

The Book of Philippians

[Sun. Aug. 31, 2014] Philippians Series, Phl. 3.4-12 - Craig A. Thurman

Read from verse 1 again.

... *rejoice in the Lord*. Brethren, if we do not learn to rejoice in the Lord in both the good and the evil circumstances, not only do we miss personal blessing, we are likely hindered in our service to Christ, and probably overlook the greatest opportunity to witness of Him.

*Ac 16: 22 And the multitude (in Philippi) rose up together against them: and the magistrates rent off their clothes, and **commanded to beat them.***

*23 And when they had **laid many stripes upon them**, they cast them into prison, charging the jailor to keep them safely:*

*24 Who, having received such a charge, **thrust them into the inner prison, and made their feet fast in the stocks.***

***25 And at midnight Paul and Silas prayed, and sang praises unto God: and the prisoners heard them.** (And this evidently had an effect upon the jailor.)*

To write ... probably the reiteration of those things that he had said to them when he was present with them.

It *is not grievous, slothful* to me, he says, which would be to lay aside any notion that this warning to them was in any way a burden to him. The word for grievous, ὀκνηρός; used three times in the N.T. (Mt.25.26 *slothful* servant; Ro.12.11 not *slothful* in business) and in the LXX, only in the book of Proverbs (*sluggard, slothful*).

But for you it is safe. This warning will *safeguard* you.

The Epistle of Paul the Apostle to the Philippians, Oliver B. Greene, Copyright 1965, p.80, ' The message contained in this letter will contribute to your security and assurance, and to have these things on record will mean more to you than simply remembering the instruction that I gave to you in person.'

Beware of *dogs, of evil workers, and of the concision*. The Philippians, and so we, by way of application, as the church of the Lord Jesus Christ are commanded to

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look for those who would attempt to join to them for any other reason than being of the faith of Jesus Christ. All such persons will fall into any of these three categories.

Dogs are the personification of false teachers. (Ps.59. 2, 6,7; **Is. 56.9-12**; 2Pe.2.1, 22)

Evil workers κακοὺς ἐργάτας or laborers are those who will only work evil for the lack of the grace of God having changed their nature. They cannot do anything but ‘butt’ against the truth. No matter how well-meaning men might be their unregenerate nature will not promote spiritual growth in the body.

2Ti 3:13 But evil men πονηροὶ δὲ ἄνθρωποι and seducers shall wax worse and worse, deceiving, and being deceived.

*Re 2:2 I know thy works (our Lord says to the Ephesian church), and thy labour, and thy patience, and **how thou canst not bear them which are evil** κακοὺς: and thou hast tried them which say they are apostles, and are not, and hast found them liars ...)*

The *circumcision* are those of the Jews who come to the church bearing the outward mark of the people of God, but have no inward work of grace. Such persons hounded our Lord everywhere that he went during His earthly ministry. (Acts 14.2, 19; 17.5, 13; 21.27; 23.25) These cannot rest satisfied until they have moved the church away from grace and into legalism. (Acts 15.1, 5, 24; Gal.3.2; Col.2.16; 1Ti.1.6, 7)

Paul states clearly and without any apology, ‘... we are the circumcision which worship God in spirit and rejoice in Christ Jesus ...’ The words of our Lord Jesus were as clear:

Joh 4:22 Ye (Samaritans) worship ye know not what: we know what we worship: for salvation is of the Jews.

Outside of faith in Jesus Christ there is no true worship of God. None. There is no in-between. And as cutting as this is, as offensive as it can be it is the truth. And

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we ought not to water down the message. It is the only safe position for the saints of God to take to preserve the integrity of the body of Christ for the glory of God.

4 ¶ *Though I ἐγὼ might also* καίπερ, καί + περ
have

ἔχων, nom, sing, masc, part, pres of ἔχω; *I having ...;*

JFB, vol. 3, p. 433, '... but not using'

confidence

πεποίθησιν, acc sing of πεποίθησις; Paul appears to say, *Thou I having trust in the flesh ... not anylonger.*

in ἐν the flesh σαρκί. If εἴ any τις other ἄλλος man thinketh

δοκεῖ, 3rd p sing, pres, ind of δοκέω; is used 20 times in the N. T. as *think, seem, accounted.* It appear to be the subjective mind's proving process and conclusion.

that he hath whereof he might trust πεποιθέναι, perf 2, inf of πείθω
in ἐν the flesh, σαρκί I more (ἐγὼ μᾶλλον, or rather):

Poole, vol. 3, p.694, '... as a Jew he had better grounds of confidence than they ... but that he disclaimed them all, trusting only to the justification which is of God by faith ...'

