

Gain and Loss (vv. 7-8)

VERSE 7 But whatever things were gain to me, those things I have counted as

loss for the sake of Christ ([ἀλλά] ἅτινα ἦν μοι κέρδη, ταῦτα ἤγημαι διὰ τὸν Χριστὸν ζημίαν [conj *alla* + *pro.nom.nt.p. hostis* “whatever things” + *impf.act.ind.3s. eimi* “were” + *pro.dat.m.s. ego* “to me” + *noun nom.nt.p. kerdos* gain + *pro.demonstr.acc.nt.p. houtos* “those things” + *perf.dep.ind.1s. hegeomai* consider; “I have counted” + *conj dia* + *d.a.w/noun acc.m.s. Christ* + *noun acc.f.s. zemia* loss; here and in v. 8; also at Acts 27:10, 21]).

VERSE 8 More than that, I count all things to be loss in view of the surpassing

value of knowing Christ Jesus my Lord (ἀλλὰ μενοῦνγε καὶ ἠγοῦμαι πάντα ζημίαν εἶναι διὰ τὸ ὑπερέχον τῆς γνώσεως Χριστοῦ Ἰησοῦ τοῦ κυρίου μου, [conj *alla* but + *part. menoun* on the contrary; “More than that” + *conj. kai* + *pres.dep.ind.1s. hegomai* consider; “I count” + *adj.acc.nt.p. pas* all + *noun acc.f.s. zemia* loss + *pres.act.infin. eimi* “to be” + *prep dia* + *pres.act.part.acc.m.s. huperecho* be of more value than, be better than, surpass; “the surpassing value” + *d.a.w/noun gen.f.s. gnosis* knowledge + *noun gen.m.s. Christ* + *noun gen.m.s. Jesus* + *d.a.w/noun gen.m.s. kurios* Lord + *pro.gen.m.s. ego* “my”], **for [through] whom I have suffered the loss of all things, and count them but rubbish so that I may gain Christ** [δι’ ὃν τὰ πάντα ἐζημιώθην, καὶ ἠγοῦμαι σκύβαλα ἵνα Χριστὸν κερδήσω [prep *dia* + *pro.acc.m.s. hos* “for whom” + *d.a.w/adj.acc.nt.p. pas* “all things” + *aor.pass.ind.1s. zemioo* suffer loss + *conj kai* + *pres.dep.ind.1s. hegeomai* consider + *noun acc.nt.p. skubalon* excrement + *conj hina* + *noun acc.m.s. Christ* + *aor.act.subj.1s. kerdaino* gain, win]),

ANALYSIS: VERSES 7-8

1. In vv. 7-12 Paul outlines what is involved in his quest for eternal gain.
2. In vv. 7 & 8 he completely discounts his past accomplishments with his new life in Christ.

3. “Whatever things were (imperf.act.ind.) gain to me” refers to advantages accrued to him highlighted in vv. 4-6 (v. 7).
4. In his native culture these things were “gain,” but now in his new life as a believer he regards his past achievements as “loss.”
5. The things of the past-his status within Judaism—are now of no value to him, as they were useless to gain the approbation of Christ, whom he now serves.
6. “For the sake of” or “on behalf of Christ” represents a new focus; one that negates the old values that gained him status with men.
7. Unlike some believers who promote their life before salvation and are celebrated as some sort of celebrity, Paul refused to give these advantages any credence.
8. In v. 8 Paul expands upon v. 7 with an even more emphatic statement about the uselessness of his pre-salvation advantages.
9. Paul with increasing intensity expresses his disavowal with the things that had previously meant everything to him.
10. “More than that” (conj *alla* followed by the particle *menoun* much more) highlights the degree of his mind-set with respect to past accomplishments.
11. The “whatever things” of v. 7a(pro.acc.nt.p. *hostis*) repeated in v. 7b with “these things” (pro.acc.nt.p. *houtos*) becomes “all things” (adj.acc.nt.p. *pas* all) in v. 8 (2x).
12. The previous things of his pre-salvation life were the things he placed his fleshly confidence in for time and for eternity.
13. In v. 8 Paul is exploiting the assertion of v. 7 suggesting that: “Don’t think that I regret my decision.”
14. Even at the present moment he continues to regard everyone of those advantages as meaningless.
15. We would be hard-pressed to find a more deep seated resolution and mind-set.
16. Here and in v. 7 Paul places these old advantages in the loss column repeating the noun “loss” (*zemia*)
17. In v. 7a Paul says that “the things that were gain” became a liability so he “counted [them] as loss on account of Christ.”
18. His relationship to Christ rendered the past null and void.
19. Here in v. 8 he expands upon “for the sake of Christ” with “in view of the surpassing value of knowing Christ Jesus my Lord” (both phrase are introduced by the preposition *dia* on account of).
20. The participle “surpassing value” (*dia* w/d.a.w/pres.act.part.acc.nt.s *huperecho* something of greater value) places something over against the old advantages.
21. Namely, “knowing Christ Jesus my Lord” which is the spiritual assists that come with learning the realm of truth.
22. There is no comparison between the advantages one can gain in the world when compared to the advantages that accrue to the one who knows and applies Bible doctrine to the end of Ph 2.
23. “For who (*dia* again; i.e., Christ) I have suffered the loss of all things” is in reference to Paul’s status within Judaism which he had to turn away from in order to serve Christ.
24. Paul’s decision to comply with his call as an apostle rendered him persona non grata within the system he excelled in.

