

already made perfect: but I press on, if so be that I may lay hold on that for which also I was laid hold on by Christ Jesus. 13 Brethren, I count not myself yet to have laid hold: but one thing I do, forgetting the things which are behind, and stretching forward to the things which are before, 14 I press on toward the goal unto the prize of the high calling of God in Christ Jesus. 15 Let us therefore, as many as are perfect, be thus minded: and if in anything ye are otherwise minded, this also shall God reveal unto you: 16 only, whereunto we have attained, by that same rule let us walk.

17 Brethren, be ye imitators together of me, and mark them that so walk even as ye have us for an ensample. 18 For many walk, of whom I told you often, and now tell you even weeping, that they are the enemies of the cross of Christ: 19 whose end is perdition, whose god is the belly, and whose glory is in their shame, who mind earthly things. 20 For our citizenship is in heaven; whence also we wait for a Saviour, the Lord Jesus Christ: 21 who shall fashion anew the body of our humiliation, that it may be conformed to the body of his glory, according to the working whereby he is able even to subject all things unto himself.

4 Wherefore, my brethren beloved and longed for, my joy and crown, so stand fast in the Lord, my beloved.

2 I exhort Euodia, and I exhort Syntyche, to be of the same mind in the Lord. 3 Yea, I beseech thee also, true yokefellow, help these women, for they labored with me in the gospel, with Clement also, and the rest of my fellow-workers, whose names are in the book of life.

4 Rejoice in the Lord always:

1 Or, lay hold, seeing that also I was laid hold on
2 Many ancient authorities omit yet.
3 Or, upward
4 Or, full-grown 1 Cor. 2. 6.
5 Or, commonwealth
6 Or, good tidings. See ch. 1. 5.

of moral perfection
of spiritual perfection
emphasis

17-21
~~17-21~~ A Second Warning - Warning Against Gnosticism - (Everything material is evil)
(Discernment) - Judgment is destroy
Christian liberty - (no man's law) - Mark those who do not walk as Paul walked them (reading brilliant heathen). It made Paul weep! they are enemies of the cross of Christ. Why walk them? v. 18 - because of their character - from our citizenship is in heaven.

Chapter 4 - Conclusion of Letter

- 1 - Final appeal 1-9
- 2 - Acknowledgment their gift
- 3 - Appeal for stability - "I am in chains"
- 4 - Appeal for unity - "I am in chains"
- 5 - Appeal for help - "I am in chains"
- 6 - Appeal for joy - "I am in chains"
- 7 - Appeal for peace - "I am in chains"
- 8 - Appeal for love - "I am in chains"
- 9 - Appeal for faith - "I am in chains"

6 Appeal for prayerful desires - vs 6, 7
a. Prayer - reverently, approach to God
b. Supplication - petition, asking
c. Thanksgiving

vs 7 And - indicates a close relationship between
desires - and so the peace - - - - - prayer
Peace is in profound connection. (Wale)

Peace transcends human understanding
b) Hear ye his heart - all of being grounded
by a Roman soldier. Harrison

7) General appeal - vs 8, 9 - appeal for
"Noble living" - high living

8 Acknowledgment of their gift - 10-30
vs 10 - revived - sprouting of a seed
planted in the ground - blossomed forth

vs 11 - We is not complaining - state of contentment
Content - lit. independent of external
circumstances - springs of satisfaction
within his own breast

vs 12 - abased - used a name which would
run low in season of drought -
abound - rain come flowing

vs 13 strengtheneth - Present tense - Present,
contentious action. Emphasizing
strength - "I do in all things
fearing in strength's power within
me"

vs 14 will - a beautiful thing

again I will say, Rejoice. 5 Let your forbearance be known unto all men. The Lord is at hand. 6 In nothing be anxious; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. 7 And the peace of God, which passeth all understanding, shall guard your hearts and your thoughts in Christ Jesus.

8 Finally, brethren, whatsoever things are true, whatsoever things are honorable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any praise, think on these things. 9 The things which ye both learned and received and heard and saw in me, these things do; and the God of peace shall be with you.

10 But I rejoice in the Lord greatly, that now at length ye have revived your thought for me; where-in ye did indeed take thought, but ye lacked opportunity. 11 Not that I speak in respect of want: for I have learned, in whatsoever state I am, therein to be content. 12 I know how to be abased, and I know also how to abound: in everything and in all things have I learned the secret both to be filled and to be hungry, both to abound and to be in want. 13 I can do all things in him that strengtheneth me. 14 Howbeit ye did well that ye had fellowship with my affliction. 15 And ye yourselves also know, ye Philippians, that in the beginning of the gospel, when I departed from Macedonia, no church had fellowship with me in the matter of giving and receiving but ye only; 16 for even in Thessalonica ye sent once and again unto my need. 17 Not

7 Or, gentleness Comp. 2 Cor. 10. 1.
8 Or, reverend.
9 Or, gracious
10 Or, take account of.
11 Or, rejoiced.
12 Or, seeing that

that I seek for the gift; but I seek for the fruit that increaseth to your account. 18 But I have all things, and abound: I am filled, having received from Epaphroditus the things that came from you, an odor of a sweet smell, a sacrifice acceptable, well-pleasing to God. 19 And my God shall supply every need of yours according to his riches in glory in Christ Jesus. 20 Now unto our God and Father be the glory for ever and ever. Amen.

giving to Paul is not charity but an abstinence

He supplies the need of us as they arise

21 Salute every saint in Christ Jesus. The brethren that are with me salute you. 22 All the saints salute you, especially they that are of Cæsar's household.

