

## A Study of the Book of Philippians

**Theme:**

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

Trinity Lutheran Church Norman, OK.

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**Lesson: 24**

**Chapter 3:15-21**

**Date: 3-1-20**

**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. Those who are mature in the faith  
(1 Cor 2:6; 3:1-3; Gal 5:10; Eph 1:17; 1 Th 4:9; Heb 5:14)
2. Imitate the examples of other Christians as models for your own life  
(1 Cor 4:16; 1 Tim 4:12; 1 Thess 3:7-9; Heb 13:7; 3 Jn 1:11)
3. There are those who live as enemies of the cross of Christ  
(Mt 10:34-39; Lk 19:41-44; Ac 20:31; Gal 6:12)
4. Their destiny is destruction, their glory is their shame, their mind is on earthly things  
(Ps 73:17; Rom 6:21; 8:5,6; 16:18; Col 3:2; Jude 13)
5. But our citizenship is in heaven – we await a Savior from there – our Lord Jesus Christ  
(Jn 17:14-16; Rom 8:19; 1 Cor 1:7; 7:29-31; Eph 2:6; Col 3:1-4; 2 Tim 4:8; 1 Th 1:9-10; 1 Pet 2:11)
6. His power by which he brings everything under his control, will transform our lowly bodies to be like his glorious body  
(Mt 28:18; Rom 8:10-29; 1 Cor 6:14; 15:20-53; Eph 1:20-22; 1 Jn 3:2)

## **LIFE APPLICATION:**

1. Why is it important that fellow mature believers set the example for others to imitate?
2. Give examples from the world around us of those who live as enemies of Christ, and glory in their shame.
3. How does the reality of having a citizenship in heaven shape our daily lives on earth?

## **THE BOOK OF CONCORD: Augsburg Confession -Article 28 - ECCLESIASTICAL POWER**

<sup>8</sup> **This power is exercised only by teaching or preaching the Gospel and by administering the sacraments** either to many or to individuals, depending on one's calling. For it is not bodily things that are thus given, but rather such eternal things as eternal righteousness, the Holy Spirit, and eternal life. <sup>9</sup> These things cannot come about except through the ministry of the Word and sacraments, for Paul says, "The gospel is the power of God for salvation to everyone who has faith," and Ps. 119:50 states, "Thy Word gives me life." <sup>10</sup> Inasmuch as **the power of the church bestows eternal things** and is exercised only through the ministry of the Word, it interferes with civil government as little as the art of singing interferes with civil government. <sup>11</sup> For civil government is concerned with other things than the Gospel. The state protects not souls but bodies and goods from manifest harm, and constrains men with the sword and physical penalties, while the Gospel protects souls from heresies, the devil, and eternal death.

<sup>12</sup> Therefore, **ecclesiastical and civil power** are not to be confused. **The power of the church** has its own commission to preach the Gospel and administer the sacraments. <sup>13</sup> Let it not invade the other's function, nor transfer the kingdoms of the world, nor abrogate the laws of civil rulers, nor abolish lawful obedience, nor interfere with judgments concerning any civil ordinances or contracts, nor prescribe to civil rulers laws about the forms of government that should be established. <sup>14</sup> Christ says, "**My kingdom is not of this world,**" <sup>15</sup> and again, "Who made me a judge or divider over you?" <sup>16</sup> Paul also wrote in Phil. 3:20, "**Our citizenship is in heaven,**" <sup>17</sup> and in 2 Cor. 10:4, 5, "The weapons of our warfare are not worldly but have divine power to destroy arguments," etc.

<sup>18</sup> In this way our teachers distinguish the functions of the two powers, and they command that both be held in honor and acknowledged as gifts and blessings of God."