TEN STUDIES
IN
PAUL'S LETTER TO THE
PHILIPPIANS

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THE BIBLICAL SEMINARY
IN NEW YORK
Ten Studies in the Epistle to the Philippians.

By Wilbert W. White.

Preliminary Remarks and Suggestions, and

Study I.

1. This course is not intended to be a substitute for any line of Bible study which you may now be pursuing. It will be somewhat unique in character, and may be taken as an extra. Is it not true that there are few Bible students who cannot do a little more work than that which now engages them? Think where you can cut off an hour or two each week from something of little importance for the purpose of devoting it to a mastery of one of the choicest portions of God's Word. Seize odd moments. Probably many are actually wasting more time every week than any of these lessons may require.

2. May there not be many who are not now following any prescribed course, who will undertake to study this series of lessons? You ought to be studying the Bible. Do you say, 'I read the Bible'? But you ought to be studying it. Do you say, 'I have never found Bible study interesting'? This may be because you never took an interest in Bible study. If you have never found Bible study interesting, is it the fault of the Bible, or is it your fault? Whatever may have been your past experience, try this course. You will find it interesting if you undertake it with even half a heart.

3. We propose to do definite work. We have selected a definite portion of the Bible, which we intend to study in a definite way, for definite results, which we shall record according to a definite plan.

4. We purpose doing thorough work. We expect to know more about the Book of Philippians through
these studies than we know about any book of the Bible. Many of us know the Bible in a general way. Our knowledge of it may be compared to the knowledge of a World’s Fair which one may secure by a visit of two or three afternoons. He has gained a general acquaintance with the grounds and has learned much, but he knows very little about the great exhibition. Now we propose to particularize. We propose to concentrate attention on a little book of four chapters, the three hundred and twenty-second part of the Bible. We shall stay in this one little apartment of this incomparable structure of infallible, sparkling truth, and seek to become acquainted in detail with what it contains.

5. Procure a good notebook to be devoted entirely to the Epistle to the Philippians. Let it be well bound, with pages numbered. The size, seven and one-half inches long by five inches wide, or thereabout, will, perhaps, be best. Many Bible students use a book seven and one-half inches wide by nine and one-half inches long. Adopt some size, and let all the notebooks which you buy be that size. Your book for Philippians should contain at least 50 pages. Perhaps you will prefer to use a loose-leaf book, many styles of which are procurable. Note the following suggestions:

a. Reserve pp. 1-4 for chapter studies. At top of p. 1 write, Chapter I.; at top of p. 2, write Chapter II. Place like appropriate headings on pp. 3 and 4.

b. Reserve pp. 5-8 for explanatory notes on the various parts of the book, one page for each chapter.

c. At the head of p. 9 write, Striking Features of the Book of Philippians.

d. At the head of p. 10 write, A Brief Sketch of Paul’s First Visit to Philippi.

e. As topics on which you wish to collect and arrange material are suggested, write each at the top of a page, and place in the index.

f. The index should be on the first page or on the last page of the notebook.

g. Make a chart pocket by pasting together the ends of the last two leaves of your notebook, and then cutting

out an inch or two from the middle of the side of the first of these leaves. Provide slips of paper which will easily slip into this pocket.

6. Use the Standard American Revised Version of the Bible in your study. No student of the Bible can afford to ignore the Revised Version. One of its greatest advantages is that the matter is not broken up into verses by which the connection is often rendered obscure. The writer is very desirous of having Philippians studied as a book, and of having each part examined in the light of the whole.

7. Undertake this work in a prayerful, obedient spirit. Depend upon the Holy Spirit to teach you, and aim to put into practice all that you may learn. Permit a special suggestion here. The 119th Psalm is preeminently a Bible study Psalm. It is full of prayers for direction and enlightenment in the study of the Word of God. Let all read this Psalm in course, taking two parts each week as preliminary to the study prescribed.

8. Fifteen minutes each day spent upon this course ought to be enough for its mastery. If possible, however, secure an hour or an hour and a half each week which you will spend uninterruptedly upon this work. At such a time let the order be:

a. Reading thoughtfully and prayerfully the portion of Psalm 119.

b. A brief, pointed prayer, uttered aloud to God for help.

c. Examination of the material according to directions.

9. Follow instructions implicitly unless you are very sure you have a more excellent way.
STUDY I.

1. Read thoughtfully and prayerfully parts 1 and 2 of Psalm 119, and offer a brief, pointed prayer to God for help in your Bible study. Get your prayer out of the portion read if possible.

2. Read rapidly, but thoughtfully, without interruption, the account of Paul's second missionary journey, found in Acts 15:36-18:22.
   a. Note that he starts from Antioch and returns to Antioch.
   b. Note with whom Paul proposed to go, and with whom he actually did go.

3. With a map of the Eastern Mediterranean in hand, such as may be found in the back of your Bible (use the map which illustrates the missionary journeys of Paul if possible), re-read this section and trace Paul's movements from Antioch to Philippi and thence back to Antioch again.
   a. You would do well to make a rough draft of this journey on a sheet of paper, which will fit into your notebook pocket.
   b. Write in a perpendicular column the names of the cities visited on another notebook pocket slip, and underscore the word PHILIPPI. Note where in the list it appears. Deposit this and the other in the pocket for reference.
   c. If you are not opposed to marking your Bible (you should not be—or you should purchase a Bible which you will not hesitate to mark), draw a horizontal line to the edge of the page above the number 36 of Acts, 15th chapter, and under it, with care, write, Paul's second missionary journey from Antioch (15:36-18:22).
   d. Above 23 in Acts, 18th chapter, write, End account of Paul's second missionary journey.
   e. At the head of Acts, 16th chapter, write, The Philippian Chapter.
   f. At the beginning of the Epistle to the Philippians write, See the Philippian chapter, Acts 16.

