

Philippians Series

Lesson #074

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Dean Bible Ministries

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Why Did Christ “Lay Hold” of Me? Philippians 3:8–12



Context

Php. 1:27, “Only let your conduct be worthy of the gospel of Christ, so that whether I come and see you or am absent, I may hear of your affairs, that you stand fast in one spirit, with one mind striving together for the faith of the gospel, [NKJV]

Php. 1:28, “and not in any way terrified by your adversaries, which is to them a proof of perdition, but to you of salvation, and that from God.”

In Php. 3 the focus is on standing firm against error.

Two sources:

- 1. The Judaizers: added human works to justification and/or spiritual growth (sanctification).**
- 2. The enemies of the cross of Christ, Php. 3:17ff**

Structure of Php. 3:1–11

- a. Paul warns about the Judaizers calling them dogs, evil workers, and the mutilation.**

Structure of Php. 3:1–11

1) He uses three terms to describe them:

**Php. 3:2, “Beware of dogs, beware of evil workers,
beware of the mutilation!”**

2) Then he contrasts the Judaizers as a false circumcision, and we believers in Christ as the true circumcision.

Php. 3:3, “For we are the circumcision: who worship God in the Spirit, rejoice [boast, glory] in Christ Jesus, and have no confidence in the flesh,”

a) We worship God by means of the Holy Spirit.

John 4:19–24

John 4:19, “The woman said to Him, ‘Sir, I perceive that You are a prophet.

John 4:20, “ ‘Our fathers worshiped on this mountain, and you Jews say that in Jerusalem is the place where one ought to worship.’

John 4:21, “Jesus said to her, ‘Woman, believe Me, the hour is coming when you will neither on this mountain, nor in Jerusalem, worship the Father.

John 4:22, “ ‘You worship what you do not know; we know what we worship, for salvation is of the Jews.’ ”

John 4:23, “But the hour is coming, and now is, when the true worshipers will worship the Father by means of the Spirit and by means of Truth; for the Father is seeking such to worship Him.

John 4:24, “God is Spirit, and those who worship Him must worship by means of the Spirit and by means of Truth.”

b) rejoice [boast or glory] in Jesus Christ.

Contextually this would mean they glory in Christ because He and He alone is the one who saved them; He alone is the one who provided a sufficient salvation to which nothing can or need be added.

c) have no confidence in the flesh.

This introduces the transition to what Paul had put confidence in before salvation—his confidence in the flesh.

b. Then He described all of his accomplishments under the law.

Php. 3:4, “though I also might have confidence in the flesh. If anyone else thinks he may have confidence in the flesh, I more so:

Php. 3:5, “circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, a Hebrew of the Hebrews; concerning the law, a Pharisee;

Php. 3:6, “concerning zeal, persecuting the church; concerning the righteousness which is in the law, blameless.”

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Php. 3:6, “concerning zeal, persecuting the church; concerning the righteousness which is in the law, blameless.” [NKJV]

Four Related to
Genetic Heritage
(non-volitional)

1. Circumcised (parents’ decision)
2. Stock of Israel
3. Tribe of Benjamin
4. Hebrew of the Hebrews

Three Related to
Paul’s Decisions
(volitional responsibility)

1. Pharisee
2. Zealously persecuting the Church
3. Blameless in the righteousness of the law

Php. 3:7, “But what things were gain to me, these I have counted loss for Christ.” [NKJV]

What “things” did he think were gain?

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c. His conclusion: what was gain for him as a Pharisee was loss for Christ. It had zero value.

Php. 3:7, “But what things were gain to me, these I have counted loss for Christ.

Php. 3:8, “Yet indeed I also count all things loss for the excellence of the knowledge [*gnosis*] of Christ Jesus my Lord, for whom I have suffered the loss of all things, and count them as manure, that I may gain Christ”

READING THE TESTAMENTS OF THE BIBLE

How much time per day would the average person need to set aside to read through the Old Testament, the New Testament, and the whole Bible?

