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Philippians	
Phil 1:1 Paul and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi, with the bishops and deacons:	Paul and Timothy, bond servants of Christ Jesus (the Messiah), to all the saints (God's consecrated people) in Christ Jesus who are at Philippi, with the bishops (overseers) and deacons (assistants): (AMP)
Phil 1:2 Grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ.	Grace (favor and blessing) to you and [heart] peace from God our Father and the Lord Jesus Christ (the Messiah). (AMP)
Phil 1:3 I thank my God upon every remembrance of you,	I thank my God in all my remembrance of you. (AMP)
Phil 1:4 Always in every prayer of mine for you all making request with joy,	In every prayer of mine I always make my entreaty and petition for you all with joy (delight). (AMP) I remember you in all my prayers and thank God for you,
Phil 1:5 For your fellowship in the gospel from the first day until now;	[I thank my God] for your fellowship (your sympathetic cooperation and contributions and partnership) in advancing the good news (the Gospel) from the first day [you heard it] until now. (AMP)
Phil 1:6 Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ:	And I am convinced and sure of this very thing, that He Who began a good work in you will continue until the day of Jesus Christ [right up to the time of His return], developing [that good work] and perfecting and bringing it to full completion in you. (AMP) Paul acknowledges the workings of the Spirit with this congregation and is confident that it will continue. Recall that the church believed in those days that the second coming of Christ would be soon.
Phil 1:7 Even as it is meet for me to think this of you all, because I have you in my heart; inasmuch as both in my bonds, and in the defence and confirmation of the gospel, ye all are partakers of my grace.	It is right and appropriate for me to have this confidence and feel this way about you all, because you have me in your heart and I hold you in my heart as partakers and sharers, one and all with me, of grace (God's unmerited favor and spiritual blessing). [This is true] both when I am shut up in prison and when I am out in the

	defense and confirmation of the good news (the Gospel). (AMP)
Phil 1:8 For God is my record, how greatly I long after you all in the bowels of Jesus Christ.	For God is my witness how I long for and pursue you all with love, in the tender mercy of Christ Jesus [Himself]! (AMP)
Phil 1:9 And this I pray, that your love may abound yet more and more in knowledge and in all judgment;	And this I pray: that your love may abound yet more and more and extend to its fullest development in knowledge and all keen insight [that your love may display itself in greater depth of acquaintance and more comprehensive discernment], (AMP)
Phil 1:10 That ye may approve things that are excellent; that ye may be sincere and without offence till the day of Christ;	So that you may surely learn to sense what is vital, and approve and prize what is excellent and of real value [recognizing the highest and the best, and distinguishing the moral differences], and that you may be untainted and pure and unerring and blameless [so that with hearts sincere and certain and unsullied, you may approach] the day of Christ [not stumbling nor causing others to stumble]. (AMP)
Phil 1:11 Being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God.	May you abound in and be filled with the fruits of righteousness (of right standing with God and right doing) which come through Jesus Christ (the Anointed One), to the honor and praise of God [that His glory may be both manifested and recognized]. (AMP)
Phil 1:12 But I would ye should understand, brethren, that the things which happened unto me have fallen out rather unto the furtherance of the gospel;	<p>Now I want you to know and continue to rest assured, brethren, that what [has happened] to me [this imprisonment] has actually only served to advance and give a renewed impetus to the [spreading of the] good news (the Gospel). (AMP)</p> <p>Apparently, Paul was cast into prison since visiting Philippi last, but the experience has only served to spread the Gospel, not hinder it,</p>
Phil 1:13 So that my bonds in Christ are manifest in all the palace, and in all other places;	<p>So much is this a fact that throughout the whole imperial guard and to all the rest [here] my imprisonment has become generally known to be in Christ [that I am a prisoner in His service and for Him]. (AMP)</p> <p>Paul used the opportunity to preach the Gospel to his guards. They were just as much a “captive audience” as he was a “captive teacher”.</p>
Phil 1:14 And many of the brethren in the Lord, waxing confident by my bonds, are much more bold to speak the word without fear.	And [also] most of the brethren have derived fresh confidence in the Lord because of my chains and are much more bold to speak and