5 *Circumcised*

περιτομῆ, dat sing of περιτομή; περί, about + τέμνω, to cut (vs.3)

the eighth day, ὀκτῆμέρος, ὀκτώ + ἡμέρα.

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*Ge 17:12 And he that is **eight days old** shall be circumcised among you, every man child in your generations, he that is born in the house, or bought with money of any stranger, which is not of thy seed.*

I was born in it.

of ἐκ the stock γένους, gen sing of γένος, root γίνομαι;

*Mt 13:47 Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every **kind** γένους:*

*Ac 4:6 And Annas the high priest, and Caiaphas, and John, and Alexander, and as many as were of the **kindred** γένους of the high priest, were gathered together at Jerusalem.*

*Ac 13:26 Men and brethren, children of the **stock** γένους of Abraham, and whosoever among you feareth God, to you is the word of this salvation sent.*

*2Co 11:26 In journeyings often, in perils of waters, in perils of robbers, in perils by ἐκ mine own **countrymen** (lit. of race, γένους), in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren ...*

of Israel, of the tribe

φυλῆς, gen sing of **φυλή**, root **φύω**; KJV *kindred 6, tribe 25*; meaning descended from a particular family head ... Benjamin.

of Benjamin,

I am a descendent of the wife that Jacob loved most! (Gen.29.18, 20)

I was raised in it.

an Hebrew of ἐξ the Hebrews; (Or, an Hebrew of Hebrews)

His father was a Hebrew:

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*Ac 23:6 But when Paul perceived that the one part were Sadducees, and the other Pharisees, he cried out in the council, Men and brethren, **I am a Pharisee, the son of a Pharisee**: of the hope and resurrection of the dead I am called in question.*

I speak it.

as touching κατὰ (vs. 6, 7, concerning) the law νόμον, a Pharisee;

A note that likely he meant that the Pharisees were the most righteous, traditional religious of the two, prominent factions that were in Israel. (The Sadducees being the other, who neither believed in a resurrection of the dead, or in spirits.)

*Acts 26.4 My manner of life from my youth, which was at the first among mine own nation at Jerusalem, know all the Jews;
5 Which knew me from the beginning, if they would testify, that after **the most straitest sect of our religion I lived a Pharisee.***

I believe it.

6 Concerning κατὰ zeal ζήλον, persecuting

διώκων, nom, sing, masc, part, pres, act of διώκω;

I love it.

the church ἐκκλησίαν;

Can there be any doubt as to the devotion and dedication that Paul had in his zeal for God, though misdirected as it was? Paul was as staunch a defender of the nation and religion of Israel as there ever was in any man.

*Gal.1.13 For ye have heard of my conversation (ἀναστροφῆν, always translated in the KJV conversation 13) in time past **in the Jews' religion** (Judaism, Ἰουδαισμῶ), how that beyond measure I persecuted the church of God, and wasted it:*

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14 And profited in the Jews' religion (Judaism, Ἰουδαισμῶ) above many my equals in mine own nation (γένει, race), being more exceedingly zealous of the traditions of my fathers.

touching κατὰ the righteousness

δικαιοσύνην, acc sing of δικαιοσύνη, 35 times in the Greek and always translated into English as *righteousness*.

which is

γενόμενος, nom, sing, masc, part, aor 2 of γίνομαι

in ἐν the law νόμῳ, dat, sing, blameless.

ἄμειπτος, ἄ + μεμπτός; KJV *blameless 3, unblameable 1, faultless 1.*

If there was ever a man who could boast of his own merits it was Paul. He was born into an orthodox family, he had training (brought up at the feet of Gamaliel, Acts 22.3), he had religion (*and taught according to the perfect manner of the law of the fathers, Acts 22.3*), zeal (*was zealous toward God, Acts.22.3*), and he was impeccable, blameless in his outward allegiance to the law. This was Saul. This life did nothing to glorify God. It glorified Saul. No matter how good and righteous a man might be, to deny Jesus Christ is to deny the Father, whom to deny is to confess that they do not know Him.

1Jo 2:3 And hereby we do know that we know him, if we keep his commandments.

4 He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him.

1Jo 2:22 Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son. (No matter how kind, moral, righteous a man might be such an one is a deceiver.)

