

A Study of the Book of Philippians

Theme:

**“OUR
PARTNERSHIP IN
THE GOSPEL!”**

Trinity Lutheran Church
Norman, OK.

Pastor David R. Nehrenz

Lesson: 19

Chapter 3:4-6

Date: 1-26-20

BIBLE TEXT:



(1) Finally, my brothers, rejoice in **the Lord**. To write the same things to you is no trouble to me and is safe for you. (2) Look out for the dogs, look out for the evildoers, look out for those who mutilate the flesh. (3) For we are the real circumcision, who worship by the **Spirit of God** and glory in **Christ Jesus** and put no confidence in the flesh—

(4) though I myself have reason for confidence in the flesh also. If anyone else thinks he has reason for confidence in the flesh, I have more: (5) circumcised on the eighth day, of the people of Israel, of the tribe of Benjamin, a Hebrew of Hebrews; as to the law, a Pharisee; (6) as to zeal, a persecutor of the church; as to righteousness, under the law blameless.

(7) But whatever gain I had, I counted as loss for the sake of **Christ**. (8) Indeed, I count everything as loss because of the surpassing worth of knowing **Christ Jesus my Lord**. For his sake I have suffered the loss of all things and count them as rubbish, in order that I may gain **Christ** (9) and be found in him, not having a righteousness of my own that comes from the law, but that which comes through faith in **Christ**, the righteousness from **God** that depends on faith-- (10) that I may know him and the power of his resurrection, and may share his sufferings, becoming like him in his death, (11) that by any means possible I may attain the resurrection from the dead. (12) Not that I have already obtained this or am already perfect, but I press on to make it my own, because **Christ Jesus** has made me his own.

(13) Brothers, I do not consider that I have made it my own. But one thing I do: forgetting what lies behind and straining forward to what lies ahead, (14) I press on toward the goal for the prize of the upward call of **God in Christ Jesus**.

(15) Let those of us who are mature think this way, and if in anything you think otherwise, **God** will reveal that also to you. (16) Only let us hold true to what we have attained. (17) Brothers, join in imitating me, and keep your eyes on those who walk according to the example you have in us. (18) For many, of whom I have often told you and now tell you even with tears, walk as enemies of **the cross of Christ**. (19) Their end is destruction, their god is their belly, and they glory in their shame, with minds set on earthly things.

(20) But our citizenship is in heaven, and from it we await a **Savior, the Lord Jesus Christ**, (21) who will transform our lowly body to be like his glorious body, by the power that enables him even to subject all things to himself.

STUDY NOTES:

- Paul's autobiography as a faithful Jew:

- "I myself have reason for confidence in the flesh also. If anyone else thinks he has reason for confidence in the flesh, I have more: circumcised on the eighth day, of the people of Israel, of the tribe of Benjamin, a Hebrew of Hebrews; as to the law, a Pharisee; as to zeal, a persecutor of the church; as to righteousness, under the law blameless."

**(Acts 9:1,2; 22:1-21; 23:6; 26:1-23;
Gal 1:13-24; 1 Tim 1:12-16)**

LIFE APPLICATION:

When is it helpful for others, if you are asked,
to share with them your own spiritual autobiography?

LUTHER'S WORKS: Vol. 27, Page 186 - On Saul Who Became Paul

"Moreover, Paul's words, as St. Jerome says, have a marvelous and beautiful exactness and emphasis. "Life," he says, not "grace"; "former," not "just now"; "in Judaism," not "in faith in Christ"; not like the other persecutors but like a marauder and a brigand he was laying waste "the church of God"—not that he then believed it to be such, but he calls it by the name which he now knows.

And again: "I advanced in Judaism," not "in the faith of Christianity"; "beyond many," not "beyond all" (in order to preserve his modesty); "beyond many of my own age," not "beyond those advanced in years"; "among my people," not "among the Gentiles"; for thus he is wont to call the Hebrew nation, as in 2 Cor. 11:26 ("danger from my own people, danger from Gentiles")....

It should be noted that Jerome understands "the traditions of my fathers" to be the teachings of the Pharisees and the commandments of men. But I am bold enough to think that Paul means the whole Law of Moses, and I shall point this out on the basis of no other source than the apostle himself, who says in Phil. 3:4-7: "If anyone thinks he has reason for confidence in the flesh, I have more: circumcised on the eighth day, of the people of Israel, of the tribe of Benjamin, a Hebrew born of Hebrews; as to the Law, a Pharisee; as to zeal, a persecutor of the church of God; as to righteousness under the Law, blameless.

But whatever gain I had, I counted as loss for the sake of Christ." You see that for the sake of Christ he counts as loss even circumcision and an unexceptionable righteousness of the Law. And later he says: "In order that I may be found in Him, not having a righteousness of my own, based on the Law, but that which is through faith in Jesus Christ" (v. 9)"