

## Sample Exegesis Paper: Gain or Loss - Philippians 3:7-8

\*this paper was written when I was a seminary student back in 1998-2000. As such the references were only current at the time of writing. At the time this paper was written, I had done some Greek, and in this paper, I was required to demonstrate some knowledge of Greek. Please note that if you have not done any Greek, I do not expect you discuss some of the Greek syntax. I also do not expect that you do translation or sentence diagramming as I had done in this paper.

### Introduction

In Phil 3:7-8, Paul discusses his understanding and experience of the ultimate aim of the Christian life which reflects the radical change of his attitude toward his perception of values in life. What makes Paul assume such a drastic complete turn around where he sets a “negative evaluation of his prior way of life against a positive description of his new experience”?<sup>1</sup>

A closer examination of 3:7-8 shows that these two verses are closely connected to the rest of chapter and constitute “the main body of the letter.”<sup>2</sup> After updating the Philippians his circumstances (Chap. 1), Paul proceeds to address the problems within the congregation (Chaps. 2-4). In Chap. 3, Paul continues to unfold one of the purposes of writing to the Philippians by sharing his concern for the influence of the Judaizers upon them. Although he has previously dealt with this issue, he now repeats his admonition so that it could be a “safeguard for (the Philippians)” (3:1). After introducing the section and warning his readers concerning the false teachers (3:1-3), Paul proceeds to show that his background is not only without any cause for boasting but far exceeds the status and qualifications of the Judaizers (3:4-6). However, Paul immediately changes his tone by considering his credentials as nothing in contrast to the gain he receives by knowing Christ (3:7-11). With Christ as his focus, he now presses on toward the ultimate goal (3:12-21). Paul writes these concerns so that he could set himself as an example that

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<sup>1</sup> Moises Silva, *Philippians*, BECNT (Grand Rapids: Baker, 1992), 179.

<sup>2</sup> Gerald Hawthorne, *Philippians*, Vol. 43, WBC, CD-ROM (Dallas, Word, 1998).

the Philippians could follow (3:17) and by doing so, they would “stand firm in the Lord” (4:1) and be united (2:1-11; 4:2-3).

The passage of 3:7-8 divides nicely into three sections as Paul unfolds his argument. He begins by reexamining what he previously cherishes as gain and worth. He subsequently continues by reevaluating how he now considers all his past achievements to be a loss. Finally, Paul brings his argument to a climax by reorienting his ultimate goal in life – to gain Christ.

### **Paul’s Re-Examination Of His Past Gains (3:7a)**

Paul begins this section with a reassessment of the worthiness of the advantages that he possesses. 3:7, the “pivotal verse”<sup>3</sup>, serves as the thesis statement of the entire Chap. 3 and explicitly contrasts all the human credentials that he has just mentioned (3:4-6) as detraction from the Christian true focus of gaining Christ (3:8-11).

There is textual uncertainty of the introductory coordinate conjunction ἀλλὰ in 3:7.<sup>4</sup> If ἀλλὰ is subsequently inserted by copyists to smooth the text, then Paul begins this section with striking asyndeton as a continuation of the stylistic feature that he employs in 3:4b-6 and this adds force into what he is going to declare:<sup>5</sup> ἄτινα ἦν μοι κέρδη, ταῦτα ἤγημαι διὰ τὸν Χριστὸν ζημίαν. All those privileges and advantages highlighted in 3:4b-6 that Paul used to enjoy and made him proud are no longer κέρδος but are considered ζημία. He therefore sets before the Philippians a startling

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<sup>3</sup> John B. Polhill, “Twin Obstacles in the Christian Path Philippians 3,” *RevExp* 77(1980), 363.

<sup>4</sup> A detailed discussion on the text critical study of ἀλλὰ is attached in Appendix A.

<sup>5</sup> There is undoubtedly a marked transition in the passage and Gordon Fee, *Paul’s Letter to the Philippians*, NICNT (Grand Rapids: Eerdmans, 1995), 315 comments that “the effective nature of the asyndeton...lies in the expectation of a contrastive particle (supplied by the later scribes).” The effect of asyndeton is also seen in the way Paul lists his credentials in 3:4b-6. Without using any conjunctions, Paul is able to bring out the force of the terseness of his personal testimony. This stylistic feature continues into 3:7.

re-evaluation of values and Hawthorne is most probably right to say that “any conjunction, however strong, may serve to only weaken the radicalness of this change in his outlook.”<sup>6</sup>

What exactly is Paul referring to with the indefinite relative pronoun ἅτινα? Some commentators draw a distinction between the indefinite relative pronoun and the definite relative pronoun, ὅς, suggesting that ἅτινα carries the meaning “things which are of such a kind” and does not specifically refer to the list of credentials in 3:5-6.<sup>7</sup> However, such a distinction between ὅς and ὅστις is “often neglected”<sup>8</sup> in the NT. As such, there is no necessity to distinguish the nuances in the use of the indefinite and definite relative pronouns since the antecedent that ἅτινα refers to is definite, referring to the list of credentials that Paul specifies in 3:5-6.<sup>9</sup>

The list of seven personal credentials is certainly impressive and is “one of the most remarkable personal confessions that the ancient world has bequeathed to us”.<sup>10</sup> Paul’s pedigree can be classified into two categories as depicted in the flowing chart:

<b>Inherited Privileges (3:5a-c)</b>	<b>Personal Achievements (3:5d-6)</b>
περιτομῆ ὀκταήμερος On the eighth day in respect of circumcision	κατὰ νόμον Φαρισαῖος According to the law, a Pharisee
ἐκ γένους Ἰσραήλ Of the nation of Israel	κατὰ ζῆλος διώκων τὴν ἐκκλησίαν According to zeal, a persecutor of the church
φυλῆς Βενιαμίν Of the tribe of Benjamin	κατὰ δικαιοσύνην τὴν ἐν νόμῳ γενόμενος ἄμεμπτος According to righteousness which is in the law,

<sup>6</sup> Hawthorne, *Philippians*, CD-ROM.

