

Thoughts from last week:



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What can we say for certain about Jesus based on verses 5-11?

How do we “work out” our salvation (verse 12)?

What does it look like for Christians to be “faultless” in our culture?

What is usually the cause of “grumbling and arguing?” (vs 14)

(vv. 25-30) : Where do you see people risking their lives for the gospel in the world today? What risks do you take for the sake of the gospel?

Review: Let this mind be in you, which was also in Christ Jesus: Who, being in the form of God, thought it not robbery to be equal with God. But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men. Phil 2:5-7

Let this mind be in you, which was also in Christ Jesus...
made himself of no reputation

*** Living the Christian life begins in the mind. It is a choice.**

*Col 3:2 Set your affection on **things above**, not on things on the earth.*

Col 3:3 For ye are dead, and your life is hid with Christ in God..

*Rom 12:3 For I say, through the grace given unto me, to every man that is among you, **not to think of himself more highly than he ought to think**; but to think soberly, according as God hath dealt to every man the measure of faith.*



Review: Let this mind be in you, which was also in Christ Jesus: Who, being in the form of God, thought it not robbery to be equal with God. But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men. Phil 2:5-7

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*Mat 18:4 Whosoever therefore shall **humble** himself as this little child, the same is greatest in the kingdom of heaven.*

*James 4:10 **Humble yourselves** in the sight of the Lord, and he shall lift you up.*



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*** Living the Christian life begins in the mind. It is a choice.**

*1 Pet 5:5 Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility: for **God resisteth the proud, and giveth grace to the humble.***

*Brokenness comes before blessing. Dependance before deliverance.
Humility is not thinking less of yourself, it's thinking of yourself less.*

— C. S. Lewis



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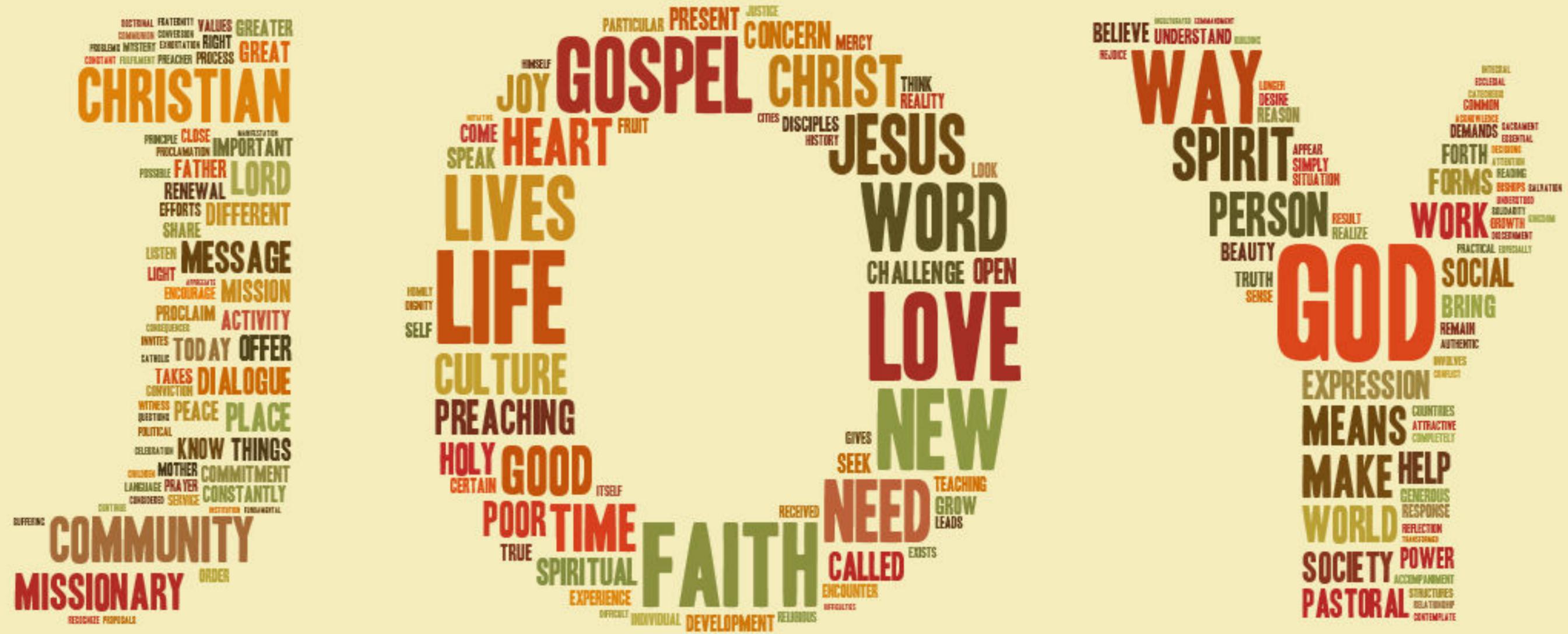
*** Living the Christian life begins in the mind. It is a choice.**

The way down is the way up; to be low is to be high, the broken heart is the healed heart, the contrite spirit is the rejoicing spirit, the repenting soul is the victorious soul, to have nothing is to possess all, to bear the cross is to wear the crown, to give is to receive... In Christ, find light in darkness, life in death, joy in sorrow, grace in sin, riches in poverty, glory in the valley.

— The Valley of Vision



Philippians 3



IN ALL THINGS

(Phil 3:1) Finally, my brethren, rejoice in the Lord. To write the same things to you, to me indeed is not grievous, but for you it is safe.

- *the same things*: Does Paul refer to his oral instructions to them? To a previous letter that might have been lost? To what topic does he refer?
- A Previous Letter?

Polycarp, in his letter to the Philippians (section 3), stated that Paul wrote epistles (plural) to them, but there is no trace of any other epistle and a plural use of the word is not sufficient to support the idea other letters (the plural word was often used instead of the singular)

- A Topic?

Was Paul's reference to his call for unity (vs. 2:2)? The topic of unity is not repeated until Phil 4:2. Although some suggest an interruption that caused Paul's thoughts to go in another direction until 4:2, the idea of "the same" being the topic of unity is not supported and therefore it's just conjecture.

(Phil 3:1) Finally, my brethren, rejoice in the Lord. To write the same things to you, to me indeed is not grievous, but for you it is safe.

- Another Topic?

Were Paul's words, "the same thing," a reference to his repeated command to rejoice?

This seems more likely. Paul's main message in this epistle was "rejoice" and "rejoice in the Lord." This fits with the rest of his words. Repeating "rejoice" over and over was not grievous (i.e. no trouble) for Paul, and it was safe for the Philippians (meaning it was beneficial, for their safety).

- "for you it is safe" — Christian joy has a close connection with safety, for Christians joy produces non-wavering faith, as well as encouraging and empowering Christians.

Compare the often repeated words of Ps 37:8, "fret not thyself in any way to do evil."

(Phil 3:2) Beware of dogs, beware of evil workers, beware of the concision.

- "concision" means cutting and it refers to circumcision.
- Paul labels the people to beware of, calling them dogs, evil workers, and the circumcision.

