



- B. Paul's Choice (Philippians 3:7-8)
1. The details of his choice (Philippians 3:7)
 - a. Things that Paul counted gain
 - (1) His circumcision (Philippians 3:5)
 - (2) His stock (Philippians 3:5)
 - (3) His religious affiliation (Philippians 3:5)
 - (4) His zeal (Philippians 3:6)
 - (5) His righteousness (Philippians 3:6)
 - b. Those things he counted loss
 - (1) His circumcision gave way to a greater circumcision.
 - a) The inadequacy of his circumcision (Romans 2:25, 27; 1 Corinthians 7:19; Galatians 5:6; Galatians 6:15)
 - b) The superiority of the spiritual circumcision (Romans 2:29; Colossians 2:11-12)
 - (2) His stock gave way to a greater stock.
 - a) The inadequacy of his stock (Romans 2:28; Romans 9:1-5; Romans 11:1-32; Galatians 3:10, 13; Colossians 3:11)
 - b) The superiority of his spiritual stock (Romans 8:14, 19; 2 Corinthians 6:18; Galatians 4:6; Philippians 2:15)
 - (3) His zeal gave way to a greater zeal.
 - a) The weakness of his earlier zeal (Acts 22:3-8; Romans 10:1-3; Galatians 1:14; Philippians 3:6)
 - b) The superiority of his new zeal (Titus 2:14)
 - (4) His righteousness gave way to a greater righteousness.
 - a) The insufficiency of his righteousness (Romans 9:31-32; Romans 10:1-5; Galatians 2:21; Galatians 3:21-25; Philippians 3:9; Titus 3:5)
 - b) The superiority of the righteousness of faith (Philippians 3:9; Romans 3:21-22; Romans 4:5-6; Romans 10:3; Galatians 2:16)
 2. The certainty of his choice (Philippians 3:8)
 - a. The confidence of his choice—"Yea doubtless"
 - (1) The word *doubtless* is a compound word made up of the root word *doubt* and the suffix *less*.
 - (2) The suffix *less* means without, suggesting that *doubtless* means without a doubt.
 - (3) Paul had no doubts as to his decision to follow Christ (see Acts 20:24; Romans 8:18; Philippians 3:13-14; 2 Timothy 4:6-8).
 - b. The minimization of his sacrifice
 - (1) I count all things *but* loss.
 - (2) I have suffered the loss of all things.
 - (3) I do count them *but* dung.
 - c. The contentment of his choice
 - (1) For the excellency of the knowledge of Christ Jesus my Lord
 - (2) That I may win Christ



3. The earthly aspect of his choice
 - a. He was made a spectacle (1 Corinthians 4:9).
 - (1) Unto the world
 - (2) And to angels
 - (3) And to men
 - (4) Note: The word *spectacle* has to do with sight. It indicates that Paul's life was being watched by heaven and earth. Both heaven and earth were looking on at this man who counted "all things but loss for the excellency of the knowledge of Christ Jesus" (Philippians 3:8).
 - b. He was despised (1 Corinthians 4:10).
 - c. He suffered hunger, thirst, cold, nakedness, homelessness, weariness, painfulness, and persecution (1 Corinthians 4:11-12; 2 Corinthians 11:23-25, 27).
 - d. He was made as the filth of the world (1 Corinthians 4:13).
 - e. He was in perils (2 Corinthians 11:26).
 - f. Note: Consider what Paul traded and what he gained when he chose to trust Christ as Saviour and offer himself a willing servant for the Lord Jesus Christ.
 - (1) Paul did not trade his previous standing and popularity for greater standing and popularity.
 - (2) Instead, he gave it all up that he might win Christ.
 - (3) He went from putting people to death for the faith to having people desirous of putting him to death for the faith.
 - (4) He now preached the faith he once destroyed.
 - (5) In the end, he would have chosen to do the same all over again.

C. Paul's Resolve (Philippians 3:9-14)

1. To be found in Christ (Philippians 3:9)
 - a. Paul's righteousness
 - (1) The insufficiency of his righteousness—"Not having mine own righteousness"
 - a) Paul's righteousness was not insufficient based upon his inadequacy to do right according to the law.
 - b) In reality, Paul had done the best he could to walk according to the law blameless (Philippians 3:6).
 - c) Here again, this does not mean he was sinless, but that he attempted to do what was necessary to make his wrongs right according to the law of Moses.
 - d) Paul's insufficiency was not uncommon among the Jews.
 - i) They did not attain the law of righteousness (Romans 9:31-32).
 - ii) They were ignorant of God's righteousness (Romans 10:3).
 - iii) They went about to establish their own righteousness (Romans 10:3).