	<p>publish fearlessly the Word of God [acting with more freedom and indifference to the consequences]. (AMP)</p> <p>Paul showed the rest of his co-workers that boldness pays off.</p>
Phil 1:15 Some indeed preach Christ even of envy and strife; and some also of good will:	<p>Some, it is true, [actually] preach Christ (the Messiah) [for no better reason than] out of envy and rivalry (party spirit), but others are doing so out of a loyal spirit and goodwill. (AMP)</p> <p>When we teach the Gospel, we must teach by the Spirit with real intent, not to be seen of men, or excel above others.</p>
Phil 1:16 The one preach Christ of contention, not sincerely, supposing to add affliction to my bonds:	<p>The latter [proclaim Christ] out of love, because they recognize and know that I am [providentially] put here for the defense of the good news (the Gospel). (AMP)</p>
Phil 1:17 But the other of love, knowing that I am set for the defence of the gospel.	<p>But the former preach Christ out of a party spirit, insincerely [out of no pure motive, but thinking to annoy me], supposing they are making my bondage more bitter and my chains more galling. (AMP)</p> <p>A fine attitude to have.</p>
Phil 1:18 What then? notwithstanding, every way, whether in pretence, or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice.	<p>But what does it matter, so long as either way, whether in pretense [for personal ends] or in all honesty [for the furtherance of the Truth], Christ is being proclaimed? And in that I [now] rejoice, yes, and I shall rejoice [hereafter] also. (AMP)</p> <p>But, either way, the Gospel is preached. Paul has the excellent trait of seeing the advantage in any situation. That may well be the theme of this epistle.</p>
Phil 1:19 For I know that this shall turn to my salvation through your prayer, and the supply of the Spirit of Jesus Christ,	<p>For I am well assured and indeed know that through your prayers and a bountiful supply of the Spirit of Jesus Christ (the Messiah) this will turn out for my preservation (for the spiritual health and welfare of my own soul) and avail toward the saving work of the Gospel. (AMP)</p>
Phil 1:20 According to my earnest expectation and my hope, that in nothing I shall be ashamed, but that with all boldness, as always, so now also Christ shall be magnified in my body, whether it be by life, or by death.	<p>This is in keeping with my own eager desire and persistent expectation and hope, that I shall not disgrace myself nor be put to shame in anything; but that with the utmost freedom of speech and unfailing courage, now as always heretofore, Christ (the Messiah) will be magnified and get</p>

	<p>glory and praise in this body of mine and be boldly exalted in my person, whether through (by) life or through (by) death. (AMP)</p> <p>Whether he lives or dies, Paul's only concern is the glory of God. Could we measure up to this example?</p>
Phil 1:21 For to me to live is Christ, and to die is gain.	For me to live is Christ [His life in me], and to die is gain [the gain of the glory of eternity]. (AMP)
Phil 1:22 But if I live in the flesh, this is the fruit of my labour: yet what I shall choose I wot not.	If, however, it is to be life in the flesh and I am to live on here, that means fruitful service for me; so I can say nothing as to my personal preference [I cannot choose], (AMP)
Phil 1:23 For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better:	<p>But I am hard pressed between the two. My yearning desire is to depart (to be free of this world, to set forth) and be with Christ, for that is far, far better; (AMP)</p> <p>To return quickly to be with the Lord, or to remain and preach longer. These were the choices that Peter and John also faced.</p>
Phil 1:24 Nevertheless to abide in the flesh is more needful for you.	<p>But to remain in my body is more needful and essential for your sake. (AMP)</p> <p>But, for the sake of the members, he would rather live and help out the Philippians.</p>
Phil 1:25 And having this confidence, I know that I shall abide and continue with you all for your furtherance and joy of faith;	Since I am convinced of this, I know that I shall remain and stay by you all, to promote your progress and joy in believing, (AMP)
Phil 1:26 That your rejoicing may be more abundant in Jesus Christ for me by my coming to you again.	So that in me you may have abundant cause for exultation and glorying in Christ Jesus, through my coming to you again. (AMP)
Phil 1:27 Only let your conversation be as it becometh the gospel of Christ: that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the gospel;	<p>Only be sure as citizens so to conduct yourselves [that] your manner of life [will be] worthy of the good news (the Gospel) of Christ, so that whether I [do] come and see you or am absent, I may hear this of you: that you are standing firm in united spirit and purpose, striving side by side and contending with a single mind for the faith of the glad tidings (the Gospel). (AMP)</p> <p>Live the Gospel, so that whether or not I come, I will continue to hear good things about you.</p>
Phil 1:28 And in nothing terrified by your adversaries: which is to them an evident token of perdition, but to you of salvation, and that of God.	And do not [for a moment] be frightened or intimidated in anything by your opponents and adversaries, for such [constancy and fearlessness] will be a clear sign (proof and seal) to them of