<sup>7</sup> So F. W. Beare, *The Epistle to the Philippians*, BNTC, 3<sup>rd</sup> Edition (Great Britain: J.W. Arrowsmith, 1973), 110; J. B. Lightfoot, *St. Paul’s Epistle to the Philippians*, (Grand Rapids: Zondervan, 1953), 149; H. C. G. Moule, *Philippians Studies: Lessons in Faith and Love from St. Paul’s Epistle to the Philippians* (London: Hodder & Stoughton, 1897), 163; Alfred Plummer, *A Commentary on St. Paul’s Epistle to the Philippians* (London: Robert Scott, 1919), 72; Frank Thielman, *Philippians*, NIVAC (Grand Rapids: Zondervan, 1995), 170 and Marvin R. Vincent, *The Epistles to the Philippians & to Philemon*, ICC (Edinburgh: T&T Clark, 1897), 99.

<sup>8</sup> Maximilian Zerwick, *Biblical Greek* (Rome: Editrice Pontificio Istituto Biblico, 1963), 68. Daniel Wallace, *Greek Grammar Beyond the Basics* (Grand Rapids: Zondervan, 1996), 344 also supports this view where “not infrequently, ὅστις seems to function just like ὅς in the NT in that it has a definite referent in view. In such places, there is little or no discernible difference in the force of the two pronouns”.

<sup>9</sup> So William Hendriksen, *Exposition of Philippians*, NTC (Grand Rapids: Baker, 1962), 161; Robert Johnstone, *The Epistle to the Philippians* (Grand Rapids: Baker, 1955), 255 and Ralph Martin, *Philippians*, NCBC (Grand Rapids: Eerdmans, 1980), 129; Peter O’Brien, *The Epistle to the Philippians*, NIGTC (Grand Rapids: Eerdmans, 1991), 384. However, Fee, *Philippians*, 315 believes that ἅτινα includes both nuances, referring to the antecedent in 3:5-6 and “things which are of such a kind.”

<sup>10</sup> O’Brien, *Philippians*, 365.

	being blameless.
Ἑβραῖος ἐξ Ἑβραίων A Hebrew, the sons of Hebrew.	

By listing his own pedigree according to the category above where the first four are inherited privileges while the last three are personal achievements, Paul may be attempting to silence his opponents since the form that he uses is somewhat reminiscent to ancient epideictic oratory.<sup>11</sup> Paul, in praising himself by saying ἐγὼ μᾶλλον (3:4) in comparison to his opponents, may be using the ancient oratory skills “to diminish the status of his opponents by implicitly faulting them for not being his equal.”<sup>12</sup> By doing so, Paul is effectively reducing to nothing the efforts of the Judaizers to place confidence in the flesh and therefore sets the stage to show that boasting in Christ is all that matters (3:3; 8-11).<sup>13</sup>

Paul continues to describe how he once regarded his privileges and achievements in 3:5-6 as κέρδη. This language of commerce, κέρδος, means “gain, advantage, profit”<sup>14</sup> and is also used as interest on capital.<sup>15</sup> By employing this metaphor κέρδος in the plural (as compared to its antonym, ζημία, which is in the singular), Paul demonstrates that he has carefully counted up all these separate items of merit like profit, “conscious that when the heavenly audit occurred on the final day, his returns would be seen to be fully in order.”<sup>16</sup> By being a legalist and placing his

<sup>11</sup> Examples of such kinds of oratory can be seen in Cicero, *Ad Herennium*, 173-175; Plato, *Grg*, 477C; *Phlb*, 48E; *Leg.*, 697B, 727A-C; Aristotle, *Rh. Al.* 1440b 13; *Eth. Nic.*, 1.8, 1098b.

<sup>12</sup> Hawthorne, *Philippians*, CD-ROM.

<sup>13</sup> However, Paul is not attempting to exalt himself by recounting all his advantages because boasting about himself is distasteful as seen in 2 Cor 11:16-29 and 12:1-10 where he lists his credentials as a defense to his apostolic authority.

<sup>14</sup> Schlier, *TDNT* 3:672. This word occurs three times in the NT (1:21; 3:7; Titus 1:11) and none in the LXX. In 1:21, Paul views death itself as gain, “since it marks the end of the life of martyrdom and leads to life with Christ. Simply to come to Christ and to be with him is gain” (*Siede*, NIDNTT, CD-ROM). Titus 1:11 refers to the motive of the false teachers who teaches for their own selfish gain.

<sup>15</sup> David J. Williams, *Paul’s Metaphors: Their Context and Character* (Peabody: Hendrickson, 1999), 190.

<sup>16</sup> O’Brien, *Philippians*, 384.

confidence on human achievements, Paul did not realize that he placed himself “under a curse” and is not justified before God (Gal 3:10-11; cf. Gal 2:16; 1-14; Rom 3:20). By focusing his mind on earthly things, his destiny is destruction (3:19). In commercial language, “anyone who is out for gain and whose view of life is dominated by the profit-motive falls into an arrogant self-centeredness, and thus into sin.”<sup>17</sup> This was true of Paul.

At the same time, Paul is also pointing out when he proceeds to disparage his personal advantages, he is not doing so because he is a frustrated person without any personal achievements. By the world’s standard, Paul was the “proud ‘honor student’ of Gamaliel, the emissary of the Sanhedrin (and)...had real promise of becoming a major in the Jewish circles of his day”.<sup>18</sup> Yet, even with the highest “orthodox pedigree and upbringing, followed by high personal attainment in the religious moral realm”<sup>19</sup> which are undoubtedly the highest value in the eyes of pious Jews, Paul realizes that he is one who, although having everything, learned he had nothing by not having Christ and therefore he is prepared to consider all these human gains as loss.

### **Paul’s Re-Evaluation Of His Present Loss (3:7b)**

After assessing all his human-level gains, Paul now proceeds to declare that ταῦτα ἤγημαι διὰ τὸν Χριστὸν ζημίαν. A significant change in Paul’s perspective in life has taken place after his conversion to Christ on the road to Damascus (Acts 9:1-19). All the gains that he once cherished are now positively harmful to him and serve as a hindrance for him from knowing Christ. Christ is now the decisive factor in Paul’s life and has now become Paul’s gain.

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<sup>17</sup> Siede, *NIDNTT*, CD-ROM.

<sup>18</sup> Polhill, “Twin Obstacles”, 364.

<sup>19</sup> F. F. Bruce, *Philippians*, NIBC (Peabody: Hendrickson, 1989), 107.

In developing his argument, Paul continues to employ commercial terminology (κέρδος, ζημία) and unusual word order as he highlights the reason for his re-evaluation of values.

