

**Outline of  
the Messages for the Full-time Training  
in the Fall Term of 2025**

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**GENERAL SUBJECT:  
THE CRUCIAL POINTS OF THE TRUTH IN PAUL'S EPISTLES—  
PHILIPPIANS AND COLOSSIANS**

Message Four

**Counting All Things to Be Loss and as Refuse  
on Account of the Excellency of the Knowledge of Christ  
and Gaining Christ**

Scripture Reading: Phil. 3:7-8; Rev. 3:12, 21

- I. “Moreover I also count all things to be loss on account of the excellency of the knowledge of Christ Jesus my Lord”—Phil. 3:8a:**
- A. Verses 8 through 11, being one long sentence, are like the ascending steps of a staircase, bringing us higher and higher until we reach the peak in verse 11: “If perhaps I may attain to the out-resurrection from the dead.”
  - B. Paul counted as loss on account of Christ not only the things of his former religion, listed in verses 5 and 6, but all other things as well.
  - C. The excellency of the knowledge of Christ is derived from the excellency of His person:
    - 1. The Jews consider the law of God given through Moses the most excellent thing in human history; hence, they are zealous for the law.
    - 2. Paul participated in that zeal.
    - 3. When Christ was revealed to him by God (Gal. 1:15-16), he saw that the excellency, the supereminence, the supreme preciousness, the surpassing worth, of Christ far exceeded the excellency of the law.
    - 4. His knowledge of Christ issued in the excellency of the knowledge of Christ.
    - 5. On account of this, he counted as loss not only the law and the religion founded according to the law but all things.
- II. “On account of whom I have suffered the loss of all things and count them as refuse that I may gain Christ”—Phil. 3:8b:**
- A. Paul “suffered the loss of all things” and counted them as refuse:
    - 1. The phrase *on account of*, which may be rendered “because of,” is used three times in verses 7 and 8, with Christ (twice) and with the excellency of the knowledge of Christ:
      - a. Christ stands in contrast to the law, the zeal for it, and the righteousness in it.
      - b. The excellency of the knowledge of Christ and Christ Himself are in contrast to all things and to the law.
      - c. On account of Christ and the excellency of the knowledge of Christ, Paul gave up the law, his zeal for it, the righteousness in it, and all other things.
      - d. This indicates that Christ and the excellency of the knowledge of Christ are far superior to the law and all things.
    - 2. The word *refuse* refers to dregs, rubbish, filth, that which is thrown to the dogs; hence, dog food, dung; there is no comparison between such things and Christ.

3. To know Christ is not merely to have the knowledge concerning Him but to gain His very person:
  - a. Christ is the embodiment of the fullness of the Godhead (Col. 2:9) and the reality of the shadows of all positive things (vv. 16-17).
  - b. To gain something requires the paying of a price.
  - c. To gain Christ is to experience, enjoy, and take possession of all His unsearchable riches (Eph. 3:8) by paying a price.
- B. "I may gain Christ"—Phil. 3:8c:
  1. Our need today is to gain more of Christ, to possess more of Christ, to experience more of Christ, to enjoy more of Christ, and to express more of Christ.
  2. We need to know what it means to gain Christ:
    - a. According to the Greek, the noun form of the word *gain* is in Philippians 3:7, and the verbal form is in verse 8.
    - b. This gain comes by revelation.
    - c. We need to be unveiled to see Christ in the various books of the New Testament—in John, Romans, Colossians, Hebrews, and Revelation.
    - d. We need to see that Christ is God over all, blessed forever—Rom. 9:5.
    - e. To see Christ is not merely for the sake of seeing Him; to see Him is for the sake of gaining Him.
    - f. After seeing Christ, we need to gain Him:
      - (1) We must pay the price in order to gain what we have seen.
      - (2) This is the reason that Philippians 3:8 speaks of the excellency of the knowledge of Christ and that at the end of this verse Paul says, "That I may gain Christ."
  3. God has a need for overcomers who struggle to pursue Christ to gain Christ—vv. 8, 12:
    - a. Paul was one who struggled to pursue Christ in order to gain Christ.
    - b. Very few of today's Christians, including us, are like Paul.
    - c. We may be seeking Christians, but we may pursue Christ only to a certain extent, being content with a routine church life and routine work and service for Christ.
    - d. Following such a routine does not enable us to endeavor in order to gain Christ.
    - e. Because so many Christians do not pursue Christ in order to gain Him, God needs overcomers, overcoming saints—Rev. 3:12, 21.
    - f. As early as the first century, the Lord came in to call for overcomers (2:7, 11, 17, 26-28; 3:5, 12, 21), and today He is still sounding out the call for overcomers.
    - g. Even among devoted Christians it is hard to find some overcomers, some who are pursuing Christ in order to gain Him.
    - h. There are millions of real Christians on earth today, but where are the overcomers?
    - i. God is calling for overcomers, but who will answer the call?
    - j. Who will respond to God's call by pursuing Christ in order to gain Christ?
    - k. We hope that many among us will do Christ a favor by responding to God's call for overcomers—21:7.