These people are Judaizers: People who teach it is necessary to adopt Jewish customs and practices, especially those found in the Law of Moses, to be saved

This presupposes that the Philippians were to spot such people and remove them.

(Phil 3:3) For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh.

- “for we are the circumcision” — A difference kind of circumcision. Jews were circumcised in the flesh; Christians are circumcised in the heart:

*Rom 2:29 But he is a Jew, which is one inwardly; and **circumcision** is that **of the heart**, in the spirit, and not in the letter; whose praise is not of men, but of God.*

We are of the Spirit, by the Spirit, and in the Spirit

1. We are of the Spirit

In ancient Israel, one did not become a child of God by descent. If so, Esau would have been a child of God, so also Judas. They were both "seeds" from Abraham. One only became a child of God through faith in the LORD (Jehovah in the OT) and today by faith in Jesus.

Rom 9:6-7 ...For they are not all Israel, which are of Israel: Neither, because they are the seed of Abraham, are they all children: but, In Isaac shall thy seed be called.

*John 3:6 That which is born of the flesh is flesh; and that which is **born of the Spirit** is spirit.*

*John 3:3 Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be **born again**, he cannot see the kingdom of God.*

(Phil 3:3) For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh.

2. We are of the Spirit

*John 6:63 It is **the spirit that quickeneth**; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life.*

*Rom 2:29 But he is a Jew, which is one inwardly; and **circumcision** is that **of the heart**, in the spirit, and not in the letter; whose praise is not of men, but of God.*

*Rom 8:2 For the law of the Spirit of life in Christ Jesus hath **made me free** from the law of sin and death.*

*1 Cor 6:11 And such were some of you: but **ye are washed, but ye are sanctified, but ye are justified** in the name of the Lord Jesus, and **by the Spirit of our God**.*

3. We are in the Spirit:

*Rom 8:9 But ye are not in the flesh, but **in the Spirit**, (Ro 2:29) if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his.*

(Phil 3:3) For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh.

- “worship God in the spirit” — It’s not WHERE you worship, but rather HOW you worship

John 4:23-4 But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. God is a Spirit: and they that worship him must worship him in spirit and in truth.

- Mid 17th century mathematician and Anglican minister, John Wallis (1616–1703) coined the word “worthship” to acknowledge the worth of that which is worshiped. We worship (worthship) God when we acknowledge His worth in spirit (in contrast to material ways) and in truth (in contrast to falsehood).
- True worship of God means placing value on God and putting him at the center of one’s life, thereby acknowledging His worth above all else.

(Phil 3:3) For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh.

- “worship God in the spirit”

1. The Spirit draws — *John 16:8 And when he is come, he will reprove the world of sin, and of righteousness, and of judgment:*

2. The Spirit regenerates — *Romans 8:1-2 There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.*

3. The Spirit empowers — *John 14:26 But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.*

1 *John 2:27 But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him.*

(Phil 3:3) For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh.

- “rejoice in Christ Jesus, and have not confidence in the flesh”
- When one rejoices in Jesus, one’s focus is on Him, not on self. We are taught from childhood that the way to be successful and happy is to be competent and self-confident. Sadly, that is not biblical. God tells that self-confidence is not to be our strength. Rather, He has promised to be our strength because we are weak (2 Cor 12:9-10) and He is faithful and true. Therefore, in Him we are to be confident. This is the way God intended for man to live and it is the way He desires us to live. Therefore, the spirit of self-confidence is a deadly lie that will diminish a Christian’s life in Christ and will be a hinderance for non-believers to come to faith.

(Phil 3:4) Though I might also have confidence in the flesh. If any other man thinketh that he hath whereof he might trust in the flesh, I more:

- Paul said we are to have “no confidence in the flesh” (vs 3). Only when we have no confidence in ourselves, are we able to surrender and put full confidence in Jesus.
- Paul used himself as an example to support his command that we put no confidence/trust in the flesh. Paul reflected on the whole course of his life, which gave him the right to criticize the Judaizers.

(Phil 3:5-6) Circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Pharisee; Concerning zeal, persecuting the church; touching the righteousness which is in the law, blameless.

- Paul had an impressive resume, but knew that any confidence in the flesh is over-confidence. Paul had no confidence in his background, training, talents, accomplishments, the time he spent in prayer, the amount of Scripture he read or memorized, or the power of his eloquence to preach the gospel and persuade people.
- Furthermore, he has no confidence in anyone else who trusted in those things. The only one in whom Paul had confidence was Jesus Christ.

Gal 6:14 But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world.

(Phil 3:4) Though I might also have confidence in the flesh. If any other man thinketh that he hath whereof he might trust in the flesh, I more:

- The hope of the Christian is dependance on God's display of strength, not ours.
- God will destroy our idol of self-sufficiency in order to reveal Himself as our sole-sufficiency. This is Gods way:
 - He will kill us in order to make us alive (we die to self, to live for Him)
 - He will strips us of our old self, to give us the newness of life in Christ.
 - He will let us sink low, so we have nowhere to look but up.
 - He will reach down to lift us up when we are at the end of our rope.
- The thing we least want to admit is the one thing that can set us free: the fact that we are weak. The message of the Gospel will only make sense to those who have run out of options and have come to the realization that they're not strong. Counterintuitively, our weakness is our greatest strength.

(Phil 3:4) Though I might also have confidence in the flesh. If any other man thinketh that he hath whereof he might trust in the flesh, I more:

- The Christian life is a progression.
- Not an upward progression from weakness to strength, but a downward progression from strength to weakness.
- This is good news because living in our own strength is both exhausting and enslaving.
- The strength of God liberates us from the burden of needing to be strong. The sufficiency of God removes the weight we feel in being self-sufficient.

(Phil 3:4) Though I might also have confidence in the flesh. If any other man thinketh that he hath whereof he might trust in the flesh, I more:

- Christian growth is not about getting stronger and stronger, or more and more competent every day.
- Christian growth is about becoming increasingly aware of just how weak and incompetent we are and how strong and competent Jesus was, and continues to be, for us.
- Because of Jesus' life, death, burial, and resurrection we are set free! When we are weak. He is strong.

2 Cor 12:10 Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong.

Rom 8:37 Nay, in all these things we are more than conquerors through him that loved us.

(Phil 3:4-6) Though I might also have confidence in the flesh. If any other thinketh that he hath whereof he might trust in the flesh, I more: Circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Pharisee; Concerning zeal, persecuting the church; touching the righteousness which is in the law, blameless.

- Paul used his impressive credentials to make his point. If anyone had something to boast about in the flesh (before salvation), Paul did.
- He had boasted in the rite of circumcision (v. 5),
- He had stood on his tribal identity in the house of Israel (v. 5)
- He had claimed his high position as a Pharisee (v. 5)
- He had proved his dedication by persecuting the church (v. 6),
- He had attained righteousness by keeping the Law (v. 6).
- Paul's resume in the flesh was impressive. But, in Christ, Paul understood the futility of worldly gain and he concluded with...

(Phil 3:7) But what things were gain to me, those I counted loss for Christ.

