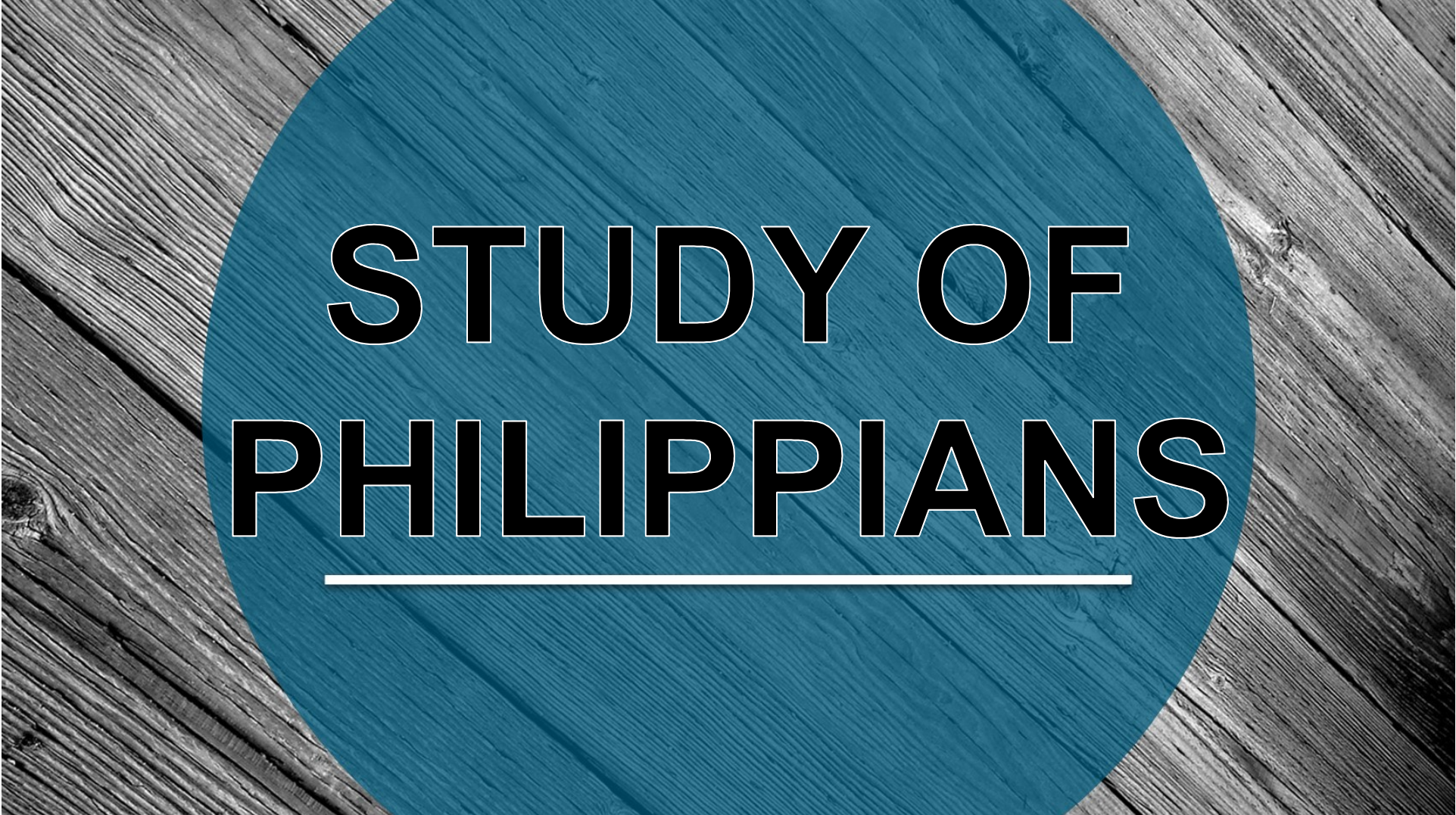


# Memory Verse

**Philippians 3:10**

**That I may know Him and the power of His resurrection, and may share His sufferings, becoming like Him in His death.**

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**STUDY OF  
PHILIPPIANS**

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# PHILIPPIANS

Part 14

Knowing Christ

Philippians 3:8-11

## **We have learned...**

- Paul wrote this about 62AD while in house arrest in Rome
- He founded this assembly about 49AD and wrote to thank them for their financial gift
- He spoke about: love, unity, humility, persecution, and gave Jesus, Timothy and Epaphroditus as examples of faithful service
- He warned about a group who focused on external religious observance

## Philippians 3:8-11

Indeed, I count everything as loss because of the surpassing worth [value, excelling] of knowing [knowledge of] Christ Jesus my Lord. For His sake I have suffered the loss of all things and count them as rubbish, in order that I may gain Christ and be found in Him, not having a righteousness of my own that comes from the law, but that which comes through faith in Christ

## Philippians 3:8-11

[can be translated as "Christ's faithfulness"], the righteousness from God that depends on faith - that I may know Him and the power of His resurrection, and may share [*in the fellowship of*] His sufferings, becoming like Him [being conformed] in His death, that by any means possible I may attain the resurrection from the dead.