7. Read carefully Acts 16:6-40. Note:
   a. How Paul came to go to Philippi.
   b. What Paul did on arrival at Philippi.
   c. To whom Paul preached at Philippi.
   d. Where Paul preached at Philippi.
   e. Who believed first; the second believer; the third believer.
   f. Experience of Paul in jail at Philippi.

5. Read rapidly and thoughtfully, without interruption (aloud if possible), Paul's letter to the Philippians. Have paper and pencil near you and note any new or striking fact which may come to you as you read. Assign a page in your notebook to Striking Features of the Book of Philippians, and note any in addition to the following:
   a. The manner in which the book begins and ends (cf. 1:1, 2, and 4:20, 22). Connect these parts by a straight line. The book is bound by two chapters of grace.
   b. The freedom from fault-finding and censure which characterizes the book. Contrast Galatians in this regard.
   c. The manifest tenderness of the writer, and affection for those to whom he writes.
   d. The frequency with which the words joy and progress or their equivalents occur.
   e. The prominence given to Jesus Christ in the letter. This has occasioned the assignment of this book to a group called the Christological Epistles.

6. Memorize the first two and the last two verses of the epistle.

7. Close your Bible, and on p. 11 of your notebook briefly write some results of your hour's work. Let this be a definite record of what you have learned. By this means you will review and fix in mind the facts.

8. The following simple chart may help you. By it four important events of Paul's life may be fixed. It is a striking fact that Paul and Jesus were born about the same time:
9. Questions:
1. In which of Paul's three missionary tours did he first visit Philippi?
2. From what city did he start?
3. To what city did he return?
4. What was the general direction of Paul's journey until he reached Philippi?
5. What was the general direction of his journey after he left Philippi?
6. What chapter of Acts may be known as the Philippian Chapter?
7. What was the occasion of Paul's visit to Philippi?
8. Where and how did Paul go to Philippi?
9. Who was Paul's first convert at Philippi? His second? His third?
10. Relate in your own words to a friend the interesting experience of Paul in jail at Philippi. Write this out in a condensed form.
11. Name several striking features of the Epistle to the Philippians.
12. Recite from memory the first two and last two verses of the epistle.
13. Ask: What does this all mean to me?

STUDY II.

1. Read thoroughly and prayerfully parts 3 and 4 of Psalm 119, and offer a brief, pointed prayer for help in your Bible study.

2. Follow these directions:
   a. Recall the striking features of Paul's Epistle to the Philippians which you have already noted. (See Study 1, 4, a, b, c, d.)

b. Add this one: Of all Paul's letters to churches, none has so little of an official character as Philippians. Neander says that in this epistle we look deeper into the apostle's heart and have his distinct personal traits more fully disclosed to us than in any of his other writings.

c. With these distinguishing features of the letter in mind, read the entire epistle rapidly but thoughtfully (aloud if possible) without interruption.

d. While reading be on the alert for any additional features of the book. If any suggest themselves to you, record them in the proper place in your notebook.

3. Continue to follow directions:
   a. Run rapidly over the letter and underscore every word of which fellow is a part.

b. Connect these words by lines.

c. Write in order on a slip of paper the clauses in which the word occurs, and study the connection of each in the Epistle.

d. Assign a page in your notebook to this word and tabulate therein the results of your study.

e. Note especially the expression, "fellowship in the furtherance of the Gospel." Look also for expressions in the letter resembling this one.

4. Further directions:
   a. Repeat aloud the verses memorized last week (1:1, 2 and 4:21-23).

b. Memorize 1:3-7.

5. Philippians and 1 Thessalonians compared.
Read 1 Thess. through without interruption, noting:
   a. That it resembles Philippians in its warmth and expression of personal regard for those to whom the apostle wrote. The personal element in both is large.

b. The passage which refers to Paul's experience at Philippi. In the margin write, See Acts 16.

c. The relationship of Thessalonians to Philippi in your list of places visited by Paul in his second missionary journey. Paul probably wrote this Epistle to the Thessalonians from Corinth only a few months after his first visit to Philippi. (If you desire to know the process by which this conclusion is reached, see comparison of texts in Bible Dictionary in article, Thessalonians, First Epistle to the.)
d. This was Paul’s earliest letter to any church of which we have any record. Some think 1 and 2 Thessalonians are the earliest written records of Christianity. They belong to the period referred to in Phil. 4: 18, “the beginning of the Gospel.” The Epistle to the Philippians was written about ten years later. See chart below.

6. Make for yourself a diagram showing groups of Paul’s letters in probable chronological order:
Paul’s 2d Miss. Jour., 52-54.—1 and 2 Thess. from Corinth.
Paul’s 3d Miss. Jour., 54-56.—Galatians, 1 Corinthians, 2 Corinthians, Romans.
Paul a Prisoner at Rome, 66-68.—Philemon, Ephesians, Colossians, Philippians.
Paul a Second Time Prisoner at Rome about 66.—1 Timothy, Titus, 2 Timothy.