(Phil 3:7) But what things were gain to me, those I counted loss for Christ.

- Paul's confidence in his ancestry, his orthodoxy, his works, and his morality were nothing compared to knowing Jesus.
- Paul wrote this in 61 AD, some 30 years after his conversion.
- This kind of spiritual maturity does not happen immediately.
- It comes from instruction in the Word, from Jesus.
- Knowing Jesus opens the eyes of our understanding to the riches of His grace showered upon us and then we are able to agree with Paul who wrote in the next verse...

(Phil 3:8 Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ,

- Paul had learned that all his background, training, and education, his ancestry, morality, and works, added nothing to God's purpose for him.
- We can't have confidence in the flesh and in Christ. It's one or the other.
- If we believe that more education, more prayer, more effort, more zeal, more Bible study, or more of anything will make us a better servant of God, then we are putting confidence in the flesh.
- Christ alone is all we need. He will supply every need, which will probably lead us to study more, to pray more, to work hard, to learn more, but all so we can know Him better and serve Him more. When Paul stepped out of himself, he stepped into the fullness of Christ.

Gal 6:14 But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world.

(Phil 3:8) Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ,

- We know Christ Jesus with a knowledge that the Holy Spirit works in our hearts — a knowledge of the glory of His person, the perfection of His work, and the riches of His wondrous grace.
- We know Jesus; And we need Jesus. We need . . .
 - His blood to cleanse us,
 - His righteousness to clothe us, and
 - His Spirit to sanctify us.
- We need Jesus in every trial, trouble, and conflict to unburden our minds and give rest for our souls.

Mat 11:28 Come unto me, all that labour and are heavy laden, and I will give you rest.

(Phil 3:9) And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith:

- Paul contrasts works-righteousness with faith-righteousness. Rom. 3:21-5:21 is a commentary on this truth.

Rom 3:21-22 But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference:

Rom 5:19-21 For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous. Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound: That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.

Isa 32:17 And the work of righteousness shall be peace; and the effect of righteousness quietness and assurance for ever.

(Phil 3:9) And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith:

The Imputed Righteousness of Jesus Christ

2 Cor 5:21 For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.

- The early church father Athanasius called this “The Glorious Exchange.” Martin Luther called it, The Great Exchange. Jesus took our sin upon himself and gave His righteousness to us. [Read: [What are the Doctrines of Imputed, Infused, and Imparted Righteousness?](#)]

(Phil 3:9) And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith:

- Old Testament saints were covered by righteousness.

Job 29:14 I put on righteousness, and it clothed me: my judgment was as a robe and a diadem.

Isa 59:17 For he put on righteousness as a breastplate, and an helmet of salvation upon his head; and he put on the garments of vengeance for clothing, and was clad with zeal as a cloak.

Isa 61:10 I will greatly rejoice in the LORD, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels.

(Phil 3:9) And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith:

- New Testament saints have the righteousness of Jesus imputed (credited) to them.

Eph 5:25-27 Husbands, love your wives, even as Christ also loved the church, and gave himself for it; That he might sanctify and cleanse it with the washing of water by the word, That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.

1 Cor 1:30 But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption:

- The Christian goes through 4 spiritual operations the moment he receives the imputed righteousness of Jesus Christ:

1. His soul is cut loose from his body (Rom 7:1-4, Col 3:10-13).

Romans 7:1-4 Know ye not, brethren, (for I speak to them that know the law,) how that the law hath dominion over a man as long as he liveth? {2} For the woman which hath an husband is bound by the law to <her> husband so long as he liveth; but if the husband be dead, she is loosed from the law of <her> husband. {3} So then if, while <her> husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man. {4} Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, <even> to him who is raised from the dead, that we should bring forth fruit unto God.

Colossians 3:10-13 And have put on the new man, which is renewed in knowledge after the image of him that created him: {11} Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all, and in all. {12} Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering; {13} Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye.

1. *His soul is cut loose from his body (Rom 7:1-4, Col 3:10-13).*

2. His dead spirit is born again (John 3:5-7)

John 3:5-7 Jesus answered, Verily , verily, I say unto thee, Except a man be born of water and the Spirit, he cannot enter into the kingdom of God. {6} That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. {7} Marvel not that I said unto thee, Ye must be born again. (also Eph 2:1-7)

3. His soul is saved permanently (Rom 5:9, Mark 8:36).

Romans 5:9 Much more then, being now justified by his blood, we shall be saved from wrath through him. (also Mark 8:36)

4. The Holy Spirit joins him to Jesus Christ by baptizing him into Christ's body

1 Corinthians 6:17, 12:13 But he that is joined unto the Lord is one spirit....[12:13] For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit.

The Tenses of Salvation



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- Past Tense: Separation from the Penalty of Sin, Justification: We are delivered from the penalty of sin—its shame, guilt, stain and condemnation!
- Present Tense: Separation from the Power of Sin, Sanctification: We are delivered from the power of sin—its grip, its rule, its habit, its disease, its dominion!
- Future Tense: Separation from the Presence of Sin, Glorification: We shall also be delivered from the presence of sin— death, destruction, and all that is in the world —at the coming of Jesus, forever!

The Tenses of Salvation



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- Justification is what Christ did for us by paying the penalty for our sins (imputed righteousness: what we receive when we repent and trust in His finished work).
- Sanctification is what we can do for Him while we live on this earth -- bring glory and honor to Him by our thoughts, words and deeds.
 - Justification is for us; Sanctification is in us.
 - Justification declares the sinner righteous;
Sanctification is making the sinner righteous.
 - Justification removes the guilt and penalty of sin;
Sanctification removes the growth and the power of sin.

The Tenses of Salvation

- Glorification takes place when we leave our sinful flesh. When our body goes into the grave, our soul and spirit go to be with the Lord.

2 Cor 5:8 We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord.

Our total glorification occurs when we receive our glorified body:

Phil 3:21 Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.

Philippians 3

CHRISTIAN
DOCTRINAL FEATHERS VALUES GREATER
COMMISSION CONVERSION RIGHT GREAT
PROBLEMS MYSTERY EXHIBITION PREACHER PROCESS
CONSTANT FULFILLMENT

CHRISTIAN
PRINCIPLE CLOSE NAVIGATION
PROCLAMATION IMPORTANT
POSSIBLE FATHER LORD
RENEWAL DIFFERENT
EFFORTS SHARE
LISTEN MESSAGE
LIGHT ENCOURAGE MISSION
PROCLAIM ACTIVITY
CONSEQUENCE INVITES TODAY OFFER
CATHOLIC TAKES DIALOGUE
CONVICTION WITNESS PEACE PLACE
QUESTIONING POLITICAL KNOW THINGS
CELEBRATION MOTHER COMMITMENT
CHILDREN LANGUAGE PRAYER CONSTANTLY
CONSIDERED SERVICE INSTITUTION FUNDAMENTAL