## A. 3:8 – Knowing Christ

We see the *same word* translated 2 times – *loss*. They are based on the same root word, that means "bad deal, detriment, damage or fine." The *NET Bible* translates this as "*liabilities*" which is helpful. Why did Paul say his past religious activity was a *liability*? The phrase "*surpassing worth of knowing Christ*" refers to *superior or excelling personal intimate, experiential knowledge of Jesus*. This is a **relational phrase!**

## A. 3:8 – Knowing Christ

First is *Christ*. This is the Greek term *Christos*, related to the Hebrew term *Meshiach*, and means "*anointed one*," often used as a reference to **the Messiah**. "*Christ*" is not a name, but a **title and declaration** that *Jesus is the promised Messiah*. Next is **Jesus**, or *Yeshua*, His *personal Name*, which means "*salvation*." Third, he says "*my Lord*" or, "*the Lord of me*." "*Lord*" means **Master**.



## A. 3:8 – Knowing Christ

He *counted everything as loss* and says he *suffered the loss of all things*. A **parallel** idea. Paul let go of all the *religiousness of the past*. He even *counted those things as rubbish*.

This may be a Jewish figure of speech to show the ***surpassing value of something over something else***. Compared to knowing Christ, everything else is rubbish. The word "*rubbish*" is translated for the word "*dung*," or "*refuse*."

## A. 3:8 – Knowing Christ

This is the *contrast* - what the flesh produces and what faith in Christ produces. Compared to knowing Jesus, his *religious activities* were dung, though in and of themselves, they were good. Then he talks about *gaining Christ*. Paul continues using **accounting terms** - *counting* those things as loss and *gaining Christ*. He uses a word that refers to a *trade*, or *trading up* - **going from something good to something better.**

## B. 3:9 – Trusting in Christ

What word from *verse 8* was repeated?

In *verse 9*, what words are repeated?

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Righteousness, Comes, Faith, Him (referring to Christ).

What is *Paul's main idea*?

## B. 3:9 – Trusting in Christ

What word from *verse 8* was repeated?

In *verse 9*, what words are repeated?

Righteousness, Comes, Faith, Him (referring to Christ).

What is *Paul's main idea*?

*Righteousness comes by faith in Christ.*

## B. 3:9 – Trusting in Christ

Next, is being "*found in Him.*"

The word for "*found*" defined by Strong's is: "to find by inquiry, thought, examination, scrutiny, observation, hearing; to find out by practice and experience,"

This is about *experiencing or living out*, the righteousness of Christ, evidenced by faith.

## B. 3:9 – Trusting in Christ

Trusting in a living Savior is better than trusting in **the limited Law**. There is a *righteousness according to the Law*, based on one's observance of the Law. It is *based on one's own works*, and *ability to fulfill the external requirements*.

Paul doesn't want to *stand before God clothed in his own righteousness*. Paul wanted **the righteousness that comes through faith in Christ**.

## B. 3:9 – Trusting in Christ

*NET Bible:* "...the grammar is not decisive, nevertheless suggests that "the faith/faithfulness of Christ is not a denial of faith in Christ as a Pauline concept... but implies that the object of faith is a worthy object, for he himself is faithful." Though Paul elsewhere teaches justification by faith, this presupposes that the object of our faith is reliable and worthy of such faith. Or "faith in Christ." A decision is difficult here. Though



## B. 3:9 – Trusting in Christ

traditionally translated “faith in Jesus Christ,” an increasing number of NT scholars are arguing that πίστις Χριστοῦ (*pistis Christou*) and similar phrases in Paul (here and in Rom 3:22, 26; Gal 2:16, 20; 3:22; Eph 3:12)... [means] “Christ’s faith” or “Christ’s faithfulness”...

## B. 3:9 – Trusting in Christ

2 Corinthians 5:21 - "For our sake He [God the Father] made Him [Jesus - God the Son] to be sin [sin sacrifice] who knew no sin [sinless], so that in Him we might become the righteousness of God."

