



# PITWM VERSE BY VERSE

## PHILIPPIANS 3:7-21

### LESSON: COUNTING ALL THINGS LOSS—December 10, 2023

#### INTRODUCTION:

##### PAUL'S ADVANTAGES:

**3:4** Paul says, **Though I might also have confidence in the flesh. If any man thinks he can trust in the works and attainments of his flesh, I more:—** In other words, *'I can trust and boast in the goodness and morality and works of the flesh as much as any man who has ever lived'*. Paul had achieved the height of self-righteousness. He ranks among the greatest of men who have attempted to work their way into God's presence. He did all the good he could to secure God's approval. Few, if any men, have ever attained what Paul did by human effort. Yet, it was all to no avail. His goodness and his attainments did not make him acceptable to God. And there is one primary reason: he could not make himself perfect. Paul presented his pedigree and claims to have more grounds for boasting than anyone else, however, it falls short of God's holy standards, no matter how impressive. Paul lists seven privileges and achievements which show the total inadequacy of man to save himself, and he divides the list under "Privileges of Birth..."

**3:5** Paul begins the advantages from his family: **Circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Pharisee;—**

1. **"Circumcision the eighth day"**: Paul was saying that he had the right birth. So his Jewish parents obeyed the commands that God gave to Abraham (Genesis 17:12). He was a true child of Abraham. It cannot save you: Paul was saying that goodness and righteousness are not found in birth or in religious rituals and ceremonies. Yet, how many people think they are acceptable to God because they...
  - have godly parents? • have godly grandparents? • have kept religious rituals and ceremonies?
  - have a godly spouse? • have godly friends? (and they're all praying for you)How many expect the godliness of others to just rub off on them –to count them and make them acceptable?
2. **"Of the stock of Israel"**: Paul is saying that he had the right national heritage and a very special relationship with God. Israel was the name that God gave to Jacob (Genesis 32:28). When a Jew wished to stress his special relationship to God, he called himself an Israelite; that is, he was of the nation and descent of Israel which had a very special relationship with God, and who had received a very special name from God. It cannot save you: Paul was saying that goodness and righteousness are not found in ancestors or in social superiority. Yet, how many think that being born in a Christian nation and surrounded by Christian principles carry some merit with God?
3. **"Of the tribe of Benjamin"**: Benjamin was the child of Rachel whom Jacob loved; the only son of Jacob that was born in the promised country (Genesis 35:16-18). And because Benjamin was considered the aristocratic tribe and of the tribe's courageous acts throughout Israel's history (Judg.5:14; Hos.5:8), it was a shoe-in. Paul was saying that he was of the highest aristocracy of the most noble of the most respectable persons of Israel. It cannot save you: Paul was saying that goodness and righteousness are not found in social or religious status. Yet, how many feel they are more acceptable to God because they belong to...
  - an upper class? • a more elite church? • a more dynamic church? • a more active ministry?

If **"Privileges of Birth"** are not impressive enough, then **"Achievements by Self-Effort."** Verse 5b-6 begins achievements by self-effort:

<sup>1</sup> <http://www.easyenglish.info/bible-commentary/philippians-lbw.htm>  
<http://www.pitwm.net/pitwm-versebyverse.html>





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4. **"An Hebrew of the Hebrews":** Paul claimed to have the right language and the right customs. He had deliberately kept the Hebrew tongue and refused to forget it. In his day, this was extremely difficult, for the Jews were literally scattered across the world and the world had one common language, Greek. Paul had gone to Jerusalem in order to learn from Gamaliel, a famous Jewish teacher (Acts 22:3). Now Paul was well versed and speaking Hebrew, the Jewish language. It cannot save you: Paul was saying that goodness and righteousness are not found in religious faithfulness, nor in a spiritual language, nor in the ability to know and speak in religious terms. Yet, how many think that they are acceptable to God because they...
- do good and are faithful in being good? • are faithful in talking about and sharing spiritual things?
  - are faithful in studying their religion, the Bible, and the great doctrines of the faith?
  - they know and use religious terms and languages?
5. **"A Pharisee":** Paul claimed to have had the right religion; to have been a Pharisee. He had chosen to be a Pharisee like his parents (Acts 23:6). Pharisees were the strictest of Jews; so strict that their very name meant "The Separated Ones." He devoted his life to the most "separated" and demanding religion ever known to man. He achieved "separation", exacting separation from other men. It cannot save you: Paul was saying that goodness and righteousness are not found in religion, nor even in being a follower of the true religion. Yet, how many feel the very opposite?