- iv) They did not submit themselves unto the righteousness of God (Romans 10:3).
 - v) The law was not meant to make men righteous, but guilty (Romans 3:19-20).
 - vi) They were ignorant of God's righteousness by choice. The fact righteousness was by faith was taught in the Old Testament (Romans 3:21-22; Romans 4:6-8).
- (2) The source of his righteousness—"which is of the law"
- a) The deeds of the law justified no flesh in the sight of God (Romans 3:20).
 - b) The law was limited in what it could do (Romans 8:3).
 - c) Christ is the end of the law for righteousness (Romans 10:4).
- b. Christ's righteousness
- (1) The obtaining of His righteousness—"be found in him"
- a) This phrase speaks of what happens when a person trusts Jesus Christ. At salvation, a man is placed in Christ.
 - b) If a man is in Christ, he is a new creature (2 Corinthians 5:17).
 - c) There is no condemnation to them which are in Christ (Romans 8:1).
- (2) The means of His righteousness
- a) Through the faith of Christ
 - i) We are justified by the faith of Christ (Galatians 2:16).
 - ii) Righteousness comes through the faith of Christ (Philippians 3:9).
 - iii) Our strength for living comes through the faith of the Son of God (Galatians 2:20).
 - iv) Some have argued that salvation and all its benefits are based entirely on the faith of Christ, but Philippians 3:9 seems to give another aspect.
 - v) Yes, the faith of Christ is necessary, but so is the faith of the man desiring salvation.
 - vi) In fact, man's faith is completed by the faith of Christ. Hebrews 12:2 calls Jesus "the author and finisher of our faith." He authors that faith by lighting every man that comes into the world (John 1:9) and by drawing all men to Him through His death on the cross (John 12:32). He finishes our faith by completing our true but unfinished faith in Him.
 - b) By faith (Romans 4:13; Romans 9:30; Romans 10:6-10; Galatians 2:16)
- (3) The source of His righteousness—that which is of God
- a) Everything God has done historically has been done in an effort to point man to the righteousness which is of God.
 - i) The removal of Adam and Eve from the garden
 - ii) The judgment of Cain



- iii) The flood
- iv) The giving of the law
- v) The judgments upon Israel
- vi) The earthly ministry of Christ
- b) God gave the law to show man His view of righteousness. It was not intended to make men righteous, but rather to help them see their wickedness. It was created to separate man from God so that man might seek God by faith.
- c) Instead, men went about to establish their own righteousness and missed God's righteousness (Romans 10:3).
- d) God's righteousness is only found by being found in Christ (Romans 3:21-26; Romans 10:4; 1 Corinthians 1:30; 2 Corinthians 5:21; 2 Peter 1:1).
- c. The comparison of righteousness
 - (1) Paul's righteousness
 - a) Insufficient
 - b) Gained by works
 - (2) Christ's righteousness
 - a) Sufficient
 - b) Obtained by the mutual faith of man and Christ
- 2. To know Christ (Philippians 3:10)
 - a. Three levels of knowledge
 - (1) Note: Knowledge is, in a very basic sense, something that is revealed or made known (see Matthew 10:26).
 - (2) An acquisition of factual information (Mark 1:24; Mark 1:34; Romans 1:21)
 - (3) A personal relationship with Jesus Christ (John 14:17; John 17:3; Galatians 4:8-9; 1 Thessalonians 4:5; 2 Thessalonians 1:8; 1 John 2:3-4, 13-14; 1 John 4:7-8; 1 John 5:20)
 - (4) A greater understanding of the doctrines of Christ (Philippians 3:10)
 - (5) Note: Paul already possessed the first two levels of knowledge but was constantly in pursuit of the third.
 - b. The desired knowledge
 - (1) Him [Christ]
 - (2) The power of His resurrection
 - a) The power of the Son in the resurrection (John 5:21-29; John 10:18)
 - b) The power of the resurrection in the life of the believer
 - i) The power of justification (Romans 4:25)
 - ii) The power for a new life (Romans 6:4-11; Colossians 3:1-3)
 - iii) The power for a personal resurrection (Romans 8:10-11; 1 Corinthians 15:21-23)
 - iv) The power of hope (1 Peter 1:3-4)
 - (3) The fellowship of His sufferings
 - a) Fellowship defined