23 The grace of the Lord Jesus Christ be with your spirit.

¹ Or, God and our Father ² Gr. unto the ages of the ages

PHILIPPIANS 3:7 - 16 "That I may know Him." vs 10

Intro: J. I. Packer Knowing God. "That's all right - I have known God and they have not."

Verse 7 "But what things were gain to me, these I have counted loss for Christ." (NKJV)

- gain, profit - plural, lit. gains - The various items of privilege are regarded separately. (Vincent).
("A Tribe") M & M

- things which come under the category of gain

- perf. Ind. of , to
consider, to reckon, to count as. The perfect indicates a completed action with continuing results (LKGNT)

- I think, I am of opinion (Souter)

- Primarily to lead the way; hence, to lead before the mind, account (Vine)

- The perfect tense implies that he still counts them as loss. (Vincent)

- lead, guide - think, consider, regard (A & G)

- loss. Used for a loss at sea (Acts 27:10) and used in the papyri of a commercial or business loss.
(LKGNT)

- Notice the singular number, loss and the plural gains. The various gains are all counted as one loss. (Vincent)

- Damage, loss (Vine)

- damage, disadvantage, loss, forfeit (A & G)

Two requirements for "That I may know Him" in v. 10

1 - loss of all things, advantages, substitutes

2 - righteousness in Christ by faith

- (1) Loss is a word that truly expresses what Paul is saying about his pre-Christian life. There is an additional prismatic glance into this word - an even more inclusive (?) view of what Paul was saying. The word loss can also be translated forfeit. The only thing you can forfeit is something you already possess. This means that Paul thought he had amassed a huge amount of grace by his actions, his super zealous and hyper righteous practice of the Jewish faith, and his vicious persecution of the early Christians and the Church. What favor from God he thought he had earned he forfeited, all his accomplishments were counted as loss, because through faith in Christ he was saved by the grace of God. (James/Corley)
- (2) What things - The Greek might almost be paraphrased, "the kind or class of things which", including anything and everything, as ground of reliance, other than Christ.

gain - gains - The plural suggests the proud and jealous care with which the religionist would count over the items of his merit and hope. One by one he had found them, or had won them; each with its separate value in the eyes of the old self.

Those - There is emphasis and deliberation in the pronoun.

I counted - Lit. and better, I have counted. The perfect tense indicated not only the decisive conviction but its lifelong permanence.

loss - a singular noun. The separate and carefully counted gains are heaped now into one ruthless estimate of loss. From the new point of view, they all sink together.

He does not mean that he discovered these things to be in themselves evil things. But he found them evil in respect of his having used them to shut out the true Messiah from his obedience, faith

(note: bottom of page 2 copy cut off last line.... call RD)

(2) cont'd

worthless, but positive loss. Every day of reliance on them had been a day of delay and deprivation in regard of the supreme blessing.

for Christ - on account of the Christ; because of the discovery of Jesus as the true Messiah, and of the true Messiah as no mere supreme supernatural Jewish Deliverer, but as Son of God. He cast away entirely all the old reliance, but, observe, for something infinitely more than equivalent.

(Moule)

(3) "All such things which I used to count up as distinct items with a miserly greed and reckon to my credit - these I have massed together under one general head as loss." (Lightfoot)

(4) But - depicts the all-changing "revaluing of all values." In the light of Christ Paul sees the guilt, wrong and rejectableness of the supposed "irreproachable life" of Pharisaic righteousness, and how it endangered the soul's salvation. (NIC)

- Notes: RD - ill. Acts 27:17, 38 - They were forced to throw over, jettison things valuable, counted as gain, in order to save life on board. Things once considered valuable, are in the way now and must be cast overboard.

(5) The prerogatives mentioned above were real privileges viewed from his old Jewish standpoint, might even be justly regarded as paving the way to salvation. (EGT)

(6) The introductory BUT must be given its full force. The time has come, in Paul's telling of his past life, for him to state clearly the reassessment - "The transvaluation of all values" - which followed directly upon his conversion. He opens this section with a strong asseveration: BUT -
- He does not simply take up a neutral or negative attitude to them; he rejects them with disgust (Barth), and treats them as a liability and something to be abhorred (v. 8 refuse or dirt).

The last phrase for the sake of Christ gives the key to Paul's motivation. In place of the things he rejects and recoils from, he sets the knowledge of Christ. That knowledge began in his conversion, and I counted, thought a perfect tense, includes an illusion to what happened on the Damascus Road. (NCB)

- (7) The tense I counted is perfect - reminds us that the transformation in Paul's life did not come about gradually and unconsciously, although the preparation must have been a process. It came suddenly and dramatically.

(Tyndale)

- (8) The conjunction _____ introduces a striking and earnest contrast.

On account of Christ - These things didn't win him and kept him from winning Christ. When he won, he was losing; nay the more he won, the more he must lose. All his advantages in birth, privilege, sect, earnestness and obedience, were not only profitless, but productive of positive loss, as they prevented the gaining of Christ, and justification through the faith of Christ

(Eadie)

- (9) Paul has reversed his whole outlook on life. (A. T. Robertson)

- (10) The word "those" is emphatic, namely, "these things."
- Counted - after mature consideration, Paul came to a settled conviction with regard to the matter. (Wuest)

- (11) When we come to verse 7, we have one of those great hinges of Scripture upon which truth turns. (Pentecost)

- (12) The renunciation in v 7 sets forth the leading theme of the whole - The "gain - loss" metaphor and its reason, "because of Christ." with striking asyndeton () but no less bold contrast, Paul renounces his former advantages, those "gifts" and "achievements" which qualify him above others to have "confidence in the flesh."

