

Philippians Series

Lesson #067

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Dean Bible Ministries

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The Arithmetic of Justification

Philippians 3:7–9



Php. 1:27, “Only let your conduct be worthy of the gospel of Christ, so that whether I come and see you or am absent, I may hear of your affairs, that you stand fast in one spirit, with one mind striving together for the faith of the gospel, [NKJV]

Php. 1:28, “and not in any way terrified by your adversaries, which is to them a proof of perdition, but to you of salvation, and that from God.”

In Php. 3 the focus is on standing firm against error.

Two sources:

- 1. The Judaizers: added human works to justification and/or spiritual growth (sanctification).**

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Gal. 2:14, “But when I saw that they were not straightforward about the truth of the gospel, I said to Peter before them all, ‘If you, being a Jew, live in the manner of Gentiles and not as the Jews, why do you compel Gentiles to live as Jews?’ ”

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ἀναγκάζω *anagkazō*
2 sing pres act indic
to compel, force;
this was an ongoing
action

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traditions of Judaism

Three kinds of “Judaizers”

- 1. Custom-keeping Jews, who continued to observe Jewish customs related to their culture and heritage, but assigned no saving or spiritual value to them.**
- 2. Social Judaizers maintained a separation as per the law from Gentiles. This was also forced at times on some Gentiles, and was an aspect of legalism Paul rejected.**
- 3. Elitist Judaizers put justifying and sanctifying significance on observance of the Mosaic Law.
Gal. 2:12–13**

Gal. 2:11, “Now when Peter had come to Antioch, I withstood him to his face, because he was to be blamed;

Gal. 2:12, “for before certain men came from James, he would eat with the Gentiles; but when they came, he withdrew and separated himself, fearing those who were of the circumcision.

Gal. 2:13, “And the rest of the Jews also played the hypocrite with him, so that even Barnabas was carried away with their hypocrisy.”

Php. 3:1–2: Paul warns against the legalistic, grace-destroying teaching of the Judaizers.

Php. 3:3–6: Paul emphasizes the confidence factor.

Php. 3:3, “For we are the circumcision, who worship God in the Spirit, rejoice in Christ Jesus, and have no confidence in the flesh, [NKJV]