COMMUNITY
SUFFERING CONTINUE

MISSIONARY
ORDER RESOLVE PROPOSALS

GOSPEL
PARTICULAR PRESENT JUSTICE CONCERN MERCY
HIMSELF JOY HEART FRUIT
CITIES DISCIPLES HISTORY JESUS
LOOK WORD
CHALLENGE OPEN LOVE
NEW
GIVES SEEK TEACHING GROW LEADS
RECEIVED NEED CALLED EXISTS
ENCOUNTER DIFFICULT INDIVIDUAL DEVELOPMENT RELIGIOUS

GOSPEL
WITH THE COME SPEAK LIFE
HUMILITY DIGNITY SELF
CULTURE PREACHING HOLY GOOD
ITSELF POOR TIME FAITH
TRUE SPIRITUAL EXPERIENCE

WAY
BELIEVE UNDERSTAND REJOICE
LONGER DESIRE REASON
APPEAR SIMPLY SITUATION
BEAUTY TRUTH SENSE
PERSON
GOD
EXPRESSION MEANS MAKE HELP
WORLD SOCIETY POWER
PASTORAL

WAY
INTEGRAL ECCLESIAL COMMON
A SOUND WISDOM SACRAMENT ESSENTIAL
ATTENTION READING BROTHERHOOD GALATIANS
UNDERSTOOD SOLIDARITY GROWTH CONCERN
PRACTICAL ESPECIALLY
SOCIAL BRING
REMAIN AUTHENTIC INVOLVES CONTACT
COUNTRIES ATTRACTIVE COMPLETELY
GENEROUS RESPONSE REFLECTION TRANSFORMED
ACCOMPANIMENT STRUCTURES RELATIONSHIP CONTEMPLATE

IN ALL THINGS

Philippians 3:1-8.

Phil 3:1 Finally, my brethren, rejoice in the Lord. To write the same things to you, to me indeed is not grievous, but for you it is safe.

Phil 3:2 Beware of dogs, beware of evil workers, beware of the concision.

Phil 3:3 For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh.

Phil 3:4 Though I might also have confidence in the flesh. If any other man thinketh that he hath whereof he might trust in the flesh, I more:

Phil 3:5 Circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Pharisee;

Phil 3:6 Concerning zeal, persecuting the church; touching the righteousness which is in the law, blameless.

Phil 3:7 But what things were gain to me, those I counted loss for Christ.

Phil 3:8 Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ,

Review of 3:1-9

- *In verse 2, we read Paul's warning to beware of those who might try to steal our joy.*
- *In verse 3, Paul told that we are not to have confidence in the flesh, but rather in Christ alone.*
- *In verse 8, Paul said that even though our accomplishments might be good and noteworthy, they are nothing compared to the excellency of the knowledge of Christ Jesus my Lord. Paul used his own accomplishments to support this (3:4-7), calling them "dung."*

Let's talk about this a little more, before moving on.

Joy in Any Circumstances



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- Lou Gehrig was one of the greatest baseball players ever. He's also well remembered for the disease that he was diagnosed with in 1939 — a rare nervous system disorder called amyotrophic lateral sclerosis (ALS) that became known as Lou Gehrig's disease.
- On May 2, 1939, Lou Gehrig removed himself from the Yankees' lineup. He never played baseball again.
- On July 4, 1939, Lou Gehrig Appreciation Day was held in his honor. In his speech, Gehrig proclaimed himself to be "the luckiest man on the face of the earth." He died two years later at the age of thirty-seven.

How could Lou Gehrig say he is the luckiest man on earth knowing that this awful disease would take his life? Because Lou Gehrig's circumstances did not determine his joy, or disrupt his peace. It was not his circumstances that determined his character. (Little is known about Lou Gehrig's faith. He was raised in a Lutheran family, married in a Catholic church, and his funeral was in an Episcopal church.)

Hope in Any Circumstances

Even in the difficult days of coronavirus, recession, and civil unrest, as Christians, we can have peace of mind and comfort for the soul because we have hope.

- Hope is defined as confident expectation of something that is to come.

Hebrews 12:2 tells us that Jesus endured the cross because He knew the joy that was set before Him. Jesus was confident that He would be glorified and so also should we be confident of our glory to come. Why can we be so certain? Because our confidence is in Jesus.

Phil 1:6 Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ

And the confident hope that we have produces in us joy in the most difficult times, peace that passes all understanding, satisfaction in Christ, and rest in any circumstance. These things are not of this world, but they are a powerful testimony to this world.

*Isa 26:3 Thou wilt keep him in perfect peace, whose mind is **stayed** on thee: because he trusteth in thee.*

The Hebrew word “stayed” means “rest.” And it is an established and sustained rest.

Rest in Any Circumstances



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This established and sustained rest comes from trust and it produces joy and peace.

Psa 33:21 For our heart shall rejoice in him, because we have trusted in his holy name.

John 14:27 Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.

The joy of the Lord and the peace that comes in knowing Him is always being poured out, but we must be open to receiving it. We receive by faith — and faith is by knowing, believing, and trusting — trusting in Jesus and not in things of this fallen world; trusting not in our circumstances, our relationships, our jobs, etc...but rather in Jesus.

(Phil 3:8) Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ,

God wants our total dependence on him, not ourselves, so he can direct our paths.

I'd Rather Have Jesus



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I'd rather have Jesus than silver or gold
I'd rather be His than have riches untold
I'd rather have Jesus than houses or land
I'd rather be led by his nail pierced hands

I'd rather have Jesus than man's applause
I'd rather be faithful to his dear cause
I'd rather have Jesus than world wide things
I'd rather be true to his holy name

Than to be the king of a best domain
And beheld in sins dread sway
I'd rather have Jesus than anything
This old world affords today

I'd rather have Jesus than anything
This old world affords today

What are you holding in your hands so tightly
that, if it were taken from your hands, you
would suffer?

That's what you would rather have than Jesus.

Remember what Paul (vs 3:8)

*things of this world are nothing
compared to the excellency of the
knowledge of Christ Jesus my Lord.*

Phil 3:8-9 Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith:

Let's talk about this a little more, before moving on.

- Paul wrote about “winning Christ” (3:8), being “found in him,” and having a righteousness that “is through the faith of Christ, the righteousness which is of God by faith.” (3:9) That is our salvation, our justification in which we stand.

Paul now starts to “unpack” the riches of our great salvation and begins with a statement that tells the great purpose of his life, which should be ours also.

*(Phil 3:10) **That I may know him**, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death;*

- Phil 3:10 is one of my favorite verses. Knowing Jesus should be the purpose and goal in our lives.
- Greek scholars tell us that when Paul wrote about the knowledge of Christ, he often described it as a head knowledge using the Greek word, gnosis, which is an intellectual comprehension. But in this verse the Paul wrote, “I want to know Christ,” he used a different word for "know." He used the Greek word, “ginosko,” which indicates a knowledge of the heart, an experiential relationship of intimacy.
- This kind of knowing comes from fully comprehending the riches of our salvation.
- Peter echoed this in 2 Peter 1:4 when he wrote that we "participate in the divine nature" by the “exceeding great and precious promises” we have received. In other words, believers have a share in, and a portion of, the Lord Jesus. This is how up-close and personal our spiritual fellowship with Jesus is meant to be.