Per Day

Old Testament
56 hrs, 44 mins

New Testament
17 hrs, 44 mins

Whole Bible
74 hrs, 28 mins

8 hrs, 6 mins	1 hr, 53 mins	38 mins	19 mins	9 mins	5 mins
2 hrs, 32 mins	35 mins	12 mins	6 mins	3 mins	1 mins
10 hrs, 38 mins	2 hrs, 29 mins	50 mins	25 mins	12 mins	6 mins

1 Week

1 Month

3 Months

6 Months

1 Year

2 Years

Acts 1:8, “But you shall receive power when the Holy Spirit has come upon you; and you shall be witnesses to Me in Jerusalem, and in all Judea and Samaria, and to the end of the earth.”

Acts 1:7–8, “And He said to them, ‘It is not for you to know times or seasons which the Father has put in His own authority, but you shall receive power when the Holy Spirit has come upon you; and you shall be witnesses to Me in Jerusalem, and in all Judea and Samaria, and to the end of the earth.’ ”

Acts 1:6, “Therefore, [*men* ON THE ONE HAND] when they had come together, they asked Him, saying, ‘Lord, will You at this time restore the kingdom to Israel?’

Acts 1:7, “And [*de* ON THE OTHER HAND] He said to them, ‘It is not for you to know times or seasons which the Father has put in His own authority.

Acts 1:8, “ ‘But you shall receive power when the Holy Spirit has come upon you; and you shall be witnesses to Me in Jerusalem, and in all Judea and Samaria, and to the end of the earth.’ ”

Paul said the following:

- 1) His accomplishments were a spiritual loss, they were of no value spiritually, they were of no value for Christ and the ministry of the body of Christ. Php. 3:7**
- 2) These accomplishments were also a loss in view of the surpassing excellence of knowing Christ.**

Matt. 16:26, “For what profit is it to a man if he gains the whole world, and loses his own soul? Or what will a man give in exchange for his soul?”

Matt. 16:27, “For the Son of Man will come in the glory of His Father with His angels, and then He will reward each according to his works.”

Human good + faith in Christ = nullification of faith. Faith cannot be mixed with human morality, ritual observance, or legalism because this inherently rejects the sufficient, gracious gift of Christ.

Faith + anything = nothing

Faith alone plus Christ alone = justification

Php. 3:7, “But what things were gain to me, these I have counted loss for Christ.

Php. 3:8, “Yet indeed I also count all things loss for the excellence of the knowledge of Christ Jesus my Lord, for whom I have suffered the loss of all things, and count them as dung [manure], that I may gain Christ

Php. 3:9, “and be found in Him, not having my own righteousness, which is from the law, but that which is through faith in Christ, the righteousness which is from God by faith;”

3 New Thoughts

- 1. He thinks it through and concludes all the former things he counted on were all debits, losses (Php. 3:7)**
- 2. He thinks it through further and concludes the losses are replaced by the excellence of the knowledge of “Christ Jesus my Lord.”**
- 3. He thinks it through even further and considers all the things he thought were valuable, important, and eternally significant were dung (*skubala*), in order to gain Christ.**