## **3:6 Concerning zeal, persecuting the church; touching the righteousness which is in the law, blameless.**

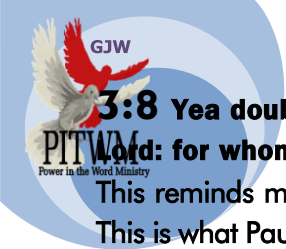
6. **"Concerning Zeal":** Paul had zealously stood and fought for his religion. He sought to wipe out any cause that differed from his (Acts 22:2-21; 26:4-33; 1Corth.15:8-10; Gal.1:13). He was as zealous as a [person could be in trying to reach converts for his religion and in keeping his religion as pure as he could, but for the wrong reasons. It cannot save you: Paul was saying that goodness and righteousness are not found in religious commitments or zeal that are misguided. Few have ever been committed to their religion like Paul; few have ever been as faithful to the worship services, ordinances, rituals, and ceremonies of his religion like Paul.
7. **"Blameless":** Paul claimed he had sought to keep the law, and he had kept it completely and fully—being blameless. This does not mean that Paul was sinless. It meant that when Paul sinned, he obeyed the law and took his sacrifice to the temple. He obeyed all the commandments, rituals, and ceremonies just like scripture said. He followed all the laws and instructions of the scripture. He was blameless—ritually and ceremonially—in the righteousness of the law. It cannot save you: Paul was saying that goodness and righteousness are not found in keeping all the rituals and ceremonies of religion. They are not even found in keeping all the commandments of the scripture, because you can't!

## **LESSON:**

### **I. PHILIPPIANS 3:7-11**

**3:7** Paul says, **But what things were gain to me, those I counted loss for Christ.** "Gain" means asset, profit, anything that would be an advantage. Paul had (in the past) natural pride in his Jewish attainment, but all these assets did not save him, justify him, give him peace, nor bring him into fellowship with God. As Paul focused on knowing Christ...

1. Paul had a past experience with Christ: and he counted his own righteousness as loss. Paul was referring to his conversion experience. There was a time when he had given up his own self-righteousness and works, his own attempts to become perfect—he could not gain righteousness—he could not make himself perfectly acceptable to God.
  - a. **Note:** that this is a definite time when Paul made a definite decision—a decision that he was unable to secure righteousness and perfection himself. He had to trust the love of God.
  - b. **Note:** that this did not mean that Paul quit trying to live for God. On the contrary, it meant that Paul tried more diligently than ever to live for God. When God saw Paul's total commitment to Christ, God knew that Paul's faith was genuine.



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**3:8** Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ,—

This reminds me of Jim Elliot's words: *"He is no fool who gives what he cannot keep to gain what he cannot lose."* This is what Paul experienced.

2. Paul had a continuous experience with Christ: he constantly counted all things as loss and as waste in order to win Christ. The word "count" is in the present tense; it is a continuous action. When a person has made the decision to seek after Christ, he is "to continue" to seek after the knowledge of Christ—to learn all he can about the righteousness and perfection of Jesus Christ.