Note:
a. These four groups succeed each other at intervals of about five years.
b. The only books violently out of the order which we have in the Bible are, 1 and 2 Thessalonians.
c. Question: Why is the order not chronological? In other words, what is the principle of the arrangement of the letters of Paul in the Bible? Ask somebody who ought to know if you cannot find out for yourself.

7. To aid in remembering the books of the New Testament in order, note:
Romans, 1 and 2 Cor., Gal., Eph., Phil., Col., 1 and 2 Thess., 1 and 2 Tim., Tit., Phile.
Heb., Jas., 1 and 2 Peter, 1, 2, and 3 John, Jude, Revelation.
a. The first five books may be compared with the first five books of the Old Testament and called the New Testament Pentateuch.
b. The first group of seven is composed of Paul’s letters to churches. The longest stand first. The last four have for their first vowels in order a, o, i, e.
c. The second group of seven includes Paul’s letters to individuals. Here we have a group of five, each of which begins with T, and in alphabetical order, 1 Th., 2 Th., 1 Tim., 2 Tim., Tit.
d. The third group of seven contains letters by different persons. Note the arrangement, one from the first,

two from the second, three from the third, one from the fourth.

e. The New Testament, as does the Old Testament, closes with prophetic material.

8. Questions for review:
1. Name the distinguishing features of the book of Philippians already noted.
2. How many times does the word fellow occur in the letter? In what combinations? What is the connection of each in the Epistle?
3. What other expression in the letter may be compared with “fellowship in the furtherance of the Gospel”?
4. Repeat from memory (a) 4: 23; (b) 1: 6; (c) 1: 3, 4, 5; (d) 1: 1, 2; (e) 1: 3-7.
5. How does 1 Thess. resemble Philippians?
6. What experience of Paul at Philippi is referred to in 1 Thess.?
7. When did Paul write 1 Thess.?
8. Into what four groups may Paul’s letters be cast? Name the books in each group with approximate time of writing.
9. Why do we not have a chronological arrangement of these letters in the Bible?
10. Name the books of the New Testament in order.
11. How many letters did Paul write to churches? Name these in order.
12. How many letters did Paul write to individuals? Name these in order.
13. How many books of the New Testament did John write? Be careful about your answer to this.

9. Write out on one of the pages of your notebook a brief statement of what you have derived from this second study, such as number of new facts and impressions, lines of study suggested, purposes formed, etc. Do not omit this, as it will be very helpful to you. You will of course index this material as soon as it is assigned to a page. It might be well to prepare your index on a loose slip of paper and at the completion of the work transfer it to a permanent page with any changes in order of topics which you may wish to make.
STUDY III.

1. Read thoughtfully and prayerfully parts 5 and 6 of Psalm 119, and in a brief, pointed prayer utter the aloud ask for direction and help in your study.

Remark.—The student should not spend more than from five to ten minutes on 2, 3 and 4 below.

2. With a copy of the letter to the Philippians before your eye, recall and utter aloud the distinguishing features of the book which have been noted. As you do this glance at portions of the letter illustrative of each.

3. Recall the expressions in the book in which fellow is found and allow your eye to trace the connections made by lines.

4. Glance over 1 Thessalonians, recalling what was said in Study II about it, and its relation to the Book of Philippians.

5. Memorize 1:8-11, and review passages previously memorized.

6. Go through the letter, and,
   a. Underline the words or expressions by which Paul characterizes the persons to whom he writes, e. g., Saints in Christ Jesus (1:1); partakers with me of grace (1:7); brethren (1:12).
   b. Connect these expressions by lines.
   c. On a page of your notebook make a list of these in order of occurrence, indicating chapter and verse after each.
   d. From these expressions judge of the character of the Philippian church member, and Paul’s affection for him.

7. Draw lines as directed below:
   a. Connect God our Father (1:2), and the peace of God (4:70) by a straight line.
   b. Connect the whole pretorian guard (1:13), and my bonds (1:14), and Caesar’s household (4:22). Look

for other verses in the letter which throw light upon location and condition of Paul when he wrote this letter.

8. Read the entire letter to the Philippians (aloud if possible). As you read:
   a. Have at hand a sheet of paper with the following heading: QUESTIONS—DIFFICULTIES. If you think best assign a page or pages in your notebook to this.
   b. At the end of each clause or verse ask yourself: Do I understand this? Is the meaning perfectly clear? Is there anything here which I wish to investigate more carefully?
   c. Record in order all questions and difficulties which arise in this reading. Leave space at the right for answers to be written down when found.

Perhaps the page assigned to this subject would look something like the following:

QUESTIONS. | DIFFICULTIES.
---|---
1. Why is Timothy mentioned in 1:1? 1. 1. 2. What is the exact office indicated by the word Bishop? 2. 3. What is the exact office indicated by the word Deacon? 3. 4. Why are these offices named in this connection? 4. 5. What is the time referred to by the words “day of Jesus Christ” (1:6)? 5. 6. To what does Paul refer when he says, “It is right for me to be thus minded” (1:7)? 6. 7. What is meant by the “pretorian guard” (1:13)? 7.

In reference to these questions and answers, note:
a. Do not be too anxious to secure explanations at once. Keep these difficulties before you and be on the alert for explanations. Future reading and study of the book will clear up many. A re-reading of the context will remove some. Even in this reading, in the latter part of the letter, you may discover answers to questions which arise in studying the former parts.

b. If possible, discover the answer for yourself. If this is clearly impossible, consult friends likely to know, or refer to Bible dictionaries, commentaries, etc.

c. Record the answer in the briefest form in the proper place as soon as found.