"Whatever things" and its accompanying demonstrative, "these things," occupy the emphatic first position in their respective clauses, while the contrasting "gain" and "loss", occupy the emphatic final position.

What is being renounced in particular, as v. 9 makes clear, is his "blameless as to the righteousness in the law." Still in view is the warning against succumbing to Jewish identity symbols, which are now shown by way of personal example to be quite unrelated to righteousness.

The renunciation is expressed in the language of the market place, "gains" - profit - and "loss". As v8c indicates, the word "gains" harks back to 1:21, where "to die is gain" refers to gaining Christ through death. The present usage is a clear play on the metaphor. Paul's former "profits" are now a collective "loss" because of his ultimate "gain", Christ himself. While he cannot renounce - nor does he wish to - what was given him by birth (circumcision, being a member of Israel's race, of the tribe of Benjamin, born of true Hebrew stock), he does renounce them as grounds of boasting, along with his achievements that expressed his zeal for the Law.

Hence the significance of his use of the verb, "I have come to consider them as loss" rather than a simple affirmation, "What things were gain are now loss," which would have been imprecise and misleading. (NICNT- Fee)

- (13) It should not be surprising to discover in these verses a radical and rapid shift in Paul's tone from that of joy and affection for the Philippian Christians to that of violent hostility against those who would undermine the spiritual vitality of his friends.

That Paul's emotions are running high can be seen not only in the vivid and even abusive language he uses to describe his opponents ("dogs", "workers of evil," mutilators"), but also in the large number of figures of speech that appear in so brief a paragraph:

1. Anaphora, the repetition of the same word () at the beginning of 3 successive clauses,
2. Paronomasia, the clever play on words, similar in sound () but set in opposition to each other so as to provide heightened antithetical force.
3. Poly the repetition of the same conjunction () in close succession.
4. Alliteration in -K ()
5. Short, disjointed Cola sentences of approximately the same length.
6. Chiasm, where the noun-phrases alternate positions in a criss-cross fashion with the participles - all employed for rhetorical effect.

These opponents of the gospel of grace that Paul preached appear to

be visitors from abroad who were threatening to undo the work of the apostle at Philippi. Apparently they required that men be circumcised before they could acceptably worship God. According to Paul their religion was a ritual of externals that fostered pride in their own achievements instead of boasting in Christ Jesus, and that encourage a confidence in themselves instead of a reliance on the Spirit.

Whether or not the conjunction $\kappa\alpha\iota$ belongs to the original text there is, nevertheless, a marked transition at this point.

There are several things worth noting here:

1. Paul stresses the importance of human decision and judgment in any radical change of outlook on life such as he experienced. (Not only emotional - Is salvation an emotional decision? RD)

The verb $\sigma\upsilon\lambda\lambda\omicron\gamma\omicron$ means "to think, consider, regard," and the perfect tense that Paul uses here $\sigma\upsilon\lambda\lambda\omicron\gamma\omicron$ implies that he has come to that final decision only after considering matters "with deliberate judgement." It is still true that divine grace far from annihilating the faculties of man stimulates them rather and recreates them in freedom." (Collange)

2. Paul describes this change in outlook on his part in business terms, using the familiar of profit ($\kappa\omicron\upsilon\sigma\omicron\varsigma$) and loss ($\theta\upsilon\lambda\omicron\varsigma$). The metaphor is the familiar one of the balance sheet with its columns marked "assets" and "liabilities".

3. Paul admits that there were certain things in his past that were in fact gains for him, or things that he did in fact consider as gains. They were not merely potential or supposed gains - the verb $\sigma\upsilon\lambda\lambda\omicron\gamma\omicron$ is indicative, and $\mu\omicron\iota$ ("for me") in dative of advantage, pedigree, covenant-connections, zeal, and the like, Paul actually valued. They did contribute to his well-being on the human plane (Rom. 9:1-5; 11:1-2).

4. Nevertheless Paul now bundles up these many gains and treats them all as a single loss.

In Paul's thinking, the decision he made was not the decision to go from good to better, nor was it the surrender of a valued possession. It was an abandoning. In the process of reevaluation, he perceived with horror that the things he had hitherto viewed as benefiting him had in reality been working to destroy him because they were blinding him to his need for real righteousness

which God required that he in no way could achieve by his own efforts, however earnest they may be.

5. This radical transvaluation of values took place within the apostle
("because of the Christ).

- He means that his own outlook on life was radically altered "because of the fact of Christ." That is to say, Paul, encountering the risen Jesus on the Damascus road, understanding there that he was the Christ, the Messiah whom he longed for and worked for totally unawares, gladly gave up all his former advantages to gain this one person of supreme worth."

(Word)

Verse 8

"More than that, I count all things to be loss in view of the surpassing value of knowing Christ Jesus my Lord, for whom I have suffered the loss of all things, and count them but rubbish in order that I may gain Christ." (NAS)

The presence of so many particles is clearly for the purpose of emphasis, and could be translated, "Yes the previous is ^{only} true but more than that I also..." (LK)

- present act. part. - I am superior,
I am supreme, I surpass (Souter)

- Aor. Pass. Ind. - to suffer loss.
The aorist points to the definite period of his conversion. In that great crisis all his legal possessions were lost. (LK)

- I inflict damage (loss) upon, fine, I punish. (Souter)

- refuse. It refers to either human excrement, the portion of food rejected by the body as not being nutritive, or it refers to the refuse of leaving a feast, the food thrown away from the table. (LK)

- sweeping, refuse, especially dirt, dung. Popularly used of the human skeleton. (Souter)

(1) All things - an advance on those things of v. 7 dung - refuse - Either excrement or what is thrown away from the table. (Vincent)

(2) He adds a twofold new weight to the assertion; I count (not only "I have counted"), emphasizing the presentness of the estimate; and all things, not only specific grounds of reliance.