- It is not a matter of making a decision to follow Christ, and then turning and walking on as a person has always walked—doing his own thing and fulfilling the desires of the flesh and the mind.
- It is making a decision to follow Christ and continuing to seek after the knowledge of Him—continuing to seek to know him more and more.
  - a. **Note:** that the knowledge of Christ is said to be excellent. The knowledge of Christ is the most excellent way in all the world. No other knowledge can give a person righteousness and perfection or make a person acceptable to God and give him the right to live eternally.
  - b. **Note:** what Paul says: *"I have suffered the loss of all things."* He now began to receive the persecution he had once dealt out to others. The words "have suffered" mean to forfeit and to cast away. The phrase "all things" includes not only the religious position Paul had attained, but the social, financial, intellectual and political gains he had made as well.
  - c. **Note:** his value system has been turned around in that he would even throw away these worldly glories as "rubbish" (really "dung"). All he lost was like worthless rubbish (dung) compared to the riches found in Christ.

**3:9** And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith:—

3. Paul sought a future experience with Christ: he sought to be found in Christ. Paul was looking ahead either to death or to the return of Christ, and wanting to be found in Him. One cannot be truly in Christ while having their own righteousness because they contradict each other. "Found in Him" means being spiritually united to Christ and therefore found not guilty before God as divine judge. He would be completely united with Christ in heaven. <sup>2</sup>Paul states that the righteousness he possessed before true salvation was his own righteousness and a person's own righteousness cannot save them. The law only showed us that we are unable to keep the law and that we are unable to be obedient to God.

- a. **Note:** a right relationship with God did not come by obeying the Law of Moses. This show us two things:
  - i. Righteousness of the law: trusting in the ceremonies of the Law of Moses for salvation.
  - ii. Righteousness which is through the faith of Christ: obeying the ordinances of the gospel of Christ and being saved by "*faith alone*." Paul received the righteousness of Christ as a free gift.
- b. **Note:** <sup>3</sup>Paul wants to live in the righteousness which is of God and comes to the true believer by the faith of Christ and not faith in Christ. The faith of Christ is what saves us, and then we are able to have faith in Christ. That faith is the faith which Christ is both the author and the finisher which we saw in Philippians 1:6. When we are clothed in the righteousness of Christ, it is eternal and that righteousness never fades or gives way. The righteousness of the law was only temporary and needed to be renewed consistently through sacrifices and ceremonies. The righteousness of God is Christ Himself. It does not refer to a behavior or works or deeds of righteousness; no matter how good the works or deeds may be.

<sup>2</sup> [http://www.scionofzion.com/philippians\\_3\\_6\\_10.htm](http://www.scionofzion.com/philippians_3_6_10.htm)

<sup>3</sup> [http://www.scionofzion.com/philippians\\_3\\_6\\_10.htm](http://www.scionofzion.com/philippians_3_6_10.htm)

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**3:10** That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death;— There is a goal, an aim that Paul was getting to; that we all may need to get to.

4. Paul sought a victorious experience with Christ:— He sought to know Christ—not to speculate about Him, but to know Him; to know His glorious power over the world and all that is in the world.

- a. **To know Christ is to know the power of His resurrection**. This refers to three great things:
  - i. The power to raise Christ shows that God has the power to conquer all the trials and temptations of life. When God exercised this power, He conquered the most powerful trial that faces man—death. And He has the power to conquer any trial or temptation of man, no matter what it is.
  - ii. The resurrection of Jesus Christ shows that God has the power to give man a new life, and the power to live a new life before Him. After Jesus Christ was raised from the dead, man was not living his old life—the life he had before Christ's death. He now lives before God in newness of life, seated with God Almighty, and placed in his rightful place!
  - iii. The power to raise Christ from the dead shows that God has the power to raise men from the dead. The believer shall experience the great resurrection power of God and be resurrected from the dead.

**The point of God's power is clear:** Christ can conquer death, can live in us, and can raise us from the dead.

- b. **To know Christ is to know the fellowship of His sufferings**. Most of us are willing to share in the blessings of Christ, but we want nothing to do with the sufferings of Christ. We shrink from the ridicule, questioning, and abuse He had to bear. Paul wanted to share in the purpose for which Christ was suffering. Why did Christ suffer? He suffered because He proclaimed the righteousness of God—because He proclaimed the way men could become acceptable to God and live forever. Paul was saying that he wanted to suffer right along with Christ, suffer for the same cause—suffer for proclaiming the righteousness and salvation of God.