	<p>[their impending] destruction, but [a sure token and evidence] of your deliverance and salvation, and that from God. (AMP)</p> <p>Don't be frightened or intimidated by your enemies.</p>
Phil 1:29 For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake;	<p>For you have been granted [the privilege] for Christ's sake not only to believe in (adhere to, rely on, and trust in) Him, but also to suffer in His behalf. (AMP)</p> <p>We are assured of your salvation because of your suffering for Christ's sake.</p>
Phil 1:30 Having the same conflict which ye saw in me, and now hear to be in me.	<p>So you are engaged in the same conflict which you saw me [wage] and which you now hear to be mine [still]. (AMP)</p> <p>Now you know what I have to contend with.</p>
Phil 2:1 If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies,	<p>So by whatever [appeal to you there is in our mutual dwelling in Christ, by whatever] strengthening and consoling and encouraging [our relationship] in Him [affords], by whatever persuasive incentive there is in love, by whatever participation in the [Holy] Spirit [we share], and by whatever depth of affection and compassionate sympathy, (AMP)</p>
Phil 2:2 Fulfil ye my joy, that ye be likeminded, having the same love, being of one accord, of one mind.	<p>Fill up and complete my joy by living in harmony and being of the same mind and one in purpose, having the same love, being in full accord and of one harmonious mind and intention. (AMP)</p> <p>However I can appeal to you, I ask you to live together with one heart and one mind.</p>
Phil 2:3 Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves.	<p>Do nothing from factional motives [through contentiousness, strife, selfishness, or for unworthy ends] or prompted by conceit and empty arrogance. Instead, in the true spirit of humility (lowliness of mind) let each regard the others as better than and superior to himself [thinking more highly of one another than you do of yourselves]. (AMP)</p> <p>Don't do anything out of a spirit of contention, but let each person esteem his neighbor better than himself.</p>

Phil 2:4 Look not every man on his own things, but every man also on the things of others.	Let each of you esteem and look upon and be concerned for not [merely] his own interests, but also each for the interests of others. (AMP) Look out for one another. Looks like he's trying to get them to form Zion.
Phil 2:5 Let this mind be in you, which was also in Christ Jesus:	Let this same attitude and purpose and [humble] mind be in you which was in Christ Jesus: [Let Him be your example in humility:] (AMP)
Phil 2:6 Who, being in the form of God, thought it not robbery to be equal with God:	Who, although being essentially one with God and in the form of God possessing the fullness of the attributes which make God God], did not think this equality with God was a thing to be eagerly grasped or retained, (AMP)
Phil 2:7 But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men:	But stripped Himself [of all privileges and rightful dignity], so as to assume the guise of a servant (slave), in that He became like men and was born a human being. (AMP)
Phil 2:8 And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.	And after He had appeared in human form, He abased and humbled Himself [still further] and carried His obedience to the extreme of death, even the death of the cross! (AMP)
Phil 2:9 Wherefore God also hath highly exalted him, and given him a name which is above every name:	Therefore [because He stooped so low] God has highly exalted Him and has freely bestowed on Him the name that is above every name, (AMP)
Phil 2:10 That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth;	That in (at) the name of Jesus every knee should (must) bow, in heaven and on earth and under the earth, (AMP)
Phil 2:11 And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.	And every tongue [frankly and openly] confess and acknowledge that Jesus Christ is Lord, to the glory of God the Father. (AMP)
<p>There is a single idea that carries on through multiple verses. Here it is.</p> <p>As you continue to fellowship with the Savior, let your mind become like His. Become one in heart and mind not only with each other but with the Lord. How?</p> <p>He was not ashamed to serve his Father and become like Him. Yet, knowing his high estate, He abased Himself, becoming a servant to all, in the likeness of man, even to the point of dying on the cross.</p> <p>And because of this, the Father exalted His Name above every other name, such that before His Name, every knee shall bow and every tongue confess that Jesus is the Christ.</p>	
Phil 2:12 Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work [intensified form of work] out your own salvation with fear and trembling. [reverence and awe]	Therefore, my dear ones, as you have always obeyed [my suggestions], so now, not only [with the enthusiasm you would show] in my presence but much more because I am absent, work out (cultivate, carry out to the goal, and fully

