

## A Study of the Book of Philippians

**Theme:**

**“OUR PARTNERSHIP  
IN THE GOSPEL!”**

Trinity Lutheran Church Norman, OK.

Pastor David R. Nehrenz

**Lesson: 21**

**Chapter 3:9-11**

**Date: 2-9-20**

**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:

1. Knowing Christ means sharing in his death and his resurrection  
(Rom 1:4; 6:2-13; 2 Cor 1:5; 4:7-12; Gal 2:20; 5:24; 6:14;  
Eph 1:17-20; 2:6; 4:13; Col 2:12,13; 3:1; 1 Pet 4:13)
2. Somehow through involvement and concern, to share in his resurrection  
(Dan 12:2; Jn 5:29;11:24; Ac 24:15; 26:78; 1 Cor15:23;  
1 Th 4:16; 1 Jn 3:1-3; Rev 20:5,6)

## LIFE APPLICATION:

Explain how it is that we have come to know Christ personally here in our time and history.

## BOOK OF CONCORD: Formula of Concord – Solid Declaration III. 17-19

<sup>17</sup> Accordingly the word “**justify**” here means to declare **righteous** and free from sins and from the eternal punishment of these sins **on account of the righteousness of Christ** which God reckons to faith (Phil. 3:9). And this is the usual usage and meaning of the word in the Holy Scriptures of the Old and the New Testaments. “He who justifies the wicked and he who condemns the righteous are both alike an abomination to the Lord” (Prov. 17:15). “Woe to those who acquit the godless for a bribe, and deprive the innocent of his right” (Isa. 5:22). “Who shall bring any charge against God’s elect? **It is God who justifies**” (Rom. 8:33), that is, absolves and acquits from sins.

<sup>18</sup> Since the word “regeneration” is sometimes used in place of “**justification,**” it is necessary to explain the term strictly so that the renewal which follows **justification by faith** will not be confused with justification and so that in their strict senses the two will be differentiated from one another.

<sup>19</sup> The word “regeneration” is used, in the first place, to include both the forgiveness of sins solely for Christ’s sake and the subsequent renewal which the Holy Spirit works in those who are **justified by faith**. But this word is also used in the limited sense of the forgiveness of sins and our adoption as God’s children. In this latter sense it is frequently used in the Apology, where the statement is made, “Justification is regeneration,”<sup>2</sup> that is, **justification before God is regeneration**, just as St. Paul uses the terms discriminately when he states, “He saved us by the washing of regeneration and renewing in the Holy Spirit” (Titus 3:5).