Note one other thing: God draws close to the believer when he suffers for the cause of Christ. In fact, God's presence is so near and dear it is called "the spirit of glory and of God" which rest upon the suffering believer.

- c. **To know Christ is to be made conformable to His death**. Jesus Christ subjected Himself totally to God. He put his own flesh and desires to death; He did only what God willed and desired. Even when He died, His flesh did not desire to die, but nevertheless... Paul sought to be conformed to the death of Christ. He sought to subject Himself totally to God—to put His flesh and desires to death and to do only the will and desire of God.

**3:11** If by any means I might attain unto the resurrection of the dead.

5. Paul sought an eternal experience with Christ: he sought to be resurrected from the dead. The words "**if by any means**" are not expressing doubt and uncertainty. Paul was not questioning the resurrection, nor if he would be resurrected. Paul was simply saying what he had already stated (v v.7-11). He uses all he is and has—all the means at his disposal—for this one great purpose: to attain to the resurrection from the dead. Paul knew that he might die soon, but he had faith that he would be raised to life again. His death would not terrorize him. This was an opportunity for a richer and fuller life with Christ. Paul focused on knowing Christ in every way.

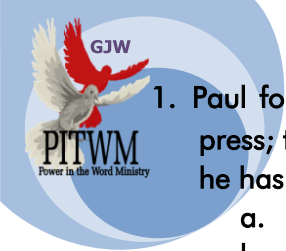
## II. PHILIPPIANS 3:12-16

HAVE NOT ATTAINED

**3:12** Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. When Christ saved Paul, that was just the beginning, not the end. He had been saved to live for Christ and to serve Christ, and as long as he was on this earth he was going to live for Christ and do all he could to serve Christ. Paul did not count himself as having yet attained. He was not yet perfect. He had made great progress in Christlikeness, but the goal is still before him and not behind him. The goal absorbed all his energy; this is an example of us. We should not let anything take our eyes off our goal—Christ!

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1. Paul followed after perfection, after his God-given purpose. The word "**follow after**" (*dioko*) means to press; to pursue just like a runner in a race. There is no such thing as a genuine believer sitting still after he has been saved. The believer must not...
  - a. become comfortable, complacent, lethargic, or lazy;
  - b. waste time and lose opportunity;
  - c. begin to think he is safe and secure forever, doing what he likes and giving into his own desires.

**NO**, the believer must follow, run, and press after perfection—the perfection for which Christ has saved him. The believer must be active in living for Christ. Paul is encouraged, not discouraged, as he keeps up the chase in pursuit of the goal. Christ had laid hold of Paul on the Road to Damascus, and Paul's desire was to lay hold of Christ's purpose for his life. God desires to reveal His Son in Paul (Gal.1:16). Therefore, Paul ran the race to grab hold of the one who grabbed hold of Him at Salvation. If there is no following after Christ, no desire to gain Christ, to lose for Christ, to die for Christ, then there is no relationship with Christ.

## HAVE NOT APPREHENDED

**3:13** **'Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before,—**

2. Paul does not want the Christians at Philippi to believe false doctrine, so he strongly repeats what has been said:
  - a. <sup>4</sup>He has not reached the place of completion of the race, the goal, but he's running to it, and the goal is Christ. The finish of the race is death, and the reward is the resurrection.
    - i. Paul had reason to feel guilty: he held the coats of those who stoned Stephen, the first Christian martyr (Act 7:57, 58). We have all done things for which we are ashamed and we all live in the tension of what we had been, and what we want to be. It is especially difficult if others are not forgiving and willing to let the believer put his failure behind him.
    - ii. <sup>5</sup>Some of the Christians in Philippi said that they were already perfect. They denied that people needed discipline in the Christian life. But Paul himself had not completely succeeded in the work that Christ had given him to do. And Paul knew that. He had only one aim. He uses the picture of a runner in a race. The runner must not look behind him. So Paul must not look back to his old life before he became a Christian. He must forget all his past failures and successes. He must not allow them to affect what he thought or did now. He must not lose his courage or become satisfied with himself. A runner makes every effort to look ahead. And he runs straight towards the line at the end of the race. Paul was making every effort to become perfect, that is, being mature as a Christian.
  - b. Paul worked at forgetting the past. "*This one thing I do. This is the single common denominator and sum of my life. I press for the greater and forget the lesser. I don't allow myself to be sidetracked from the goal and the prize, so whatever attempts to infringe itself upon me, to stop or to hinder me I forget it.*"
    - i. It's good to forget all that hinders, and to remember all that helps.
    - ii. **But note:** Paul tells us how to deal with the past. How? By concentrating and controlling the mind, by reaching forth to those things which are before us. In one focused act, we are to forget and reach; and the next verse says then press toward (putting your back into it to go forward).