ἅτινα	ἦν	μοι	κέρδη,
The very things	(that) were	to me	as gains
↓			↓
ταῦτα	ἤγημαι	διὰ τὸν Χριστὸν	ζημίαν.
These things	I have come to regard	for the sake of Christ	as loss

ἅτινα and its accompanying demonstrative ταῦτα occupy the emphatic first position in their respective clauses, referring to the list of advantages already specified in 3:5-6. The plural κέρδη stands in sharp contrast with the singular ζημίαν as antithetical direct opposite and occupy the emphatic final position. The first indicative verb ἦν and the dative of advantage μοι in the first clause point to Paul's past re-examination of his personal advantages. The verb ἤγέομαι appears in the perfect tense ἤγημαι in the second clause. It carries the nuance "to look upon, consider someone or something as someone or something."<sup>20</sup> The perfect tense concentrates on his present re-evaluation of his values as a result of knowing Christ by bringing out the present significance of Paul's past changed attitude as compared to the present tense that appears twice in 3:8. The expression in the perfect tense suggests that "what he came to consider loss when he met Christ still holds true".<sup>21</sup> Although not explicitly mentioned, Paul's Damascus road conversion is assumed to be the basis of this change of outlook<sup>22</sup> for the decisive factor that results in the radical transformation of values for Paul is clearly attributed in the second clause as διὰ τὸν Χριστὸν.

<sup>20</sup> BAGD, 343. Wallace, *Greek Grammar*, 186 also defines this kind of construction as "considering, regarding".

<sup>21</sup> Fee, *Philippians*, 316. Cf. Silva, *Philippians*, 179, "the perfect tense itself is hardly devoid of reference to the present."

<sup>22</sup> So Henriksen, *Philippians*, 162-163; Martin, *Philippians*, 129-130; Richard Melick, *Philippians, Colossians, Philemon*, NAC (Nashville: Broadman Press, 1991), 132. However, Bruce, *Philippians*, 118 disagrees by reasoning that if the reference is to Paul's conversion experience, the aorist tense would be used instead of the perfect tense. This

After meeting Christ, Paul has come to view all his former privileges as ζημία. This noun means “damage, disadvantage, loss, forfeit.”<sup>23</sup> It can also denote “disadvantage” in the moral and spiritual sense. This word is also used to mean “punishment, penalty” and this is the meaning reflected in the LXX where this word occurs five times (2 Kgs 23:33; 1 Esth 8:24; Ezra 7:26; 2 Macc 4:48; Prov 27:12). As a commercial term, this word occurs four times in the NT (Acts 27:10, 21; and 3:7, 8) and in each instance, the comparison between gain and loss is evident. It takes the form of loss (as the opposite of κέρδος) in “money or material goods”<sup>24</sup> in Acts 27:10, 21.<sup>25</sup> Such comparison between gain and loss is also frequently used in ancient writings where “the terms ‘loss’ and ‘gain’...are borrowed from operations of voluntary exchange...To have more than one’s own is called gaining, and to have less than one had...is called losing, as for instance in buying and selling.”<sup>26</sup> Even in Rabbinic writings, this comparison is also apparent.<sup>27</sup> Similarly, Paul is also making a striking comparison between κέρδος with ζημία in this context. This unmistakably brings out the strength of Paul’s argument in his perspective toward his former privileges and achievements.

In 3:7, the singular ζημία (in contrast to the plural κέρδη) indicates that Paul now bundles up all his carefully calculated gains and treats them as one great single loss.<sup>28</sup> In accounting

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argument is weak as Paul does not only look back to the conversion experience but also the *result* of the conversion that still holds true to him as he pens those words.

<sup>23</sup> BAGD, 338.

<sup>24</sup> Stumpff, *TDNT* 2: 888-889.

<sup>25</sup> Hendriksen, *Philippians*, 162 makes an interesting parallel in the sea voyage narrative Acts. He draws attention to how gain might become loss. The cargo on the ship bound for Italy represents potential gain for many. Yet the cargo has to be thrown into the sea (Acts 27:38) or great loss, πολλῆς ζημίας, might have been the result, not only for the ship but for all who were onboard (Acts 27:10, 21).

<sup>26</sup> Aristotle, *Eth. Nic.* 5.4.13. Jos., *Ant.* 15.158 also records the attitude of the Arabs when they were defeated by Herod that “they counted it a gain to die and a misfortune to live.” Similar comparison between gain and loss are also found in Jos. *Ant.* 4.274; *War.* 2.590, 605; Xen. *Cyropaedia* IV.2, 42-43; Isocrates, *Nicocles*, 3.50.

<sup>27</sup> For example, Sir 5:8 “Trust not in unrighteous gains, for they shall profit (thee) nothing in the day of wrath.” Rabbi Judah the Price also says in *Abot* 6b, “Reckon the loss (that may be sustained through the fulfillment) of a precept against the reward (accruing) therefrom, and the gain (that may be obtained thru the committing) of a transgression against the loss (entailed) thereby.” Similar expression is also found in *Abod. Zar.* 23a.

<sup>28</sup> The shift from plural to singular is intentional. Lightfoot, *Philippians*, 148 comments that the “natural tendency (is) to make both plural or both singular.”

terminology, all the assets have now been transferred from the credit side of the ledger to the debit side to be treated as liabilities. What used to be “plus” is not only zero now, but is “minus in the sum of life”.<sup>29</sup> As such, when Paul considers his κέρδη as ζημία, he is not making reference to the *objective* loss of these privileges for these are the things that one cannot lose. What is intended here is the *subjective* loss of the value of these credentials. This does not mean that Paul totally renounces all these privileges and considers them evil or unimportant.<sup>30</sup> These are real blessings from God (cf. Rom 3:1-2; 9:1-5; 11:1) and Paul also at times also used his Roman citizenship for the sake of the gospel (Acts 16:37-40).<sup>31</sup> When he was jailed together with Silas in Philippi, Paul declared that as a Roman citizen, he was treated unfairly by being publicly beaten and jailed without a trial (Acts 16:37). By doing so, Paul was establishing his innocence for the sake of the church in Philippi and its future. Therefore, 3:7 means that everything that has been of supreme value to Paul has now lost their value and he “divested himself – not of works, but of that mistaken confidence in works, with which he had been puffed up.”<sup>32</sup> Paul’s heart is now no longer on the treasures of his own δικαιοσύνη based on his heritage and personal achievements (3:9). Since Paul has set his heart on Christ, all treasure is now enclosed in Christ (cf. Matt 6:21).

