

**“Paul's Letter to the Philippians – ‘The Witness of the Apostle Paul –  
Risking Everything for the Sake of Christ!, Part 2”**

**Introduction:**

***Phil. 2:5-8***

*5 Let this mind be in you, which was also in Christ Jesus:*

*6 Who, being in the form of God, thought it not robbery to be equal with God:*

*7 But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men:*

*8 And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.*

- ***We have spent considerable time here on these verses and on their near context. I trust that time was profitably spent. Here the apostle sets his own life forth as our example and in this case the issue is the thought process and the motivation. Few (except for the false teachers, of course) would question that it was not Paul's own strength that carried him through his life, but that through it all his mind and heart were focused squarely on Christ Jesus.***

***No, it was demonstrably Christ's resurrection power and life that Paul presented to all. He had learned (and he had been taught, clearly, by the resurrected and ascended Christ himself) this critical lesson:***

***Phil. 3:7*** But what things were gain to me, those I counted loss for Christ.

- ***Paul Had Learned That Suffering with Christ Was Better Than Deliverance and that he would now therefore only glory in “his infirmities”:***

***Then, through some very difficult trials that the Lord failed to deliver him from, the “thorn” in the flesh, he also learned another key lesson.***

***2 Cor. 12:9-10***

***9 And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me.***

***10 Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong.***

- ***The Lord's logic was irrefutable and his logic became Paul's own when he concluded that the best response to the Lord's work was to***

*take “pleasure” in his infirmities. So we learn here that our trials and tribulations are truly at the heart of God’s working under grace! This is surely not what most believers would ever wish to hear. But it is true, he writes, and critically important for our understanding of God’s eternal plan for each of us.*

**Our Scripture (Continued):**

***Phil. 3:8-11***

**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,

**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:

**10** That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death

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

**Our Outline:**

**The Best is Yet to Come [meaning at the Judgment Seat of Christ]:**

- ***Rewards in the Context of Legal Works – Simply Incompatible***
- ***Rewards for the Saints, Under Grace – Surely Guaranteed***
- ***The Greatest Reward of All – To Be Found Only IN Christ Jesus!***

**The Best is Yet to Come:**

**I. Rewards in the Context of Legal Works – Simply Incompatible (Phil. 3):**

- ***Last time we saw that there are Two Critical Issues that Paul addresses in his letters and these get to the heart of what God is doing today under the fullness of grace. They are #1: What does it mean to say that we who are “under grace” are not “under [the] law”, and #2: The proper understanding of “works” for the believer today under the guidance and empowering of grace.***

- ***The radical implications of being “under [the] law”:***

- ***Before we continue, let’s remind ourselves of those verses we have studied already:***

**Phil. 3:8-9**

**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,  
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**

- ***Those words in verse 9, "my own righteousness, which is of the law", have such a critical role in Paul's teaching here and we must take note of that before proceeding:***
  - ***This is such an important part of this verse. Paul is speaking directly into to the heart of legalism here. Legal works are those done in accordance with a legal standard. That may be defined by the Mosaic Law or by another law. Even a so-called "Christian" law or "church" law if the standard for our works will give the same result — "my own righteousness". That kind of work (even if it is called "good") is set in stark contrast here with that righteousness which is by faith and in accord with the workings of Almighty God.***
- ***We saw last time how in Heb. 9:14 the author writes very directly about "dead" works as opposed to presumably "living" works. Those are also mentioned in Heb. 6:1.***
- ***But we are so often being reminded in our day that what is most important of all is our works! But what does Paul say?***
  - ***He says that what we do not need are "dead works"! Well, it is clear from Paul's teaching in many places that those are of two kinds: works of law devoid of faith, or just good works done fully independent of any divine purpose.***

***These may be purely religious works that are done apart from the revealed word of truth in***

***which we have believed and which truth continues to empower us.***

***Or, they may be merely a matter of ethics or human compassion and not actually spiritual in any sense. Unbelievers are often well known for such and have their societies and organizations for the promotion of such. The churches often have intently promoted the same as if this was the essence of the work that the Lord desired.***