- of Christ Jesus my Lord. Note the solemnity and fulness of the designation. Observe too the characteristic "my Lord." There is a Divine individualism in the Gospel, in deep harmony at its truths of community and communism, but not to be merged in them.

I suffered - a reference to the crisis of his renunciation of the old

his knowing is not simply "Christ, nor even "Christ Jesus", but "Christ Jesus my Lord."

One more time, like a composer giving his theme yet another variation, Paul repeats: "because of whom I have lost all things and consider them rubbish." The first element in these two clauses is straight repetition. But the second element catches us by surprise, expressing as it does the depth of feeling Paul had for those who would "advantage" his Gentile converts with what is so utterly worthless. Rubbish is well known to denote "refuse", especially of the kind that was thrown out for the dogs to forage through. Although it is possible to mean "dung" here, more likely Paul is taking a parting shot at the "dogs" in v. 2, especially since he uses language very much like this in I Cor. 4:13 to refer to all that is off-scouring and refuse. Paul sees them strictly as disadvantages, as total loss, indeed as "foul-smelling" street garbage fit only for "dogs."

Paul expressing the goal of his "revising the balance sheet" uses two verbs "gain" and "found" (v. 9). Paul now implies that the gaining of Christ requires the loss of all former things, because to be rich in Christ means to be rich in Him alone, not in Him plus any other gains. Grace plus anything cancels out grace.

(NIC-Fee)

(6) The previous statement of v. 7 is emphatically reinforced, and there is a noticeable and significant progression in thought: first, instead of the previous perfect tense which brings out the present significance of Paul's previous decision... the present is used (twice) with continuous force. His earlier decision was no impulsive act of breaking with the past; rather, it was a deep-seated resolution, and he continues, up to the time of writing, to regard everything as loss for the sake of Christ.

Secondly, a further advance is signalled by (all things). Paul not only regards his personal heritage and achievements as loss for the sake of Christ. Now he considers "everything" on which he might place his fleshly confidence to be positively harmful.

There is a progression of thought as he enlarges on the meaning of (v. 7), the

present participle neuter of (rise above, surpass, excel), is used as a substantive for the "surpassing greatness." (it. of knowledge), is a genitive of opposition, signifying the matchless worth is the knowledge of Christ, while is an objective genitive, indicating that Christ Jesus is the One known.

Paul's understanding of is controlled by O. T. ideas of knowledge, on the one hand of God's knowledge, that is, the election of his people and on the other hand of his people's knowledge of him as a loving and obedience response to his grace. In the O. T. knowledge signifies "living in a close relationship with something or somebody, such as a relationship to cause what may be called communion." To know God was regarded as of paramount importance (Hosea 6:6; 4:1, 6) and meant to be in a close personal relationship with him. He clearly emphasizes that it is "the only knowledge worth having, a knowledge so transcendent in value that it compensates for the loss of everything else."

- "My Lord" - Here and only here alone in his writings do we find the intensely personal Christ Jesus my Lord; and it would be a dull reader indeed who did not mark the warm and deep devotion which breathes through every phrase."

- He proceeds to spell out the purpose for which he treats everything as loss - "that I may gain Christ, " an expression that is parallel to (v. 9), and (v. 10).

The more you know (explanations) the less you have to trust.

To gain Christ and to know Him are then two ways of expressing the same ambition. He desires to know Christ more, for he wants his personal relationship to deepen.

His ambition is to gain Christ perfectly, a goal that will be fully realized only at the end. But as he continues to estimate earthly things at their true value, with his ambition in full view, so he gains Christ day by day in an ever-deepening relationship.

(NIGNTC)

(7) There are 4 aspects in which Paul notes progress in the years

he has known Christ.

- (1) - Growth in the knowledge of the Lord.
- (2) - He has become more consecrated to him. The more we know of Christ, the more we gladly give all to him and for him.
- (3) - An increase of suffering.
- (4) - Satisfaction - v. 8

(Motyer)

(8) This change from the perfect tense to the present tense of the same verb is deliberate. In it Paul is saying that the settled decision he made in the past ... is not enough. It must be reinforced daily by continuous conscious moral choices against depending on himself.

(Word)

- (9) V. 8 extends the former statement of v. 7 in two ways
- 1. - The substitution of the present tense for the perfect tense
 - ; 2 - the expansion of

(Lightfoot)

end of verse 8

Verse 9

"and may be found in Him, not having a righteousness of my own derived from the Law, but that which is through faith in Christ, the righteousness which comes from God on the basis of faith." (NAS)

- aor. pass. subj - to find, pass.
to be found. The idea involved a revelation of true character.
(LK)

- - I find, especially after searching (Eurika!)
but in Phil. 3:9 possibly, I surprise. (Souter)

- Be found. Discovered or proved to be. (Vincent)

- - after seeking, find, discover, come upon.
(A&G)

(1) So "to gain Christ" is to be found (by God, a divine passive: cf 1:29) in him, enjoying the new status of a man cleared of guilt and accepted in God's presence. The juridical favor of "being found" in Christ at the last day of divine judgment, now brought into the present as a transformed eschatological act of acquittal, is clear from what follows. "To be found in him and to be justified are the same thing. Justification here carries the eschatological meaning of vindication at the divine court by the possessing of an acceptable righteousness, right relationship with God, granted by God Himself.