9. Concluding remarks:

a. If you propose to use but one color of ink in marking, you will need to exercise care to avoid confusion in the lines of thought. Use both pencil and pen, or at least two colors of ink. A good pencil—say a Faber No. 4 or 5—will sometimes serve better than a pen for marginal notes in a book. When a pen is used a fine pointed one should be selected.

b. This study does not require a large amount of space. It is thought that all will wish to spend considerable time on the above. It is hoped that each student will prepare the list of questions and difficulties with great care. Do not fail to allow space at the right for answer, and be sure to record answer when found.

c. Some may be unable to memorize as much as is assigned in the studies. The minimum for each should be a verse each week. Select three verses from each chapter which you consider the best and memorize them at least while pursuing these studies.

STUDY IV.

INTRODUCTORY: Read thoughtfully and prayerfully parts 7 and 8 of Psalm 119, and in a brief, pointed prayer, uttered aloud, ask for direction and help in your study.

1. Review what you have already learned.

2. Contrast Philippians and Galatians. Note:

   a. That Galatians is very dogmatic, while Philippians is almost entirely free from dogmatic teaching.
   b. That Galatians is the Gospel in opposition to error, while Philippians is the Gospel itself.
   c. That, in marked contrast to the letter to the Philippians, Paul, in writing to the Galatians, insists upon their recognition of his apostleship.
   d. Note any other differences as you read, and endeavor to account for them.

3. Outline the letter. Paul’s letter to the Philippians manifests less of plan than any other of his epistles. We have not here the usual explanatory, doctrinal, and homiletic sections well defined. This may be explained in the origin and motive of the epistle. It is really a love letter. The order is that of the heart. It is full of torrents of personal feeling.

   Read the letter thoughtfully, noting the divisions into paragraphs, and attempting to grasp the thought of each as a whole. As you read, note:

   a. That 1: 1, 2 constitutes the introductory salutation and benediction.
   b. That 4: 21-23 constitutes the concluding salutation and benediction.
   c. That 1: 3-30 contains an account of Paul’s own affairs and feelings.
   d. That 2: 1-18 contains advice to the Philippians.
   e. That 2: 19-30 relates to the sending of a messenger to the Philippians.
   g. That 4: 10-23 relates to the gift sent by the Philippians to Paul. This was the occasion of his writing this letter.
   h. Later.—Note Epaphroditus going, at end of second chapter, and coming, at end of fourth chapter, as a practical hint for divisions of the letter.


   Underscore and connect the words joy, rejoice, and their equivalents. Note the connection in each instance, and observe the prevalence of this sentiment
in the letter. Consider this in view of the fact that the writer was a prisoner, and uncertain whether he would soon be executed or released.

Write out a summary of the Joy line of thought on one of the pages of your notebook, with it record a statement of its value to you personally.

5. Review questions:

LESSON II.

1. Name the distinguishing features of Philippians already learned.
2. How many times does the word 'fellow' occur? In what combinations? In what connections?
3. What other expressions in the letter may be compared with 'fellowship in the furtherance of the Gospel'?
5. How does 1 Thessalonians resemble Philippians?
6. When did Paul write 1 Thessalonians?
7. Into what four groups may Paul's letters be divided? About how long between each? Name the books of each.
8. Why do we not have a chronological order?
9. Name the books of the New Testament in order.
10. Name those written to churches.

LESSON III.

1. What other letter of Paul's much resembles Philippians in spirit?
2. Mention some reasons for these differences.
3. Is a well-defined outline of Philippians easily discovered?
4. Why is this?
5. What may be said of the length of the salutation, and what is the reason for this?
6. Where is the most pronounced break in the letter?
7. How is this explained by some?
8. Into what two parts may the book be separated?
9. Which chapter contains an acknowledgment of the gift sent to Paul?
10. Which chapter contains an account of a messenger sent to the Philippians?
11. Which chapter contains the famous passage beginning, "Forgetting the things which are behind"?
12. Which chapter contains the passage which begins, "Work out your own salvation"?
13. Which chapter contains the verse, "I have the same mind in you which was also in Christ Jesus"?
14. In what setting are the words, "'I can do all things'"?
15. What occasioned the writing of this letter to the Philippians?
16. How many times does the word 'joy' occur in the letter? How many times the word 'rejoice'? Note each in setting.
17. What is remarkable about the prevalence of the joyful, hopeful spirit in this letter?

STUDY V.

Introductory: Read thoughtfully and prayerfully parts 9 and 10 of Psalm 119, and in a brief, pointed prayer, uttered aloud, ask for direction and help in your study.
2. Read over the four studies preceding, preliminary suggestions and all; as you read, recall everything possible in connection with each point, e. g., when you read direction b., under 2, in Study I., about the names of the cities visited by Paul on his second missionary journey, attempt to recall these names. If unable to do so, refer to your slip on which the names have been written. In a review, such as this will be, refer to what you have recorded only when unable to recall it. When you come to such a direction as 6, in Study I., simply recall what your feeling was after your first hour's work on the book. You would do well also to turn to the record and read it.

