

Introduction

(3:1-2) Believers are to approve what matters: Rejoice in God, discount man's achievement

What does Finally appearing twice in ancient Greek letters mean?

Finally #1 (3:1) signals that 3:1–4:7 is the last point of the letter's body

Finally #2 (4:8) signals that 4:8–23 is the epilog (after the letter's body)

Rejoice in the Lord (1:18; 2:17–18; 3:1; 4:4, 10)

(3:1b–2) Believers are to [rejoice in God &] discount man's achievement

Beware of dogs, beware of the mutilation (*katatomē*, not *peritomē*: “circumcision”),
beware of evil workers

(3:3–4) Believers are to reject false confidences (no Judaizer would exceed Paul—but so what?)

(3:5–6) Paul's birth-status and attainments in life were significant

Birth-status:

Circumcised the 8th day (observant parents)

Of the stock of Israel (not a proselyte)

Of the tribe of Benjamin (ancestors married within the tribe)

A Hebrew of Hebrews (He could read and speak Hebrew and Aramaic)

Attainments in life:

Concerning the law, a Pharisee

Concerning zeal, persecuting the church

Concerning law righteousness, blameless

(3:7–8) Paul counted his birth-status/attainments as loss so He may know Christ

(3:9) Paul wanted his [experiential] righteousness to be thru faith, not self

The verse does not discuss positional righteousness thru faith-alone.
It considers believers living righteously through faith (after salvation).

(3:10-11) Paul sought to live righteously thru faith—to know Christ, to know His resurrection power (in life), to join in His suffering, to conform to His death, & to attain the standard of His resurrection.

That I may know	Him,
A. and the power of	His resurrection,
B. and the fellowship of	His sufferings,
B` . being conformed to	His death,
A` . if by any means I may attain to	_____ resurrection.

1. The passage is a chiasm (the Greek letter khi: χ), as in Mat 7:6:

 A. Do not give what is holy to the dogs;
 B. nor cast your pearls before swine,
 B` . lest they [the swine] trample them under their feet,
 A` . and [the dogs] turn and tear you in pieces.

2. Emphasis on His/Him (in A, B, and B` ). In my view, ditto for A` .

3. If so, 3:10-11 would parallel 1:19-20:

 “For I know that this will turn out for my deliverance through your prayer and the supply of the Spirit of Jesus Christ, according to my earnest expectation and hope that in nothing I shall be ashamed, but with all boldness, as always, so now also Christ will be magnified in my body, whether by life or by death.”

Chapter 3 only makes sense: if everlasting life is guaranteed, but rewards are not guaranteed,
everlasting life is a gift, but rewards are earned, and
everlasting life is distinct from rewards.

Conclusion