Rejoicing in Christ

February 21, 1920

LESSON SCRIPTURE: Phil. 3: 1-7

Daily Study Outline

1. Read the lesson scripture.
2. Where to find joy, questions 1, 2.
3. The true Israelite, questions 3-5.
4. Paul's advantages in the flesh, questions 6-8.
5. Effect of conversion, questions 9, 10.
6. Rejoicing in Christ, questions 11, 12.
7. Review the lesson.

Questions

1. Where can every Christian find joy? Phil. 3: 1, first part. Note 1.
2. What does Paul say of certain things he has written or spoken before? Verse 1, last part. Note 2.
3. Of what should the Philippians beware? Verse 2. Note 3.
4. Who are really of the circumcision? Verse 3.

5. Who is a real Jew? Rom. 2: 29.
6. If confidence in the flesh availed anything, how did Paul compare with other men? Phil. 3: 4.
7. What were Paul's advantages as a Jew? Verse 5. Note 4.
8. Of what spirit and attainment was Paul? Verse 6.
9. After conversion, how did he regard these advantages and attainments? Verse 7.
10. What parable does Paul's experience recall? Matt. 13: 44.
11. In what spirit did the man in the parable sell all he had held dear, in order to secure the great treasure?
12. In reciting his personal experience, what exhortation of his own is Paul seeking to illustrate? Phil. 3: 1, first part.

Notes

1. There are many things in the course of life to enjoy if our eyes are open to see and appreciate them. Rejoicing in the Lord includes all these that are good, when He is recognized as their Giver and is honored in their use. But it includes much more than these. The child of God can rejoice in tribulation, in hardship, in sorrow, in disappointment, in many things that ordinarily distress. In fact, aside from sin, there can come to the Christian no experience which he may not make an occasion for rejoicing in the Lord.

2. Paul appeared to be closing his epistle; but it occurs to him to go over again some things he has already presented to the Philippians, for the sake of their safety. He does not tire of repeating if only he can get results.

3. To the Jews, a dog was the symbol of uncleanness. The term "evil workers" probably refers to grumblers and disputers, and to those given to strife and vainglory. Concision, or mutilation, appears to be a reflection upon those who persisted in the rite of circumcision, which, since it was done away in Christ, amounted to no more than mutilation of the flesh.

4. Paul could trace his lineage back to Jacob, whose name was changed to "Israel," "the prevailer," which gave the general name "Israelite" to the Jews. He was of the tribe of Benjamin, a favorite son of Jacob--a tribe that did not revolt against the kingdom of Judah, nor pollute its worship with idolatry, as other tribes did. He was a Hebrew of pure blood on the side of both parents. He was a Pharisee, specially taught and skilled in all questions pertaining to the law. He had sat as a student at the feet of Gamaliel, perhaps the greatest teacher in Israel at that time.

Lesson 9—The High Calling in Christ

February 28, 1920

LESSON SCRIPTURE: Phil. 3: 8-14

Daily Study Outline

1. Read the lesson scripture.
2. Loss for Christ, questions 1, 2.
3. Righteousness by faith, question 3.
4. Resurrection power, questions 4, 5.
5. Reaching after the prize, questions 6, 7.
6. High calling in Christ, questions 8, 9.
7. Review the lesson.

Questions

1. For what did Paul count all things loss? Phil. 3: 8, first part. Note 1.
2. For what reason did he count all his former personal advantages as worse than loss? Verse 8, last part. (Memorize verse 8.) Note 2.
3. What kind of righteousness did Paul want to be found having? Verse 9.
4. What did he want to know of Christ? Verse 10. Note 3.
5. To what did he thus hope to attain? Verse 11. Note 4.
6. Did Paul regard himself as having obtained what he longed for? Verse 12, first part. Note 5.
7. How did he relate himself to the coveted prize? Verse 12, last part. Note 6.
8. What two things did the apostle deem essential to Christian progress? Verse 13. Note 7.
9. To what one thing did Paul resolutely set himself? Verse 14. (Memorize verses 13 and 14.) Note 8.