All this radical change of perspective of values takes place within Paul διὰ τὸν Χριστὸν. The preposition διὰ with the accusative case can mean “because of, for the sake of”.<sup>33</sup> It can function *prospectively* initiating an *accusative of relationship* (“for the sake of”), denoting that the motive of Paul’s decision is for Christ’s sake; or it can also function *retrospectively* as an

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<sup>29</sup> A. T. Robertson, *Paul’s Joy in Christ*, revised by W. C. Strickland (Nashville, Broadman, 1959), 103.

<sup>30</sup> John Calvin, *Commentaries on the Epistles of Paul the Apostle to the Philippians, Colossians and Thessalonians*, translated by T. H. L. Parker (Grand Rapids: Eerdmans, 1965), 94, “The Apostle does not speak here so much of the things themselves, as the quality of them... Paul did not... disown connection with his own tribe and with the race of Abraham and make himself an alien, that he might become a Christian, but to renounce dependence upon its descent.”

<sup>31</sup> Hendriksen, *Philippians*, 161, these “blessings can be of inestimable value if properly used, namely as a preparation for the reception of the gospel”.

<sup>32</sup> Calvin, *Philippians*, 95,

<sup>33</sup> BAGD, 181.



*accusative of cause* (“because of”) indicating that Christ is the ground or cause of the change in Paul’s values.<sup>34</sup> In the light of the following statement with the purpose of gaining Christ (ἵνα Χριστὸν κερδήσω, 3:8), the repeated use of διὰ (here and twice in 3:8) is best understood as “for the sake of”. Christ has become the center of Paul’s life and it is for Christ’s sake he now considers all his advantages as nothing.

### **Paul’s Reorientation Of His Ultimate Gain (3:8)**

Paul continues to elaborate on his decision to renounce his formerly held gains in order that he might gain Christ perfectly, an ultimate goal that will be realized in the final day. The unusual combination of particles that introduces this verse, ἀλλὰ μενοῦνγε καὶ, serve to emphatically reinforce and to progressively accentuate the thrust of Paul’s reassessment<sup>35</sup> so that the readers “are prepared then by this forceful introduction for an important announcement”<sup>36</sup> – that Paul not only considers everything a loss but treats them as dung so that he might ultimately gain Christ.

There is a noticeable and significant progression in Paul’s argument in 3:7-8<sup>37</sup> and this can be depicted in the following chart.<sup>38</sup>

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<sup>34</sup> This classification is according to James A. Brooks and Carlton L. Winbery, *Syntax of NT Greek* (Washington D.C.: University Press of America, 1979), 55-57. Beare, *Philippians*, 112; Bruce, *Philippians*, 112; Hendriksen, *Philippians*, 162; Lightfoot, *Philippians*, 148; Martin, *Philippians*, 129; Jac. Muller, *The Epistles of Paul to the Philippians and to Philemon* (Grand Rapids: Eerdmans, 1955), 112; O’Brien, *Philippians*, 385; Silva, *Philippians*, 182 take διὰ as accusative of relationship. Fee, *Philippians*, 315, 317; Hawthorne, *Philippians*, CD-ROM; Johnstone, *Philippians*, 255; I. Howard Marshall, *The Epistle to the Philippians*, Epworth (London: Epworth, 1991), 86 and Moule, *Philippians*, 163 believe that διὰ functions retrospectively. Hawthorne’s argument that the meaning of “for the sake of Christ” carries the notion that “as though somehow Christ would in any way benefit by his decision” is baseless. Plummer, *Philippians*, 72 argues that “for Christ” is too vague and translates it as “to win Christ”. This is unusual and obscures the person of Christ as the actual motive and cause of Paul’s change of values.

<sup>35</sup> O’Brien, *Philippians*, 386 observes that ἀλλὰ καὶ occurs in classical literature on occasion “to introduce an additional point in a forceful way”. Wallace, *Greek Grammar*, 673 comments that this usage involves “intensifying the normal sense of the conjunction”. This combination of particles is used by Paul in 1:18. Luke also uses ἀλλὰ γε καὶ in Luke 24:21. However, the awkward combination of ἀλλὰ μενοῦνγε καὶ occur no where else in existent Greek literature. The omission of καὶ in P<sup>46vid</sup> a\* 6 33 1739 1881 *pc* lat, is undoubtedly an intentional scribal omission to simplify the awkward conjunction.

<sup>36</sup> Martin, *Philippians*, 148.

<sup>37</sup> So Hawthorne, *Philippians*, CD-ROM; Hendriksen, *Philippians*, 162; Lightfoot, *Philippians*, 148; Marshall, *Philippians*, 86; Moule, *Philippians*, 90; Plummer, *Philippians*, 73; Silva, *Philippians*, 179-181

<b>Paul's Old Life</b>	<b>Paul's New Life</b>
ταῦτα ἤγημαι...ζημίαν I have come to consider these things loss	διὰ τὸν Χριστὸν for the sake of Christ
ἠγοῦμαι πάντα...ζημίαν I am considering all things...loss	διὰ τὸ ὑπερέχον τῆς γνώσεως Χριστοῦ Ἰησοῦ for the surpassing value of the knowledge of Christ Jesus
τὰ πάντα ἐζημιώθην I suffered the lost of all things	δι' ὃν for whom (i.e. Christ)
ἠγοῦμαι σκύβαλα I am considering (all things) dung	ἵνα Χριστὸν κερδήσω in order that I might gain Christ

From the left column, Paul expresses with increasing intensity his sense of dissatisfaction with those things that had previously been important to him. Firstly, not only does he consider ἅτινα (parallel with ταῦτα), all his former assets listed in 3:5-6, loss, he now considers πάντα loss in 3:8.<sup>39</sup> Similarly, there is also a note of progression in the shift from the perfect tense ἤγημαι in 3:7 to the present tense ἠγοῦμαι used twice in 3:8.<sup>40</sup> This shift is deliberate and the distinction is clear. Paul's earlier decision is "no impulsive act of breaking up with the past; rather, it (is) a deep-seated resolution and he continues, up to the time of writing, to regard everything as loss for the sake of Christ".<sup>41</sup> In addition, the most striking progression of all is seen in the change of the

<sup>38</sup> This chart is a modification from Silva, *Philippians*, 179.

<sup>39</sup> Ibid., 178 comments that the thrust of the word πάντα includes "everything on which Paul might place his fleshly confidence". O'Brien, *Philippians*, 387 believes that πάντα might include his Roman citizenship, material possessions and an assured position in the world. Fee, *Philippians*, 317 includes "status, material benefits, honor and comforts". Robertson, *Paul's Joy*, 104, by making parallel comparison to Matt 16:26 takes πάντα to include the "whole world".

