

Philippians Series

Lesson #073

May 2, 2024

Dean Bible Ministries

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The Power of Christ's Resurrection

Philippians 3:8–11



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).**

Who were the Judaizers? What was their sin?

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?’ ”

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

**ἰουδαῖζω *ioudaizō* to live like a
Jew, become a Jew, adopt the
traditions of Judaism**

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 Php. 3:3, 4 as confidence “in the flesh,” a synonym for human effort, human good.

**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

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

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

What “things” did he think were gain?

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κέρδη *kerdē* κέρδος *kerdos* neut plur nom (n) gain, credit

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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λογίζομαι *logízomai*;

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

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

② to give careful thought to a matter, *think (about), consider, ponder, let one's mind dwell on*;

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

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

Php. 3:8, “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” [NKJV]

ἀλλὰ μενοῦνγε *alla menoungē*

But indeed therefore

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3 New Thoughts

- 1. He thinks it through and concludes all the former things he counted on were all debits, losses (Php. 3:7)**
- 2. He thinks it through further and concludes the losses are replaced by the excellence of the knowledge of “Christ Jesus my Lord.”**
- 3. He thinks it through even further and considers all the things he thought were valuable, important, and eternally significant were dung (*skubala*), in order to gain Christ.**

Knowledge and Knowing Words

γνῶσις *gnōsis* BDAG: comprehension or intellectual grasp of something, knowledge

γινώσκω *ginōskō* BDAG: ① to arrive at a knowledge of someone or something, know, know about, make acquaintance; to come to know.

Php. 3:9, “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;” [(NKJV]

I count all things loss
and count them as rubbish
for the excellence of the knowledge of Christ Jesus my Lord
for whom I have suffered the
the loss of all things,
that I may gain Christ
and be found in him
not having my own righteousness which is from
the law
but
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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
when I was conformed to His death

Php. 3:10, “that I may know Him and the power of His resurrection, and the fellowship of His sufferings, when I was conformed to His death,”

Rom. 15:13, “Now may the God of hope fill you with all joy and peace in believing, that you may abound in hope by the power [*dunamis*] of the Holy Spirit.”

Rom. 15:19, “in mighty signs and wonders, by the power [*dunamis*] of the Spirit of God, so that from Jerusalem and round about to Illyricum I have fully preached the gospel of Christ.”

1 Cor. 2:4, “And my speech and my preaching were not with persuasive words of human wisdom, but in demonstration of the Spirit and of power” [*dunamis*],

Eph. 3:16, “that He would grant you, according to the riches of His glory, to be strengthened with might [*dunamis*] through His Spirit in the inner man,”

2 Tim. 1:7, “For God has not given us a spirit of fear, but of power [*dunamis*] and of love and of a sound mind.”

Php. 3:10, “that I may know Him and the power of His resurrection, and the fellowship of His sufferings, when I was conformed to His death,”

Php. 1:29, “For to you it has been granted on behalf of Christ, not only to believe in Him, but also to suffer for His sake,”

Acts 9:16, “For I will show him how many things he must suffer for My name’s sake.”

Php. 3:10, “that I may know Him and the power of His resurrection, and the fellowship of His sufferings, when I was conformed to His death,”

**συμμορφίζω *summorphizō*
pres pass part masc
sing nom to share the
same form**

Rom. 6:1, “What shall we say then? Shall we continue in sin that grace may abound?”

Rom. 6:2, “Certainly not! How shall we who died to sin live any longer in it?”

Rom. 6:3, “Or do you not know that as many of us as were baptized into Christ Jesus were baptized into His death?”

Rom. 6:4, “Therefore we were buried with Him through baptism into death, that just as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life.”

Rom. 6:11, “Likewise you also, reckon yourselves to be dead indeed to sin, but alive to God in Christ Jesus our Lord.

Rom. 6:12, “Therefore do not let sin reign in your mortal body, that you should obey it in its lusts.

Rom. 6:13, “And do not present your members as instruments of unrighteousness to sin, but present yourselves to God as being alive from the dead, and your members as instruments of righteousness to God.

Rom. 6:14, “For sin shall not have dominion over you, for you are not under law but under grace.”

Php. 3:11, “if, by any means, I may attain to the resurrection from the dead.”

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ἐξανάστασις *exanastasis* fem sing acc getting or springing up, “out resurrection” i.e., the Rapture