(Phil 3:10) That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death;

- Paul tells that he desires to know Christ and also the “*power of His resurrection*” AND “*the fellowship of His sufferings*” (plural).
- We want “*the power of His resurrection*” and we have the power of His resurrection (the indwelling Holy Spirit). But if we are honest, none of us really want “*the fellowship of His sufferings.*”
- Our suffering is fellowship with Christ. Without suffering, there is no Cross. And without the Cross, there is no great and glorious exchange of life.
- *2 Tim 1:8 Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner: but be thou partaker of the afflictions of the gospel according to the power of God;*

(Phil 3:10) That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death;

- There is purpose in all suffering because we know that God has a perfect plan for anything He allows in our lives.

Phil 1:29 For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake;

2 Tim 3:12 Yea, and all that will live godly in Christ Jesus shall suffer persecution.

(Phil 3:10) That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death;

- Herein lies our confidence to endure all things.

Rom 8:29 For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren.

Col 3:10 And have put on the new man, which is renewed in knowledge after the image of him that created him:

2 Cor 4:17 For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory;

(Phil 3:10) That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death;

- Jesus endured the cross with hope, the confident expectation, of the joy to come.

Heb 12:2 Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.

- And we are able to endure all things.

Rom 8:18 For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.

- And one day we will be fully conformed unto His death:

2 Cor 3:18 But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord.

(Phil 3:10) That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death;

- There are two songs I think of when I read this verse:

Oceans by Hillsong

Spirit lead me where my trust is without borders;

Let me walk upon the waters;

Wherever You would call me;

Take me deeper than my feet could ever wander;

And my faith will be made stronger; In the presence of my Savior

(Phil 3:10) That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death;

Blessings by Laura Story

What if your blessings come through rain drops;

What if Your healing comes through tears;

What if a thousand sleepless nights are what it takes to know You're near;

What if trials of this life are Your mercies in disguise

What if my greatest disappointments, Or the aching of this life

Is the revealing of a greater thirst this world can't satisfy

What if trials of this life, The rain, the storms, the hardest nights

Are your mercies in disguise

(Phil 3:10) That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death;

- John Chrysostom (347-407) the Archbishop of Constantinople, was brought before the empress Eudoxia, wife of Emperor Arcadius. John's bold preaching angered Eudoxia and she quarreled bitterly with him, threatening to banish him, which she did twice. Tradition records their conversation.

Eudoxia said to Chrysostom, "I will banish you"

John replied, "You cannot banish me, for this world is my Father's house."

"But I will kill you," said the empress.

"No, you cannot, for my life is hid with Christ in God," said John.

"I will take away your treasures."

"No, you cannot, for my treasure is in heaven and my heart is there."

"But I will drive you away from your friends and you will have no one left."

"No, you cannot," said John, "for I have a Friend in heaven from whom you cannot separate me. I defy you, for there is nothing you can do to harm me."

*Read the scriptural references that support Chrysostom's words:
Eudoxia and John Chrysostom – Hope Prevails Over Persecution*



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(Phil 3:10) That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death;

Last week we focused on “the fellowship of His sufferings” as one of the ways we know Jesus. This week: the power of His resurrection.

BGEA’s Decision Magazine defines “the power of His resurrection” as:

“the continued effect of the saving righteousness of the Lord Jesus Christ.”

(Phil 3:10) That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death;

What is the “power of His resurrection” and what does it mean in the life of a believer? Let’s look at what Jesus said:

- Early in his ministry, Jesus spoke of His resurrection. When Jesus went to Jerusalem and drove the money changers and merchants out of the temple courts, the religious authorities demanded to know by what authority He did this.

*John 2:18-21 Then answered the Jews and said unto him, What sign showest thou unto us, seeing that thou doest these things? Jesus answered and said unto them, **Destroy this temple, and in three days I will raise it up.** Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days? But he spake of the temple of his body.*

(Phil 3:10) That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death;

- Jesus continued to teach about his death and resurrection to come.

Mark 8:31-33 And he began to teach them, that the Son of man must suffer many things, and be rejected of the elders, and of the chief priests, and scribes, and be killed, and after three days rise again. And he spake that saying openly. And Peter took him, and began to rebuke him. But when he had turned about and looked on his disciples, he rebuked Peter, saying, Get thee behind me, Satan: for thou savourest not the things that be of God, but the things that be of men.

(Phil 3:10) That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death;

- Near the end of his ministry, Jesus told His disciples again:

Luke 18:31-34 Then he took unto him the twelve, and said unto them, Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of man shall be accomplished. For he shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on: And they shall scourge him, and put him to death: and the third day he shall rise again. And they understood none of these things: and this saying was hid from them, neither knew they the things which were spoken.

(Phil 3:10) That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death;

Jesus clearly said He would raise Himself from the dead. But Jesus did not act alone. All three Persons of the Trinity raised Jesus from death to life*

The Father — [Acts 2:23](#), [Romans 6:4](#)

The Son — [John 10:17-18](#), [John 2:19](#)

The Spirit — [1 Peter 3:18](#), [Romans 8:11](#)

- That same resurrection power, of the Father, Son, and Spirit, is available to us through the gift of the Holy Spirit that Jesus gives in regeneration.
- It is the job of the Holy Spirit to conform us to the image of Jesus through resurrection life and earthly sufferings.

* [What are the Individual Works of the Father, Son, and Spirit in Creation and Redemption?](#)

(Phil 3:10) That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death;

- This is such an important verse. It reminds us that we are being conformed to the image of Jesus. It puts emphasis on conforming us to His death, because we must die to this world, and to our flesh, in order to live for Him.
- We talked about how we all want the power of His resurrection, but we don't really want the fellowship of His sufferings.
- Yet we know that we are guaranteed to have sufferings in this world. (John 16:33)
- Do we also know, with confidence, that we have the power of His resurrection?
- That may be why Paul mentioned first the power of His resurrection that we have been given — so that we may know that we are equipped to endure any sufferings in this world.

(Phil 3:10) That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death;

Back to the definition from Decision Magazine:

- The power of Jesus' resurrection is "the continued effect of the saving righteousness of the Lord Jesus Christ."
- The saving righteousness of Jesus is positional. Its continued effect is the sanctifying power of the Holy Spirit which is practical, progressive, and permanent.

Eph 4:30 And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption.

(Phil 3:10) That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death;

Paul's message was always about Jesus because:

- his eyes were focused on Jesus,
- his mind was stayed on Jesus,
- his heart was devoted to Jesus, and therefore
- his words preached Jesus

2 Cor 4:5 For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake.

*2 Cor 4:5 For we preach not ourselves, but **Christ Jesus the Lord**; and ourselves your servants for Jesus' sake.*

Because Jesus is risen, His title, His name, and His position summarizes the Gospel.

At His birth He was named Jesus:

Mat 1:21 And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins.

In His ministry He is Christ, the Messiah, the anointed One

Mat 16:16-17 And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.

*2 Cor 4:5 For we preach not ourselves, but **Christ Jesus the Lord**; and ourselves your servants for Jesus' sake.*

By His resurrection from the dead He was revealed as Lord - the Son of God

Rom 1:3-4 Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh; And declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead:

“Jesus Christ the Lord” is the resurrection power we have by His Spirit

2 Tim 1:7 For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind.

(Phil 3:10) That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death;

What is the power of Jesus' resurrection for us?