3. You have read the letter to the Philippians several times. You should now attempt to think through it. By this is not meant to recall all the details, but rather the main thoughts as contained in the various paragraphs. The paragraph titles below are suggested as an aid to this: Where two or more titles are suggested for a section, select the one which you think best. Do not hesitate to substitute a title of your own wherever you think you have a better one than that suggested. Read the entire book, paragraph by paragraph, and decide upon the appropriateness of the following:

a. The salutation and benediction paragraph, 1: 1, 2.
b. Thanks for the past, confidence for the future progress of the Philippians, 1: 3-11.
c. The life or death paragraph, 1: 12-30.
d. The humiliation wherefore exaltation paragraph, 2: 1-11.
e. The worker's paragraph, or, the luminary's paragraph (see marginal reading 21), 2: 12-18.
g. The Hebrew of the Hebrew's paragraph, or, the loss-gain paragraph, or, the prize paragraph, 3: 1-16.
h. The imitator's paragraph, or, the citizenship paragraph, 3: 17-21.
i. The joy-crown paragraph, 4: 1.
j. The Euodia-Syntyche paragraph, 4: 2, 3.
k. The prayer and thanksgiving paragraph, 4: 4-7.
l. The whatsoever paragraph, 4: 8, 9.
m. The gift paragraph, Epaphroditus again, 4: 20-23.
n. The closing salutation and benediction paragraph, 4: 20, 23.

4. Having attempted to think through the epistle as suggested above, state aloud, in your own language (to a friend, if possible), the line of thought in the book. Reproduce as much of it as you are able, and in a direct manner. Do not say: Paul thanked God every time he prayed for the fellowship of the Philippians, etc., but rather, 'I thank my God with constant prayer for your fellowship in the Gospel,' etc.

5. Write out with care this statement which you have made aloud. Preserve it for revision and expansion.

6. Memorize 1: 22-30, and review the entire first chapter.

7. Attention was called in the last study to the prevalence of the expression of joy on the part of the Apostle. This was noted in view of the fact that Paul was a prisoner and uncertain about the issue of his trial. Gather for yourself from the letter any other evidences of contrast between Paul's bodily condition and his mental state. It might be well in this connection to note and mark the use of the words confident and confidence; also the text 4: 11, and the secret of it all as given in 4: 13. Do we not love Paul more for the knowledge of his trustfulness which we have gained from this letter? Do we not love God more for His all-sufficient grace communicated to Paul according to his need? Shall we not be better, stronger, more patient, more trustful Christians than we have been? If we have not already done so, we should as soon as possible learn the secret (mark and connect I have learned 4: 11, and I learned the secret 4: 12), to be content in whatever state we are, and to believe that Paul's God shall fulfill every need of ours according to his riches in glory in Christ Jesus.
STUDY VI.

1. Read thoughtfully and prayerfully parts 11 and 12 of Psalm 119, and in a brief, pointed prayer, uttered aloud, ask for direction and help in your study.

2. Glance over your list of questions and difficulties (suggestions for making which were given in Study III), and in your further study be on the alert for answers, which you should not fail to record in the proper place.

3. Read the letter through, noting the changes suggested by the marginal readings. Some of these will throw new light upon the reading. Compare also the rendering of the A. V. as you proceed. Aim to get the exact meaning of the writer in each statement which he makes. Think how you would do with an obscurely written word or expression in a letter from a dear friend. You would not only study the word itself intently, but from the sentence and paragraph also you would seek to discover its meaning. Apply the same method here, always depending upon the Spirit to interpret for you His own words.

4. The word Gospel is found nine times in this letter. Write out the expressions in which it is found on a page of your notebook, and study each in its setting. Does the word Gospel have precisely the same meaning in all these passages? Cf. use of the word in other letters of Paul. Cf. 2 Cor. 10:14; Gal. 2:7; 1 Thess. 3:2, etc. Record on the same page any results of your study along this line.

5. Memorize 2:1-11. Read in connection with this two other passages which refer especially to the preeminence in every way of Christ Jesus. After reading, ask yourself how anyone can accept the Bible and deny the divinity of Christ. The passages are Colossians 1:15-20; Ephesians 1:19-23.

6. Examine the letter to discover the burden of Paul's desire for his beloved Philippian brethren.

Test by a careful reading of the letter the following statement: Paul most earnestly desired that the Philippians, walking worthy of the Gospel of Christ, should make progress in Christian life, and attain perfection of character. As you read ask yourself: Is this the best thing that Paul could have wished for his friends? Am I realizing in my own life the wish of Paul for the Philippians?

7. Write out on one of the pages of your notebook a brief statement of what you have learned in the six studies now completed. Number of facts and impressions, lines of study suggested, purposes formed, etc. Do not neglect this. It will prove a valuable exercise.

STUDY VII.

1. Read thoughtfully and prayerfully parts 13 and 14 of Psalm 119, and in a brief, pointed prayer, uttered aloud, ask for direction and help in your study.

2. Test your ability to answer the forty-four questions asked in Studies I., II., III., and IV.

3. The word righteousness is found four times in the letter.
   a. Connect the passages by lines.
   b. Write in your notebook the four expressions containing the word. Let the expressions be so written that a perpendicular column will be formed by the word righteousness.
   c. Ask yourself the meaning of each expression. Does the word righteousness in every instance have the same meaning?
   d. Compare the teaching of this letter with that of Romans concerning righteousness. Glance over a few of the opening chapters of Romans (the entire book if you
have time), and note the frequency with which the word and its opposite occur. Note especially Rom. 1:17; 3:21-26; compare I Cor. 5:21. What do you think of the following definition of righteousness? "It comprises the sum total of all which God demands, commands, and approves."


