

2/7/99

Philippians 3:1-11

Having spoken about servant after the example of Christ, who went as far as to jeopardize their lives as their Master, he brings in sharp contrast, the Judaizers.

Paul the apostle told them that Christ is the believers life, their mind and the Judaizers could claim neither of the two.

He is going to contrast the righteousness of man and the which comes from God.

3.1-3 Paul reveals his warning about the Judaizers.

3:1 The untiring concern of a father.

- 1) The expression finally “to loipon” is not always to be interpreted as coming to a close and here is a good example since forty percent of the letter is still to come.
 - a) The better meaning in this case would be furthermore or in addition.
 - b) There are those who propose that Philippians is composed off several letters and that this is the conclusion of the first one but it is unnecessary as well as erroneous.

- c) Some see a digression that is returned to later. Phil. 3:1; 4:8
 - d) Other say this section belongst to a complete different letter but it is not so!
- 2) The exhortation to rejoice is in the Lord.
- a) The exhortation to rejoice is in view of what Paul has told them about the sufficiency of Christ to make men servants as He, such as he has just mentioned, Epaphroditus, Timothy and himself to be.
 - b) Also that the exhortation to rejoice in the Lord is not confined to good time or exempt from difficulties but in the fact that the Lord’s servant knows that he or she is in the will of God and doing the will of God by appointment. 2:18
 - c) Therefore the exhortation to rejoice in the Lord also looks forward to what he is about to warn them about, the judaizers and their opposition.
 - d) Rejoicing in the Lord is the fruit of the Spirit and happiness is it’s byproduct versus the pursuit of happiness which is the foolishness of man for it is very temperal, ever empty and unsatisfying.
 - 1)) These things I have spoken unto you, that my joy might remain in

- you, and that your joy may be full.
Jn. 15:11
- 2)) Your joy no man taketh from you.
Jn. 16:22
- 3)) I have written that your joy may be full, in fellowship. Jn. 1:3-4
- 4)) The Kingdom of God is not meet... Rom. 14:17
- 3) The expression “to write same thing” some say refers to rejoicing and others to the warning about the Judaizers but the context better fits for the warning to come about the Judaizers.
- a) The Philippians had been warned by Paul some, say in a previous letter, which is possible since he had received two gifts from them. Phil. 4:16
- b) But certainly he had already warned them about opposition in the first chapter, now the Judaizers. Phil. 1:27-30
- 4) The warning is not a tedious thing to Paul due to the fact that he is their spiritual father and loved them and it was a safe thing for them to not be spiritually deceived.
- a) The word safe is to be taken in the active sense, tending to make them safe, Linski the Greek Scholar says.

- b) There is a great value in repetition and in fact is an important Old Testament principle, “line upon line, precept upon precept, here a little, there a little...” Is. 28:10
- c) Paul was the watchman over the church of God and was innocent of the blood of any man. Ezk. 33:2-6, Acts 20:26
- d) Peter tells the believers, “I will not be negligent to put you always in remembrance of these things, though you know them and be established in the present truth.” 2Pet. 1:12
- 3:2** The identity of the Judaizers.
- * Judaizers who were insisting on the law for salvation. Gal. 6:12, 14
- 1) Paul calls them dogs, the word speaks of a stray, vicious, snapping dog that roamed the street and garbage dumps, an expression of reproach and disdain. Deut. 23:18
- a) Jesus used it for the Jews in the Sermon on the Mount. Matt. 7:6
- b) The Jews used it for the Gentiles as a rule.
- 2) Paul calls them evil workers.
- a) The Judaizers were emphasizing works of the Law to be righteous

- before God and to earn salvation, fanatical errorist.
- b) Their works were evil by virtue of the fact that they contradicted and opposed the gospel of grace that rested completely in the work of Christ on the cross. 2Cor. 11:13, 26-27
- c) The adjective describe their moral character not merely their fruits.
* Paul tells the Romans that they were going about to stablish their own righteousness. Rom. 10:3
- 3) Paul calls them the mutilation “kata tomen” which refers to the rite of circumcision.
- a) The word is used in the LXX of cuttings forbidden by the Law. Lev. 21:5; 1King 18:28
- b) It is an expression of sarcasm due to the fact that they place the emphasis of salvation and on the organ which can only reproduce after it’s own kind, another sinner.
- c) It was a mark of self-righteousness as Paul will point out in the explanatin in the following verse.
- d) It was such a trap for the Jew and stumbling for the Christian that Paul wished they would castrate themselves. Gal. 5:12