<sup>40</sup> Instead of the perfect tense which brings out the present significance and continuing effects of Paul's previous decision to count all gains as loss, the present tense with continuative force that highlights a present continuing decision is used. Marshall, *Philippians*, 87, is certainly right to comment that Paul's attitude "has not changed and continues to be the same" since the time of conversion. However, Meyer, *Philippians*, 155 ; Kennedy, 452 by emphasizing the present significance of the ἤγημαι without taking into account the past decision argue that there is no real distinction between it and ἠγοῦμαι. This argument is doubtful.

<sup>41</sup> O'Brien, *Philippians*, 386. Hendriksen, *Philippians*, 161 suggests that the shift of tenses indicates that Paul arrives "at a sure judgment based on careful weighing of facts." By comparing to 2:6, Hendriksen further comments that the similarity is striking, for Christ "did not count his experience-in-a-manner-equal-to-God something to cling to, but emptied himself. This counting and this emptying is reflected in Paul, who by having counted things that were gain to him to be loss for Christ, emptied himself of all things so that he might gain Christ."

noun ζημία (3:7, 8a) to the verb ζημιόω in the passive form (3:8b)<sup>42</sup> and the complete change of view from what he used to consider ζημία to what he now considers as σκύβαλον, “dung”.

Correspondingly, a note of comparable progression of thought is also evident in the right column where Paul alludes to his new life in Christ, especially in the three phrases where the name of Christ is mentioned. The first one (3:7) is simply διὰ τὸν Χριστὸν. This is expanded to διὰ τὸ ὑπερέχον τῆς γνώσεως Χριστοῦ Ἰησοῦ in 3:8b and finally, his ultimate goal in life is expressed in the telic clause, ἵνα Χριστὸν κερδήσω in 3:8d. The “forcefulness of the language of Paul”<sup>43</sup> should be noted, particularly with the fourfold genitive construction in διὰ τὸ ὑπερέχον τῆς γνώσεως Χριστοῦ Ἰησοῦ τοῦ κυρίου μου, expressions that are “unique to his writings”.<sup>44</sup> ὑπερέχον, the present participle neuter of ὑπερέχω,<sup>45</sup> functions as a substantive and can be translated as “for the surpassing value”. The first genitive, τῆς γνώσεως, is objective,<sup>46</sup> expressing the idea that the knowledge of Christ is the object or content of what Paul considers to be of surpassing value. The second genitive, Χριστοῦ Ἰησοῦ, is also objective, identifying Christ as the one who is known. Finally, τοῦ κυρίου is in apposition to Χριστοῦ Ἰησοῦ, while the personal pronoun μου is possessive genitive. This use of singular personal pronoun ἐγώ is the only time in Paul’s letters that Christ is so addressed<sup>47</sup> and marks Paul’s warm and deep devotion and longing for Christ.

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<sup>42</sup> The verb ζημιόω means “to suffer damage or loss, forfeit, sustain injury” (BAGD, 338) and is found only in the passive form in the NT (Matt 16:26; Mark 8:36; Luke 9:25; 1 Cor 3:15; 2 Cor 7:9). Used together with τὰ πάντα in this context, it means literally, “I was forfeited of all things”.

<sup>43</sup> Silva, *Philippians*, 181.

<sup>44</sup> O’Brien, *Philippians*, 387.

<sup>45</sup> This word is found more frequent in Philippians (2:3; 3:8; 4:7) than in any other NT letter (only Rom 13:1 and 1 Pet 2:13 elsewhere). In Rom 13:1 and 1 Pet 2:13, this word carries the meaning of those in position of governing authorities (BAGD, 841). However, all the usage in Philippians suggests something of more excellence than that to which it is compared (BAGD, 841). Fee, *Philippians*, 317 sees this as another metaphorical usage of the language of commerce where the value of one commercial good is compared to another and hence carries the notion of “surpassing worth, surpassing value, overwhelming gain”.

<sup>46</sup> Beare, *Philippians*, 112; Hawthorne, *Philippians*, CD-ROM; O’Brien, *Philippians*, 387 support the genitive here as appositional while Fee, *Philippians*, 317; Hendriksen, *Philippians*, 163 support the objective genitive.

<sup>47</sup> O’Brien, *Philippians*, 389 observes that in using the singular personal pronoun rather than the regular plural personal pronoun does not suggest that his relationship with Christ is exclusive but “the wonder of this knowledge of Christ Jesus as his Lord is so great and the relationship is so intensely personal that he focuses upon it in his testimony.” This is reflected in 2:6-11 that expresses Paul’s convictions concerning Christ. In Gal 2:20, Paul declares

Nowhere else does Paul use the expression τῆς γνώσεως Χριστοῦ Ἰησοῦ.<sup>48</sup> Although γνώσις was a popular term and widely being sought after in the religious and philosophical world of Paul's day, a Hebraic background instead of a Hellenistic one is certainly reflected here.<sup>49</sup> Paul's understanding of γνώσις is controlled by the OT ideas of the knowledge of God (Exod 10:2; 33:12, 17; Jer 9:24; 31:34; Hos 4:1, 6; 6:6; Amos 3:2) and he elsewhere builds on this theme (Rom 11:33; 2 Cor 2:14; 4:6). Yet, in this context, Paul uses the expression in reference to personal and intimate relationship with Christ (3:10; John 10:14; 14:7; 17:3; Eph 3:19; 4:13; 1 John 2:3; 4:7). As in 3:10 indicates, knowing Christ does not mean to have head knowledge about him but to know him personally. This intimacy and devotion are further expressed in knowing the experience of the power of his resurrection, of the participation in Christ's sufferings and of being like him in his death. Clearly, Paul has no hint of regrets in forsaking the source of his earlier pride, for nothing compares with the surpassing value of the knowledge of Christ.

Paul brings his argument to a climax by once again employing commercial terminology to heighten the rhetorical impact. With the obvious and vivid word play of the metaphor ζημία which has already been used twice (3:7-8), Paul now employs the verb form ζημιόω in the aorist tense, translated as "I suffered the loss of". The switch to the aorist tense, ἐζημιώθην, from the present ἠγοῦμαι and back to it again (3:8c) is certainly significant and brings the entire argument to a crescendo. Paul has counted all the ζημία as κέρδος, and "he counts as loss again and again...and

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with emphatic first personal pronouns that "I have been crucified with Christ and I no longer live, but Christ lives in me. The life I live in the body, I live by faith in the Son of God, who loved me and gave himself for me". Paul's other personal references could be found in Phil 1:21; 4:13; 2 Cor 12:8-10; Gal 6:14; 1 Tim 1:16 and 2 Tim 4:7-8.