5. Collect from the letter the expressions in which the pronoun I is found. Arrange them so that the pronoun shall stand at the left and form a perpendicular column. So far as it may be necessary, transpose words in order to complete the statement, e.g., the expression below taken from 1:18. The first part of the page of the notebook assigned to this work will look like the following:

I thank my God upon all remembrance of you, 1:3.
I have you in my heart, 1:7.
I long after you all, 1:8.
I pray that your love may abound, 1:9.
I would have you know, 1:12.
I am set for the defense of the Gospel, 1:16.
I rejoice that in every way Christ is proclaimed, 1:18.
I know that this shall turn to my salvation, 1:19.
I shall be put to shame in nothing, 1:20.
I know not what I shall choose, 1:22.
I am in a strait betwixt the two, 1:23.
I know that I shall abide, 1:25.

Having collected these expressions:

a. Go over them in order, attempting to recall the connection in which each is found.

b. Classify, if you think desirable. Such divisions as the following may suggest themselves: (1) Expression of certainty; (2) Expression of uncertainty; (3) Expression of Experience; (4) Expression of devotion to the Philippians; (5) Expression of purpose, etc.

Surely a study of these expressions of Paul cannot help being profitable. The declaration of one like the Apostle respecting his feelings, thoughts and purposes should be most helpful and suggestive. In this connection read remarks on Outline under 4, Study IV.

STUDY VIII.

1. Read carefully and prayerfully parts 15 and 16 of Psalm 119, and in a brief, pointed prayer, uttered aloud, ask for direction and help in your study.

2. Another reading of Philippians. It is related of the late Dr. Weston of Crozier Theological Seminary, that he read the New Testament through once every month for fifty years, and his testimony is said to have been that every reading disclosed new truth. This course in Philippians has provided for the reading of the letter at least once each week. Each reading has brought out new beauty and new truth to the thoughtful person. This epistle would stand a dozen readings each week for a year. This is true of every book of the Bible. To read and re-read such a book many times is a most excellent method of gaining a mastery of it. Do not be afraid to read Philippians a few more times. Open now your Bible and read the letter. Determine if you can, how many times you have already read the letter consecutively. Note this on the page on which you record the new truths and suggestions and fuller appreciation of known truths, and richer experience of God's love which this reading may bring to you.

3. The word all in Philippians. One of the words most frequently used in this epistle is all. There appears to be a studied repetition of the word in some places, e.g., 1:3-7, where it occurs five times. In a reading of the letter just now it has been observed twenty-two times. Note in connection with all, the words, always, every, and such expressions as very far, in nothing, in everything, in anything, doing nothing.

Study the expressions in which this word all, and these other words occur, and classify results on a page of your notebook. It might be well to note in this connection the thread of exhortation to unity which runs through the letter, e.g., specially 1:27; 2:1-4; 4:2, 3, 5, 7, 9.

5. You are supposed to be somewhat familiar with Chapter I of this letter. You may have memorized it. Study now the chapter as such. Observe the order suggested below, and record results on page 1 of your notebook, which, if you have followed instructions, has been reserved for this work. (See Preliminary Suggestion 5.)
   a. Read over the chapter as though for the first time without interruption and record on the first line of the page the most prominent thought or impression which is produced by such reading.
   b. Name the chapter. Adopt the name which when mentioned will best bring to mind the contents. Write the name on the second line of the page.
   c. Select what you consider to be the best text in the chapter and write it on the third line of the page. Let this be the text which you would select were you called upon to give up all the chapter except one verse.
   d. Next note, if you are so disposed, anything of interest respecting the literary character of the chapter.
   e. Write out and number what you consider to be the five most striking facts which the chapter presents. There may be such as, (1) The apostle does not refer in the superscription to his apostleship as he does in Galatians and elsewhere, (2) Paul expresses the most intense love for and interest in the persons to whom he writes.
   f. Write out a condensation of the thought of the chapter, having made your condensation compare it with the following from Elliott: "I thank my God with constant prayers for your present fellowship in the Gospel, and my love makes me confident for the future. May ye abound yet more and more (1:3-11)." Know that my sufferings have furthered the Gospel, for Christ is preached by all. I indeed would fain depart to Christ, but for your sakes I shall remain (1:12-26). Live as becometh the Gospel, that whether absent or present I may hear well of you. Be not dismayed, ye are sufferers for Christ (1:27-30)."
   g. Note the difficulties and leave space at the right on the page for answers when they may be obtained.
   h. Reserve a small portion of the page for any remarks or observations which you may wish to record. Here note anything about the chapter which may not properly belong under any of the heads named above.

The margin of your page for chapter study should have the following headings. The first three will require one line each. Adjust space to the remainder according to your judgment.

First Impression.
Name.
Text.
Literary Features.
Five Striking Facts.
Condensation.
Difficulties.
Remarks.

6. Concluding remark. Some may be thinking that there is a good deal of repetition involved in this work. Of the plan for chapter study you may be saying: 'It requires in some parts only a re-arrangement or a re-statement of facts already collected.' This is intended. Do not be afraid of repetition. Reviews fix knowledge.

STUDY IX.

1. Read thoughtfully and prayerfully parts 17 and 18 of Psalm 119, and in a brief, pointed prayer, uttered aloud, ask for direction and help in your study.