23 Whosoever denieth the Son, the same hath not the Father: (but) he that acknowledgeth the Son hath the Father also.

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I live it.

(Again, I was born in it; I was raised in it; I speak it; I believe it; I love it; and I live it.) But without Christ was is it? Just another form of religion. But if such a man were to come to this church we should not receive Him into our number. He is unfit for the true service of Jesus Christ. And I'll wager he could have been a fine O.T. teacher. I know a preacher, a Baptist preacher, that I just don't understand. He walks around with one of those skull caps on, grows a beard and tries to have the appearance of some of the Jews in Judaism. He dabbles in the Hebrew language and uses bits and pieces of their idiom. What is going on? Is this proper? What is there in N.T. Scripture that would move us to have this behavior? And as you would expect he is confused, the church is confused in regards to the place that the Law has in the N. T. We should follow Christ and not take up the old testament manner of life. There are plenty who will continue to preach Moses.

Ac 15:21 For Moses of old time hath in every city them that preach him, being read in the synagogues every sabbath day.

7 But what things

ἅτινα, nom, pl, neut of ὅστις, ὅς + τις; Jn.21.25 *the which*; 1Co.6.20 *which*; Gal. 4.24 *which things*; Gal.5.19 *which*; Col.2.23 *which things*.

were gain

κέρδη, nom pl of κέρδος; profit.

Mt 16:26 For what is a man profited, if he shall [force the subj. mood, should or might; not future, but to suppose if it were so] gain

κερδήσῃ, 3p sing, aor 1, **subj**, act of κερδαίνω, root κέρδος

the whole world, and lose his own soul? or what shall a man give in exchange for his soul?

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to me, those I counted (**notice the perfect tense of the verb**)

ἠγήμῃ, 1st p sing, perf, ind, pass of ἠγέομαι; accounted, esteemed, supposed (2.25)

loss

ζημίαν, acc sing of ζημία; only 4 times in the N.T. (Acts 27.10 *damage*, Acts 27.21; Phl. 3.7, 8)

for διὰ τὸν Christ χριστὸν. (because of Christ, or through Christ)

JFB, vol.3, p. 696, '... since the scales fell off his eyes [which was in his conversion experience, CAT] ... he was so far from accounting them profitable, that indeed he accounted them prejudicial; so far from an advantage, that they were a damage to him ...'

It is not that Christ will not receive the ultimate glory from all that takes place in creation and from every creature (Phl.2.10; 1Co.15.24; Dan.4.35; Is.14.26, 27; Ro.9.17, 22, 23), but without Christ it is all temporal and shall pass away. Paul counts it his *loss* for Christ.

8 *Yea ἀλλὰ doubtless*, (Yes, therefore, truly ...)

μενοῦνγε, a combination of particles: μέν truly + οὖν therefore + γε yet, at least. Lk.11.28 Yea, rather; Ro.9.20 Nay but; Ro.10.18 Yes, verily.

and I count (see **the present tense** of the verb here, **I am counting**)

ἠγοῦμαι, 1st p sing, pres, ind of ἠγέομαι.

all things πάντα but (to be)

εἶναι, pres **infin** of εἶμί

loss ζημίαν, (vs. 7)

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He (Paul) continues to count whatever might be gain for him loss for Christ. Christians should spend their lives living for Christ. We aren't all called upon to quit our jobs, stop doing what we do in our living from day to day. We are called upon in all that we do to live for Christ. The Word of God is to be, not a Sunday exercise, but it is to be the living fiber of all that we do. Everything that we do should have woven into it the living Word of God. Hunting, recreating, working, everything, if it is worth doing should have at its foundation the Word of God. Who among us would not consider consulting the Lord at the prospect of a job? Who would not seek the Lord's leading out in the field hunting? Who would not trust the Lord to have His will done in the new day? Our whole life is the Word of God. It is the priority, not the world. Truly, our whole world turned upside down for Jesus when He came to us one day. Actually, our world was 'righted'. The world without Christ is turned upside down and irrational, confused, lost, and dying. Christ is the wisdom of God.

We are warned about how living without Christ is to suffer great loss.

1Co.3.11 ¶ For other foundation can no man lay than that is laid, which is Jesus Christ.

12 Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble;

13 Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. {it shall be: Gr. it is }

14 If any man's work abide which he hath built thereupon, he shall receive a reward.

15 If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire.

2Ti.2.19 ¶ Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity.