- e) To submit to such a demand thinking that it made a man righteous before God was to fall from grace. Gal. 5:3-4
- 4) Three times he repeats the word “beware” yet he is identifying the same individuals.
- a) The warning is emphatic of of the greatest importance, “be constantly on your guard”.
- b) There are people who are always trying to bring people under bondage to a self-righteous standard which endager the believer’s freedom and misrepresents the gospel of grace!
* The verb indicates that they had not yet made their way into the fellowship but they possibly could appear!
- 3:3** The identity of the believer.
* This is the explanation of the previous verse!
- 1) The believer “we” is emphatic and is the circumcision that worships God in Spirit not traditions or outward rites and ceremony.
- a) The circumcision of the heart. Rom. 2:25-29; Deut. 16:10; Jer. 4:4
- b) The circumcision made without hands. Col. 2:11

- c) Faith which works through love is the worship God in Spirit. Gal. 5:6
 - d) Jesus told the woman of Samaria, "The hour is coming and now is.." Jn. 4:23-24
- 2) The believer is one who rejoices in Christ who has satisfied all things and deserves all the glory, our boasting is:
 - a) Not in the Law.
 - b) Not in works.
 - c) Nothing can surpass the atoning efficiency of Christ to forgive sin and bring men to the Father.
 - 3) The believer is one who has no confidence in the flesh referring to it's sinful humanity.
 - * The word confidence is used by Paul about thirty times in his letters.
 - a) The flesh represents the ability of man.
 - b) The flesh represents the works of man.
 - c) The flesh represents the self-righteousness of man.

3:4-7 Paul reveals the worthlessness of his own merits of the flesh compared to Christ.

- 3:4** Paul declares that he is not lacking in works of the flesh in which he might have confidence.
- 1) He had plenty of these in the past.
 - 2) He had surpassed his equals

- 3:5** Paul declares his pedigree, By heritage.
- 1) Circumcised eith day. Gen. 17:12; Lev. 12:3
 - a) Ishmael at 13 years.
 - b) A prosolyte at conversion.
 - 2) Of the stock of Israel.
 - * The pure line by ancestry.
 - 3) Of tribe of Benjamin.
 - a) They were fierce warriors.
 - b) Saul was of this tribe and their first king, who he most likely was named after.
 - c) They were the only tribe to remain loyal to David.
 - d) Mordecai was Benjamite in the book of Esther.
 - 4) A Hebrew of the Hebrews.
 - a) Both of his parents were Jews.
 - b) Both retained the Hebrew language, not as Grecians Hebrews.
 - 5) A Pharisee concerning the Law.
 - a) The name means a separate one.
 - b) The sect was of the strictest of Jewish sects. Acts 26:5
 - c) The son of a Pharisee. Acts 23:6
 - d) Paul sat under the feet of Gamaliel. Acts 5:34; 22:3
- 5:6** Paul declares his accomplishments.
- 1) Concerning zeal, persecuting church.

- a) Paul was converted on the Damascus road as he was to arrest and return Christians to Jerusalem. Acts 8:3; 9:13- 21; 1Cor. 15:9
- b) Paul declares the specific crimes he committed against the church and that he did them in ignorance, thinking he was doing God service. 1Tim. 1:13
- 2) Concerning the righteousness of the law, blameless.
 - a) Paul knew he could be called on this statement if it were a lie, all knew him but it was based on external obedience.
 - b) Paul didn't know that fault and failure is not limited to the outward deed but the inward thought and motive.

3:7 Paul declared that his perspective had been changed.

- 1) The preceding stands in sharp contrast to what he is going to mention by the word "but".
- 2) The things gained to him, "I have counted loss for Christ".
 - a) Paul counted, which means to account, he balanced his sheet of credits and debits, assets and liabilities and saw his own bankruptcy before God to merit salvation.