Notes

1. The word "excellency" should be taken quite literally—that which excels in value, of surpassing worth in comparison with other things. This is exactly what Paul means. There is nothing to be compared with experimental knowledge of Christ in the life. It was this that enabled Paul to endure so much hardness as an apostle of Christ. It was this that enabled him, after nearly five years of continuous imprisonment, to write from his prison cell a letter in which he used some form of the word "joy" or "rejoice" eighteen times, besides other words of about the same meaning. The worth of such knowledge cannot be estimated. It is excellent beyond all comparison.

2. The word "win" means literally *gain*. All through this balancing of values, Paul is using terms of the accountant. All his own advantages of birth and education were put in the column of gains before he knew Christ. But now comes a new casting up of accounts, and these gains pass into the column of losses, with Christ, the "hidden treasure" he had found; on the credit side of his loss and gain account. The balancing of the account shows that he has *gained* Christ in the transaction.

3. Paul's conception was that the individual Christian must pass through essentially the same experience as Christ: suffering, death, resurrection—first in a spiritual, and if need be, in a physical sense. "Unto you it is given," he says, "in the behalf of Christ, not only to believe on Him, but also to suffer for His sake." Phil. 1: 29. "I die daily," he declares in 1 Cor. 15: 31. At times, he seems almost to court as a privilege the laying down of his life as Christ had done. Certainly he was always willing to yield it. Thus was Paul "conformable unto His death," while gladly paying any price in order that he might know—experience—"the power of His resurrection."

4. Resurrection to immortality is assured to those only who know by experience "the power of His resurrection," which is "the power of an endless life," and whose lives are "hid with Christ in God." To every such one, as was the case with Christ, will be "loosed the pains of death," for it is "not possible that he should be holden of it [death]." Acts 2: 24.

5. The apostle adopts here the language of the athletic foot race, with which the Philippians were familiar, and continues it more or less through the fourteenth verse. The word "attain" in verse 11 means *reach* or *arrive at*, and suggests the goal of the race. This is to say, Not that I have already received the prize at the end, nor have already completed the race, but I keep on pursuing.

6. The language here suggests the chase, reading literally, "But I pursue, that I may seize upon and hold that for which I was seized upon and held by Christ Jesus." The love of Christ pursued Paul on the way to Damascus; His power seized upon the mind and will of the apostle and held them fast. So Paul would pursue and lay hold upon the excellency of the knowledge of Christ and the power of His resurrection. Paul always regarded himself a bond servant of Christ, and there may be in his language here an allusion also to his now being held in bonds as a prisoner for Christ. As he was held in willing bondage to the service of Christ, and was now securely held by the Roman authori-

ties, so would he lay hold upon and hold securely the prizes of the Christian race.

Jesus seized Paul and laid hold on him to make him His own,—to serve, to suffer, to be an apostle, to carry the excellency of the light and glory of Christ to the gentiles, to win the crown of life. And Paul presses on through all to which Christ calls him, that he may lay hold of all for which Christ laid hold of him. The Master lays His hand upon every one He calls. He has for each one a place, a part in His service. There waits for each one the name, the crown, the inheritance. The race course may lead through suffering and death, but the one purpose should be to lay hold on all for which Christ laid hold of us.

7. Every Christian can look back with sorrow on the mistakes and failures of the past. Some of these were results of weakness, like Peter's denial of his Lord; some came from a misconception of duty, like Paul's persecution of Christians before his conversion, when he verily thought he was doing God service. But from whatever cause these failures come, there is little comfort or encouragement in looking back upon them, either in one's own life or in that of his neighbor. It is infinitely better to "reach forth unto those things which are before." God is willing to remember our sins against us no more, and our neighbor's sins against him no more. And does He not expect the same of us?

8. The language is again borrowed from the athletic contest: "I pursue the race toward the goal for the prize." The prize is the calling on high, the calling heavenward, of God in Christ Jesus.

Lesson 10—Walking with Christ

March 6, 1920

LESSON SCRIPTURE: Phil. 3: 15-21

Daily Study Outline

1. Read the lesson scripture.
2. God our helper, questions 1-3.
3. Holding our ground, questions 4, 5.
4. Enemies of the cross, questions 6, 7.
5. Our citizenship above, questions 8-10.
6. Walking with Christ, questions 11, 12.
7. Review the lesson.