## I PRESS TOWARD

**3:14** **I press toward the mark for the prize of the high calling of God in Christ Jesus.**

3. Paul pressed on toward the goal; toward God's purpose in Christ Jesus. And the purpose is to be conformed to the image of Christ—to be perfect even as He is perfect.
  - i. A runner who reached the line at the end of the race received a reward from the judge. After the race, the judge '**called up**' the runner to receive his prize.

<sup>4</sup> <http://www.fotbc.org/commentary/50philippians.htm>

<sup>5</sup> <http://www.easyenglish.info/bible-commentary/philippians-lbw.htm>

<http://www.pitwm.net/pitwm-versebyverse.html>





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- ii. Paul's prize when he has finished his 'race of faith' will be with Christ. It is compared to no other reward received.
- iii. It is "prize of the high calling of God" or 'the upward calling.' It was a call from heaven and a call to heaven; to be like Christ and some day to be with Christ. God will call him to enjoy the glory of heaven for ever.

## SPIRITUALLY MATURE

**3:15** Let us therefore, as many as be perfect, be thus minded: and if in any thing ye be otherwise minded, God shall reveal even this unto you. Paul is saying, as many as are spiritually mature and full grown. The word "perfect" speaks of spiritual maturity; having our minds on what Christ has done at the cross, not of sinless perfection. And even if you think you are perfect, "God shall reveal even this unto you." There are three stages of perfection:

1. **First**, there is positional perfection or justification (Heb.10:14; Col.2:10).
2. **Secondly**, there is progressive perfection, or sanctification (2Corth.7:1; Eph.4:11-12; Gal.3:3).
3. **Thirdly**, there is ultimate perfection in heaven or glorification (Eph.5:27; 1Jh.3:1-2).

The Philippians were not all mature; some were satisfied with low attainment and others with a medium attainment. But Paul says God will reveal this to them. God will not let the genuine believer rest unless his mind is on righteousness and purity. God pricks our hearts, and reveals that we are falling and coming short. God stirs us to get our minds back upon living like we should—upon pressing for perfection.

## NEVERTHELESS, HOLD TRUE

**3:16** Nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same thing. "Nevertheless", meaning on the other hand. Paul lets them know that what they have already attained, walk by that rule; all having the same mind. Paul is using 2 different Greek words. In verse 12, the word attained means—to take hold of something, whereas in verse 16, it refers to—arriving at a specific point, progress, if you please. Paul maintained the growth he had already achieved. Too many of us live up and down lives. We gain some discipline and some growth, then before too long, we slip right back. There are interruptions and the "new man" and "new growth" are forsaken and we slip back into being the "old man", living just like we used to live. We need to continue in the same straight path in which we have been walking, guided by the same divine truths and the unchanging principles of faith. We need to hold on to what we have, and what Jesus has shown us, then He will give us more so we can strive to go higher. When a group of Christians are growing in the faith and are all in unison about walking in the Spirit and thinking the same thing, then there will be a strong group of Christians. When each one begins to think differently, there will be disharmony in the group, only when there is Christian unity is there strength. The rule we walk in is the grace of God, and that will always be our standard.