25. The verb “suffered loss” (aor.pass.ind. *zemioo* forfeit, suffer loss; cf. Matt. 16:26; Mk. 8:38; Lk. 9:25 for the forfeiture of the soul as compared to gain in the cosmos) refers to the things that he once boasted in.
26. This verb is a commercial term.
27. The most dramatic progression of all in the transition from “loss” to the verb “suffer loss/damage” is the noun rendered “rubbish” (*skubalon* acc.nt.p. excrement; only here).
28. One cannot imagine a more potent term to describe the worthlessness of the things Paul once considered “gain.”
29. These thing he once held in the highest esteem in reality had been working against as they were totally counterproductive in his quest for the righteousness that finds approval with God.
30. Pride of his Jewishness, pride of achievement, even pride of his zealous assault upon those he considered heretics he came to regard as utterly worthless.

The Steps to Eternal Gain (vv. 9-12)

The First: The Salvation Adjustment (v. 9)

VERSE 9 and may be found in Him, not having a righteousness of my own derived

from the Law (καὶ εὐρεθῶ ἐν αὐτῷ, μὴ ἔχων ἐμὴν δικαιοσύνην τὴν ἐκ νόμου [*conj kai + aor.pass.subj.1s. heurisko find + prep en + pro.loc.m.s. autos him + neg me + pres.act.part.nom.m.s. echo have + adj.acc.f.s. emos mine + noun acc.m.s. dikaiosune righteousness + d.a.acc.f.s. ten “the one” + prep ek from + noun gen.m.s. nomos law*] **but that which is through faith in Christ, the righteousness which comes from God on the basis of faith** [ἀλλὰ τὴν διὰ πίστεως Χριστοῦ, τὴν ἐκ θεοῦ δικαιοσύνην ἐπὶ τῇ πίστει [*conj alla but + d.a.acc.f.s. “the one” + prep dia through + noun gen.f.s. pistis faith + noun gen.m.s. Christ + d.a.w/noun acc.f.s. dikaiosune righteousness + prep ek + noun abl.m.s. theos + prep epi “on the basis” + d.a.w/noun dat.f.s. pistis faith*]),

The Second: Experiential Sanctification (v. 10)

VERSE 10 that I may know Him and the power of His resurrection and the**fellowship of His sufferings, being conformed to His death** (τοῦ γινῶναι αὐτὸν καὶ

τὴν δύναμιν τῆς ἀναστάσεως αὐτοῦ καὶ [τὴν] κοινωνίαν [τῶν] παθημάτων αὐτοῦ,

συμμορφιζόμενος τῷ θανάτῳ αὐτοῦ [*d.a.w/aro.act.infin. ginosko know; “that I may know” +**pro.acc.m.s. autos him + conj kai + d.a.w/noun acc.f.s. dunamis power + d.a.w/noun gen.f.s.**anastasis resurrection + pro.gen.m.s. autos “His” + conj kai + d.a. (?) + noun acc.f.s. koinonia**fellowship + d.a. (?) + noun gen.nt.p. pathema suffering + pro.gen.m.s. “His” +**pres.pass.part.nom.m.s. summorphizo conform; hapax + d.a.w/noun dat.m.s. thanatos death +**pro.gen.m.s. autos]);***ANALYSIS: VERSES 9-10**

1. The primary focus of vv. 7 & 8 are the things Paul has lost, but here in vv. 9-11 the emphasis is on the positive side—the things that are his to gain.
2. His previous achievements were a dead end—that is, spiritual impoverishment.
3. The gain he alludes to in the previous two verses is now articulated in vv. 9-11.
4. He begins with the gain associated with the salvation adjustment (v. 8).
5. “And may be found in Him” (aor.pass.subj.1s. *heurisko* find, discover) may sound strange since Paul already was saved by grace.
6. But the idea is that in the future it will be manifest that he was indeed justified by faith (the subjunctive with the passive voice of the verb “to discover” something).
7. “In Him” refers to positional sanctification.
8. Paul first states what he will not the case, that is, he will not be found “having a righteousness of [his] own derived from [*ek*] law.”
9. This was his pre-salvation approach to salvation—a legalistic. Moralistic, works-based system to achieve immortality.
10. “But that which” (*alla ten*; i.e., righteousness) or “but the one through (*dia*) faith in Christ” refers to the righteousness that is related to the Person of Christ.
11. The two approaches to righteousness that qualifies the individual to an eternal relationship with God are mutually exclusive.
12. The merit system is unachievable as it would require sinless perfection (Gal. 3:21b “For if a law had been given that was able to impart life, then righteousness would indeed have been based on law.”).
13. The righteousness which Paul aspires to is one that has its source in God not in human goodness.
14. This righteousness is the same righteousness that God possesses as a divine attribute.

