

Philippians 3:1-7

Finally, my brothers and sisters, rejoice in the Lord. To write the same things to you is not troublesome to me, and for you it is a safeguard. Beware of the dogs, beware of the evil workers, beware of those who mutilate the flesh! For it is we who are the circumcision, who worship in the Spirit of God and boast in Christ Jesus and have no confidence in the flesh-- even though I, too, have reason for confidence in the flesh. If anyone else has reason to be confident in the flesh, I have more: circumcised on the eighth day, a member 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; as to righteousness under the law, blameless. Yet whatever gains I had, these I have come to regard as loss because of Christ. More than that, I regard everything as loss because of the surpassing value of knowing Christ Jesus my Lord.

Philippians 3-7

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3.3

For it is we who are the circumcision, who worship in the Spirit of God and boast in Christ Jesus and have no confidence in the flesh--

peritome = circumcision

peritome vs. katatome

Those who do not cut around,
but who cut up – i.e. mutilators

Recalls Galatians 5:12, where Paul wishes that the katatome would just keep cutting themselves.

C A S T R A T I O N

3.3

For it is we who are the circumcision, who worship in the Spirit of God and boast in Christ Jesus and have no confidence in the flesh--

What does it mean that

“we . . . are the circumcision . . .”

- Is this saying that *we* have a share in the circumcision (that is, the covenant between God and Israel)?
- Or is it an absolute claim– as in, “*we* are the only circumcision . . .”
- Who does “*we*” include?

3.3

For it is we who are the circumcision, who worship in the Spirit of God and boast in Christ Jesus and have no confidence in the flesh--

•Is this Paul’s effort to legitimize the Gentile Christians?

•Ritual Worship vs. Spiritual Worship

•The circumcision (the identifying core mark) of Christians is not confidence in the flesh (the performance of the ritual of circumcision) but in Jesus Christ.

3.3

For it is we who are the circumcision, who worship in the Spirit of God and boast in Christ Jesus and have no confidence in the flesh--

OK, we get it now . . . But why would this section be included in a letter to the Philippians, whose population contained very few Jews?

- Is there a more significant Jewish population that previously thought?
- Have James and/or Peter and/or other “Judaizers” had an effect on the Philippians?
- Is this an addition to the original letter?

3.4
even though I, too, have reason
for confidence in the flesh. If
anyone else has reason to be
confident in the flesh, I have
more:

Why does Paul say he has reason for confidence
in the flesh?

What is he setting up in 4b?

- Amazing credentials as a Jew
- What else?

3.5
circumcised on the eighth day, a member of the
people of Israel, of the tribe of Benjamin, a Hebrew
born of Hebrews; as to the law, a Pharisee;
What are Paul's Jewish credentials?

- Properly circumcised according to the ritual.
- Able to trace his heritage back to Benjamin.
- His parents were both Hebrews.
- He was a zealous follower of the law.

3.6
as to zeal, a persecutor of the
church; as to righteousness
under the law, blameless.

With the end of verse 5, we have an
interesting
kata, kata, kata

You know . . .

Kata, kata, kata . . .



•*kata* the law, a pharisee

•*kata* zeal, a persecutor of the
church

•*kata* righteousness under the law,
BLAMELESS!

Did Paul just say he was
BLAMELESS under the law?

D'oh!

amemptos = blameless, faultless

It is the same word used in 2:15

2:14 Do all things without murmuring and arguing, 2:15 so that you may be blameless and innocent, children of God without blemish in the midst of a crooked and perverse generation, in which you shine like stars in the world.

As to righteousness under the law, blameless.

Is it possible to be blameless under the law?

Paul would say "Yes."

•It was possible for a Jew to be blameless under the law, so long as there was strict observance and rituals were done completely and in the right time.

•Paul says that he qualified.

3:7

Yet whatever gains I had, these I have come to regard as loss because of Christ.