<sup>48</sup> The only other occurrence of this expression is in 2 Pet 3:18, γνώσει τοῦ κυρίου ἡμῶν καὶ σωτῆρος Ἰησοῦ Χριστοῦ, although γνώσις τοῦ θεοῦ is used in Rom 11:33; 2 Cor 2:14; 4:6; 10:5.

<sup>49</sup> Paul also uses a different connotation of the word γνώσις in other contexts such as 1 Cor 8:1-11; 13:2-8; 14:6, 1 Tim 6:20. Fee, *Philippians*, 318; Lightfoot, *Philippians*, 150 supports a Hebraic understanding while Bruce, *Philippians*, 118; Andrew Lincoln, *Paradise Now and Not yet* (New York: Cambridge, 1981), 92 see a combined use. Beare, *Philippians*, 115 argues that Paul is "making a new, creative fusion of the Hellenic with the Hebraic, which issues in a distinctively Christian synthesis far richer than either, though it is the heir of both". This view is misleading and is not reflected in this context.

did not keep harking back to the past, secretly longing for the things he had lost”<sup>50</sup> and finally regarded them as σκύβαλα. This word means “refuse, rubbish, leavings, dirt, dung”<sup>51</sup> and is only used here in the NT. The LXX uses it in Sir 27:4 in comparison with lumps of dung used as manure. This usage as “dung” is well attested in Jewish literature and ancient writings.<sup>52</sup> In ancient cities, sewage disposal is undoubtedly one of the most conspicuous problems. In Rome, the problem of sewage disposal was so acute that “travelers could reputedly smell Rome before reaching it.”<sup>53</sup> Therefore, this word presents a picture of something that is disgusting and to be despised. It is the strongest negative word used to describe something unwanted. Paul finds illustration in this fact by borrowing this language to highlight the forcefulness of this imagery in describing the things that he used to consider as gains, where “nastiness and decay are the constant elements of its meaning; it is a coarse, ugly...word implying worthlessness, uselessness, and repulsiveness.”<sup>54</sup> This deliberate choice of this “vulgar term stresses the force and totality of this renunciation”<sup>55</sup> of his past gains. Therefore, it is not difficult to see the allusion to Isa 64:6 where “our righteous acts are like filthy rags” (cf. Zech 3:3-5). Just as Paul treats all his worldly achievements as “dung”, he has now become the “scum of the earth, the refuse of the world” (1 Cor 4:13).

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<sup>50</sup> O’Brien, *Philippians*, 390.

<sup>51</sup> BAGD, 758.

<sup>52</sup> Jos. *War*, 5,571 records that during the siege of Jerusalem people sought food in sewers and dung hills and comments that “what would have disgusted them to look at had now become food”. Philo, *Sac.*, 109, in comparing the things that one possesses to a threshing floor comprising wheat, barley and dung, says that “things which are not divine, which we must leave like dung to the race of mankind...from these some portions must be taken away”. Similar use are also found in *Sib. Or.* 7.58; Plut. *Mor.*, 352d.

<sup>53</sup> Williams, *Paul’s Metaphor*, 10.

<sup>54</sup> Packer, *NIDNTT*, CD-ROM.

<sup>55</sup> Lang, *TDNT* 7: 445. By substituting the true meaning of this word with “rubbish” in NAS, NAB, NIV, NKJ, NRSV, essentially weakens its meaning. KJV is right by translating this word as “dung”. Martin *Philippians* (1987), 150 argues that the translation of “dung” “is too strong” and this argument is groundless and fails to truly reflect the contrast that Paul is emphasizing. Marshall, *Philippians*, 87 observes that Paul “could not express his revulsion any more plainly” and Fee, *Philippians* (1999), 144 is right to treat σκύβαλον “as foul-smelling street garbage only for dogs.” Robertson, *Paul’s Joys*, 105 beautifully sums up the action of Paul where Paul considers all things as “refuse beneath (his) feet, not as diadems for (his) head. These ‘pearls’ Paul deliberately flings to the dogs, if not to the swine, as trash. It is sad to see the poor picking for treasures in the piles of refuse.”

The saying of Jesus, “What good will it be for a man if he gains (κερδήση) the whole world, yet forfeits (ζημιωθῆ) his soul?” (Matt 16:26; Mark 8:36; Luke 9:23-25) is positively echoed here.<sup>56</sup> Surely, Paul cannot serve two masters and he will either hate one and love the other (Matt 6:24).<sup>57</sup> He is certainly in agreement with the OT poet, “Whom have I in heaven but you? And earth has nothing I desire besides you” (Ps 73:25). Paul has learned to store up treasures in heavens (Matt 6:19-21). The parables of the hidden treasure and the pearl (Matt 13:44-46) ring true in his life where he has forsaken all the worldly gains in order to gain Christ, his ultimate gain. This is why he is able to declare that “to live is Christ and to die is gain” (1:21). For Paul, his aim in life is that “may I never boast except in the cross of our Lord Jesus Christ, through which the world has been crucified to me, and I to the world.” (Gal 6:14) With this focus in mind, Paul sets himself to faithfully run the race toward the goal with the purpose of winning the prize (3:13-14), which is the crown of righteousness (2 Tim 4:8). He considers himself a citizen of heaven and eagerly awaits Christ his savior so that he can finally be united with Christ (3:20).

## **Conclusion**

These verses express Paul’s personal spiritual realignment as a result of the Damascus Road experience. The cause that motivates him toward this realignment is Christ Jesus. It is “for Christ’s sake” that Paul has abandoned all his former advantages and personal achievements and considers them abhorrent so that his ultimate goal in this Christian journey is to gain Christ, be found in him and to know Christ (3:8-10). This is the only true goal with eternal values that is worth pursuing. Like Paul, we too must keep to the commercial metaphor of balancing our accounts so that we may gain Christ now in this life for “anyone who stores up things for himself...is not rich toward

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<sup>56</sup> O’Brien, *Philippians*, 391 interestingly comments that not only “the accounting terms “gain” and “loss” used as antitheses, but also the notion of “the whole world” may have an equivalent in πάντα and τὰ πάντα in Phil 3:8”.