15. It is that “which *comes* from (*ek*) God.”
16. The doctrinal term for this is justification (cf. Rom. 5:16, 18).
17. Verses in this regard: Rom. 4:5 “But to the one who does not work, but believes in Him who justifies the ungodly, his faith is credited as righteousness.”; 8:33 “Who will bring a charge against God’s elect? God is the one who justifies.”; 3:20 “because by the works of the Law no flesh will be justified in His sight, for through the Law *comes* the knowledge of sin.”; 3:24 “being justified as a gift by His grace through the redemption that is in Christ Jesus.”; 3:28 “For we maintain that a man is justified by faith apart from the works of the Law.”; 3:30 “since God indeed who will justify the circumcised (Jew) by faith and the uncircumcised (Gentile) through faith is one.”; 3:26 “for the demonstration, *I say*, His righteousness at the present time, so that He would be just and the justifier of the one who has faith in Jesus.”; Gal. 2:16 “nevertheless knowing that a man is not justified by the works of the Law but through faith in Christ Jesus, so that we may be justified by faith in Christ and not by the works of the Law, since by the works of the Law no flesh will be justified.”; 3:9 “The Scriptures, foreseeing that God would justify the Gentiles by faith, preached the gospel beforehand to Abraham, saying, ‘ALL THE NATIONS WILL BE BLESSED IN YOU.’”; 3:24 “Therefore the Law has become our tutor *to lead us* to Christ, so that we may be justified by faith.”; 5:4 “You have been severed from Christ, you who are seeking to be justified by law; you have fallen from grace.”; Titus 3:7 “so that being justified by His grace we would be made heirs according to *the* hope of eternal life.”
18. “A righteousness...derived from law” falls short of God’s perfect standard (Rom. 3:23 “for all have sinned (e.g., in Adam) and come short of the glory of God.”
19. Paul abandoned this approach, considering it excrement; the Judaizers who were saved by grace apart from the works of the Law, vomited this up, but returned to their vomit; hence the designation “dogs.”
20. Twice in v. 9 Paul affirms that the righteousness that he aspires to comes via faith whose object is Christ and is “from God.”
21. The one who gives God faith in Christ is in return given righteousness (+R) which is essential in qualifying the individual to possess eternal life.
22. At the point of saving faith the one who believes in Christ is given both +R and E.L (Rom. 4:5; Jn. 3:16).
23. In v. 10 Paul, using himself as the illustration, advances the process forward beyond the salvation adjustment into Ph 2.
24. Here in v. 10 is a statement dealing with experiential sanctification.
25. Three separate but interrelated attainments are ruled with this infinitive: “that I may know.”
26. The first: “that I may know Him” (aor.infin. *ginosko*; articular infinitive introduces a purpose clause) refers to an understanding of who and what Christ is (cf. 1 Jn. 2:3, 4, 13, 14; 3:1; 5:20).
27. Second: “the power of His resurrection” refers to the event that brought Jesus up from the grave, that is the first stage of Christ’s glorification.
28. What is Paul referring to here in terms of his own experience as a believer in Christ?
29. He is not referring to his resurrection nor is he referring to Jesus’ resurrection per se.
30. He is referring here to the dynamic (power) working in and through him to accomplish his apostolic ministry (cf. Eph. 3:20 “according to the power that works within us.”; 2 Cor. 4:7; 13:4; Eph. 3:16; Col. 1:11, 29; 2 Thess. 1:11; 2Tim. 1:7, 8).

31. The power that raised Jesus from the dead is operative within us.
32. To experience inner strength to endure all things is to be in sync with the Spirit that indwells us.
33. Third: “the fellowship of His sufferings” is for Paul to experience (“know”) the same kinds of adversities that Jesus experienced during the incarnation.
34. These include persecution, rejection, self-denial, physical abuse, etc.
35. To live for Christ by walking in the truth of His word and suffer is to attain to a special circle of “fellowship.”
36. Suffering is only for this life, and for those who acclimate to their allotment of sufferings by staying faithful to the truth, is to be “conformed to His death.”
37. The present passive participle “being conformed to” (*summorphizo*) is only found here in the NT.
38. To exit this life positive and adjusted to the truth within mimics Jesus’ sufferings and death.
39. This is how a believer dies with honor versus dishonor (SUD).
40. It is not the means of our death, but rather the spiritual status of the believer at the point of death that is the point here.
41. V. 10 expands upon the phrase in v. 8 “the surpassing value of knowing Christ Jesus my Lord.”