

Program: SS Panel 2026 1 Q

Quarterly title: Christ In Philippians & Colossians

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Lesson Title: #06 Confidence Only *in* Christ

Day Title: Tuesday - The Things That Matter

For Lesson Dates: Date Here, 2026

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Note: This color and font = quarterly text

Note: This color and font = John Dinzey notes

John Dinzey 2026 Q1 L06. The Things That Matter

]]> Emphasize this

Question:

>[=] Story:

REF:>>

READ

NIL: Not in Lesson

Lesson 6

*January 31–February 6

Confidence Only *in* Christ

SABBATH AFTERNOON

Read for This Week's Study: *Phil. 3:1–16; Rom. 2:25–29; John 9:1–39; Eph. 1:4, 10; 1 Cor. 9:24–27.*

Memory Text: “That I may know Him and the power of His resurrection, and the fellowship of His sufferings, being conformed to His death, if, by any means, I may attain to the resurrection from the dead” (*Philippians 3:10, 11, NKJV*).

TUESDAY

February 3

The Things That Matter

As yesterday’s study pointed out, the things that previously made Paul proud were actually hindrances to faith because they blinded him to his need of Christ. Paul uses the language of commerce, gain and loss, to describe his spiritual ledger prior to faith. Although we don’t like to think about it much, every human being has a “spiritual ledger.” Previously, Paul’s ledger was measured by the Jewish values of the time rather than by the biblical values as taught by Jesus.

After his conversion, his spiritual ledger looked very different because its scale of values dramatically changed, from the “currency” of Judaism to the “currency of heaven.”

READ

“He who came down from heaven can speak of heaven, and rightly present the things which form the currency of heaven, on which he has stamped his image and superscription. He knows the danger in which those are placed whom he came to uplift from degradation, and to exalt to a place beside himself upon his throne. He points out their peril in lavishing affection upon useless and dangerous objects. He seeks to draw the mind away from the earthly to the heavenly, that we may not waste time, talent, and opportunity upon things that are altogether vanity.”—Ellen G. White, in *The Advent Review and Sabbath Herald*, July 1, 1890.

*****READ*****

In the world of first-century Judaism, Paul had been a rapidly rising star until, by becoming blind at the sight of the glorified Jesus on the Damascus road (Acts 9), his spiritual eyesight was corrected, and he saw clearly.

John 9 tells the story of another man who was blind and then saw Jesus clearly. Jesus said He came into the world so “that those who do not see may see, and that those who see may be made blind” (*John 9:39, NKJV*). How might this principle be applied to your own life?

I reckon that the sufferings *are not worthy to be compared*

Rom 8:18 For I reckon that the sufferings of this present time *are not worthy to be compared* with the glory which shall be revealed in us.

From Vincent word studies

Romans 8:18

]]> I reckon (λογίζομαι) logizomai

See on 1Pe 5:12. It implies reasoning. “I judge after calculation made” (Godet). Compare Rom 3:28; 2Co 11:5; Php 3:13.

*****READ*****

What could be more valuable than eternal life in heaven and on the new earth? Yet worldly values blind so many to this reality. There is an inherent competition between the things valued here (see *Matt. 13:22*; *Luke 4:5, 6*; *1 John 2:16*) and the things Heaven values—likeness to Christ and souls saved.

the deceitfulness of riches choke the word

Matthew 13:22 Now he who received seed among the thorns is he who hears the word, and the cares of this world and the deceitfulness of riches choke the word, and he becomes unfruitful.

The devil tempts Jesus — w all the kingdoms of the world

Luke 4:5, 6; 5 Then the devil, taking Him up on a high mountain, showed Him all the kingdoms of the world in a moment of time.

6 And the devil said to Him, “All this authority I will give You, and their glory; for *this* has been delivered to me, and I give it to whomever I wish.

7 Therefore, if You will worship before me, all will be Yours.”

And the world is passing away,

1 John 2:16 16 For all that *is* in the world—the lust of the flesh, the lust of the eyes, and the pride of life—is not of the Father but is of the world.

17 And the world is passing away, and the lust of it; but he who does the will of God abides forever.

Love not the world,

1Jn 2:15 Love not the world, neither the things *that are* in the world. If any man love the world, the love of the Father is not in him.

if he shall gain the whole world

Mat 16:26 For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?

do count them *but* dung, that I may win Christ

Php 3:8 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,

loss: G2209 (Mounce) ζημία zēmia : damage, loss, detriment

4x: damage, loss, detriment, Act 27:10; Act 27:21; Php 3:7-8.

Dung: σκύβαλον skubalon **of things worthless and detestable, something worthless and abhorrent, with which one will have nothing more to do**

G4657 G4657 (Thayer) σκύβαλον skubalon

Thayer Definition:

1) any refuse, as the excrement of animals, offscourings, rubbish, dregs

1a) **of things worthless and detestable**

From: theological dictionary of the new testament, Kittel Vol. 7, p, 446

The second present ryoûual (v.8c) strengthens this by substituting aúBara for Snuia. **The intensification lies in the element of resolute turning aside from something worthless and abhorrent, with which one will have nothing**

more to do. The choice of the vulgar term real (R. 3:1 t; 9:4 f.) and the spite. character of the Law are not herewith denied.

>>> God has the best offer

Isa 48:22 *There is no peace, saith the LORD, unto the wicked.*

[illegible]

Additional Notes

From: **theological dictionary of the new testament**, Kittel Vol. 7, p, 446

C. The New Testament.

In the NT *okúßarov* is used only once by Paul at Phil. 3:8. As one who has been led to faith by Jesus Christ he is evaluating all the natural and religious factors (v. 5 f.) which seemed to him to be very important in his former life:

" The threefold use of mysiola:

forms a crescendo. The perfect fynpo (v.7) relates to conversion; since this Paul has learned to regard all his former képon as Enula (→ II, 890, 32 ff.) for Christ's sake. The present yoûuo (v. 8a) confirms that this is his judgment now.

The second present ryoûal (v.8c) strengthens this® by substituting aúBara for Snuia. The intensification lies in the element of resolute turning aside from something worthless and abhorrent, with which one will have nothing more to do. The choice of the vulgar term real (R. 3:1 t; 9:4 f.) and the spite. character of the Law are not herewith denied. • But the striving for self-righteous-