When we *trust in Christ*, we receive and become the righteousness of God! That is **part of our identity in Christ!**

## B. 3:9 – Trusting in Christ

Paul says *this righteousness depends on faith, is based on faith* (or literally "the faith"). In the Jewish mind, this meant *faithfulness*. So, saying **I trust Jesus** is not just a one-time statement, but a ***lifestyle***. We *trust in Christ at a point in time* and are *sealed by the Holy Spirit*, and given *the righteousness of Christ*. Then there is the *daily and living relationship with Jesus, trusting Him step by step in life*.

## C. 3:10-11 – Becoming Like Christ

Paul reiterates the importance of *knowing Christ*. The word "know" is based on the same word in *verse 8*: *ginosko* - to know by personal experience, as a first-hand acquaintance. - This was *Paul's purpose in life*. In all he did, all he wanted to do, Paul had **1 purpose** and **1 focus** - *to know Jesus*.

## C. 3:10-11 – Becoming Like Christ

Paul's aim was to *know Christ*, and he included the power of His resurrection, sharing or fellowshiping in His sufferings, and *becoming like Him* in His death to have a better resurrection! He *left behind everything* of spiritual benefit for something better and pursued that which is better - *Christ!* Paul exerted **all** he was to *know Christ, serve Christ and pursue Christ* until he *saw Christ*.

## C. 3:10-11 – Becoming Like Christ

Paul wanted to *know the power of Christ's resurrection*. There are many nuances to this and misunderstanding too, but *mainly*, it is a changed life, depending on Christ, and living by His power to live honoring Him. This is *leaning on His power* to say "no" to *sin*, and "yes" to *righteousness*.

## C. 3:10-11 – Becoming Like Christ

Then Paul refers to *Christ's suffering*. We have addressed this previously. Paul has talked about *suffering and persecution before*. We **don't** like *this part of the Christian life*. But it **IS** part of the *Christian life, daily* for many around the world! *Standing for Jesus will bring persecution*. We can only stand for Him by *His power* or the *power of His resurrection*, and **not our own!**

## C. 3:10-11 – Becoming Like Christ

*Bible.org*: "As Paul suffers *for* Christ, he in some way also suffers *with* Christ. There is a kind of sharing or bonding in this, so that Paul comes to know Christ more intimately. Thus, Paul purposes to know Christ more intimately through suffering for Christ.

Our Lord not only suffered, He died, in obedience to the Father. This is the end to which His suffering led. Paul purposes not only to be like Christ in His suffering, but also in his dying. If death is to be the



## C. 3:10-11 – Becoming Like Christ

price that he must pay for following Christ, so be it. We know that to die is to gain ([Philippians] 1:21), so death holds no fear for Paul. Here is his final and ultimate opportunity to identify with his Savior.

Some may be troubled by the language of verse 11: “And so somehow to attain to the resurrection from the dead.” This sounds a bit too “iffy” doesn’t it? Is Paul uncertain of his eternal future? He surely did not sound uncertain when talking about the

## C. 3:10-11 – Becoming Like Christ

possibility of his death in chapter 1. As I [*author of the article*] looked up the use of this expression (“**and so somehow**”), I found that the “iffiness” of the expression is not so much related to the end or the outcome as it is to the **means**. Paul does not doubt that he will be raised from the dead; he is simply not certain as to the actual mechanics of this event. After all, while we who are Christians are certain that we will spend eternity with Him, we are

## C. 3:10-11 – Becoming Like Christ

not clear on every detail concerning how we get to this point. It has been suggested that Paul's "iffiness" may also be related to the timing and means of his death. In chapter 1, Paul dealt with the possibility of execution at the hand of Caesar and indicated that he felt reasonably sure that God would have him live on... But he was not positive about this. Thus, we would expect Paul to be less than dogmatic about the timing of his death, which would be followed by

## C. 3:10-11 – Becoming Like Christ

his resurrection. However and whenever, his death might come, and by whatever process his body would be raised and transformed, Paul looked forward to the day of our Lord, when he would dwell in His presence forever."

*Revelation 2:5* - "Therefore remember from where you have fallen, and repent and do the deeds you did at first; or else I am coming to you and will remove your lampstand out of its place - unless you repent."

*Remember, repent and repeat.*

Remember...

Repent...

Repeat...

# Prayer

**“Do not be anxious about anything, but in everything by prayer and supplication with thanksgiving let your requests be made known to God.” Philipians 4:6**

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