Questions

1. What language may every Christian adopt in his striving toward perfection? Phil. 3: 14.
2. What class of persons especially ought to be thus minded? Verse 15, first part. Note 1.

3. How would God be their helper? Verse 15, last part. Note 2.
4. What precaution should the Christian take not to lose ground already gained? Verse 16.
5. What did Paul urge the Philippian Christians to do? Verse 17. Note 3.
6. How do many about us walk? Verse 18.
7. On what plane of life do such live? What is their end? Verse 19.
8. Connecting the thought again with verse 17, where does Paul say our citizenship is? Verse 20. Note 4.
9. What change will the coming King effect in His people? Verse 21, first part. Note 5.
10. By what power is God able to accomplish this wonderful change? Verse 21, last part.
11. Since Christ lived and walked in the body of our humility, how ought we continually to walk? 1 John 2: 6.
12. Though living in the flesh, how is it our high privilege to walk? Rom. 8: 1.

Notes

1. The word "perfect" is hardly to be understood in its usual sense of complete, with nothing more to reach after. This would be inconsistent with verses 13 and 14. Its force is rather that of mature or adult in understanding in contrast with childhood, as it is used in passages like Eph. 4: 13, 14 and 1 Cor. 14: 20. Some of the Philippian church had been "in the truth" for ten years, and repeatedly visited and instructed by Paul and other workers. They ought to be mature enough in the faith to eat strong meat, and to press forward toward Christian perfection.

2. Paul's literal language is: "And if ye are thinking otherwise in any respect, God will reveal this also to you," that is, God will open up this advanced way of looking upon the Christian's duty and privilege.

3. The exact language again helps: "Become ye co-imitators of me, and observe those walking as ye have us as a type." It might seem questionable for the gospel worker to point to himself as an example for imitation. It is safe to do so only as he walks in such close communion with Christ that he becomes a real "ensample to the flock." The illustration of grace in a human life is often an aid to the understanding of those who have made less growth. Paul's full thought on this point is expressed in his epistle to the Corinthians, Become imitators of me, as I am of Christ. 1 Cor. 11: 1.

4. The literal word "citizenship" was very expressive to the Philippians. Philippi was a Roman colony at that time. Its people enjoyed the full rights of Roman citizenship, as did also Paul and Silas, who brought them the gospel. They might well be proud, as they were, of these rights, which assured them protection and justice from the empire that ruled the world. But in contrast to those "who mind earthly things," Paul reminded the Philippians that their citizenship was now in heaven. Their emperor is the King of the universe. In due time, He will come and escort His subjects to the wedding feast that is to usher in His eternal kingdom of glory.

5. The word "vile," in its modern use, does not convey the right meaning here. The body is not something to be despised, for it was made in the image of God, and as a marvelous piece of workmanship. We are rather to glorify God in our body as well as in our spirit, for both are God's (1 Cor. 6:15-20). Phil. 4:21 reads literally, "Who shall change the body of our humility like unto the body of His glory." Before glory, comes humility; but in God's plan, just as surely, after humility, comes glory.

Lesson 11 — Standing Fast in Christ

March 13, 1920

LESSON SCRIPTURE: Phil. 4: 1-9

Daily Study Outline

1. Read the lesson scripture.
2. Unity of spirit, questions 1-3.
3. Being joyful and peaceable, questions 4, 5.
4. A recipe for Christian living, questions 6, 7.
5. Hearing and doing, questions 8-10.
6. Standing fast in Christ, questions 11, 12.
7. Review the lesson.

Questions

1. In what endearing terms does Paul again address the Philippian believers? Phil. 4: 1, first part. Note 1.
2. What does he pray these believers to do? Verse 1, last part.
3. What does he beseech two sisters especially to do? Verse 2. Note 2.
4. What else does Paul entreat? Verse 3.
5. What means of being joyful and peaceable does the apostle emphasize? Verse 4.