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1996-01-03	2955	Mail & Parcel Center - 1	\$192.39	Shipping	\$192.39	
1996-01-04	2967	Universal Office Prod	\$12.39	Non Inventory Sup	\$12.39	office
1996-01-04	2968	Postmaster	\$72.91	Postage & Mailing	\$72.91	mailing
1996-01-05	2970	Mail & Parcel Center - 1	\$7.10	Shipping	\$7.10	
1996-01-06	2971	Copy Max	\$182.70	Printing/Copying	\$182.70	Progra
1996-01-08	2972	Jane E. Carter	\$161.08	(Payroll)	\$161.08	(Payroll)
1996-01-08	N/A	Payroll 1	\$227.32	PAYROLL	\$227.32	
1996-01-10	2973	Postmaster	\$75.00	Postage & Mailing	\$75.00	Bul Ma
1996-01-10	2974	Hill Country Water - 2	\$104.00	Utilities	\$104.00	
1996-01-10	2977	SW Bell Telephone Co...	\$36.00	Telephone	\$36.00	
1996-01-12	2979	CPS	\$70.40	Utilities	\$70.40	Electri
1996-01-14	2981	Sams	\$26.31	Non-Inventory Sup	\$26.31	Foldes
1996-01-15	2982	Jane E. Carter	\$129.29	(Payroll)	\$129.29	(Payroll)
1996-01-15	2983	Mary C. Jones	\$205.76	(Payroll)	\$205.76	(Payroll)
1996-01-15	N/A	Payroll 2	\$460.96	PAYROLL	\$460.96	
1996-01-17	2984	Almas Electronics	\$128.22	Office Equipment	\$128.22	Microc
1996-01-18	2985	Calstar Data	\$74.18	Telephone	\$74.18	
1996-01-20	123	Patrol Press	\$123.00	Printing/Copying	\$123.00	Window

Master Expense Ledger \$10,627.97

PROFIT VS. LOSS

Why this kind of language?

•Living on the Via Ignatia, the Philippians were people of commerce. They would have understood very well the concepts of profit and loss.

PROFIT VS. LOSS

Why this kind of language?

Some suggest that this concept of profit and loss is a rabbinic one, as in the teaching of Jesus in Matthew 16:26 and Mark 8:36

Matt 16:26

For what will it profit them if they gain the whole world but forfeit their life? Or what will they give in return for their life?

Mark 8:36 For what will it profit them to gain the whole world and forfeit their life?

Paul has listed items that, for a Jew, would be huge list in the profit margin—one that is larger than any other Jew's.

If anyone else has reason to be confident in the flesh, I have more:

PROFIT

LOSS

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- Of the tribe of Benjamin
- A Hebrew born of Hebrews
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One last word about Profit and Loss:

And that word is *ezemiothen*.

I have suffered loss

OR

I have been fined

Paul's encounter with Christ cost him a heavy fine, in that what he had previously counted as gain, was now loss.

Says Karl Barth in his Commentary on Philippians:

“ . . . The heights on which Paul stood were *abysmal*”



A BRIEF WORD STUDY
OF PHILLIPIANS 3.8



SKUBALA

WHAT DOES IT MEAN?

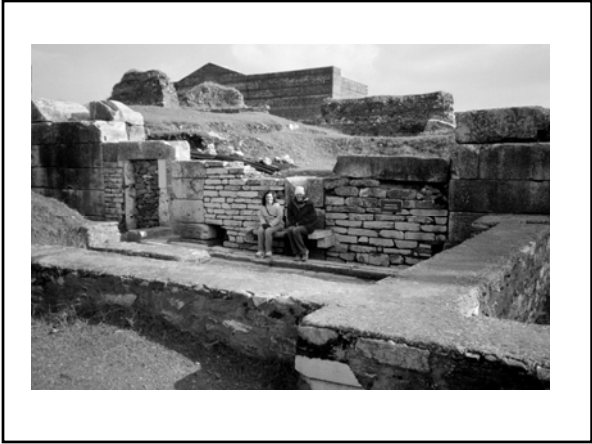
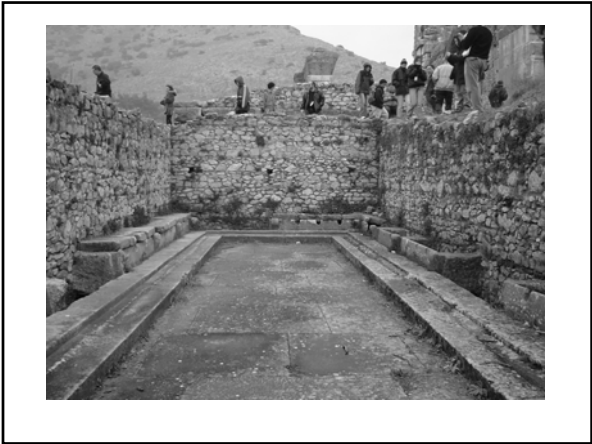
WHAT EXACTLY ARE WE TALKING ABOUT?

THOMAS SKUBALA



ALOIS SKUBALA





REMEMBER...

SKUBALA
GINETAI