	<p>complete) your own salvation with reverence and awe and trembling (self-distrust, with serious caution, tenderness of conscience, watchfulness against temptation, timidly shrinking from whatever might offend God and discredit the name of Christ). (AMP)</p>
Phil 2:13 For it is God which worketh in you both to will and to do of his good pleasure.	<p>[Not in your own strength] for it is God Who is all the while effectually at work in you [energizing and creating in you the power and desire], both to will and to work for His good pleasure and satisfaction and delight. (AMP)</p> <p>“Work it out” does not mean your own works, but the working of God in you.</p>
Phil 2:14 Do all things without murmurings and disputings:	<p>Do all things without grumbling and faultfinding and complaining [against God] and questioning and doubting [among yourselves], (AMP)</p> <p>Do all things with joy and thanksgiving. Don’t give way to doubting and complaining and questioning all things. In other words, work in faith.</p>
Phil 2:15 That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world;	<p>That you may show yourselves to be blameless and guileless, innocent and uncontaminated, children of God without blemish (faultless, unrebukable) in the midst of a crooked and wicked generation [spiritually perverted and perverse], among whom you are seen as bright lights (stars or beacons shining out clearly) in the [dark] world, (AMP)</p> <p>Be an example to a dark and dreary world.</p>
Phil 2:16 Holding forth the word of life; that I may rejoice in the day of Christ, that I have not run in vain, neither laboured in vain.	<p>Holding out [to it] and offering [to all men] the Word of Life, so that in the day of Christ I may have something of which exultantly to rejoice and glory in that I did not run my race in vain or spend my labor to no purpose. (AMP)</p> <p>Christ is the light that you should hold up.</p>
Phil 2:17 Yea, and if I be offered upon the sacrifice and service of your faith, I joy, and rejoice with you all.	<p>Even if [my lifeblood] must be poured out as a libation on the sacrificial offering of your faith [to God], still I am glad [to do it] and congratulate you all on [your share in] it. (AMP)</p> <p>Paul is contemplating his possible coming death while currently in prison. Yet, he is so positive.</p>

Phil 2:18 For the same cause also do ye joy, and rejoice with me.	<p>And you also in like manner be glad and congratulate me on [my share in] it. (AMP)</p> <p>Paul rejoices at his lot, and wants the saints to be glad for him, too.</p>
Phil 2:19 But I trust in the Lord Jesus to send Timotheus shortly unto you, that I also may be of good comfort, when I know your state.	<p>But I hope and trust in the Lord Jesus soon to send Timothy to you, so that I may also be encouraged and cheered by learning news of you. (AMP)</p>
Phil 2:20 For I have no man likeminded, who will naturally care for your state.	<p>For I have no one like him [no one of so kindred a spirit] who will be so genuinely interested in your welfare and devoted to your interests. (AM)</p>
Phil 2:21 For all seek their own, not the things which are Jesus Christ's.	<p>For the others all seek [to advance] their own interests, not those of Jesus Christ (the Messiah). (AMP)</p>
Phil 2:22 But ye know the proof of him, that, as a son with the father, he hath served with me in the gospel.	<p>But Timothy's tested worth you know, how as a son with his father he has toiled with me zealously in [serving and helping to advance] the good news (the Gospel). (AMP)</p> <p>He hopes to send Timothy to them soon. Nobody else is as interested in your affairs as he is. Most others are just looking out for themselves.</p>
Phil 2:23 Him therefore I hope to send presently, so soon as I shall see how it will go with me.	<p>I hope therefore to send him promptly, just as soon as I know how my case is going to turn out. (AMP)</p>
Phil 2:24 But I trust in the Lord that I also myself shall come shortly.	<p>But [really] I am confident and fully trusting in the Lord that shortly I myself shall come to you also. (AMP)</p>
Phil 2:25 Yet I supposed it necessary to send to you Epaphroditus, my brother, and companion in labour, and fellowsoldier, but your messenger, and he that ministered to my wants.	<p>However, I thought it necessary to send Epaphroditus [back] to you. [He has been] my brother and companion in labor and my fellow soldier, as well as [having come as] your special messenger (apostle) and minister to my need. (AMP)</p>
Phil 2:26 For he longed after you all, and was full of heaviness, because that ye had heard that he had been sick.	<p>For he has been [homesick] longing for you all and has been distressed because you had heard that he was ill. (AMP)</p>
Phil 2:27 For indeed he was sick nigh unto death: but God had mercy on him; and not on him only, but on me also, lest I should have sorrow upon sorrow.	<p>He certainly was ill [too], near to death. But God had compassion on him, and not only on him but also on me, lest I should have sorrow [over him] coming upon sorrow. (AMP)</p>
Phil 2:28 I sent him therefore the more carefully, that, when ye see him again, ye may rejoice, and that I may be the less sorrowful.	<p>So I have sent him the more willingly and eagerly, that you may be gladdened at seeing him again, and that I may be the less disquieted. (AMP)</p>