Three Stages of Salvation

**PHASE
ONE**

Justification

**Positional
Sanctification**
Freed from
Penalty of Sin

**PHASE
TWO**

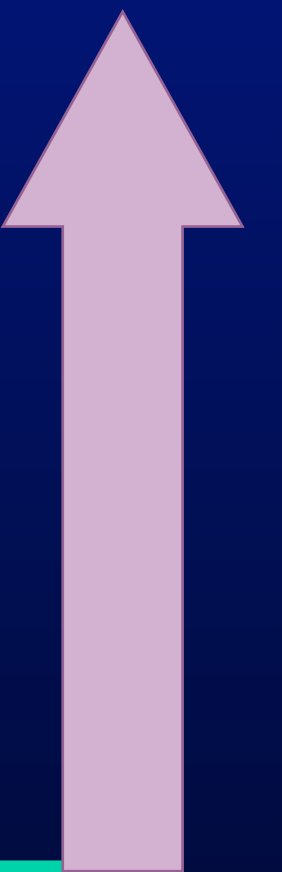
**Spiritual
Life**

**Progressive
Sanctification**
Freed from
Power of Sin

**PHASE
THREE**

Glorification

**Ultimate
Sanctification**
Freed from
Presence of Sin



Phase 1 Justification: Php. 3:8–9

Phase 2 Spiritual Life: Php. 3:10–11

I count all things loss
and count them as rubbish
for the excellence of the knowledge of Christ Jesus my Lord
for whom I have suffered the
the loss of all things,
that I may gain Christ
and be found in him
not having my own righteousness which is from
the law
but
that which is through faith in Christ
the righteousness which is from God by faith.
that I may know Him
and
the power of His resurrection
and
the fellowship of His sufferings
when I was conformed to His death

Phase 1

Phase 2

Php. 3:10, “that I may know Him and the power of His resurrection, and the fellowship of His sufferings, when I was conformed to His death,”

Rom. 15:13, “Now may the God of hope fill you with all joy and peace in believing, that you may abound in hope by the power [*dunamis*] of the Holy Spirit.”

Rom. 15:19, “in mighty signs and wonders, by the power [*dunamis*] of the Spirit of God, so that from Jerusalem and round about to Illyricum I have fully preached the gospel of Christ.”

1 Cor. 2:4, “And my speech and my preaching were not with persuasive words of human wisdom, but in demonstration of the Spirit and of power [*dunamis*],”

Eph. 3:16, “that He would grant you, according to the riches of His glory, to be strengthened with might [*dunamis*] through His Spirit in the inner man,”

2 Tim. 1:7, “For God has not given us a spirit of fear, but of power [*dunamis*] and of love and of a sound mind.”

Php. 3:10, “that I may know Him and the power of His resurrection, and the fellowship of His sufferings, when I was conformed to His death,”

Php. 1:29, “For to you it has been granted on behalf of Christ, not only to believe in Him, but also to suffer for His sake,”

Acts 9:16, “For I will show him how many things he must suffer for My name’s sake.”

Php. 3:11, “if, by any means, I may attain to the resurrection from the dead.”

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ἐξανάστασις *exanastasis* fem sing acc getting or springing up, “out resurrection” i.e., the Rapture

Php. 3:11, “assuming that I will reach the resurrection from the dead.”

ἐξανάστασις *exanastasis* fem sing acc getting or springing up, out-resurrection, i.e., the rapture.

Dr. Robert Lightner,

“ ‘Resurrection’ (Php. 3:11) is the translation of ἐξανάστασιν, a Greek word used nowhere else in the New Testament. It means a partial resurrection out from among other corpses, literally an ‘out-resurrection.’ But why did Paul say he wanted somehow, to attain to the (out-) resurrection from the dead? Did he doubt he would be raised from the dead? Hardly ... he was using this word to refer to the Rapture, thus expressing the hope that the Lord would return during his lifetime.”

Php. 3:11, “if, by any means, I may attain to the resurrection from the dead.”

ἐξανάστασις *exanastasis* fem sing acc getting or springing up, “out resurrection” i.e., the Rapture

Php. 3:11, “assuming that I will reach the out-resurrection from the dead.”

Php. 3:12, “Not that I have already attained, or am already perfected [arrived at maturity]; but I press on,

that I may lay hold of that for which Christ Jesus has also laid hold of me.”

Php. 3:12, “Not that I have already attained, or am already perfected; but I press on, that I may lay hold of that for which Christ Jesus has also laid hold of me.

Php. 3:13, “Brethren, I do not count myself to have apprehended; but one thing I do, forgetting those things which are behind and reaching forward to those things which are ahead,

Php. 3:14, “I press toward the goal for the prize of the upward call of God in Christ Jesus.”