6. What should Christians let be known to all men? Verse 5.
7. Give a good recipe for Christian living. Verse 6. Note 3.
8. How will personal communion with God help us to stand fast in the Lord? Verse 7. Note 4.
9. On what things will those dwell who have the mind of Christ? Verse 8. (Memorize this verse.)
10. What should the Philippians do with the many good things ministered to them by Paul? Verse 9, first part. Note 5.
11. What will be the reward to doers of the Word? Verse 9, last part.
12. By whose help shall we be able to stand fast in the Lord? Jude 24.

Notes

1. The word "crown" here is not the diadem, a symbol of kingly authority, but a wreath of olive or laurel, as a symbol of victory or honor, such as was placed upon the head of a winner in athletic or musical or oratorical contests among the Greeks. Thus Paul looked upon the fruits of his labor in the gospel as his crown of honor and of joy.

2. Evidently there were some differences between these two members of the church, which Paul feared might, if not reconciled, have a bad influence. Hence he entreats that these differences be taken before the Lord and composed in Him. How often we find a similar situation in the church to-day! Certain members of the church are at variance, perhaps over small affairs. They hardly speak when they meet, and they cherish hard feelings toward each other. Yet they go to the same service, worship the same God, and hope to live in the same heaven. Let all differences be composed *in the Lord*.

3. "Careful" means full of care, anxiety, worry. "Prayer"—worshipful communion. "Supplication"—petition for things needed. "Thanksgiving"—giving of thanks for what has been received and is being enjoyed. "Made known unto God"—tell God how much you love and reverence Him, what you need, how much you value what He has given you.

4. "Peace"—how opposite to carking care, to worry! "Passeth all understanding"—(literally) surpasses every mind; the mind cannot fathom the peace of God, tell how it comes or how it works, but can only experience it. "Keep your hearts and minds"—garrison your hearts and thoughts as in a fort or castle; no enemy can break through the wall of peace with which God encircles His praying children. In very truth, they can stand fast in the Lord.

5. The particular word "do" used here does not mean, as often, make or construct something, but to *put into practice*. It is indeed the word from which we get our word "practice." The study of these lessons will benefit us nothing if we do not put into practice the many good things we are learning in them.

Lesson 12 — Doing All Things Through Christ

March 20, 1920

LESSON SCRIPTURE: Phil. 4: 10-23

Daily Study Outline

1. Read the lesson scripture.
2. Christian contentment, questions 1-3.
3. Doing through Christ, questions 4-6.
4. Giving and receiving, questions 7-9.
5. Christian greetings, questions 10-13.
6. Paul's work in Rome, questions 14-16.
7. Review the lesson.

Questions

1. How did the Philippians bring Paul such joy in the Lord? Phil. 4: 10. Note 1.
2. What great lesson in respect to want had Paul learned? Verse 11. Note 2.
3. Mention the contrasting conditions under which Paul had learned the secret of contentment. Verse 12.
4. What general assertion does he make? Verse 13. (Memorize this verse.)
5. How had the Philippians done well? Verse 14.
6. What made their ministry of special value? Verses 15, 16.
7. What was Paul's motive in accepting their gifts? Verse 17.
8. With what appreciation did Paul receive the things sent him by Epaphroditus? Verse 18.
9. In return, how did he assure the Philippians their need would be supplied? Verse 19, first part. (Memorize this verse.)
10. What would be the measure of their supply? Verse 19, last part.
11. What did he ascribe to God? Verse 20.
12. What greetings did Paul send the Philippians? Verse 21.
13. Who especially sent their salutations? Verse 22. Note 3.

14. Through Christ, what had Paul been able to do for the gospel in Rome? Phil. 1: 14. Note 4.
15. Where did the converts in Cæsar's household take up their work for Christ? Note 5.
16. With what prayer does Paul close his letter to the Philipians? Phil. 4: 23.

Notes

1. This is not the kind of "care" warned against in verse 6. That was overanxiety, worry. This is thoughtfulness, interest in Paul's welfare.

