

The Book of Philippians Speaks to Christian Men about Giving and Service

Week Four

Patrick R. Turner

Date:

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Introduction:

2 Corinthians 9:7 Every man according as he purposeth in his heart, *so let him give*; not grudgingly, or of necessity: for God loveth a cheerful giver.

Author: Paul Timing: 65-70AD Audience: The believers at the Church of Philippi

The book of Philippians was written for several reasons. First Paul wanted to express in writing his thanks for the Philippians gifts and unselfish giving. Second, he wanted the Philippians to know why he decided to return Epaphroditus to them, so they would not think his service to Paul had been unsatisfactory. Third, he wanted to inform them about his circumstances at Rome. Forth, he wrote to exhort them to unity. Finally, he wrote to warn them against false teachings.

The underlying theme of the book is to describe the proper motivation for service and giving; namely a pure heart, a kingdom mentality, and an altruistic view of helping others. Chapter One has Paul congratulating and exhorting the Philippians for there hearts of giving and service. Chapter two

Chapter Three

Phi 3:1 Finally, my brethren, rejoice in the Lord. To write the same things to you, to me indeed *is* not grievous, but for you *it is* safe.

Phi 3:2 Beware of dogs [a person that is shameless, impudent, malignant, snarling, dissatisfied, and contentious], beware of evil workers, beware of the concision [Cut-off, Re: Judaizers].

Phi 3:3 For we are the circumcision [Christians, Re: Covenant], which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh.

1. Why is it safe for Paul to write this passage to Philippi? Next, paraphrase this passage.

Phi 3:4 Though I might also have confidence in the flesh. If any other man thinketh that he hath whereof he might trust in the flesh, I more:

Phi 3:5 Circumcised the eighth day, of the stock of Israel, *of* the tribe of Benjamin, a Hebrew of the Hebrews; as touching the law, a Pharisee;

Phi 3:6 Concerning zeal, persecuting the church; touching the righteousness which is in the law, blameless.

2. When Paul talks about the flesh, what is he really getting at? Interpret what he is saying about his own credentials.

Phi 3:7 But what things were gain to me, those I counted loss for Christ.
Phi 3:8 Yea doubtless, and I count all things *but* loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them *but* dung, that I may win Christ,
Phi 3:9 And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith:

3. What does the above passage say about the “Kingdom Mentality,” giving, and service? Luke 14:33, Gal 2:16
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Phi 3:10 That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death;
Phi 3:11 If by any means I might attain [to reach, come to or overtake] unto the resurrection of the dead.
Phi 3:12 Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend [to arrest, to seize, to grasp, to take into ones possession] that for which also I am apprehended of Christ Jesus.

4. What does it mean to be “conformable unto his death?” to “attain unto the resurrection of the dead?” Talk about being apprehended by Christ Jesus. Luke 20:36, 1 John 2:5
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Phi 3:13 Brethren, I count not myself to have apprehended: but *this* one thing *I do*, forgetting those things which are behind, and reaching forth unto those things which are before,
Phi 3:14 I press toward the mark for the prize of the high calling of God in Christ Jesus.

5. What had Paul Not apprehended? Luke 9:62, Heb 12,1-2
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Phi 3:15 Let us therefore, as many as be perfect, be thus minded: and if in any thing ye be otherwise minded, God shall reveal even this unto you.

Phi 3:16 Nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same thing.

6. We are hearing some statements here regarding the Law vs Grace and how the Philippians should view themselves in that context. In that context explain the passage.
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Phi 3:17 Brethren, be followers together of me, and mark them which walk so as ye have us for an example.

Phi 3:18 (For many walk, of whom I have told you often, and now tell you even weeping, *that they are* the enemies of the cross of Christ:

Phi 3:19 Whose end *is* destruction, whose God *is their* belly, and *whose* glory *is* in their shame, who mind earthly things.)

7. Who is being talked about here? First the examples. Then the enemies (hint 2 Pet 2:1-3).
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Phi 3:20 For our conversation [manner of life] is in heaven; from whence also we look for the Savior, the Lord Jesus Christ:

Phi 3:21 Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.

8. This whole letter is about what? Discuss this passage in that context. (Phi 1:27) Talk about Christ's glorious body. What is it like?
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Summary:

Chapter 3 of the book of Philippians has emphasized their roots in Christ and Paul's teachings of Christ. Christ came to teach service, giving, and sacrifice and then to die for our sins. He did this and found joy in the offering for He alone truly understands the prize of eternal life. This was and is the source of His joy in giving and we should focus on attaining such joy.

Thank you for attending,

Pat Turner