20 But in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honour, and some to dishonour.

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21 *If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the master's use, and prepared unto every good work.*

22 ¶ *Flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart.*

23 *But foolish and unlearned questions avoid, knowing that they do gender strifes.*

for διὰ, (through) the excellency (surpassing)

τὸ ὑπερέχον, acc, sing, neut, part, pres of ὑπερέχω; ὑπέρ above, toward, for, than, behalf beyond + ἔχω to have; 5 times in the N. T.; KJV Ro. 13.1 *higher* powers; Phl.2.3 esteem other *better* than themselves; Phl. 4.7 the peace of God, *which passeth* all understanding; 1Pe.2.13 whether it be to the king, as *supreme*; hyper-possession; hyper-holding; **superior possession.**

Paul says, 'This is what I do ...'

of the knowledge

of Christ χριστοῦ *Jesus* Ἰησοῦ *my Lord:*

We want to know Christ. (We should be fixated on our Lord.)

of the knowledge

τῆς γνώσεως, gen sing of γνῶσις; used 12 times in Scriptures. KJV *knowledge 11, science 1*. This appears to be the '**know-how**' or '**know-so**' aspect of knowledge. This is certainly higher than just an intellectual apprehension. This indicates that we become acquainted with our Lord, that we can *know* how he felt when we enter into His sufferings for faithful service. And that we gain a *knowledge* of Him, what He would do, when we apply His works to our lives. On the other hand, when I set aside the commandments of the Lord Jesus Christ to satisfy my wants, I learn nothing of Christ, I've lost and wasted this precious time and effort for eternity; My personal and immediate gain has become my great loss for Christ. When my wants are set aside for obedience to Christ, I *know* Him, and I gain even when losing personal, temporal gain!

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Perhaps we have put off certain jobs because we saw in them, though the potential for great benefits, a great spiritual loss because it might have taken us away from being able to freely fellowship with the saints on a regular basis. Any Christian who has suffered such personal loss has doubtless seen great spiritual gain.

τῆς γνώσεως is found in Lk.11.52; Ro.2.20; 11.33; 15.14; 1Co.12.8; 2Co.2.14; 4.6; 10.5; Eph.3.10; Col.2.3; 1Ti.6.20.

Exegesis of τῆς γνώσεως:

In Lk.11.52 our Lord had rebuked the lawyers because they had taken from the people the *key of knowledge*. They had **obstructed the truth** with their traditions so much so that, not only had they become hindered, but the people that they were supposed to be guiding couldn't *know how* to proceed into the things of the kingdom of God either. Which is proven by the following text.

In Ro.2.20 the Jews are said to have had a *form of knowledge*. The *form* is never the *real*. Again, they had the form of the *know how* of knowing God, but in reality didn't *know how*, because they didn't know God for themselves.

1Co.12.8 we read that the *word of knowledge* is given to some by the Spirit of God. These have a know-so gift, a hands-on ability given to them. Perhaps a *know-so* way of encouraging the saints to *know how* to apply the Word of God to a particularly sensitive or difficult situations.

In 2Co.2.14 the apostle states that he and those with him had given the *savour of his knowledge in every place* whether for good or ill. But this certainly states that people, when they met them they became acquainted with a *know-how, know-so* of who Jesus Christ was.

And last of all, the Scripture of 1Ti.6.20 is excellent because the use of the word *science (science falsely so called)* helps us define the

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word *knowledge*. The fact is, there is a tried and proven Christian way asserted in Scripture, then there are those who begin to babble and foist a 'better way.'

Yea, I believe in biblical pattern for child-rearing, BUT we should also ... be more patient, give time-outs, be friends, take care not to hurt the little one's feeling.

Yea, I believe in the local church BUT ... Yea, I believe we should pay tribute, BUT ...

Yea, I believe we should pray for those in authority over us, BUT ... And it goes one.

There is for the true believer of Jesus Christ an holy, incessant desire to know Christ. The difficulty that we all face, in this flesh, is the fulfillment of obedience so that becomes a reality, and not just a theory.

for δι (or, because of, through)
whom ὄν τὰ I have suffered the loss

ἐζημιώθη, 1st p sing, aor 1, ind, **pass** of ζημιόω, ;

of all things πάντα, and do count (ἡγοῦμαι, vs. 8) them but (εἶναι, vs. 8) dung,

σκύβαλα, acc sing of σκύβαλον; only time used in N.T.