Proof of who Jesus was and who He is and that His words are true.

The disciples saw the risen Jesus and it was proof of His promises to them and fulfillment of God's prophecies. We have their eye-witness testimonies (the Bible) as proof.

Proof that the penalty for our sins has been paid in full.

The resurrection shows that God accepted Jesus' shed blood as the final atonement for the sins of mankind and bodily raised Him to conquer death.

Proof of God's Mercy and Justice.

Jesus lived a perfect, sinless life, which is what God intended for man in creation. Without sin, man would have lived forever. By dying, Jesus paid for man's sin. By resurrection, He lives and is glorified, worthy and able to give us the righteousness we need to be worthy of eternal life with Him.

(Phil 3:10) That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death;

What is the power of Jesus' resurrection for us?

Proof of the glorification we will receive.

Just as God raised Jesus bodily from death, so also, because our sins are forgiven and we have been made righteous in Jesus, our bodies will also be raised.

Proof that Jesus will return.

If Jesus had not been raised from the dead, all prophecies of His return to reign could not be fulfilled. Because He lives, He now rules in the hearts of all who are His and one day He will return to reign as King on earth in a Kingdom of righteousness.

Proof of our Hope.

Our risen Lord is the anchor of our hope. In him we live, and move, and have our being (Acts 17:28)

(Phil 3:10) That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death;

***My hope is built on nothing less than Jesus' blood and righteousness
I dare not trust the sweetest frame but wholly lean on Jesus' name***

Heb 6:17-20 Wherein God, willing more abundantly to show unto the heirs of promise the immutability of his counsel, confirmed it by an oath: That by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us: Which hope we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the veil; Whither the forerunner is for us entered, even Jesus, made an high priest for ever after the order of Melchisedec.

Jesus has gone before us and He will come again to receive us unto Himself that where he is we also may be.

(Phil 3:11) If by any means I might attain unto the resurrection of the dead.

- Paul had no doubt that he would attain the resurrection of the dead. It's important to know that in Greek, the word "if" has 3 class conditions: 1) if and it is, 2) if and it might be, 3) if and it is not. This is the first class condition and can be read "since."
- The verb "attain" means to arrive at as well as to become a partaker of. Here, to arrive at the end of his journey, which will be the "the resurrection from the dead" (the Rapture: 1 Cor 15:23, 1 Thess 4:16)
- "might" is not in the Greek. This sounds like Paul questioned if he will attain the resurrection, but he did not. The verse is better understood as:

(Phil 3:11) Since by any means I attain unto the resurrection of the dead.

- Paul was not doubting his participation in the resurrection but was instead viewing it with expectation

(Phil 3:12) Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus.

- Paul makes clear that he has not attained perfection. Perfection is yet to come. We are being sanctified in this life. When we die and go to Heaven we are fully sanctified (separated) from the presence of sin and glorified in part (we are in Heaven, in glory). One day, when we receive our glorified bodies, we will be fully glorified and restored to God's perfection in the creation of man.
- Paul was still running in the race of the Christian life.
- We, also, are imperfect. And we, also, are to run. We are to passionately pursue our position in Christ, knowing one day we will be perfected in Christ.
- How do we do that? Paul tells in the next verse.

(Phil 3:13) Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before,

How do we apprehend Jesus? (vs 12)

- *forgetting what lies behind* — Do we ever really forget? Sometimes, but not often. When Paul says “forgetting,” he’s talking about a choice. A choice to “let the past lie” rather than calling it into remembrance.
- This is what God does. He doesn’t really forget. He’s omniscient. He knows everything and can’t forget. He chooses not to remember.

*Heb 8:12 For I will be merciful to their unrighteousness, and their sins and their iniquities will I **remember no more.***

*Heb 10:17 And their sins and iniquities will I **remember no more.***

(Phil 3:13) Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before,

- Paul's wisdom is that we grow in faith by moving forward, and that happens by choosing not to remember things of the past. Whether it's sins that might haunt us or good things that might cause us to rest on accomplishments, the Christian faith is about choosing to forget and choosing to remember. We are to forget the past and remember Jesus.

Psa 103:2 Bless the LORD, O my soul, and forget not all his benefits:

Isa 43:18 Remember not the former things, neither consider the things of old.

Isa 43:19 Behold, I will do a new thing; now it shall spring forth; shall ye not know it? I will even make a way in the wilderness, and rivers in the desert.

(Phil 3:13) Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before,

- This was 30 years after the Damascus Road experience. Paul says, don't live in the past by remembering sins or good works.
- Why should we not remember our good works? Because our good works cause us to focus too much on ourselves and our accomplishments. The bigger we get, the smaller God seems. The smaller we are, the more we realize how truly big God is and our focus will be on His good work for us, and in and through us. Paul put the past into the right perspective

Phil 3:7-10 But what things were gain to me, those I counted loss for Christ. Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death;

(Phil 3:13) Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before,

- Don't live in the past [yesterday]; but also don't live in the future [tomorrow]
- There's an old saying, "don't be so heavenly-minded that you are not earthly-good." You might be thinking, but Paul tells us to be heavenly-minded.

Col 3:2 Set your affection on things above, not on things on the earth.

- Paul was speaking of our affections, just as John wrote, *"Love not the world, neither the things that are in the world. (1 John 2:15)*
- Our affections are to be on things above. In doing so, we will love and serve God and be of "earthly-good" in the here and now. Consider that God's name isn't, "I was." Nor is it, "I will be." God's name is I AM. Live in His presence daily.

(Phil 3:14) I press toward the mark for the prize of the high calling of God in Christ Jesus.

- Leaving past sins and past accomplishment in the past, we are free to look forward and press on in service to God, knowing that “the prize of the high calling of God” is to serve Him and enjoy Him forever.

1 Cor 9:24-25 Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain. And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible.

2 Tim 4:8 Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing.

1 Th 2:19 For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming?

Rev 2:10 Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life. (1 Pet 5:4)

(Phil 3:14) I press toward the mark for the prize of the high calling of God in Christ Jesus.

- Pressing on is about enduring. Enduring is defined as:
 - 1.** To last; to continue in the same state without perishing; to remain; to abide.
Psa 9:7 But the LORD shall endure for ever: he hath prepared his throne for judgment.
 - 2.** To bear; to suffer without resistance, or without yielding.
Est 8:6 For how can I endure to see the evil that shall come unto my people? or how can I endure to see the destruction of my kindred?
Ezek 22:14 Can thine heart endure, or can thine hands be strong, in the days that I shall deal with thee? I the LORD have spoken it, and will do it.
 - 3.** To bear with patience; to bear without opposition or sinking under the pressure.
2 Tim 2:3 Thou therefore endure hardness, as a good soldier of Jesus Christ.
2 Tim 2:10 Therefore I endure all things for the elect's sakes...
Heb 12:7 If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not?

(Phil 3:14) I press toward the mark for the prize of the high calling of God in Christ Jesus.

