

I Count It as Loss: Philippians 3:1–11 (Philippians Series)

Grace Chapel

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INTRODUCTION

REVIEW

- (1:3–8) Thanks to God for the good work begun at Philippi (financial partnership)
- (1:9–11) Prayer for the Philippians' love to abound still more in discernment so that they would approve the things that really matter (thru Christ enabling)—that they might be rewarded
- (1:12–18) Paul's imprisonment has furthered the gospel, because:
1. Roman officials know that he is innocent, but is imprisoned for the gospel,
 2. many brethren now boldly proclaim gospel w/ proper motivation w/o fear.
- Even tho some brethren preach it from envy & strife (hoping to afflict Paul).
but Paul rejoices when the true gospel is proclaimed (something that matters)
- (1:19–26) Paul expects the Lord to answer prayer that Paul not be ashamed, but that he magnify Christ in his body (thru life or thru death), but, as attractive as it is to be with the Lord, Paul wants to minister to the Philippians, so he prefers to remain alive (to go to Philippi)
- (1:27–30) The Philippians' adversaries should not terrify them (by saying that the Philippians' are hell-bound because of their message) because the Philippians were heaven-bound because of their message, for God has given them the same opportunity to both believe the gospel and to suffer for Christ as Paul.
- (2:1–2a) Believers should fulfill Paul's joy because their position enables and encourages them
- (2:2b–3) Specifically, believers should: be like-minded, by regarding others above self
- (2:4) We should not only look out for ourselves, but also for the interests of others
- (2:5–8) Believers ought to have the same (gracious) mindset for others as Christ: i.e., tho Christ was in the form of God, He did not cling to equality with God, but emptied Himself by taking a servant's form & appeared as man, He humbled Himself & obediently died on a cross
- (2:9–11) [In light of Christ obediently dying on a cross] the Father gave Him the supreme name for all creation to bow before Him and to confess Him as Lord to the Father's glory
- (2:12–14) [In light of Christ obediently humbling Himself til God exalts Him] the Philippians, who obeyed Paul (despite his absence), ought to produce their own deliverance (w/o disputing) with an eye to the Bema, because God works in them to accomplish His purposes
- (2:15–16) The purpose for doing all things without complaining and disputing is to be God's blameless and harmless children who shine as lights in this perverse world by holding onto the life-giving word for the purpose that Paul (and the Philippians) may rejoice without shame at the Bema
- (2:17–18) Paul rejoices with the Philippians at their sacrificial service in faith, even though his life is being poured out as a libation offering in prison and they should join him in rejoicing
- (2:19–24) Paul plans to come to Philippi shortly after he sends his proven apprentice, Timothy, so that this likeminded one (unlike those unwilling to go) might encourage Paul with a Philippi update
- (2:25–27) [Though Timothy & Paul would come soon] Epaphroditus should return to Philippi, because he knew that the Philippians worried because he almost died, but God healed him
- (2:28–30) [In light of Paul rejoicing with sorrow] Paul eagerly returned Epaphroditus to increase the Philippians' joy and decrease Paul's sorrow, so the Philippians should rejoice and welcome a man such as Epaphroditus, because he risked his life to minister to Paul on behalf of the Philippians

NEW EXPOSITION

(3:1–2) [Based on many examples of approving the things that really matter—Christ, Paul, Timothy, & Epaphroditus] Paul urges the Philippians to approve the things that really matter: They are to rejoice in the Lord & to beware of those focused on human accomplishments

(3:1a) The Philippians are to rejoice in the Lord

When *Finally* appears 2× in ancient Greek letters, #1 and #2 mean different things:

Finally #1 (3:1) signals that 3:1–4:7 is

Finally #2 (4:8) signals that 4:8–23 is

Rejoice in the Lord

1:18

2:17–18

3:1

4:4

4:10

(3:1b–2) Paul does not view repetition as tedious, because it protects the Philippians' to urge them [to rejoice in the Lord and] to beware of those focused on human accomplishments

Paul's willingness to repeat himself

Beware of dogs

Beware of the mutilation (Paul uses *katatomē*, rather than *peritomē*)

Beware of evil workers

(3:3–4) The basis for warning against those focused on human accomplishments is that we possess a real relationship with God that does not rely upon false confidences, although Paul has a greater basis for confidence in himself than the Judaizing persecutors possess

(3:5–6) Paul’s greater basis for confidence in himself came from his birth-status and attainments
His birth-status:

Circumcised the eighth day

Of the stock of Israel

Of the tribe of Benjamin

A Hebrew of the Hebrews

His attainments:

Concerning the law, a Pharisee

Concerning zeal, persecuting the church

Concerning the righteousness that is in the law, blameless

(3:7–8) Paul counts his birth-statusattainments as loss & rubbish that He may know Christ

(3:9) [Paul counts these as rubbish that he may not be found in Christ, having His own [experiential] righteousness, but having the [experiential] righteousness that is through faith

Paul does not look back to receiving positional righteousness at initial faith in Christ
 Rather, he looks at the role of faith in living righteously as a believer

(3:10) Paul’s purpose for seeking to have experiential righteousness through faith is to know Christ, to know His resurrection power (in life), to participate with Christ in suffering, & to conform to Christ’s death

(3:11) Paul’s purpose for knowing Christ, for knowing His resurrection power (in life), for participating with Christ in suffering, and for conforming to Christ’s death is in order to attain to the standard of Christ’s resurrection

Despite 21st century rumors to the contrary, **Paul did not doubt that he will be resurrected**

CONCLUSION