2. This verse should not be interpreted too broadly. Paul is talking here chiefly of his temporal needs. Closely rendered, the verse reads, "I have learned, under whatever circumstances I am, to be satisfied with what I have." In matters of external circumstance and bodily need, Paul had learned the lesson of indifference; but in matters of spiritual and mental attainment, he was never satisfied, but always reaching out for more.

3. "Nowhere could there exist an atmosphere more ungenial to Christianity than in the Roman court. Nero seemed to have obliterated from his soul the last trace of the divine, and even of the human, and to bear the impress of Satan. His attendants and courtiers were in general of the same character as himself—fierce, debased, and corrupt. To all appearance it would be impossible for Christianity to gain a foothold in the court and palace of Nero.

"Yet in this case, as in so many others, was proved the truth of Paul's assertion that the weapons of his warfare were 'mighty through God to the pulling down of strongholds.' Even in Nero's household, trophies of the cross were won. From the vile attendants of a viler king were gained converts who became sons of God. These were not Christians secretly, but openly. They were not ashamed of their faith."—*Acts of the Apostles,* pages 462, 463.

4. "Paul's patience and cheerfulness during his long and unjust imprisonment, his courage and faith, were a continual sermon. His spirit, so unlike the spirit of the world, bore witness that a power higher than that of earth was abiding with him. And by his example, Christians were impelled to greater energy as advocates of the cause from the public labors of which Paul had been withdrawn. In these ways were the apostle's bonds influential, so that when his power and usefulness seemed cut off, and to all appearance he could do the least, then it was that he gathered sheaves for Christ in fields from which he seemed wholly excluded.

"Before the close of that two years' imprisonment, Paul was able to say, 'My bonds in Christ are manifest in all the palace, and in all other places,' and among those who sent greetings to the Philippians he mentions chiefly them 'that are of Cæsar's household.'"—*Id.*, page 464.

5. "Not only were converts won to the truth in Cæsar's household, but after their conversion they remained in that household. They did not feel at liberty to abandon their post of duty because their surroundings were no longer congenial. The truth had found them there, and there they remained, by their changed life and character testifying to the transforming power of the new faith."—*Id.*, page 466.

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Lesson 13—Living in Christ—A Review

March 27, 1920

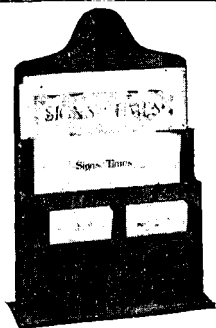
Study and fix in memory one or more verses each that give a key to the themes listed below. This exercise, if faithfully done, will give you the gist of the book of Philippians, and the key to living in Christ.

Daily Study Outline

1. Read the book of Philippians.
2. Magnifying and abounding in Christ, themes 1-3.
3. Suffering and the mind of Christ, themes 4, 5.
4. Willing and working with Christ, themes 6, 7.
5. Rejoicing and striving in Christ, themes 8, 9.
6. Doing all things through Christ, themes 10-12.
7. Summarize the lesson.

THEMES

1. Come over and help us. Acts 16: 6-40.
2. Abounding in Christ. Phil. 1: 1-11.
3. Magnifying Christ. Phil. 1: 12-20.
4. Suffering for Christ. Phil. 1: 21-30.
5. Having the mind of Christ. Phil. 2: 1-11.
6. Willing and doing for Christ. Phil. 2: 12-18.
7. Working together with Christ. Phil. 2: 19-30.
8. Rejoicing in Christ. Phil. 3: 1-7.
9. The high calling in Christ. Phil. 3: 8-14.
10. Walking with Christ. Phil. 3: 15-21.
11. Standing fast in Christ. Phil. 4: 1-9.
12. Doing all things through Christ. Phil. 4: 10-23.



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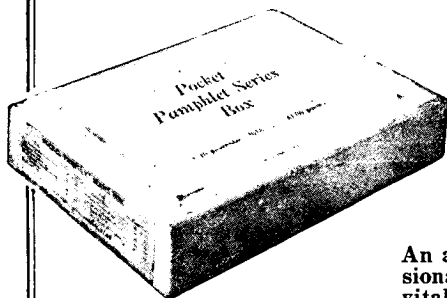
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