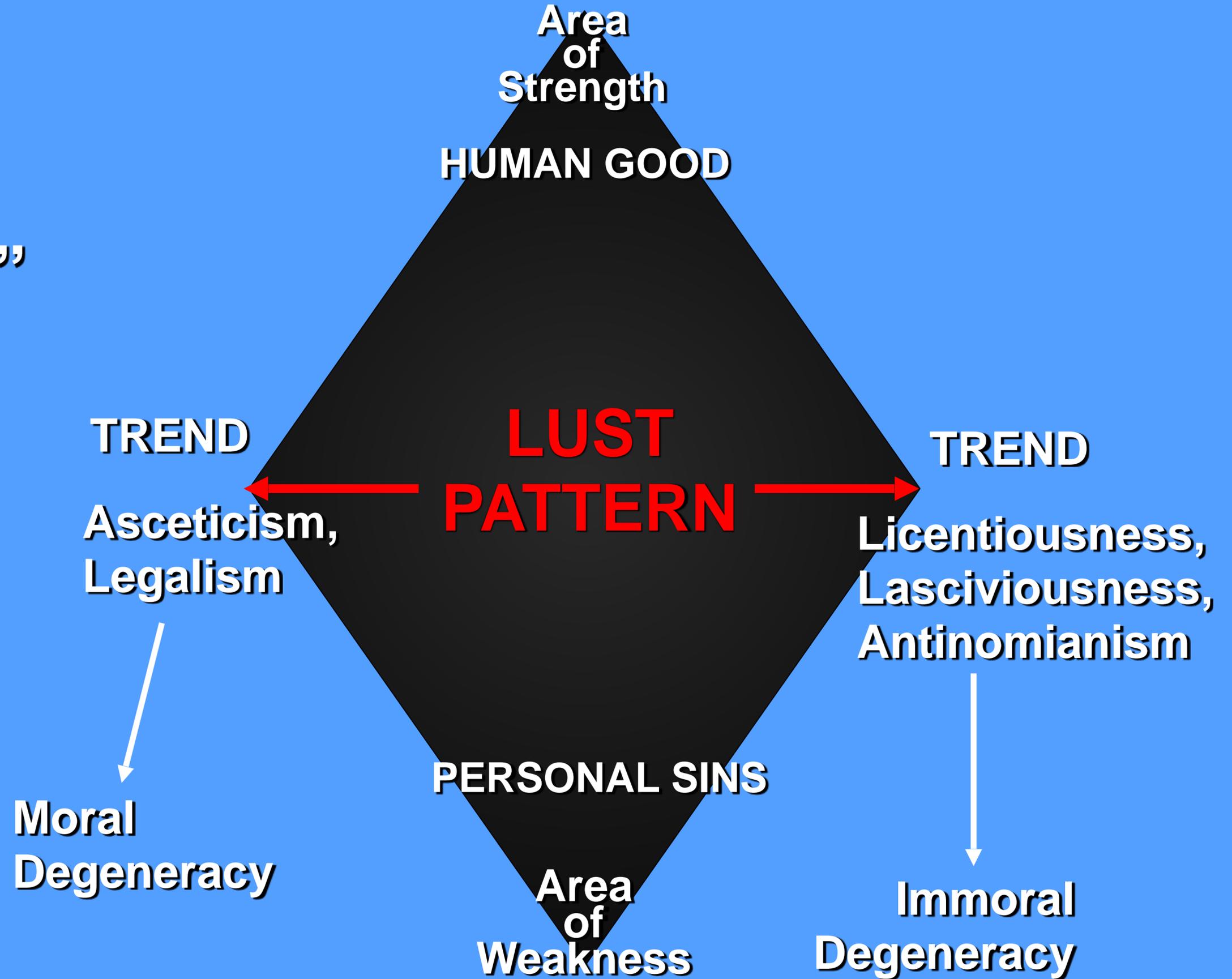
**πείθω *peithō* perfect tense act part masc plur
nom “to persuade; believe; trust; have
confidence”**

Php. 3:4, “though I also might have confidence in the flesh. If anyone else thinks he may have confidence in the flesh, I more so:”

πεποίθησις *pepoithēsis* fem sing acc confidence

Judaizers put their confidence in the cross *plus* obedience to the Law. This he described in vs. 3, 4 as confidence “in the flesh,” a synonym for human effort, human good.

**THE
SIN
NATURE
“the flesh”**



**Human good + faith in Christ = nullification of faith.
Faith cannot be mixed with human morality, ritual observance, or legalism because this inherently rejects the sufficient, gracious gift of Christ.**

Faith + anything = nothing

Faith alone + Christ alone = justification

Gal. 1:6, “I marvel that you are turning away so soon from Him who called you in the grace of Christ, to a different gospel,

Gal. 1:7, “which is not another; but there are some who trouble you and want to pervert the gospel of Christ.

Gal. 1:8, “But even if we, or an angel from heaven, preach any other gospel to you than what we have preached to you, let him be accursed.

Gal. 1:9, “As we have said before, so now I say again, if anyone preaches any other gospel to you than what you have received, let him be accursed.”

Gal. 2:16, “because we know that a man is not declared righteous by the works of the law but by faith in Jesus Christ, even we have believed in Christ Jesus, that we might be declared righteous by faith in Christ and not by the works of the law; for by the works of the law no flesh shall be declared righteous.”