In the LXX it is only found in the book of Ecclesiasticus. The verb in Si.26.28 *men of understanding that **are not set by*** (evidently counted as refuse?); the noun in Si.27.4 *the **filth** of a man in his talk.*

All that he had ever planned and hoped for dissipated at the coming of Christ to Him that day on the road to Damascus. But who could complain at the loss of these things in light of the revelation of the great mercies of God shown to him, a lost, sinful, and spiritually dead sinner? He found that he was fighting against the very God of heaven and earth, and this God

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brought peace to his heart concerning sins, and reconciled him by Jesus Christ to Himself. Nothing in all of the world could have brought this to him. It was the grace of God alone.

What might he have lost since that day? Likely he gave up living in a single place, living out the rest of his life in a nice peaceful place by the Mediterranean Sea; finding a piece of land and settling down, probably get a nice job, raise a family, building a house, planting a garden, having grandchildren, retiring. (And it isn't that Christians don't have this. Many do. But the prospect of losing it all it certainly becoming more real with every passing day.) But Paul's life was radically affected that day for Christ. Rather, he was an itinerant preacher, loved by some, hated by most, beaten, shipwrecked, robbed, left for dead, exposed to all sorts of perils ... He likely lost his relationship with his father and mother. He gained infamous status among the nation. Years after he began preaching Christ he was still regarded an enemy of the state:

Ac 21:28 Crying out, Men of Israel, help: This is the man, that teacheth all men every where against the people, and the law, and this place: and further brought Greeks also into the temple, and hath polluted this holy place.

The most beloved apostle to the churches, especially among the Gentiles, yet, the most hated of his own nation. And that *because of Jesus Christ*. Did he become bitter? Was he angry? How can giving up what is temporal for that which is eternal cause one to be bitter except that we have lost our proper perspective: Jesus Christ?

*1Co 7:31 And they that use this world, as not abusing it: for **the fashion of this world passeth away.***

*2Co.4.17 For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory;
18 While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal.*

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No, rather, Paul became joyful with anticipation:

*Php 2:17 Yea, and if I be offered upon the sacrifice and service of your faith, **I joy**, and rejoice with you all.*

What was his reply concerning the loss ... *I do count them but dung.*

Through the Gates of Splendor, Elisabeth Elliot, Copyright 1957, 1958, Harper and Row Publishers, NY, p.172, Jim Elliot, martyr to the Auchs Indians, said 'He is no fool who gives what he cannot keep to gain what he cannot lose.'

Is there another way, a better way? Or, perhaps a higher calling? There is none. The life of Jesus Christ cannot be rivaled by any other person or thing in all the world, materially or spiritually. This is the life of God by Jesus Christ. And how important it is for us to grasp this truth. By the grace of God there are two lives upon earth. One is built upon the Rock; the other is built upon the sand. But for Christ we would all have remained upon the sand.

Mt.7.24 Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock:

25 And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock.

26 And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand:

27 And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it.

Considering all that the Father has done for us by Jesus Christ we are compelled to give up all things for the glory of God? The bestowal of His grace upon the sinner constitutes the single most powerful force that there is in all of heaven and earth. Those so affected by Him have been willing to give up everything to know Him more.

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that ἵνα I may win

κερδήσω, 1st p sing, aor 1, **subj**, act of κερδαίνω; **gain**;

Aorist ... it is the present action of *winning* Christ. That we are living *winning*. This does not place emphasis upon past accomplishments; it is the fact that we *win* Christ. The action of *winning* has occurred. The *winning* is not completed, but the activity of it is attained. We are in the state of *winning*. *Jude 1:21 Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life.*

Christ χριστόν,

Not things. But Him; gaining the knowledge of Jesus Christ. This is in no way to ever be construed in a heretical sense that Paul was winning his salvation. Christ the Lord had shed His life's blood to reconcile all of the elect to God.

Ro 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.

Being saved by Him he could know Him more in that salvation experience.

9 ¶ And καὶ *be found* (as a result of winning Christ; of living a life as such)

εὕρεθῶ, 1st p sing, aor 1, **subj**, **pass** of εὕρισκω, discovered.

in ἐν him αὐτῷ, not μὴ having ἔχων mine own

ἐμῆν, acc sing, fem of ἐμός

righteousness,

δικαιοσύνη, root δική,

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which is of τὴν ἐκ the law νόμου,

Ga 3:12 And the law is not of faith: but, The man that doeth them shall live in them. (Living only for the here and now.)