## III. PHILIPPIANS 3:17-21

**3:17** Brethren, be followers together of me, and mark them which walk so as ye have us for an ensample.

Paul's reference to the Philippians calling them brethren is asking them to imitate him and observe those that are setting the right examples, and being models before them. Thousands of converts had looked to Paul as their teacher and model for the Christian life. His example still inspires us to Christlike service. We influence people by how we live and by what we do.

- If we follow good and do good, it encourages others to do good.
- If we follow bad and do bad, it sets a pattern of bad before others. It even causes some (in particular, the young and immature) to think that since we did it and still got along fairly well, they can do the same and get along fairly well too.

**The point is this:** the life we live sets a pattern for others to follow. This says something of critical value: we must live lives on the highest plane possible for others. It also says, we must mark those who walk as examples and follow after the great traits of their lives, by dissecting those traits and applying those traits to our lives. Every believer

<sup>6</sup> [http://www.scionofzion.com/philippians\\_3\\_16\\_21.htm](http://www.scionofzion.com/philippians_3_16_21.htm)  
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should follow Christ with so much commitment and diligence that he will become a dynamic example for others. Every believer should be able to say follow me—but follow my seeking to be like Christ. We are all teachers in some degree—teaching children, family, friends, co-workers etc. Our life must back up what we profess, or else we will cause people to stumble and fall. As we take note of others that are doing the same, it will shape and inspire us.

**3:18 (For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ —** Earlier, Paul had spoken rather harshly about the legalistic teachers who oppose the gospel of the cross. Now with tears he tells them again that there are those who walk (live) among them who are enemies of the cross of Christ. They say that the word "**walk**" used to refer to Christians in verse 17; it also refers to church members in verse 18. Again, who are the enemies of the cross? There are many who walk as the enemies of the cross—no matter who they are, whether within or without the church. Unquestionably, the enemies of the cross are many.

**3:19 Whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things).**

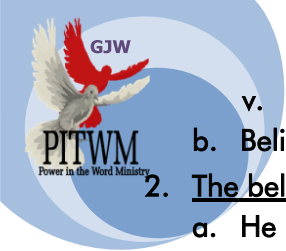
1. Their end is "**destruction**" (*apoleia*). The word means perdition, destroyed, or slayed; to lose one's well-being; to be wasted and ruined and given a worthless existence. It does not mean that a person will cease to exist. It means a person will be destroyed and devastated and condemned to a worthless existence. He will suffer waste and loss and ruin forever and ever.
2. Their god is their "**belly**" (*koilia*) meaning their appetites and sensual, their desire for the physical pleasures of this world. Physical and material gratification is their god. **The point is this:** when a person has a craving and an appetite for such things, those things become their god. The craving begins to consume his thoughts, energy, and effort. Before long, his craving is taking up so much of his energy that he has very little if any time for God or for anything else.
3. Their **glory** (meaning what they boast in and depend on) is their shame;
  - They boast in their sin and shame
  - They boast in and pride themselves
    - in their comfort ○ in their drunkenness ○ in their gluttony ○ in their conquests ○ in their sex
    - in their partying ○ in what they eat ○ in what they have purchased ○ in how much they have in their authority and power
2. They **set their minds on earthly things.**
  - The worldly things also include the commendable things that are accepted by society such as:
    - Religious and spiritual pursuits ○ self-developmental programs ○ rules of virtue and morality
    - The pursuit of ambition or success ○ employment and jobs and business

Philippi was a Roman colony. Citizenship was an important subject to them because people born in Philippi were automatically Roman citizens.

**3:20 For our conversation is in heaven from whence also we look for the Saviour, the Lord Jesus Christ:—** The word "**conversation**" (*politeuma*) means citizenship in this context. Paul further reminds the Philippians that they are heavenly citizens with a glorious eternal hope, therefore, should not be misled by these enemies of the cross. Heaven is our real home and our real culture. Here on earth we are travelers passing through. When we were born again, our primary concern shifted to the things of the kingdom of heaven. During this life, we Christians have dual citizenship. In this physical body we are citizens of a particular earthly government, and we should live as good citizens. But in the spirit, our citizenship is heavenly.