God” (Luke 12:21). Either God is loved supremely and served single-mindedly or he is not supreme in our lives for we should never be a “double-minded” person (Jas 1:8; 4:8). May we be found in Christ on the final day when we stand before God to give an account of ourselves. Our attitude is best reflected in the following hymn.

*When I survey the wondrous cross  
On which the Prince of glory died;  
My riches gain I count but loss,  
And pour contempt on all my pride.*

*Forbid it, Lord, that I should boast,  
Save in the death of Christ, my God;  
All the vain things that charm me most,  
I sacrifice them to His blood.*

*Were the whole realm of nature mine,  
That was a present far too small;  
Love so amazing, so divine,  
Demands my soul, my life, my all.*

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<sup>57</sup> Muller, *Philippians*, 114, “(Paul) could not have those things and also Christ.”

## **Application – Bible Study Lesson**

***Basic theological principles of the passage, Philippians 3:7-11:*** The ultimate aim of the Christian life is to gain Christ and not to place confidence in our inherited privileges and personal achievements, for all human credentials only serve as a hindrance from the true focus of gaining Christ.

***Background:*** After warning the Philippians concerning the Judaizers, Paul continues to show that his background is not only without any cause for boasting but far exceeds the status and qualifications of the Judaizers. Yet Paul counts his credentials as “dung” in contrast to the gain he receives by knowing Christ.

### **Bible Study Lesson Plan:**

Topic:	Balancing our Balance Sheet
Target Group:	Young working professionals in the twenties
Number of Group:	6-8 people
Preparation:	Prepare 10 ledger sheets (including pens/pencils) to be distributed to the group during the lesson.
Goals:	<ol style="list-style-type: none"><li>1. Identify and evaluate our human achievements that we consider precious in the light of the Scripture.</li><li>2. Recognize that our human achievements could serve as a hindrance for us to come to know God.</li><li>3. Take practical steps of how we could consider our human achievements as “loss” so that we could “gain” Christ.</li></ol>
Time for Lesson:	1 hour 30 minutes
Fellowship:	15-30 minutes after the lesson. Prepare tea and snacks.

### **Outline: (Notes for Bible Study Leader are in Italics):**

Warm up (5 min):	<i>Opening prayer and brief introduction of each member.</i>
Scripture Reading (5 min):	Philippians 3:1-11
Introduction (5 min):	<i>Share the purpose of the Bible Study. Briefly explain the historical context of Philippians and the importance of this passage to the group.</i>
Discussion & Application (50 min):	<ol style="list-style-type: none"><li>1. What are some of the things which people value and/or gauge their sense of worth with? What are some of the techniques that the world promotes for increasing one’s self-worth?<ul style="list-style-type: none"><li>▪ <i>Explain that there is nothing wrong with the notion of self-worth, but the source of one’s self-worth is what is really important.</i></li></ul></li><li>2. In 3:4-6, Paul makes a list of the advantages and personal achievements that he considered as “gains” (3:7a). List and share with the group some of the advantages and personal achievements that you consider “gains” in your life.<ul style="list-style-type: none"><li>▪ <i>Provide a ledger sheet to the group and ask everyone to write down all the “gains” in the credit side of the ledger.</i></li><li>▪ <i>Briefly explain the seven credentials of Paul. Highlight the two categories of inherited privileges and personal achievements.</i></li></ul></li></ol>



3. In 3:7b, Paul declares that he has come to consider all his “gains” as “loss”. What is the reason for Paul’s radical change of attitude? In what ways has this reason also influenced your actions/thinking?
  - *Point out and explain the significance of the play of the plural “gains” and the singular “loss”.*
  - *Explain Paul’s use of commercial metaphor. He has transferred all his advantages from the “assets” column to the “liabilities” column of the balance sheet. Highlight the fact that the assets do not add up to zero, but negative as liabilities.*
  - *Make clear that Paul considers all his credentials as hindrance for him in coming to know God.*
  - *Use “The Monkey Trap” as an illustration. A monkey reaches into a hole for the “gain” of nuts. Unable to extract its hands with the nuts, the monkey eventually loses its freedom.*
4. Paul not only continues to consider all his gains to be loss but he now treats them as “dung”.
  - *Share the meaning and the significance of the word “dung”. Also highlight that to Paul, “loss” refers to the subjective value and not the objective value toward his credentials.*
  - a. What would it look like in your life if you were to consider such things that you have listed in Question 2 as “dung”? Which of the items you find it the most difficult to be considered as “dung”?
    - *Ask the group to look at the ledger sheet again and to do a little exercise by transferring all those items in the credit column to the debit column.*
  - b. What would hinder you from making such an evaluation of the things that are precious in your life?
  - c. What do you think your family, relatives and friends would think of you if you were to consider those things as “dung”?
    - *Highlight what Paul might have gone through when he made the decision to follow Christ including the possible rejection from family, relatives and his fellow Pharisees colleagues.*
5. Paul sums up the ultimate Christian purpose in his life in 3:8 – to gain Christ. Also read Matthew 19:26. What do you understand by the meaning of “gain” here? How can you gain Christ? What would the life of a person who has gained Christ look like?
  - *Briefly explain the meaning of “gain”.*
  - *Ask the group to enter “Christ” as “gain” in the credit side of the ledger.*
  - *Read Phil 3:7-8 again as a closing scripture to emphasize Paul’s aim in life and use these verses as a challenge to the group.*

Reflection (10 min):

1. Examine the priorities in your life. Where does your sense of worth lie?
2. Is there anything in this world that has a stronger grip on your life other than God, his word, will and purpose?
3. What practical steps will you take so that you might balance your balance sheet in considering all worldly achievements as “loss” for the “gain” of knowing Christ?

Closing Prayer  
(15 min):

*Go around the group and let each one share prayer request(s) related to the study lesson. When praying together, let each one pray specifically for the request(s) of the person to the right.*

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## Appendix A – Text Critical Study (based on NA-27)

There is textual uncertainty of the introductory conjunction ἀλλὰ in the beginning of 3:7.

The following chart highlight further details of the MSS that omit and include ἀλλὰ.