Paul's autobiographical section says three things;

1 - Such a gift of righteousness stands in diametrical contrast to a righteousness of my own.

2 - Such righteousness coming to a trusting person is God's gift. It is righteousness from God. Justification comes because of Christ's faith, i. e. His faithful obedience to the Father.

3 - The medium through which the divine righteousness or God's saving power, exercised in liberating His people and setting them in good relations with himself reaches men is faith.

The variation in the prepositional phrase - that depends on faith - brings in the human response, which is a grateful acknowledging of what God has done, an acceptance of it, and a commitment to live by it in the terms of Gal. 5:6. (NCB)

(2) That the future element attends Paul's expression "that I may gain Christ" (8), is corroborated now by the coordinate expression "and that I may be found in him" - meaning, "to be found when surprised by death."

Here the apostle's mind seems to focus on the coming day of judgment when he must stand before God who is the judge of all the earth. Thus, Paul is led back to a favorite topic of his - "righteousness." Often, both in Hebrew & Greek, the words "righteous" "righteousness" and the related verb "to justify" were used as legal terms. In a court of law the judge, who had to decide between two parties, was forced "to justify" the one and "condemn" the other. He had to decide in favor of one and against the other. Thus, "to justify" often meant "to give a person his rights," "to vindicate or exonerate" him, or, "to declare him in the right." What is important to observe is that this decision did not necessarily depend on the moral character of the person involved.

Faith in its strictest sense is not intellectual assent to a series of propositions about Christ, but the act of personal trust in and self-surrender to Christ. It is the movement of one's whole soul in confidence out toward Christ. It is the "yes" of the whole personality to the fact of Christ.

In this one verse Paul distills his great fundamental doctrine of justification by faith:

- 1. All human beings are alienated from God.
- 2. No one can possibly reestablish the necessary right relationship with God by his own efforts.
- 3. God must take the initiative to restore this right relationship. The source of true righteousness

is the redemptive act of God himself.

- 4. God has indeed taken this initiative in Christ, his life, death and resurrection.
- 5 God's initiative must be met with human response. Right relationship with God is established by one's faith in Christ, that is to say, by one's continual confession of total dependence upon Christ for the necessary true righteousness, by one's personal trust in Christ and surrender to Christ.
- 6 Faith in Christ, then, is another way of stating what it means to be found in Christ, incorporated in him, and united with him to such a degree that all that Christ is and has done is received by the person who trusts in Christ.

(Word)

- (3) The apostle now states his supreme goal in terms of his full participation in Christ and, in effect, explains what he means by gaining Christ. The long sentence of vv 8-11 has thus used parallel and overlapping expressions to refer to Paul's ultimate aims: he desires to know Christ fully, to gain him completely, and to be found in him perfectly, final goals that are before him day by day.

- "be found in him." Having stated that his ambition is to gain Christ (v.8), Paul continues () the purpose construction and explains what gaining Christ means. Their meaning is essentially the same, so that being found in Christ explains what it signifies to gain him. In what sense could it be said that Paul's aim was "to be found in him?" As a believer he is already "in Christ" having been united with his Lord in his death and resurrection.

like the parallel verb , is an aorist subjective and once again suggests that Paul is looking toward the day of Christ. The apostle's great ambition is "to be found in him" on that great occasion when every knee shall bow to Jesus as Lord.

Because of the wonder of knowing Christ here and now he gladly jettisons everything else as loss for he knows that his supreme goal can be realized on the occasion of the Great Assize "only if he is continuously and progressively living in him during this mortal

existence.

"To be found in Christ" really means "to be in him" (Phil. 2:7). It is akin to notions of "prove to be, shown to be, turn out to be," though not in the sense of being recognized by others (but by God - RD).

"not having my own righteousness..." Paul's statement regarding his great ambition to be united completely with Christ is immediately followed by a long participial construction that contrasts two kinds of righteousness. Two significant themes "being found in Christ," and "righteousness", are brought together in a close relationship.

The three expressions (v. 8), (v. 9) and (v. 10) are regarded as parallel and overlapping expressions of Paul's ultimate aims, that is, he desires to gain Christ completely, to be found in him perfectly, or to know him fully.

This participial clause indicates the manner in which he will be found perfectly in Christ, that is, as one who does not have a righteousness of his own. The present participle means "having" rather than "holding fast."

The long participial construction contrasts two kinds of righteousness in a sharp antithesis.

The first "righteousness" is qualified two ways; first, by means of the possessive adjective ("my own") and secondly, through the prepositional expression ("that which comes by the law"), which further defines . By contrast (), the righteousness that the apostle now has (and will continue to have until the time when he is perfectly united with Christ) is qualified by these three prepositional expressions, as to its basis or ground, (through the faithfulness of Christ, its origin, (which is from God), and the means by which it is received, (received on the basis of faith."))

In vs. 9, _____ describes Paul's own moral achievement, gained by obeying the law and intended to establish a claim upon God, particularly in view of the final judgment. _____ was nothing other than self-righteousness.

Righteousness by law is a meritorious achievement which allows one to demand reward from God and is thus a denial of grace.

The expression "my own righteousness by the law" is about "attitudinal self-righteousness." Although Paul begins his discussion of Phil. 3:2-11 by recounting the privileges of his Jewish inheritance (v. 5), he moves on to describe his personal accomplishments (vv 5,6), in which he had placed his confidence.

