**all** (not, as A. V., *all things)* **to be loss  
on account of the super-eminence** (above  
them all) **of the knowledge of Christ Jesus  
my Lord** (“he calls Him his Lord to  
express the vehemence of his affection.”  
Calvin): **on whose account** (in what manner  
on His account, is explained below) **I suffered** (not, as A. V., “*have suffered*”) **the  
loss of** ALL THINGS (now, emphatic and  
universal), **and esteem them to be refuse,  
that I may** (by so disesteeming them: *it*  
gives the aim of what went before) **gain  
Christ** (not, as the rationalizing Grotius,  
‘*the favour of Christ*:” no indeed, it is  
Christ Himself;—His perfect image, His  
glorious perfection, which he wishes to  
win. He has Him now, but not in full:  
this can only be when his course is finished,  
and to this time the next words allude),

**9.**] **and be found** (now, and especially at His coming; see 2 Cor. v. 3)  
**in Him** (living and being, and included, in  
Him as my element), **not having mine  
own righteousness** (see on ver. 6), **which is  
of** (arising from) **the law, but that which  
is through** (as its medium) **the faith of**(in) **Christ** (or we may render, “not having  
as my righteousness that righteousness  
which is of the law, but that which is  
through faith in Christ”), **the righteousness which is of** (answering to **of the law**,  
—as its source, see Eph. ii. 8) **God on my  
faith** (built on, grounded on, granted on  
condition of, my faith).

**10.**] (aim and  
employment of this righteousness,—taking  
up again the “*excellency of the knowledge*,” ver. 8), **that I may know Him**(know, in that fulness of experimental  
knowledge, which is only wrought by being  
  
  
like Him), **and** (not equivalent to ‘*that is  
to say*’ but additional: His Person, and  
...and...) **the power of His resurrection** (i.e. not ‘*the power by which He was  
raised*,’ but the power which His resurrection *exercises* on believers—in assuring  
them of their justification, Rom. iv. 25;  
1 Cor. xv. 17 ;—mostly however here, from  
the context which goes on to speak of con-  
formity with His sufferings and death,—  
in *raising them with Him*,—compare Rom.  
vi. 4; Col. ii. 12), **and the participation  
of His sufferings** (which is the necessitating  
condition of being brought under the power  
of His resurrection, see as above, and 2 Tim.  
ii. 11), **being conformed to His death** (it  
does not appear to me that St. Paul is  
here speaking, as Meyer and others maintain, of his imminent risk of a death of martyrdom, but that his meaning is general,  
applying to his whole course of suffering  
and self-denial, as indeed throughout the  
sentence. This conformity with Christ’s  
death was to take place by means of that  
perfect self-abjuration which he here asserts  
of himself—see Rom. viii. 29; 2 Cor. ii. 14;  
iv. 10 ff; 1 Cor. xv. 31, and especially  
Gal. ii. 20);

**11.**] **if by any means**(the original expression is one used when  
an end is proposed, but failure is presumed to be possible. “ After all this,” says  
Chrysostom, “he is not yet confident, but  
speaks as elsewhere, ‘He that thinketh he  
standeth, let him take heed lest he fall?’  
and, ‘I fear lest having preached to others,  
I myself may become a castaway’ ”) **I may  
attain** (on the sense, see Acts xxvi. 7;  
from which alone, it is evident that it  
does not signify ‘*live until*,’ as some maintain)