- Pressing on is about enduring. Enduring brings blessings.

— *James 1:12 Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him.*

— *Heb 12:1-2 Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.*

(Phil 3:14) I press toward the mark for the prize of the high calling of God in Christ Jesus.

- Pressing on is about persevering.

— What is Perseverance?

Perseverance can be defined as “a continuation in something with a steady and continued action of belief that occurs over a long period of time amongst and despite especially difficult circumstances.”

That seems to fit nicely with the biblical definition of the perseverance of the saints of God who after being saved must endure many trials, tests, tribulations and persecution from non-believers. They continue steadfast in their faith because their faith is not their own but in God and it is not the strength of their faith that allows them to endure but their faith is only as strong as the object of their faith and that is Jesus Christ.

(Phil 3:14) I press toward the mark for the prize of the high calling of God in Christ Jesus.

- Pressing on is about persevering.
 - Paul told the Romans that the quality of perseverance created hopeful hearts (Rom 5:3-4).
 - He told the Corinthians about his own perseverance as he labored among them and faced great opposition (2 Cor 12:12).
 - He told the Ephesians to be watchful to this end with all perseverance and supplication for all the saints (Ephesians 6:18).
 - He reminded Timothy, But you have carefully followed my doctrine, manner of life, purpose, faith, longsuffering, love, perseverance (2 Timothy 3:10).
- Look forward, not backward, and press on.
 - *James 1:2-4 My brethren, count it all joy when ye fall into divers temptations; Knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing.*

(Phil 3:14) I press toward the mark for the prize of the high calling of God in Christ Jesus.

Look Forward to:

- a **rousing** welcome – 2 Peter 1:11, Acts 7:56
- a **rich** reward – Matthew 10:42, Luke 6:23, Luke 6:35, Colossians 3:23-24, 1 Corinthians 9:24-25, 1 Thessalonians 2:19, James 1:12, 1 Peter 5:4
- a **resurrected** body – 1 Corinthians 15:51-52
- a **renewed** assignment – Revelation 7:15, Revelation 22:3
- a **royal** throne – Revelation 5:13
- a **rapturous** reunion

*(Phil 3:13,14) ...this one thing I do, **forgetting those things which are behind**, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus.*

We don't really forget our sins, or our past accomplishments, so how do we forget the past and press forward? We choose how we remember. The knowledge of the past should make us wiser. First, consider your memories:

- Consider your bad memories with finality

Phil 3:13 Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before,

Luke 9:62 And Jesus said unto him, No man, having put his hand to the plow, and looking back, is fit for the kingdom of God.

Luke 17:32 Remember Lot's wife.

- Consider your good memories with humility.

Phil 3:12-13 Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before,

(Phil 3:13,14) ...this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus.

- Cultivate your dreams.

Isa 43:18-19 Remember ye not the former things, neither consider the things of old. Behold, I will do a new thing; now it shall spring forth; shall ye not know it? I will even make a way in the wilderness, and rivers in the desert.

- Consecrate your life.

Phil 3:13 Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before,

Rom 12:1-2 I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.

(Phil 3:13,14) ...this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus.

- Move forward in God's purpose.

Phil 3:12 Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus.

Rom 8:29 For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren.

- Move forward in God's plan.

Phil 3:13 Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before,

Psa 37:23 The steps of a good man are ordered by the LORD: and he delighteth in his way.

Prov 16:9 A man's heart deviseth his way: but the LORD directeth his steps.

Prov 19:21 There are many devices in a man's heart; nevertheless the counsel of the LORD, that shall stand.

(Phil 3:13,14) ...this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus.

- Move forward to God's prize.

1 Cor 9:24 Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain.

Phil 3:14 I press toward the mark for the prize of the high calling of God in Christ Jesus.

The “prize of the high calling of God in Christ Jesus” is already. Our calling is to love and serve Him. And, we press forward to receive “*the mark for the prize*” which is yet to come.

It is *the same crown as the “crown of life (Rev 2:10) which does not fade away (1 Pet 5:4)*

Already, but not yet. “Your good things are all yet to come!” (J.C. Ryle)

Today is the cross--but tomorrow is the crown.

Today is the labor--but tomorrow are the wages.

Today is the sowing--but tomorrow is the harvest.

Today is the battle--but tomorrow is the rest.

Today is the weeping--but tomorrow is the joy.

(Phil 3:15) Let us therefore, as many as be perfect, be thus minded: and if in any thing ye be otherwise minded, God shall reveal even this unto you.

Two exhortations:

- be perfect = be mature. In the latter half of the verse Paul says, in effect, "If you don't agree, God will give you light on the subject."
- be thus minded: have the mind of Christ

Phil 2:5 Let this mind be in you, which was also in Christ Jesus;

Rom 12:2 And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.

(Phil 3:15) Let us therefore, as many as be perfect, be thus minded: and if in any thing ye be otherwise minded, God shall reveal even this unto you.

- The mind of Christ is one of humble service and obedience to His Father's will.

Phil 2:5 Let this mind be in you, which was also in Christ Jesus;

Phil 2:7-13 But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name: That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father. Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of his good pleasure.

(Phil 3:16) Nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same thing.

- Paul had probably been a believer for about 30 years at this time. He was fully dedicated to serving the Lord by preaching the gospel. He has attained a level of maturity in his walk with the Lord.
- Yet Paul knows that he still needs to keep his mind focused on Jesus.
- Paul knows that what he thinks about will direct his walk. Therefore, he includes himself with others who are mature in the faith when he says that they must move forward (walk) focused on Jesus. That's the "same rule" — don't dwell on the past...look to Jesus and move on.

(Phil 3:14) I press toward the mark for the prize of the high calling of God in Christ Jesus.

Review

We talked about forgetting the past by considering bad memories with finality

We talked about forgetting the past by considering good memories with humility, cultivating our dreams, and consecrating our lives.

We talked about looking forward to:

— a **rousing** welcome

2 Pet 1:11 For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ. (Acts 7:56)

— a **rich** reward

Col 3:23-24 And whatever you do, do it heartily, as to the Lord and not to men, knowing that from the Lord you will receive the reward of the inheritance; for you serve the Lord Christ.

James 1:12 Blessed *is* the man who endures temptation; for when he has been approved, he will receive the crown of life which the Lord has promised to those who love Him.

(1 Corinthians 9:24-25, 1 Thessalonians 2:19)

We talked about looking forward to (con't):

— a **renewed** assignment: *Rev 7:15-17 Therefore they are before the throne of God, and serve Him day and night in His temple. And He who sits on the throne will dwell among them. They shall neither hunger anymore nor thirst anymore; the sun shall not strike them, nor any heat; for the Lamb who is in the midst of the throne will shepherd them and lead them to living fountains of waters. And God will wipe away every tear from their eyes.*

— a **royal** throne: *Rev 5:13 And every creature which is in heaven and on the earth and under the earth and such as are in the sea, and all that are in them, I heard saying: Blessing and honor and glory and power Be to Him who sits on the throne, And to the Lamb, forever and ever!*

— a **rapturous** reunion and a **resurrected** body: *1 Th 4:16-18 For the Lord Himself will descend from heaven with a shout, with the voice of an archangel, and with the trumpet of God. And the dead in Christ will rise first. Then we who are alive and remain shall be **caught up** together with them in the clouds to meet the Lord in the air. And thus we shall always be with the Lord. Therefore comfort one another with these words.*

1 Cor 15:51-52 Behold, I show you a mystery; We shall not all sleep, but we shall all be changed, In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. (1 Peter 5:4)

(Phil 3:17) Brethren, be followers together of me, and mark them which walk so as ye have us for an ensample.