- ***So some works, even some “good” works, are in fact “dead”! That may seem to be a radical idea. But is it? We really MUST carefully consider this as Paul is so strongly exhorting us here.***
- ***And, then, perhaps the most pertinent scripture of all, since it goes to the heart of the “why” question, is in Romans 7:***

***Rom. 7:8***

7 What shall we say then? [Is] the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet.

**8 But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin [was] dead.**

9 For I was alive without the law once: but when the commandment came, sin revived, and I died.

10 And the commandment, which [was ordained] to life, I found [to be] unto death.

11 For sin, taking occasion by the commandment, deceived me, and by it slew [me].

- ***Here we see why many seemingly good works are in reality vain and empty. It is because legal systems of “works righteousness” always encourage the flesh with inevitable lawlessness and that this***

*always short-circuits the working of God's abundant grace in our hearts.*

- *So where then do we stand? When we have cast beside all things "legal" and the righteousness that comes from this, what do we have left?*

*The seeming "risk" of this may seem greater than we can bear. Why? Because of family, friends, peer pressures to conform, the influence of worldly pressures and desires. The list is so very long. And the old nature is strong still with all the challenges also that the world presents for us.*

- *Point #1: Rewards in the Context of Legal Works – Simply Incompatible*

## **II. Rewards for the Saints, Under Grace – Surely Guaranteed (1 Cor. 3 & 4):**

- *Rewards in the Grace Context are our theme here, and what will occur at the Judgment Seat of Christ. This is manifestly NOT the Great White Throne Judgment. The latter is for unbelievers, not for us. That should be very clear indeed.*

**[READ ] 1 Cor. 3:9-11**

**9 For we are labourers together with God: ye are God's husbandry, [ye are] God's building.**

**10 According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon.**

**11 For other foundation can no man lay than that is laid, which is Jesus Christ.**

**[READ ] 1 Cor. 3:12-15**

**12 Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble;**

**13 Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is.**

**14 If any man's work abide which he hath built thereupon, he shall receive a reward.**

**15 If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire**

...

**[READ ] 1 Cor. 4:5** Therefore judge nothing before the time [of the Judgment Seat], until the Lord come, who both will bring to light the hidden things of darkness, **and will make manifest the counsels of the hearts: and then shall every man have praise of God.**

- **What a statement this is: “Every man shall have praise of God”:**  
**Every believer, that is, NOT UNBELIEVERS, of course.**
  - **Works without law! Found [discovered] to be in Christ without anything else! Without anything to be burned, is what he is saying, meaning:**
    - **#1: The works are all to be based on the proper foundation - Christ alone. What assures that??**
    - **#2: Then, the proper building techniques must be used always as Paul has taught - we MUST follow him [as he follows Christ]**
- **Point #1: Rewards in the Context of Legal Works — Simply Incompatible**
- **Point #2: Rewards for the Saints, Under Grace — Surely Guaranteed**

### **III. The Greatest Reward of All — To Be Found IN Christ Jesus:**

- **[READ ] Phil. 3:11: If by any means I might attain unto the resurrection of the dead**
  - **You can well understand why Paul uses the “if” word here and is so tentative about this. For the words “. . . 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”.**
  - **What he is saying is simply that the ultimate “reward” at the judgment seat of Christ is simply this, Gaining Christ, Winning Him, being Found in Him, Knowing Him (with his resurrection power, fellowship, death), or, to put it rather differently, as he does here, attaining to the “The [out] Resurrection the one [out from among] dead ones”.**

- ***For many will have little left after the Judgment Seat of Christ has concluded. They were truly saved but did not live the renewed life at all. There was simply wood, hay, and stubble, as it were. So sad. They did not "work out their own salvation with fear and trembling". What awaits some though is "the resurrection of the dead" Paul hoped for. That which was out of, apart from, all the rest. Praise God!***
  
- ***Point #1: Rewards in the Context of Legal Works – Simply Incompatible***
- ***Point #2: Rewards for the Saints, Under Grace – Surely Guaranteed***
- ***Point #3: The Greatest Reward of All – To Be Found Only IN Christ Jesus!***

***Amen! May it be so. May the rewards associated with the out-resurrection be enjoyed by all who hear these words today!***