2. There are two passages in the letter which contain the figure of citizenship. They are 1:27 and 3:30.
   a. Note the reading of both passages in the Authorized Version.
   b. Note the reading of both passages in the Revised Version.
   c. Note the reading of 1:27 in the Revised margin.
   d. Note the reading of 3:30 in the Revised margin.
   e. Consider the figure in the light of the high privilege of Roman citizenship which Paul and the persons to whom he wrote enjoyed. Cf. here Acts 16:12, 37, 38.
f. Ask yourself the question: ‘Am I conducting myself after the manner of a citizen of the heavenly country?’

3. Read the letter, noting the use and meaning in each instance of the words, faith, hope, love. Classify and record the results of this investigation on a page of your notebook.


5. Study of Chapter II. (See Outline for Chapter Study given in Study VIII.)
   a. Read the chapter without interruption, and record, on the first line of the second page of your notebook, the most prominent impression resulting from this reading.
   b. Name the chapter and write the name on the second line of same page.
   c. Select the best verse from the chapter, and write it on the third line. Do not fail to make a choice. You may have difficulty in doing so, but make a selection. If you feel that several are of equal excellence, you may make a note of this, but decide upon one of these as your chapter verse.
   d. Note literary characteristics, if you are so disposed.
   e. Select and record five striking facts.
   f. Write out a condensation of the thought of the chapter. Afterwards compare with the following by Ellicott:
      “Be united in spirit; be lowly in heart as was Christ, who humbled himself unto death, and was exalted with every measure of exaltation (vs. 1-11). Work out your salvation; be peaceful and blameless and give me cause to rejoice, even if I have to be offered up for you (vs. 12-17). I hope to send my unspeakable son in the faith, Timothy, and to come myself (vs. 19-24). Epaphroditus, your messenger, who has been grievously sick, and has risked his life for me, I send back that you may rejoice.” (vs. 25-30.)
   g. Note difficulties, and leave space at right for writing explanations when found.
   h. Let space be reserved at the bottom of the page for any Remarks or Observations on the chapter, or any part of it which you may wish from time to time to insert.

STUDY X.

1. Read thoughtfully and prayerfully parts 19 and 20 of Psalm 119, and in a brief, pointed prayer, uttered alone, ask for direction and help in your study.

2. Review the word studies, and afterwards read the book in the light of them. These are as follows:
   a. Fellowship (Study II).
   b. Brethren, etc., by which Paul addressed the Philippians (Study III).
   c. Joy and equivalents (Study IV).
   d. Confidence (Study V).
   e. Gospel (Study VI).
   f. Righteousness (Study VII).
   g. All (Study VIII).
   h. Citizenship, Faith, Hope, Love (Study IX).

3. Study the letter for its teaching concerning the progressive character of the Christian life.
   a. Note such words as furtherance, progress, walk, run.
   b. Note such expressions as began a good work, will perfect it, abound more and more, work out, God worketh in, if by any means I may attain, I press on, stretching forward.
   c. Study each word and expression in its connection and write out a statement of this teaching for yourself.
   d. Ask yourself: Am I progressing in my own Christian life? Am I engaged as I should be in furthering the Gospel in the world?


5. Study of Chapter III. (See studies of Chapters I and II in preceding lessons.)
   a. Read the chapter without interruption and record, on the first line of the third page of your notebook, the most prominent impression resulting from this reading.
   b. Name the chapter and write the name on the second line of the same page.
   c. Select the best verse from the chapter and write it on the third line. If you feel that several verses are of equal importance, you may make a note of this, but decide upon one as your chapter verse.
d. Note literary characteristics if you are so disposed.
e. Select and record five striking facts.
f. Write out a condensation of the thought of the chapter. Having done this, compare with the following by Ellicott: "Rejoice, brethren; beware of Judaism; who trust in the flesh. I have every cause to trusts therein, but value naught save Christ, his Righteousness, and the power of his resurrection (vs. 1-11). I have not yet obtained, but am eagerly pressing forward: in this imitate me (vs. 12-16). Imitate me and my followers, for many, alas! mind earthly things. Our country is heaven, whence we look for our Lord and our final change" (vs. 17-21).
g. Note difficulties, and leave space at right for writing explanations when found.
h. Leave space at the bottom of the page for any Remarks or Observations on the chapter, or on any part of it, which you may wish from time to time to insert.

6. The following sentences from a well-known writer apply to a portion of the third chapter of Philippians in particular, and to the subject of spiritual growth in general. "This marvelous development of what may be called contempt for inferior things, how magnificent soever their exterior, is characteristic of the whole process of spiritual growth, and is, indeed, a test of its progress and healthiness. A remarkable instance of this is found in the Apostle Paul. A mind so capacious and energetic could have glorified any sphere of human activity, yet gathering together all the privileges of ancestry, all the dignities of office, all the temptations of sense, he burned them all on the altar of the Cross, and counted the sacrifice a gain."

7. Do with Chapter 4 as you have been directed to do with Chapters 1, 2, 3. Compare this condensation by Ellicott:

"Brethren, stand fast in the Lord (v. 1). Let Euodias and Syntyche be of one mind; assist, O Yokefellow, the faithful women (vs. 2, 3). Rejoice, show forbearance: be not anxious, but tell your wants to God, and his peace shall be with you (vs. 4-7). Practice all that is good, and all that you have learned from me. I rejoiced in your renewed aid, yet I am content and want not. To have freely supplied my need, and God shall supply yours (vs. 10-20). All here send greeting (vs. 21, 22). God bless you (v. 23)."

PAUL AND HENRY MARTYN.
WERE BOTH INSPIRED?