(This is always the pattern: a person may start out to brag about his heritage, but eventually he moves to bragging more about his achievements - RD).

three _____ - expressions of v. 6 point to individual performance alongside Jewish status. A zeal for the law was good, but not the self-righteousness that resulted. (It is nigh impossible to talk about the good things you've done without becoming proud and self-righteous about it, leading you to believe you are superior to others and more acceptable to God - RD).

"But the righteousness which comes from God, through the faithfulness of Christ, is based on faith." In sharp and decisive contrast a different kind of righteousness is what Paul will have as one who is perfectly found in Christ when he stands before God's tribunal. This righteousness is different as to its origin, its basis, or ground and the means by which it is received

The apostle is using "righteousness" in two different senses here in one verse. The earlier reference to "righteousness" described Paul's own moral achievement, gained by obeying the law and intended to establish a claim on God, it clearly had ethical connotations. The second kind of "righteousness", that which comes from God, is not some higher kind of moral achievement but is a relational term, denoting basically a right relationship with God. It has to do with "the status of being in the right" and thus of being acceptable to him. The righteousness which

comes from God is God's way of putting people right with himself (Rom. 3:21).

indicates that the source of this righteousness is God himself; it stands in sharp contrast to Paul viewed the two as mutually exclusive.

may be explained as referring to "the faithfulness of Christ." (Cf. Rom. 3:3 where denotes the faithfulness of God, and 4:16 which speaks of the faithfulness of Abraham, seen in his unflinching obedience to the Father's will and to the loving purposes of salvation through suffering and death.

The apostle is asserting that the righteousness he possesses is based on Christ's faithful obedience to the Father - clear proof that Paul's righteousness with God comes through sheer grace.

The final prepositional expression, specifies man's answering response, with indicative "of that upon which a state of being, or action, or a result is based."
(NIGTC)

- (4) When does Paul expect this "gaining" and "being found" to take place? The answer lies with Paul's "already but not yet" eschatological perspective (cf - vv. 10, 11 that follow), which determines his existence in Christ and serves as the basic framework for all of his theological thinking. On the one hand, the first point of reference is almost certainly future, looking to the "day of Christ" mentioned in 1:6, 10 and 2:16. Such an understanding fits the future orientation of both the immediate context (vv 11-14) and of the letter as a whole (1:6). On the other hand, the modifying participle clause ("having righteousness") is oriented toward the present, as is the final purpose clause (vv 10, 11), which is grammatically dependent on the present clause.

He expects to "gain Christ and be found in him on the day of Christ, precisely because this is already his experience of Christ.

About "righteousness" Paul makes four affirmations: To gain Christ means 1 - to be done with my own "righteousness" (2) which is predicated on law; This new righteousness (3) is "the from God () righteousness, which

(4) is Paul's "through faith in Christ."

- In v. 6 "righteousness" denotes "upright behavior", but in the rest of the present sentence "righteousness" refers to one's Relationship with God.

At issue is the circumcision of Gentile believers. But in this Argument, Paul has theologically transmuted circumcision From an ethnic-religious "identity symbol, whereby in obedience To Torah Gentiles become full members of the covenantal People of God, into a means to and an expression of righteousness. However, it is a thoroughly useless expression of righteousness - "Foul-smelling street garbage" - and therefore no means to Righteousness at all, because it not only makes an end run Around Jesus Christ but puts confidence in the symbol, mere Flesh, rather than in the reality. Circumcision - and all other Forms of Torah observance - means to "boast" in human Achievement; and its "bamelessness" is expressed in ways that Count for nothing at all. One is thus neither righteous in the Sense of being rightly related to God nor righteous in the sense Of living rightly as an expression of that relationship.

(NIC-Fee)

(5) Found - compare Gal.2:17 where the verb involves the Idea of surprise.

The possession of this righteousness is the one essential for Acquittal at the tribunal of God.

1 - That righteousness is in diametrical contrast to Mine own righteousness, I. E. It cannot be acquired by human Effort on the basis of the law.

2 - He stresses that it comes to the believer as the gift of God In Christ. The righteousness which is of God.

3 - The medium through which the divine righteousness reaches Men is faith. It is through faith And by faith i.e. On the basis of human Response to the offer of the Gospel. The initiative is with God in His provision of a saving righteousness in Christ, and human faith Is the grateful acknowledging of this provision and acceptance of it.

(Tyndale)

“Knowing Christ” for Paul involves “participation in his suffering” - and is a cause for constant joy, not because suffering is enjoyable, But because it is certain evidence of his intimate relationship with his Lord. Not at last the opening imperative, “rejoice in the Lord,” Which reiterates the same imperative in 2:18 in the context of Suffering, begins to fall into place. The grounds for joy in the Lord comes from “knowing Him” as one participates in His Sufferings, while awaiting our glorious future.

If suffering and the temptation to become religious were causing The dimming of such vision for some in Philippi, in contemporary Western culture the dimming is for different reasons, more often Connected with values related to material gain. Paul’s “Vision” Seems to have the better of it in every imaginable way; and a Common return to “the surpassing worth of knowing Christ Jesus our Lord” could go a long way toward renewing the Church for its task in the post-modern world. Our lives must be

PHILIPPIANS 4:11-13

Verse 11

ὕστερην -- poverty, want.

ἔμαθον -- 1st per. sing. 2 aor. act. of μαθήσκω, I learn, akin to disciple.

αὐτάρκης -- self-sufficient; independent, contented, sufficient in one's self, needing no assistance.