Does being a Christian involve one big obligatory service? Do we obey the commandments of Christ because we have to?

but ἀλλὰ that which is τὴν through διὰ the faith

πίστεως, gen sing of πίστις

of Christ,

It would appear we have two possible principals from which we might work. The first is from our own self-righteousness. This response is obligatory. I work from a debt and duty to God. The second is faith. We respond from the truth of grace bestowed. We freely perform from a heart made willing in gratefulness to God.

the righteousness

δικαιοσύνην, acc sing of δικαιοσύνη, root δική,

which is of τὴν ἐκ God

It is generated by the Spirit of God working in us by producing the fruit of faith.

by ἐπὶ faith τῇ πίστει:

We enter into the works of another; the works of God by Jesus Christ when faith works in us.

Heb 4:9 There remaineth therefore a rest (a ceasing from our own works and entering into His) to the people of God.

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10 For he that is entered into his rest, he also hath ceased from his own works, as God did from his. (In the act of the six days creating in Genesis, he rested on the seventh. The Lord did not stop working. He continues to this day maintaining all that He ever brought into existence. But since then, He entered into another work of upholding all things by the Word of His power. [He.1.3])

11 Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief. (There were those of the people of God who continued in their own works, and therefore in their unbelief, rather than taking God at His word.)

12 For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.

13 Neither is there any creature that is not manifest in his sight: but all things are naked and opened unto the eyes of him with whom we have to do.

14 Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession.

15 For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin.

16 Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need. (Words like fight, strive, agonize, battle, conflict, armor, are key words that indicate this is a life lived by faith. Admittedly, a life of ease does not come to mind.)

We read of Abraham:

Ro 4:3 For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness.

Ga 3:6 Even as Abraham believed God, and it was accounted to him for righteousness.

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Jas 2:23 And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God.

We have no righteousness of our own, but that which is by the faith of Jesus Christ working through us.

10 *That I may know him,*

Or, **To** know him; **not a subjunctive**, but an aorist. The snap-shot verb.

A Manual Grammar of the Greek New Testament, by H. E. Dana and Julius R. Mantey, Copyright 1955, Tommie P. Dana and Julius R. Mantey, The MacMillan Co, p. 193, ‘... action simply occurring, without reference to its progress. It is the indefinite tense (*ἀόριστος*, *unlimited*). ... The aorist signifies nothing as to completeness, but simply present the action as attained. It states the *fact* of the action or event without regard to its *duration*. ... It present the action or event as a “point,” and hence is called “punctiliar.”

The act of knowing Christ has begun. It is attained, but it is not completed. To what extent we know Christ depends on how intensely we will believe and obey Him.

Rabbit: Listen, on Facebook people are certainly enamored with their looks. There are some who post a ‘selfie’ at least once a day. I’ve seen it. And I also notice that some use this media in a very evil sense. For them, the nice little, Christian girl, it is a crafty means for subtly influencing our teens. See, I can pierce, get tatted, go to bars, wear nearly nothing, and all is well. The message: see God isn’t chastening me. It is okay for Baptists to let down their hair. But let me issue this warning: the end of that thing has not been reached yet. They need to get out of themselves.

One thing that comes rather naturally is our being enamored with knowing themselves.

The Book of Philippians

Pr 18:2 A fool hath no delight in understanding, but that his heart may discover itself.

Notice this antichrist message by Victoria Osteen, standing with her reprobate husband Joel Osteen:

'I just want to encourage everyone this morning just to realize that when we obey God we're not doing it for God, I mean that's one way to look at it, we're doing it for ourselves, because God takes pleasure when we're happy. [chapter and verse?] That's the thing that gets Him the greatest joy this morning. So I want you to know this morning: just do good for your own self; do good because God wants you to be happy. When you come to church, when you worship Him, you're not doing it for God, really; you're doing it for yourself, because that's what makes God happy. Amen?' [At this time of the posting there were 4000+ likes, and 600+ dislikes; a seven to one ratio among professing Christians agreed with this statement.]

Listen, since Christ, we have learned much about ourselves. That we were dead in sins, blind to the truth of God; how bent to sin we still are; of our inability to do right without Him; But now, we can *know Him*. And we should be!