Close upon all these heights and depths now comes in this totally different passage about Timotheus and Epaphroditus, with its quiet, practical allusions to individual character, and to particular circumstances, and to personal hopes and duties; its words of sympathy and sorrow; the dear friend's agitated state of mind; his recent almost fatal illness; the mercy of his recovery; the pleasurable thought of his restoration to the loving circles at Philippi.

Nothing could be more completely different than this from the grand dogmatic passage traversed a little while before, nor again from the passages to follow in the next chapter, where the believer's inmost secrets of acceptance and of life are in view, and his foreknowledge of glory. We are placed here not in the upper heaven, nor before the judgment-throne, nor in the light of the resurrection morning. We are just in the "hired rooms" at Rome, and we see the Missionary seated there, studying the characters of two of his brethren, and weighing the reasons for asking them, at once or soon, to arrange for a certain journey. He reviews the case, and then he puts down through his amanuensis, for the information of the Philippians, what he thinks of these two men, and what he has planned about them.

All is perfectly human, viewed from one side. I or my reader may at any time, in the course of life and duty, be called upon to write about Christian friends and fellow-workers or our own in a tone neither less nor more human and practical than that of this section. In any collection of modern Christian letters we may find the like. I open at this moment the precious volume of Henry Martyn's correspondence, published (1844) as a companion to the Memoir. There I read as follows, in a letter to Daniel Corrie, dated Shiraz, December 12, 1811: "Your accounts of the progress of the kingdom of God among you are
truly refreshing. Tell dear H. and the men of both regiments that I salute them much in the Lord, and make mention of them in my prayers. May I continue to hear thus of their state; and if I am spared to see them again, may we make it evident that we have grown in grace. Affectionate remembrances to your sister and to S. I hope they continue to prosecute their labors of love. Remember me to the people of Cawnpore who enquire. Why have I not mentioned Colonel P.? It is not because he is not in my heart, for there is hardly a man in the world whom I love and honour more. My most Christian salutations to him. May the grace of our Lord Jesus Christ be with your spirit, dearest brother. Yours affectionately, H. MARTYN."

What is the difference in quality and character between this extract and our present section of Philippians, or between it and many another passage in the Pauline Epistles? From one point of view, I repeat it, none—none that we either can, or should care to, affirm. Of the letters compared, one is as purely human as the other, in the simplicity of its topics, in its local and personal scope, in its natural and individual manner. I would add that, so far as we can tell, the one was written under just as much or little consciousness of a supernatural prompting as the other. I feel sure that when St. Paul wrote thus (whatever might be his sense of an affair at other times, when he wrote, or spoke, or thought, abnormally) he "felt" exactly as we feel when writing a quiet letter; he was thinking, arranging topics, choosing words, considering the needs of correspondents, just as simply as we might do.

And all this is an element inestimably precious in the structure and texture of the Bible. It is that side or aspect of the Bible which, at least to innumerable minds, brings the whole Book, in a sense so genuine, home; making it felt in the human heart as a friend truly conversant with our nature and our life. "Thy testimonies," writes the Bible-loving Psalmist (Psalmxcix, 24), "are the men of my counsel," and they 'atsathi; a pregnant phrase, which puts vividly before us "the human element" of the blessed Word, its varieties and individualities, its living voice, or rather voices, and the sympathetic confidence which it invites as it draws close to us to advise and guide. How perfectly in contrast are the Bible on the one side, with this humanity and companionship, and such a "sacred book" as the Koran on the other, with its monotonous oracles! Strange, that the man-made "sacred book" should be so little humane and the God-made Book so deeply and beautifully so! Yet not strange, after all. For God knows man better than man knows himself; and when He prepares a Book of books for man, we may expect it to correspond to the deep insight of Him who is Maker of both the volume and the reader.

For now on the other part we have to remember that this Book, so naturally and humanly written, as to a very large proportion of its contents, is yet God-made all through. It is, in a sense quite peculiar to itself, divine. I quoted a passage from a letter of Henry Martyn's just now, on purpose to place it beside this letter of St. Paul's, with a view to showing the likeness of the two. But are they like in all respects? No; they present a radical difference from another side. It is just this that the biblical letter is not only human as to its type and utterance; as to its message, it is authoritative, it is from God. Henry Martyn writes as a Christian man, and it helps us spiritually to be in contact with his affectionate and holy thoughts. Paul writes as a Christian man, but also as "a chosen vessel to bear the Name" of his Lord; as the messenger of the mind of Christ; as he who received "his Gospel" "not of man, nor by man, but by the revelation of Jesus Christ" (Gal. 1:12). From his own days to these he has been known in the Church of God as the divinely commissioned prophet and teacher. Clement of Rome in the first century refers to him as having written to Corinth by divine inspiration. (See Ep. 1. ad. Cor. 47: "Take up the Epistle of the Blessed Paul, the Apostle. **
He wrote to you in the spirit (pneumatikós) about himself, and Cephas and Apollos." Simon Peter, earlier than Clement, refers to Paul (2nd Pet. iii. 16) as the writer of Scriptures, graphai: that solemn word, restricted in the language of Christianity to the oracles of God.

In a passage like the present therefore we feel the two elements or aspects, the human and the divine, each real and powerful, and both working in perfect harmony. The human is there, not in the least as a necessary element of error; rather as an element of delicate and beautiful truth, the truth of justest thought and feeling. The divine is there, as the message from Christ Himself through His servant; sacred, authoritative, binding on belief, giving solid ground for the soul's repose.—Moule in "Philippian Studies."