(1) Content= Only here in N.T, Able to resist the shock of circumstance.
(Vincent)

At first this is ^{discouraging} depressing. Paul has learned to be self-sufficient -- but that's Paul; he's an exceptional person -- I'm just ordinary, less than ordinary. But Paul goes on to reveal that it is not due to anything that is in him -- but it is thru Christ, the same Christ that is available to us all.

(2) Paul's language is not dictated by want.

Content: independent of external circumstances.
Socrates, when asked, "Who is the wealthiest?", replied, "He that is content with least."
(Lightfoot)

★ Paul said, "Not that I speak in respect to want." With many people, their conversation, language, everything they say, is in reference to want; dominated, influenced, by desire, in pursuit of self-satisfaction. They speak from a platform of discontent.

(3) These verses (10-18) exhibit a characteristic combination of delicacy and independence.
In vs 11 not is emphatic.

Content: independent of help or wealth.
(Plummer)

(4) He has learned the secret of deep peace based on detachment from his outward circumstances. This is not fatalism or indolent acquiescence -- but a detachment from anxious concern about the outward features of his life.
(Tyndale)

(5) CONTENT: "Carrying with me all I have." Independent, not of grace, but of surroundings.
(Moule)

(6) He received the gift as the symbol of spiritual good wrought in Philippi by his preaching.

Content: self-sufficiency, having within one what produces contentment. Used of a city that does not need to import. self - dependent on foreign oil

The mind, as it is thrown upon on its own resources, learns its strength.

The apostle was content, and that state of contentment was the result of a long and varied experience, - ἐμαθὼν. In the use and position of ἐγώ, he gives prominence to his own individual training and its result.

The contentment which the apostle universally and uniformly possessed, sprang not from indifference, apathy, or desperation. He felt the evil but surmounted it -- a purer triumph than with a petrified heart to be unconscious of it.

(Eadie)

(7) He had learned to be content, satisfied with what he was and had, to be inwardly independent of the varying outward circumstances.

(NIC)

- 1- Independent of Circumstances - "Content"
- 2- Dependent on Christ - "all things in Him"
- 3- Interdependent on Christians - "you are flourished"

World's two ways of Contentment

- 1- Increasing possessions
- 2- Decreasing desires (Stoics)

Neither for Paul - yet content

VERSE 12

ταπεινῶσθαι --pres. pass. infin. of ταπεινῶ --I make low, lower, I humble. Used of bringing to the ground, reducing to a plain, as in Luke 3:5.

περισσεύειν --exceed the ordinary (the necessary), abound, overflow, left over.

μεμύημαι -- 1st per. sing; per. pass. ind. of μυέω - I initiate into the mysteries, I habituate.

χορταῖσθαι -- feed to the full, originally used of feeding animals. To have plenty, to be satisfied to the full.

πεινᾶν -- pres. infin. of πεινάω -hunger.

ὑστερεῖσθαι -- from ὑστερέω :suffer from want, to be without.

(1) I am instructed: "Have I learned the secret." The metaphor is from the initiatory rites of the pagan mysteries. (Vincent)

(2) Everywhere and in all things. A general expression corresponding to the English "all and every." (Lightfoot)

(3) In οἶδα, the apostle notes of the results, but of the sources of ἐμαθῶν. And that knowledge was not one-sided, or an acquaintance with only one aspect of life -- καὶ ταπεινῶσθαι

The repetition of οἶδα exhibits the earnest fulness of his heart; and the rhetoric is even a proof of his uniform satisfaction and complacency, for he writes as equably of the one condition as the other.

In everything and in all things. The phrase, in its repetition, expresses the unlimited sphere of initiation.

μεμύημαι --The verb is borrowed from the nomenclature of the Grecian mysteries, and signifies the learning of something with preparatory toil and discipline. It is not simply to have experience, but to have profited, or to have been instructed by that experience.

The Apostle's experience had led him to touch both extremes. Equable, contented, patient and hopeful was he in every condition.

The verbs employed by the Apostle are ^{οἶδα} ἐμαθόν - μεμύνημαι. The first is general and looks to experiential result, or the lesson of contentment. How he came to that lesson he tells us in ^{οἶδα}, and how he acquired this knowledge he says in μεμύνημαι. There was first the initiation into the various states, then the consequent knowledge of their nature, and lastly, the great practical lesson of contentment which was learned under them.

(Eadie)

*Paul was not only at peace with God but at peace with himself.

*Contentment/constant/consistent. Cf. Psa. 139 - "The light and the dark are alike to God."

→ *He was master of his situation, not mastered by it. Cf. John 4: "shall never thirst."

1. Paul has learned the secret of contentment -- of being self-contained. V.11

2. He learned it by being instructed in his experiences, good and bad. This is the school he attended. v. 12

3. What is the secret he learned. "I can do all things in Him...." v. 13.

(4) Now follows an eloquent description of the apostle's detachment, the repetition of I know and the sonorous infinitives, to be abased, to abound, to be full, to be hungry, to suffer need, adding to the impressiveness of the personal testimony.

His abasement, tapeinousthai, reflects that of his Lord (cf. Phil. 2:8). It carries the thought of a voluntary acceptance of lowly station, even poverty, for Christ's sake. His disinheritance would follow upon his becoming a Christian, and this is probably in view in 3:7 (cf. 1 Cor. 4:10-13). There was also the mental and emotional side of his refusal to assert his right of maintenance from the churches (cf. 2 Cor. 11:7).

To Abound. "To overflow," which suggests a life of prosperity.