Php. 3:5, “circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, a Hebrew of the Hebrews; concerning the law, a Pharisee;

Php. 3:6, “concerning zeal, persecuting the church; concerning the righteousness which is in the law, blameless.” [NKJV]

Four Related to
Genetic Heritage
(non-volitional)

1. Circumcised (parents’ decision)
2. Stock of Israel
3. Tribe of Benjamin
4. Hebrew of the Hebrews

Three Related to
Paul’s Decisions
(volitional responsibility)

1. Pharisee
2. Zealously persecuting the Church
3. Blameless in the righteousness of the law

The Jewishness of the Apostle Paul

1. In Ephesians the Apostle Paul makes it clear that Jews and Gentiles have been brought together and both are in Christ.

Eph. 2:13, “But now in Christ Jesus you who once were far off have been brought near by the blood of Christ.

Eph. 2:14, “For He Himself is our peace, who has made both one, and has broken down the middle wall of separation,

Eph. 2:15, “having abolished in His flesh the enmity, that is, the law of commandments contained in ordinances, so as to create in Himself one new man from the two, thus making peace,

Eph. 2:16, “and that He might reconcile them both to God in one body through the cross, thereby putting to death the enmity.”

OLD MAN & NEW MAN

Eph. 2:15; 4:22–24; Col. 3:8–9; Rom. 6:6



OLD MAN
“IN ADAM”



NEW MAN
“IN CHRIST”



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**ETERNAL
REALITIES**

**“POSITIONAL TRUTH”
“IDENTITY TRUTH”**

IN CHRIST

**New
Man**

Eph. 2:15

**New
Body**

Eph. 2:15

**Holy
Temple**

Eph. 2:21–22

New Household

Eph. 2:19, 20

**Body of
Christ**

1 Cor. 12:12–13

Rom. 12:5

Eph. 4:4, 12

**Bride of
Christ**

Eph. 5:25–26

2 Cor. 11:2

Rev. 19:7–10

Royal

Priesthood

Family of God

Eph. 5:25–26

2 Cor. 11:2

Rev. 19:7–10

What is the important question?

Job 9:2 “... But how can a man be righteous [צַדִּיק (*ṣādēq*) be just, righteous] before God?”

The issue is how do we obtain righteousness.

Rom. 4:1, “What then shall we say that Abraham our father has found according to the flesh?”

Rom. 4:2, “For if Abraham was justified by works, he has something to boast about, but not before God.”

Rom. 4:3, “For what does the Scripture say? ‘Abraham believed God, and it was accounted to him for righteousness.’ ”

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λογίζομαι *logízomai*;

① a. to determine by mathematical process, *reckon, calculate; count, take into account;*

② as a result of a calculation *evaluate, estimate, look upon as, consider;*

③ to give careful thought to a matter, think (about), consider, ponder, let one’s mind dwell on;

④ to hold a view about something, think, believe, be of the opinion as in *Php. 3:13*

Php. 3:7, “But what things were gain to me, these I have counted loss for Christ.” [NKJV]

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ἦν *ēn* εἰμί *eimi*

3 sing imperfect indic

to be, exist (sum)

The imperfect tense indicates continuous action in past time. Paul is saying these merits were continuously worthless, they were never a positive.

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ἡγέομαι *hēgeomai*

1 sing perf mid/passive indic 1. to lead, ② to engage in an intellectual process, think, consider, regard; also an accounting term. As in James 1:2, “count it all joy”

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ζημίαν *zēmian* ζημία *zēmia* fem sing acc *loss, forfeit, financial debit, penalty*

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Human effort, morality, ritual, and benevolence may be beneficial in the human realm, but it is dung as far as justification righteousness is concerned.

Isa. 64:6, “But we are all like an unclean thing, and all our righteousnesses are like filthy rags; We all fade as a leaf, and our iniquities, like the wind, have taken us away.”

Eccl. 7:20, “For there is not a just man on earth who does good and does not sin.”

Psa. 14:3, “They have all turned aside, they have together become corrupt; There is none who does good, No, not one.”

Isa. 59:2, “But your iniquities have separated you from your God; And your sins have hidden His face from you, so that He will not hear.”