MSS that omit ἀλλὰ	Age	Text Type	Others
P <sup>46</sup>	2 C	Alexandrian	papyri
P <sup>61</sup> I vid	7 C	Alexandrian	papyri
a*	4 C	Alexandrian	uncial - correction has been made to the copy of the original
A	5 C	Alexandrian	uncial
G	9 C	Western	uncial
0282	6 C	Alexandrian	uncial
33	9 C	Alexandrian	minuscule
81	1044	Alexandrian	minuscule
1241	12 C	Byzantine	minuscule
pc		Byzantine	Few manuscripts that differ from Majority texts
b	8 – 9 C	Western	Latin version
d	6 C	Western	Latin version
Lcf Ambst	375	Lucifer Ambrosisater	Early church father

MSS that include ἀλλὰ	Age	Text Type	Others
a <sup>2</sup>	6-7 C	Alexandrian	uncial with correction made to early western texts
B	4 C	Alexandrian	uncial
D	6 C	Western	uncial
F	9 C	Byzantine	uncial
ψ	9 – 10 C	Byzantine	uncial
075	10 C	Western	uncial
1739	10 C	Alexandrian	minuscule
1881	14 C	Egyptian/ Alexandrian	minuscule
÷		Byzantine	Majority Text
lat	2-4C	Western	Old Latin
sy	5-12C	Byzantine	Syriac version
co	4-14C	Alexandrian	Coptic version

## ***Evaluation***

The conjunction ἀλλὰ is omitted by some of the better early Alexandrian and Western witnesses but the addition is also supported by wide spread of witnesses. Either the addition or omission could be accounted for because of homoeoteleuton as the ἀλλὰ and the ἄτινα that follows begin and end with alpha. However, the text without ἀλλὰ is more likely to be original based on the following:

- a) The external evidence strongly favors this reading as supported by the early version of the 2<sup>nd</sup> century papyrus, P<sup>46</sup>, and the early version of the 4<sup>th</sup> century uncial a<sup>\*</sup>. This reading is also further supported by various other superior quality Alexandrian witnesses and a variety of text types including Western and Byzantine texts. The earliest witnesses that support the variant are only found in the 4<sup>th</sup> century uncial B and 6<sup>th</sup> century uncial D Alexandrian text types. The earliest papyrus that supports the variant is 6<sup>th</sup>-7<sup>th</sup> century a<sup>2</sup> with correction made to the early western texts. As such, the external evidence calls for the omission of ἀλλὰ.
- b) This is a harder reading since the construction of the text calls for a transitional particle and this fact most probably leads scribes to add the conjunction ἀλλὰ to smoothen the text.
- c) The following sentences with the combination of ἀλλὰ and ἀλλὰ μενοῦνγε και seems to lead the scribes to add the conjunction at the beginning of verse 7 to smoothen and parallel the reading. There is no reason for the scribes to omit the ἀλλὰ. It is more difficult to explain the omission of ἀλλὰ by the scribes if it is original.

## Appendix B - Translation and Sentence Flow of Philippians 3:2-11.

2 Βλέπετε τοὺς κύνας,  
βλέπετε τοὺς κακοὺς ἐργάτας,  
βλέπετε τὴν κατατομήν.

Beware of the dogs, beware of the evil workers, beware of the mutilation.

3 γάρ ἡμεῖς ἐσμὲν ἡ περιτομή,  
οἱ λατρεύοντες πνεύματι  
θεοῦ  
καὶ καυχώμενοι  
ἐν Χριστῷ Ἰησοῦ  
καὶ πεποιθότες  
οὐκ ἐν σαρκί ,

For we are the circumcision, who worship the Spirit of God and boast in Christ Jesus and have no confidence in the flesh,

4 καίπερ ἐγὼ ἔχων πεποίθησιν  
καὶ ἐν σαρκί.  
εἴ τις ἄλλος δοκεῖ  
πεποιθῆναι ἐν σαρκί,  
ἐγὼ ( ) μᾶλλον·

although I also have confidence in the flesh. If anyone else thinks to have confidence in the flesh, I (have) more;

5 περιτομῇ ὀκταήμερος,  
 Ἰσραὴλ  
 ἐκ γένους ,  
 φυλῆς  
 Βενιαμίν,  
 Ἑβραῖος  
 ἐξ Ἑβραίων,  
 κατὰ νόμον Φαρισαῖος,  
 6 κατὰ ζήλος διώκων τὴν ἐκκλησίαν,  
 κατὰ δικαιοσύνην γενόμενος ἄμεμπτος.  
 τὴν ἐν νόμῳ

On the eighth day in respect of circumcision, of the nation of Israel, of the tribe of Benjamin, a Hebrew, the son of Hebrews, according to the law a Pharisee, according to zeal, a persecutor of the church, according to righteousness which is in the law, being blameless.

7 ἅτινα ἦν μοι κέρδη,  
 ἤγημαι ταῦτα ζημίαι  
 διὰ τὸν Χριστὸν

Whatever things that were gains to me, I have come to consider these things loss for the sake of Christ.

8 ἀλλὰ μενοῦνγε καὶ εἶναι ζημίαι  
 ἠγοῦμαι πάντα  
 διὰ τὸ ὑπερέχον  
 τῆς γνώσεως  
 Χριστοῦ Ἰησοῦ  
 τοῦ κυρίου  
 μου,  
 δι' ὃν ἐζημιώθην τὰ πάντα  
 καὶ ἠγοῦμαι ( ) σκύβαλα,  
 ἵνα κερδήσω Χριστὸν

but indeed I am considering all things to be loss for the surpassing value of the knowledge of Christ Jesus my Lord, for whom I suffered the loss of all things, and I am considering (them) dung, in order that I might gain Christ

9 καὶ εὐρεθῶ  
 ἐν αὐτῷ,

μη ἔχων ἐμὴν δικαιοσύνην  
τὴν ἐκ νόμου

ἀλλὰ  
τὴν διὰ πίστεως  
Χριστοῦ,  
τὴν ἐκ δικαιοσύνης  
θεοῦ  
ἐπὶ τῇ πίστει,

and be found in him, not having my own righteousness which is from the law but which is through faith in Christ, the righteousness which is from God on the basis of faith,

10 τοῦ γινῶναι αὐτὸν  
καὶ  
τὴν δύναμιν  
τῆς ἀναστάσεως  
αὐτοῦ  
καὶ  
[τὴν] κοινωνίαν  
[τῶν] παθημάτων  
αὐτοῦ,

συμμορφιζόμενος τῷ θανάτῳ  
αὐτοῦ,

in order that I may know him and the power of his resurrection and the fellowship of his sufferings, being conformed in his death,

11 εἴ  
πως καταντήσω  
εἰς τὴν ἐξανάστασιν  
τὴν ἐκ νεκρῶν.

if somehow I might attain to the resurrection from the dead.