- b) Counted is in the perfect tense, have counted and keep on counting.
- c) The word loss "zemia" is singular and found only one other place to describe the loss when Paul shipwreck. Acts 27:10, 21
 - * The other two are here in verse seven and eight.
- d) The word gain is in the plural and literally means "profits", these gains robbed him and damaged his soul, absolutely worthless stock!
 - * Actually hinderances due to the fact that they had to be unlearned and abandoned!
- e) All his past righteousness had been bad investments to merit salvation.
 - 1) All have sinned... Rom. 3:23
 - 2) There is none righteous, no not one... Rom. 3:10
 - * All his gains were counted as one great loss.
- 3) There are lost people who are heathen, moral upright, and religious people.
 - * What does a man profit if he gain the whole world... Matt. 16:25-26

3: 8-11 **Paul reveals that he lived what he believed and taught.**

3:8 Paul was convinced of the superiority of Christ above all things.

- 1) He had counted not only such things but all things loss or of no profit on the Damascus road in comparison to the excellence of the knowledge of Jesus Christ his Lord.
 - a) The word excellence “ “means superior in quality , authroity, etc.
 - b) Not just those he mentioned in the previous verses but all others that might be used by men.
 - b) The righteousness of God for man to be saved by and through Christ.
- 2) He had suffered the loss of all things for Christ.
 - a) The phrase is a business term meaning “to punish by exacting a forfeit” and could be rendered “I have been caused to forfeit”.
 - b) The things mentioned which men hold so dear to them in the eyes of man to be thought of as righteous or spiritual before others.
- 3) He still continued to count all things, ongoing present, all of them were as rubbish that he might gain Chist.
 - a) The word for rubbish “ “ means manure, used for escrament a decayed corps.
 - b) Remember it includes his Univerity of Tarsus education, Gamaliel’s and

this is thirty years after the Damascus experience!

- c) Isaiah says that man’s righteousness is as filthy rags, a menstrour garment. Is. 64:6
- d) All are guilty before God, Jew and Gentile and world. Rom. 3:19-20

3: 9 Paul wanted nothing but the righeousness of Christ.

- 1) Not having his own righteousness of the Law which was deception, for the Law was spiritual not external. Matt. 5-7
 - a) None was righteous.
 - b) None could keep the entire law.
 - c) All were condemned.
 - * Israel being ignorant of God’s righeousness was going about establishing their own righteousness and had not submitted to the righteousness of God. Rom. 10:3
- 2) But **through** faith in Christ Jesus, through the new birth not a national birth.
- 3) The Righteousness which is from God **by** faith.
 - a) This faith is revealed from faith to faith. Rom. 1:17; 3:21; 4:3-7
 - b) Pau declared Himself to be the chief of sinners. 1Tim. 1:15

- 3:10** The motive behind his desire for the righteousness of Christ.
- 1) Paul's desire was to know Him, implying personal, intimate experience not mere intellectual ascent.
 - 2) Paul's desire was to know the power of His resurrection, in order to live the life of Christ. Gal. 5:16-17; Eph. 5:18
 - 3) Paul's desire was to know the fellowship of sufferings in order to be conformed to His death, referring to the former life. 2:4-8
 - 4) Paul is describing his goal to live the resurrected life here and now, living up to his full potential in Christ! Gal. 2:20; Rom. 6:1-4; Phil. 1: 21
 - a) Paul is talking about reckoning the Old Man dead daily in order to experience Christ living through him by walking in the fulness of the Holy Spirit. Rom. 5:12-8-39; Phil. 4:13
 - b) I die daily. 1Cor. 15:31
 - c) Think it not strange. 1Pet. 4:12
 - d) Paul was called to suffer. Acts 9:16; Phil. 1:29; Col. 1:24

- 3:11** Paul's expectation of certainty.
- 1) He is not expressing doubt, but that this is his final goal, the resurrection!
 - 2) He would one day be just like His Master. 1Cor. 15:35-58; Phil. 1:6; 3:21

- * The ultimate and final gain is to be in His presence, just like Him! 2Cor. 5:1-8