- i) The modern description of fellowship is much weaker than its original intent.
- ii) Earlier usage of fellowship designated partnership.
- iii) The word *fellow* was used to signify a coworker in Exodus 2:13 and every alternative ending used in scripture designates something that people did together.
- iv) Fellowship is the act of two or more people uniting to accomplish a task. Fellowship suggests a foundational unity of purpose and motive (see Amos 3:3). It is perhaps the strongest possible bond two people can enjoy.
- b) The fellowship of His sufferings
 - i) Clarified by Paul as “being made conformable unto his death”
 - ii) Paul was “always bearing about in the body the dying of the Lord Jesus” (2 Corinthians 4:8-11).
 - iii) Paul felt as though his sufferings would “fill up that which is behind of the afflictions of Christ” in his flesh (Colossians 1:24).
 - iv) Paul felt as though the fellowship of Christ’s sufferings also pointed to a fellowship of Christ’s glory (Romans 8:17-18; 2 Timothy 2:11-12). Peter testified of the same (1 Peter 4:12-14).
 - v) There is a special crown (the crown of life) available for those who pay the ultimate price of martyrdom (James 1:12; Revelation 2:10).
 - (a) Given to those who are faithful (Revelation 2:10)
 - (b) Particularly faithful unto death in suffering (James 1:12; Revelation 2:10)
- 3. To attain unto the resurrection of the dead (Philippians 3:11)
 - a. A scriptural understanding of the word *attain*
 - (1) Meaning to reach or equal (Genesis 47:9; 2 Samuel 23:19, 23)
 - (2) Meaning to grasp (Psalm 139:6)
 - (3) Meaning to arrive at (Acts 27:12)
 - (4) Meaning to hold it in possession (Romans 9:31-32)
 - (5) Meaning to apprehend (Philippians 3:11-12)
 - (6) Note: The Lord carefully chose the word *attain* rather than the word *obtain*.
 - b. Paul was going to attain unto the resurrection of the dead. That was not in question. The only question that remained for Paul is by what “means” he would attain unto the resurrection of the dead.
 - (1) Would it be by life?
 - (2) Or would it be by death?
 - (3) Note: Paul was not suggesting that there was merely a general resurrection. He was well aware that the saints would be resurrected at a separate time (1 Corinthians 15:12-24, 35-57; 1 Thessalonians 4:13-18).



4. To reach forth for Christ (Philippians 3:12-14)
 - a. Paul's humility
 - (1) He had not already attained (Philippians 3:12).
 - (2) He was not already perfect (Philippians 3:12).
 - (3) He counted not himself to have apprehended (Philippians 3:13).
 - (4) Note: Paul's mentality was something akin to the old phrase, "Always be satisfied with what Christ has done for you, but never be satisfied with what you have done for Christ."
 - b. Paul's forgetfulness—the things which are behind (Philippians 3:13)
 - (1) Past gains
 - a) His circumcision (Philippians 3:5)
 - b) His stock (Philippians 3:5)
 - c) His religious affiliation (Philippians 3:5)
 - d) His zeal (Philippians 3:6)
 - e) His righteousness (Philippians 3:6)
 - (2) Past sins
 - a) A blasphemer (1 Timothy 1:13)
 - b) A persecutor (1 Timothy 1:13; Acts 22:4; Acts 26:9-11)
 - c) Injurious (1 Timothy 1:13)
 - c. Paul's determination
 - (1) He follows after (Philippians 3:12).
 - a) What he might follow after:
 - i) That which is good (1 Thessalonians 5:15; 1 Peter 3:11-13)
 - ii) Every good work (1 Timothy 5:10)
 - iii) Righteousness (1 Timothy 6:11)
 - iv) Godliness (1 Timothy 6:11)
 - v) Faith (1 Timothy 6:11)
 - vi) Love (1 Timothy 6:11)
 - vii) Patience (1 Timothy 6:11)
 - viii) Meekness (1 Timothy 6:11)
 - ix) Peace (Hebrews 12:14)
 - b) Why he might follow after:
 - i) He was apprehended of Christ Jesus.
 - ii) He desired to apprehend that for which he was apprehended.
 - iii) Note: Paul used a term that is often associated with being captured and imprisoned (Acts 12:4; 2 Corinthians 11:32). When Paul got saved, he felt as though he was fully captured by Christ and had no issue identifying himself as a prisoner of Christ (Ephesians 3:1; Philemon 1:1, 9).
 - (2) He reaches forth (Philippians 3:13-14).
 - a) Unto those things which are before (Philippians 3:13)
 - b) Toward the mark for the prize of the high calling of God in Christ Jesus (Philippians 3:14)