

Keener, C. S., & InterVarsity Press. (1993). *The IVP Bible background commentary : New Testament* (Php 3:6). Downers Grove, Ill.: InterVarsity Press.



→Coin with wreath

The coin shows a table with a wreath of victory that is offered a victor of any major contest.

1 Cor 9:24; Phil 3:14; Col 2:18; 2 Tim 4:8

# MAR 07 2010 Preposition, part 8: The Joy of Being Found (Philippians 3:1-16)

## →Philippians 3:1–16

Finally, my brethren, rejoice in the Lord. For me to write the same things to you is not tedious, but for you it is safe. Beware of dogs, beware of evil workers, beware of the mutilation! For we are the circumcision, who worship God in the Spirit, rejoice in Christ Jesus, and have no confidence in the flesh, though I also might have confidence in the flesh. If anyone else thinks he may have confidence in the flesh, I more so: circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, a Hebrew of the Hebrews; concerning the law, a Pharisee; concerning zeal, persecuting the church; concerning the righteousness which is in the law, blameless.

But what things were gain to me, these I have counted loss for Christ. Yet indeed I also count all things loss for the excellence of the knowledge of Christ Jesus my Lord, for whom I have suffered the loss of all things, and count them as rubbish, that I may gain Christ and be found in Him, not having my own righteousness, which is from the law, but that which is through faith in Christ, the righteousness which is from God by faith; that I may know Him and the power of His resurrection, and the fellowship of His sufferings, being conformed to His death, if, by any means, I may attain to the resurrection from the dead.

Not that I have already attained, or am already perfected; but I press on, that I may lay hold of that for which Christ Jesus has also laid hold of me. Brethren, I do not count myself to have apprehended; but one thing I do, forgetting those things which are behind and reaching forward to those things which are ahead, I press toward the goal for the prize of the upward call of God in Christ Jesus.

Therefore let us, as many as are mature, have this mind; and if in anything you think otherwise, God will reveal even this to you. Nevertheless, to the degree that we have already attained, let us walk by the same rule, let us be of the same mind.

## →Message Notes: Rejoice in the Lord, verses 1-6

It is a safe admonition, 1. If you don't have joy in Jesus, something is wrong.

It contrasts religionists, 2

It defines Christians, 3-6

- Those who worship in the Spirit, having a living worship experience not a dead liturgical exercise
- Those who rejoice in Christ Jesus and the salvation, forgiveness, and restoration He brings
- Those who have no confidence in the flesh—their own ability to appease God. My best will never be good enough, but its' not about me and my ability!

➔ **Message Notes: Be Found in Christ, verses 7-11**

Implies that we were once lost

Requires the sacrifice of all we would otherwise trust in, 7-8.

Results in gaining Christ, 9-11

- we gain His righteousness
- we gain His faith
- we gain His suffering
- we gain His reward

➔ **Message Notes: Lay Hold of Christ, verses 12-16**

This is us responding, not initiating.

This is a life-long pursuit, we will never arrive until we literally arrive in Heaven.

This is a sign of maturity. In gratitude and joy we continue to be more like Jesus each day.

- We don't decide to return to sinful ways
- We don't decide to elevate our behaviors to legal requirements that steal our joy as we trust in ourselves.

Those trying to earn God's favor miss the joy God has for them.

- They are so busy projecting, expecting, and inspecting perfection that there can be no authenticity.
- They are so afraid of people discovering that they aren't perfect that there can be no community.
- They don't reflect God to people, they are trying to reflect godhood.
- They don't direct people to God, they direct them to their legal standards; usually repelling them in the process.

➔ **Galatians 3:2-3**

This only I want to learn from you: Did you receive the Spirit by the works of the law, or by the hearing of faith? — Are you so foolish? Having begun in the Spirit, are you now being made perfect by the flesh?

E R D D R R J D D H  
 F W J E A T H I N K  
 I J O S H G I D R H  
 U U N I A T T A S H  
 S W N C I T N U O C  
 H G S M F A F C T N  
 J E S U S F G B G F  
 J T B C E T F O M T  
 E C H R I S T W M T  
 M G E I E C T N E W  
 I D J C H W G E O N

ATTAIN	CHRIST	CIRCUMCISED
COUNT	HEBREW	JESUS
SUFFERED	THING	THINK

➔ **Philippians 3:1-16**

➔ **Paul's Choice of Words**

In Phil. 3:2 Paul uses the deliberately offensive word *katatomē*, 'those who mutilate the flesh' (rsv), 'the concision' (av). He is not defaming circumcision on Christians (cf. Gal. 5:12). The cognate verb (*katatēnō*) is used (Lv. 21:5, lxx) of forbidden heathen mutilations. To Christians, who are 'the concision' (Phil. 3:3), the enforcement of the outmoded sign

is tantamount to a heathenish gashing of the body.

Wood, D. R. W., & Marshall, I. H. (1996). *New Bible dictionary* (3rd ed.) (p 205). Leicester, England; Downers Grove, Ill.: InterVarsity Press.

➔ **The Judaizers**

One particular group in Paul's day was especially guilty of putting confidence in the flesh. These were the Judaizers. They plagued Paul and his converts constantly. Confused about the gospel, they added works of the law to faith in Christ, both for salvation and for Christian living. The Old Testament rite of circumcision was of special concern to them. They insisted that it was necessary for salvation. They did not omit faith in Christ but added works of the flesh. Paul called such men "deceitful workmen" (2 Cor. 11:13).

Walvoord, J. F., Zuck, R. B., & Dallas Theological Seminary. (1983-). *The Bible knowledge commentary : An exposition of the scriptures* (V 2, p 659). Wheaton, IL: Victor Books.

➔ **Zeal**

"Zeal" for the law did not always include violence, but the chief models for such zeal included Phinehas (Num 25:7-13) and especially the Maccabees, and Jewish patriots called themselves "Zealots" in the war against Rome not long after Paul wrote these words. By defining his legalistic righteousness in terms of his persecution of Christians, Paul associates his opponents' position of "zeal" for the law with opposition to the Philippian Christians' faith.