1. The believer's life is to be heaven-centered, for his citizenship is in heaven.
  - a. The Philippian believers know exactly what it meant to live in one place, and to be a citizen of another place. They knew exactly what it would mean to live upon the earth and...
    - i. dress as a citizen of heaven, and not of the earth
    - ii. speak as a citizen of heaven, and not of the earth
    - iii. engage in the pleasures of a citizen of heaven, and not of the earth
    - iv. live by the laws of heaven as well as the laws of earth





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- v. worship the God of heaven, and not the religions and gods of this earth
- b. Believers are to live as citizens of heaven, and not of this world.
- 2. The believer's life is to be focused upon the return of Christ.
  - a. He is to be constantly looking for the Lord's return
  - b. The word "**look**" (*apekdechometha*) means to yearn, to eagerly look and wait for Christ's coming.

**3:21 Who shall change our vile body that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.**

- 3. The believer's life is to focus upon the glorious body he is to receive when Christ returns.
  - a. The human body is **vile** and shameful (subject to disease, death, and decay).
  - b. The Lord Jesus shall change the believer's body and fashion or make it just like His glorious body. The word "**fashion**" (*summorphon*) means the permanent, constant and unchangeable being of a person; receiving a spiritual body (like Christ's resurrected body).
  - c. **...according to the working** meaning by the mighty power of God.
    - i. All things are subject unto Him meaning **He is able even to subdue all things unto himself.**

We are to wait with eager expectation for the Second Coming of Christ. The hope of Jesus' return makes a total difference in our outlook on life. This is the normal attitude of a citizen of heaven.

## SUMMARY:

<sup>7</sup>All such things were considered rubbish in relation to the excellence of knowing Christ Jesus. Therefore Paul had as his goal to be found in Christ, having that righteousness which is by faith in Jesus, knowing Him and the power of His resurrection, and even sharing in His sufferings, that he might by any means attain to the resurrection from the dead (**3:7-11**).

<sup>8</sup>Jesus' love reaches out to us, and we respond in reaching closer to Him. As we are drawn closer to Him, we are continuously transformed. Paul says even for him this process is not finished. He is straining towards the goal as to win the prize. Paul says this attitude should be in every mature Christian. Even for those who do not have it, the Lord will teach them. Therefore, if they have attained this attitude, they should walk in it. That means EVERY Christian should have this attitude of continuous letting God transform him. However, Paul notes at the end that no matter at what stage of maturity, one should live out the Christian life from what he has already learned, so there is no excuse of slacking off (**3:12-16**).

Paul asks the brethren to be followers, be imitators together of him, and observe attentively them that are walking; who live after the pattern set. With tears he tells them again that there are those who walk (live) among them who are enemies of Christ, whose end is destruction. Our conversation and citizenship is in heaven. When He comes back, He will take these dying bodies of ours and change them into glorious bodies like His own (**3:17-21**).

## APPLICATION:

Paul's goal was to know Christ. He place great value on knowing Christ—everything he had. What would you give up to gain and know Christ? Tell God about it first. Whatever you are striving for, especially if it's Christ, He is there to take you all the way to the finish line. Even if a time that you're about to give up tell God about it. This is not something you are left to do on your own. He's always there to give strength and help every time. Every time I turn around, He's making a Way!

<sup>7</sup> [http://executableoutlines.com/phil/phil\\_03.htm](http://executableoutlines.com/phil/phil_03.htm)

<sup>8</sup> [http://askchansir.com/index.php?option=com\\_content&view=article&id=75:summary-of-the-book-of-philippians&catid=34:philippians&Itemid=57](http://askchansir.com/index.php?option=com_content&view=article&id=75:summary-of-the-book-of-philippians&catid=34:philippians&Itemid=57)

<http://www.pitwm.net/pitwm-versebyverse.html>