- Paul says those who are mature in faith should be watched so to learn from them. This creates a responsibility for us to reflect Jesus in our lives.

1 Cor 4:16 Wherefore I beseech you, be ye followers of me. (NKJV: imitate me)

1 Cor 11:1 Be ye followers of me, even as I also am of Christ.

2 Th 3:9 Not because we have not power, but to make ourselves an example unto you to follow us.

2 Pet 3:15 And account that the longsuffering of our Lord is salvation; even as our beloved brother Paul also according to the wisdom given unto him hath written unto you; As also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest [twist], as they do also the other scriptures, unto their own destruction.

- Our faith, although personal, was never meant to be private. We are to find godly men and women to listen to, and to learn from, so the Scriptures can be more purely understood.

(Phil 3:18-19) (For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ: Whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things.)

Enemies of the cross of Christ are characterized by evil living, such as:

- sensual indulgences
- thinking on world things
- seeking worldly gains
- desiring to please people instead of God
- anything that is not of God's will and ways.

Jesus said, *“Blessed are those who hunger and thirst for righteousness, For they shall be filled.” (Mat 5:6)*

But those who hunger and thirst for earthly things are *enemies of the cross of Christ* and *their end will be destruction* (not annihilation), the lake of fire forever.

(Phil 3:20) For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ:

- Paul just spoke of enemies of the cross, the ungodly who have their lives centered here on earth, and worldly things and next he contrasted it with *“our citizenship is in Heaven.”*
- The Philippians would have understood the pilgrim principle. They were citizens of Rome, yet living away from Rome. Similarly, Paul says, as Christians, they live away from their home—Heaven.
- Paul reminds the Philippians that their end is joy. And their focus is to be on the end of the race, the prize for which they press forward, the coming of Jesus for His Bride.

[Rapture verses: 1 Co 1:7, Phil 3:20, 1 Thess 1:10, 5:2-10, Titus 2:13, 1 Pet 1:13, Jude 21, Titus 2:13]

(Phil 3:20) For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ:

- *“from whence also we look for the Saviour, the Lord Jesus Christ”*

1 Th 5:4-6 But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness. Therefore let us not sleep, as do others; but let us watch and be sober.

(Phil 3:20) For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ:

- At the moment of our salvation, we become citizens of heaven. However, we are left here on earth as ambassadors for Christ. We are to be His ministers of reconciliation.

2 Cor 5:19-21 that is, that God was in Christ reconciling the world to Himself, not imputing their trespasses to them, and has committed to us the word of reconciliation. Now then, we are ambassadors for Christ, as though God were pleading through us: we implore you on Christ's behalf, be reconciled to God. For He made Him who knew no sin to be sin for us, that we might become the righteousness of God in Him.

2 Cor 6:1 We then, as workers together with Him also plead with you not to receive the grace of God in vain.

- The pilgrim principle Ro 12:2 "Do not be conformed to this world"

(Phil 3:20) For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ:

Reconciliation

2 Cor 5:19-21 that is, that God was in Christ reconciling the world to Himself, not imputing their trespasses to them, and has committed to us the word of reconciliation.

- “reconciling the world to Himself.” The death of Christ on the cross "changed" the position of all people from being enemies to being savable.

Rom 5:10 For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life.

- How are we saved by His life? When one repents and asks for forgiveness, God is faithful to His promise to forgive the person's sins and He then imputes Christ's righteousness to us, making us worthy of eternal life. This is a human righteousness of Jesus in His incarnation. This is not the righteousness of His deity, but of His sinless life which made Him worthy to bear sin and pay for it, yet without sin and perfect to be with God.

(Phil 3:21) Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.

- This chapter ends with a most wonderful verse. Paul writes that our glorified body will be likened unto the Lord's glorified body.

Rom 8:11 But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.

- We know the body will corrupt. But we will get a new body, incorruptible.

1 Cor 15:52-55 In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?

(Phil 3:21) Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.

- *fashioned like unto his glorious body:*

Mat 17:2 And was transfigured before them: and his face did shine as the sun, and his raiment was white as the light.

1 Cor 13:12 For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known.

Eph 3:18 May be able to comprehend with all saints what is the breadth, and length, and depth, and height; [Bible lists four dimensions; science says 10+]

- Our resurrection bodies will be hyper-dimensional:

1 John 3:2 Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see

(Phil 3:21) Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.

In our glorified bodies, we will retain personal knowledge and identities.

Rev 7:17 For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes.

Rev 21:4 And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.

In order to have the tears wiped away, and sorrow and crying to cease, there must be memory of that which causes tears, sorrow and crying.

These verses tell us the emotions of pain and suffering will be done away with, but they do not teach that the memory of them will be.

(Phil 3:21) Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.

My thoughts and reasoning:

The mind of a human is a much more important part of who we are than we are capable of understanding. We say the soul is the essence of our being and our minds (i.e. our thoughts) and our hearts (i.e. emotions) are tied into the essence of our being in a way we can only hypothesize. It is what makes each one of us uniquely ourselves. Just as the soul lives forever, I believe, so also our minds (thoughts/memories) and hearts (emotions). And yet, negative emotions will be wiped away so eternity will be as God intended His creation — pure joy and perfection.

Jesus will gather bodies from the dust and call up living bodies in the Rapture. He will glorify them like unto His own body. But just as His body bears the unique “marks” of His crucifixion (Rev 5:6), so also will our bodies bear unique “marks” of our earthly lives. Therefore, I reason that, so also our minds and emotions will bear resemblance to our identities on earth. Every body and soul in Heaven, and in eternity, will be uniquely individual, yet perfect by God’s grace. (Shari Abbott, executive director, www.reasonsforhopeJesus.com)

Thoughts for the week - Philippians 3:

Verses 7-11: Think of three things that often interfere with your desire to know Jesus better and follow Him. Consider how you can control their interference.

Verses 12-17: Describe the “prize”(vs 14) Paul was pursuing. Who are some followers of Jesus you try to imitate? Why? How?

Verses 18-21 How do you see the truths of these verses in today’s culture? What does it mean to be a citizen of Heaven, while living on earth?

Think of three short-term and three long-term spiritual goals. Consider how you might begin to attain them.

Commit to rejoicing in the Lord for the next ten minutes. Focus your thoughts on Him and whatever arises don’t let it steal your joy. Keep looking up!

Philippians 3 — Precious Verses

Philippians 3:7, 10 *But what things were gain to me, those I counted loss for Christ. That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death*

Philippians 3:13-14 *...this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus.*

Philippians 3:20-21 *For our conversation [citizenship] is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ, Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.*