Mystery, initiated. A technical expression of the pagan mystery cults which employed it of the initiation of their adherents. As ritual initiation was no easy matter, the school in which he was learning how to face life victoriously was a hard one, a fact which is amply attested in his other writings. His "initiation" was no ecstatic and secret affair. It meant willing to be a public spectacle (I Cor 4:9ff) and to undergo all sorts of hardships (2 Cor. 11:23ff) for Christ's sake.

(Tyndale)

(5) He has learned(v.11) in the school of life, and now he knows by virtue of his own experience both how to be abased by need, etc.

(NIC)

(6) In each and all-- a vaguely comprehensive expression.

Have abundance and be in want. Once more (2:2; 3:7-9) the Apostle repeats without scruple in order to express his meaning fully.

(Plummer).

(7) Initiated--the word probably implies a difficult process to be gone through. Cf. Psa 25:14: "The secret of the Lord is with them that fear Him..."

(EGT)

(8) "In everything and in all things..." Paul uses the particular and the general in an effort to cover completely the whole of life's varied experience.

(Robertson)

(9) Everything and in all things: "in the details and in the total."

(Moule)

"Learned to abound" - strange. thought I knew how to do that, it's easy to abound, maybe more difficult to learn how to abound than to be abased. hard not to feel secure & safe & satisfied because of an abundance. It's easier to trust in a large bank account than in a small one.

VERSE 13

ἰσχύω

--I have strength, I am strong, I am in full health and vigor. (Souter)

Signifies to be strong, to prevail (Vine).

To be is possession of one's powers, be in good health; have power, be competent (A&G)

In classical Greek used of being superior to others, being the victor, gaining the upper hand, prevail (DNTT).

ἐνδυναμοῦτε --pres. act. part. of ἐνδυναμώω fill with power.(1) Strengthened: "infuses strength into me."
(Vincent)(2) Lit. "in Him"; united with Him. The statement is a paradox and a profound truth. His dependence on Christ is the secret of his independence.
(Plummer)

(3) The confession which at the same time reveals the secret of his contentment under all circumstances, does not stay out.

(NIC)

*7 simple steps to spiritual self-sufficiency in severe situations***It is not so much that Paul has learned some self-help technics to overcome bad situations or 7 dos and don'ts of depression -- what he has learned is that he can do all things in Christ.**How then have these experiences taught him -- they have thrown him upon Christ; you never know He is all you need until He is all you've got.** All the formulas, self-helps, power principles for peace in pain and prosperity, etc., boil down to one property -- the strengthening grace of Christ. Ill-ice, steam, water, fog, ≠H₂O.There comes a time when suddenly all the pat formulae no longer work. Why? We have come to put our trust in them rather than in the indwelling Christ. And we end up preaching principles instead of a Person. Christ never offered men anything but Himself, never invited them to anything but Himself. John 4: Come to ME and drink.*The N.T. is conspicuously void of formulas & steps.*

Contentment begins w/ being united to Christ.

(4) His "self-sufficiency" and equanimity in meeting all life's demands has not come thru a mechanical self-discipline or fixed resolution.

The apostle is insisting that in every conceivable circumstance he finds the strength which vital union with Christ supplies to be adequate for maintaining his apostolic work.

(Tyndale)

(5) In Him that infuses strength into me.
(Lightfoot)

(6) "I can do all things IN HIM strengthening me." It is to spiritual might that the verb refers, and that might has no limitations.

ΕΝ ΤΩ ΕΣΟΥΑΝΟΥΝΤΙ ΜΕ - the preposition εν marks the union through which this moral energy is enjoyed -- "in Him strengthening me," that is, in His strength communicated to me.

The Apostle claims a moral omnipotence, and allows no limit to its sweep or energy. His allusion is probably, however, to a certain sphere of operation, such as that presented in outline in the previous verses. Where unassisted humanity should sink and be vanquished, he should prove his wondrous superiority.

The verse is virtually climatic. After saying that he had learned contentment under every condition, he adds, in earnest and final summation -- not these alone, but all things I can do in Him strengthening me. It is also to be borne in mind that this ability came not from his commission as an apostle, but from his faith as a saint. The endowment was not of miracle, but of grace.

(Eadie)

ADDITIONAL NOTES

(1) Paul uses one of the great words of pagan ethics. This self-sufficiency was the highest aim of Stoic ethics. By autarkeia the Stoics meant a state of mind in which a man was absolutely and entirely independent of all things and of all people, a state in which a man had taught himself to need nothing and to need no one. Socrates was once asked who was the wealthiest man. He answered: "He who is content with least, for autarkeia, self-sufficiency, is nature's wealth."

(Barclay)

(2) Note how Paul's words follow one another: "I have learned"-- been put through a course of teaching and have had a teacher; "I know" -- it has become familiar to me, I understand it; "I am initiated" -- if there is a secret in it, something hidden from the natural man, I have been led into that, out and in, through and through."
(EB)

(3) V.11 -- It is significant that Paul had to "learn" this virtue. Contentment is not natural to most of mankind.

(EBC -- Expositor's Bible Commentary)

(4) V. 11: Paul's appreciation of the Philippians' assistance is not expressed out of a sense of need.
(NCB -- New Century Bible)

(5) V. 11-- "I have learned." I is slightly emphatic. He implies an appeal to them to learn his secret for themselves.

"Have learned." It is possible that he refers to the time of waiting for their aid as the learning time; "I learned, in that interval, a lesson of content."

V. 13 -- "Strengthens" -- it imports (implies) the supply on the one hand and reception and realization on the other of a supernatural ability coming out in action.
(Moule -- Cambridge Bible)

*V.13 - take this w/ a grain of hermanutical salt -
the all things of His will.*