

RIGHTEOUSNESS THROUGH FAITH
PHIL. 3:4-9

Introduction:

- A. Paul states the position of God's people. v3
 - 1. "worship God through the Spirit."
 - 2. "rejoice in Christ Jesus."
 - 3. "have no confidence in the flesh."
 - a. confidence = to persuade, win by words.
 - b. The flesh has not persuaded us, we do not trust what the flesh can do.

- B. Paul continues in verse 4 by stating his past before salvation.
 - 1. "though I might also have confidence in the flesh."
 - 2. confidence = a standing under: that which is set or stands under, a foundation, origin, beginning, "the foundation of a confidence."
 - a. "I have, however, some basis for confidence in the flesh."
 - 3. "If any other man thinketh that he hath whereof he might trust in the flesh, I more."
 - 4. "yet if anyone ever had reason to hope that he could save himself, it would be I."

I. THE THINGS IN WHICH PAUL MIGHT HAVE TRUSTED. v5,6

- A. An ancient religious ordinance.
 - 1. "Circumcised the eighth day"
 - 2. Abraham, Isaac, Jacob, and Moses, the Law.
 - 3. Jesus Christ.
 - 4. Initiatory rite into Judaism.
 - 5. Baptism, ritual into the church.
 - 6. Neither could save.

- B. Born into God's chosen race.
 - 1. "of the stock of Israel."

2. stock = genus, race.
 3. Born of the flesh, must be born again. John 3:
- C. Born into God's choice tribe.
1. "of the tribe of Benjamin.
 2. tribe = "a union of men according to ties of blood, and descent."
- D. He had a true genealogy.
1. "an Hebrew of the Hebrews."
 2. "I was the Hebrew son of Hebrew parents."
- E. He lived by the highest religious standards.
1. "as touching the Law, a Pharisee."
 2. He did not choose the easy, chose a heavy yoke.
 3. He lived what he professed, a most ridgid sect.
- F. He struggled ardently against perceived heresy.
1. "concerning zeal, persecuting the church."
 2. That which threatened what he believed in was bitterly opposed.
- G. He was a flawless law-keeper.
1. "touching the righteousness which is in the law, blameless."
 2. "and by the Law's standard of unrightness, no fault could be found in me."

II. WHAT DID PAUL THINK OF THESE THINGS AFTER HE REALIZED
THE PERSON AND POWER OF JESUS? V7,8

- A. "But what things were gain to me, those I counted loss for Christ."
1. All of these things he counted as assets.
 2. "I have now for Christ's sake counted them as loss"
 3. Paul could see they were useless as a means of salvation.

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- B. He counted all other things as useless. v8
 - 1. "more than that, I count everything as loss, yea, doubtless, and I count all things but loss."

- C. Compared to Christ's value they were valueless.
 - 1. "for the excellency of the knowledge of Christ Jesus my Lord."
 - 2. "because of the surpassing value and worth of knowing Christ Jesus, my Lord."

- D. He put aside all other things.
 - 1. "and for His sake I have put aside all other things"
 - 2. Nothing has real lasting value, but Christ.

- E. All other things are of no value.
 - 1. "and do count them but dung."
 - 2. dung = dregs, refuse, to cast to the dogs.

III. THE REASON FOR PUTTING ALL THINGS ASIDE FOR CHRIST.

- A. You cannot have your righteousness and Christ's.
 - 1. You must give up one.
 - 2. "that I may win Christ."
 - 3. win = to acquire as gain.
 - 4. "In order that I can have Christ."

- B. "And be found in Him." v9
 - 1. "and actually be in union with Him."
 - 2. "and be found at death in Him."

- C. "Not having mine own righteousness, which is of the law"
 - 1. "No longer counting on being saved by being good enough or by obeying God's Laws."
 - 2. Law righteousness is self-righteousness.
 - 3. "and be found in Him."

- D. "but that which is through the faith of Christ."

1. "but the righteousness which comes through faith in Christ."

E. "the righteousness which is of God by faith."

1. "the real right-standing with God which originates from Him and rests on faith."

IV. WHAT IS RIGHTEOUSNESS THROUGH FAITH?

A. It is forsaking claim to all righteousness that comes through the flesh.

1. Religion, Law, Ceremonies, rites, rituals.

B. It is claiming faith the righteousness of Christ.

1. He is the fulfillment of the Law.

2. He is the end of the Law.