'Jesus is all the world to me' is the theme of Paul's life. Knowing Him is to know the Father. *Joh 14:7 If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him. (Jn.8.19)* 'He is the fairest of ten-thousand to my soul!' 'He is all I need.'

τοῦ γινῶναι αὐτὸν

γινῶναι, aor 2, **inf**, act of γινώσκω; *to know him*.

and the power

καὶ τὴν δύναμιν, acc sing of δύναμις;

of his resurrection, (that has worked in us by regeneration)

The Book of Philippians

τῆς ἀναστάσεως αὐτοῦ, gen sing of ἀνάστασις, ;

ἀναστάσεως, gen sing of ἀνάστασις

The fact of the resurrection of Jesus Christ must have an effect upon our lives. That power that raised our Lord Jesus Christ from the dead works in me to believe all that He has said.

and the fellowship

καὶ τὴν κοινωνίαν, acc sing of κοινωνία;

Becoming a partaker ...

of his sufferings,

τῶν παθημάτων αὐτοῦ

παθημάτων, gen pl of πάθημα;

And we should be able to enter into the partnership of his sufferings. As He suffered for righteousness, so shall the children.

Mt 10:25 It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the master of the house Beelzebub, how much more shall they call them of his household?

Mt.20.23 And he saith unto them, Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with ...

being made conformable

συμμορφούμενος, nom, sing, masc, part, pres, pass of συμμορφόω,
σύν + μορφόω; To be *formed together* (Gal.4.19)

unto his death; τῷ θανάτῳ αὐτοῦ

The Book of Philippians

The manner in which He, our Lord Jesus lived, was a life of dying. Why would any suppose that the Christian life would be any different?

Ga 2:20 I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.

Ro 6:6 Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin.

Col.3.1 ¶ If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God.

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

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

4 When Christ, who is our life, shall appear, then shall ye also appear with him in glory.

5 ¶ Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry:

6 For which things' sake the wrath of God cometh on the children of disobedience:

7 In the which ye also walked some time, when ye lived in them.

8 ¶ But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth.

9 Lie not one to another, seeing that ye have put off the old man with his deeds;

10 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.

The Book of Philippians

14 *And above all these things put on charity, which is the bond of perfectness.*

15 *And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful.*

16 *Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord.*

17 *And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him.*

11 *If by any means*

εἴπως, εἰ + πως; is used in these places of Scripture and is always translated *If by any means*: Acts 27.12; Ro.1:10; 11.14; Phl.3.11. The Greek particle πως is used as an interrogative or definite *How*.

I might attain (reach, come)

καταντήσω, 1st p, sing, aor 1, subj of καταντάω, κατα + ἀντάω,

unto εἰς the resurrection

τὴν ἐξανάστασιν, acc sing of ἐξανάστασις, ἐκ out + ἀνά again, new, re- + στασις, root ἵστημι to stand; Only time used in the N. T.

of the dead.

τῶν νεκρῶν, gen pl of νεκρός

A Commentary on the New Testament, John Trapp, p.609, 'It is a low and unworthy strain in some to labour after no more grace than will keep life and soul together, that is, soul and hell asunder (as one speaketh).'

It is as if Paul needs to clarify this statement. He adds ...

He goal of Paul is that coming, blessed event of the first resurrection.

The Book of Philippians

Re 20:6 Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.

The strong implication is that some will not arise in that resurrection.(?)

12 Not as though I had already attained, (reached it so as to secure its promise in my life ...)

ἔλαβον, 1st per sing, and 3rd per pl aor 2, ind, act of λαμβάνω, ;

either were already perfect:

τετελείωμαι, 1st p sing, perf, ind, pass of τελειόω;

The fact of sinless perfection is impossible in this flesh, and therefore the prospect of the first resurrection is kept by a faithful walk with Christ.

but I follow after,

διώκω; vs. 6 persecuting the church, 12 I follow after, 14 I press ...

*if εἶ that I **may** apprehend*

καταλάβω, 1st p sing, **aor 2, subj**, act of καταλαμβάνω, κατά down, according to + λαμβάνω receive;

*that for which ἐφ' ᾧ also καὶ I **am** apprehended*

κατελήμφθην, 1st p sing, aor 1, ind, **pass** of καταλείπω, κατά + λείπω;

of (ὑπὸ, or under) Christ Jesus.

A Commentary on the New Testament, John Trapp, p.609, 'Well might Chrysostom call St. Paul an insatiable, greedy, devouring worshipper of God.'