

<p><b>A</b></p>	<p><b><u>Is Paul Arrogant When He Presents Himself as an Example?</u></b></p> <ul style="list-style-type: none"> <li>In this section, Paul makes bold to teach by modelling the desired behaviour and presents himself as an example, asking the believers in Philippi to follow him. Is he being arrogant?</li> <li>Another central theme is that Paul considers his own actions of following the OT law as “loss”. Does this imply that the OT law has been rendered invalid by the salvation of Christ in the NT?</li> </ul>	<p>CCSS 120, 3:3, 17                  1Cor 1:31, CCSS 138                  Mt 5:14-16</p> <p>3:7</p>
<p><b>B</b></p>	<p><b><u>Cautioning Against Cults</u></b></p> <ul style="list-style-type: none"> <li>Judaizers are those who put “confidence in flesh” since they are only concerned about following the Mosaic Law. “If any other man thinks he has reason for confidence in the flesh, I have more”, since Paul is “righteous under the law” and “blameless”. For Paul, the circumcision of the flesh is not important; rather, it is the “circumcision ... of the heart” that counts.</li> <li>“Boast in Christ Jesus” - to reprimand Judaizers who only care about the law and bear confident in flesh, Paul offers himself as an example of being “blameless”. He does everything not to glorify himself but to glorify Christ, so that others may believe him. Therefore, he can “boast in Christ Jesus”. “But whatever gain I had, I counted as loss for the sake of Christ”.</li> <li>This does not mean that Paul, who is of the tribe of Benjamin and a Pharisee, has abandoned Judaism. Contrarily, he has come to know Jesus as the fulfillment of Judaism.</li> </ul>	<p>3:1-7</p> <p>3:3-6, CCSS 122-3                  Gal 5:3-8</p> <p>Rm 2:28-29</p> <p>3:3, CCSS</p> <p>SN1                  3:7</p> <p>CCSS 126, Rm 9:4-5,                  11:1, 16-18</p>
<p><b>C</b></p>	<p><b><u>To Regard All Things as “Rubbish” in Order to Gain Christ</u></b></p> <ul style="list-style-type: none"> <li>“I even consider everything as a loss because of the supreme good of knowing Christ Jesus as my Lord. [...] I consider them so much rubbish, that I may gain Christ” – to know Christ can radically changed a person. Compare to Christ, things “supreme” become “rubbish”.</li> <li>“Righteousness ... based on the law” versus righteousness “comes through faith in Christ” – These two cannot be further apart from each other. “Faith in Christ” refers to Christ’s faithfulness: He “humbled himself, becoming obedient to death”. Such faithfulness</li> </ul>	<p>3:8-11</p> <p>3:8, CCSS</p> <p>3:9, CSB, Rm 5:17,                  3:28, 10:3-4                  CCSS</p>

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	<p>allows us to become “righteous”.</p> <ul style="list-style-type: none"> <li>• “To know him and the power of his resurrection and [the] sharing of his sufferings ... I may attain the resurrection from the dead” = “we suffer with him in order that we may also be glorified with him”.</li> </ul>	<p>3:10-11, CCSS,  Rm 8:17, Mk 8:34,  Acts 14:22, 2Tm  3:10-12</p>
<b>D</b>	<p><b><u>We Must Continue to Pursue the Prize At All Cost Since Christ Has Already Taken Possession of Us</u></b></p> <ul style="list-style-type: none"> <li>• “I have indeed been taken possession of by Christ Jesus” – Though we’re not there yet (responsibilities, holiness, salvation), we must continue our pursuit in hope. Our motivation comes from Christ’s great love. Since Jesus has first taken possession of (He has moved and tamed) Paul, such love has filled Paul’s whole being with gratitude.</li> <li>• Does Paul’s faithfulness come from God’s grace (God’s initiative), which then leads him to freely respond (Human’s initiative)? If humans initiate it, why would God grant Paul such unique ability?</li> </ul>	<p>3:12-16</p> <p>3:12-14, CSB  CCSS</p> <p>SN2</p>
<b>E</b>	<p><b><u>Be Imitators of Me</u></b></p> <ul style="list-style-type: none"> <li>• Paul is not being arrogant when he tells the Philippians to imitate him. In the ancient Greco-Roman world, it was a common and acceptable practice for teachers to point to themselves as examples. “... Conduct themselves according to the model you have in us” – He is not the only role model.</li> <li>• “For many, ... conduct themselves as enemies of the cross of Christ” – final warnings to the Philippian Church against those who “are occupied with earthly things”; enemies living evil lives. It is unclear to whom Paul refers, perhaps the previously mentioned Judaizers who can mislead the faithful and lead them to death.</li> <li>• “But our citizenship is in heaven” – reminds the faithful that whatever their earthly citizenship is, they must all live as citizens of heaven after baptism, await the coming of Jesus, resurrection and final judgment.</li> </ul>	<p>3:17-4:1</p> <p>3:17, CCSS  See A1</p> <p>3:18-19, CSB,  CCSS</p> <p>3:20-4:1, CSB, CCSS  2020-21 BSP#4A1  1Cor 15:42-44,  Dn 12:13, Is 26:19  Rev 20:11-12</p>

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Special Notes:

1. St. John Chrysostom paraphrasing St. Paul on his “boast in Christ”:  
“If then it was because of my good breeding and my zeal and my way of life, and I had all the things that belong to life, why,” he says, “did I let go those lofty things, unless I found that those of Christ were greater, and greater by far?”
2. “The overall testimony of sacred Scripture demonstrates beyond doubt that neither of the two extreme positions is correct. Grace and freedom are thoroughly interwoven...It remains true that we could not love if we were not first loved by God. God’s grace always precedes us, embraces us and carries us. But it also remains true that man is called to love in return, he does not remain an unwilling tool of God’s omnipotence: he can love in return or he can refuse God’s love.”  
(BXVI, *Jesus of Nazareth - The Infancy Narratives*, p.76)