Phil 2:29 Receive him therefore in the Lord with all gladness; and hold such in reputation:	<p>Welcome him [home] then in the Lord with all joy, and honor and highly appreciate men like him, (AMP)</p> <p>I am sending Epaphroditus back to you. Welcome him home.</p>
Phil 2:30 Because for the work of Christ he was nigh unto death, not regarding his life, to supply your lack of service toward me.	<p>For it was through working for Christ that he came so near death, risking his [very] life to complete the deficiencies in your service to me [which distance prevented you yourselves from rendering]. (AMP)</p> <p>He nearly worked himself to death for the Lord that he got sick.</p>
Phil 3:1 Finally, my brethren, rejoice in the Lord. To write the same things to you, to me indeed is not grievous, but for you it is safe.	<p>For the rest, my brethren, delight yourselves in the Lord and continue to rejoice that you are in Him. To keep writing to you [over and over] of the same things is not irksome to me, and it is [a precaution] for your safety. (AMP)</p> <p>A constant reminder.</p>
Phil 3:2 Beware of dogs, beware of evil workers, beware of the concision.	<p>Look out for those dogs [Judaizers, legalists], look out for those mischief-makers, look out for those who mutilate the flesh. (AMP)</p>
<p>It is a common temptation to revert back to legalism and the works of the flesh. Another thing to be cautious of is, if on your journey to know Christ, you discover a practice or a principle that the Lord reveals specifically to you, it may be appropriate to share it (ask the Lord), but if you do share it, do not expect everyone to follow it. In other words, don't make a religion out of it, and don't add anything to the basic and simple Doctrine of Christ.</p>	
Phil 3:3 For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh.	<p>For we [Christians] are the true circumcision, who worship God in spirit and by the Spirit of God and exult and glory and pride ourselves in Jesus Christ, and put no confidence or dependence [on what we are] in the flesh and on outward privileges and physical advantages and external appearances—(AMP)</p>
<p>Paul wouldn't have said "Christians". Back then calling somebody a "Christian" would have been a pejorative – like originally calling somebody a "Mormon". "Christian" was a mocking term: "So, you think you are a 'little Christ'?" That's exactly what it was, but it wasn't said out of respect.</p> <p>The followers of Christ considered themselves "followers of the way". Or, as Paul puts it, "of the true circumcision". Circumcise your heart and not your flesh (Deut 10:16). Worship the Lord in Spirit, not through the dead works of the flesh.</p> <p>Mormons often ask. "What can I do to show the Lord I love him?" Answer: "How can you show anything to the person who knows your heart?" Purify your heart.</p>	

Phil 3:4 Though I might also have confidence in the flesh. If any other man thinketh that he hath whereof he might trust in the flesh, I more:	<p>Though for myself I have [at least grounds] to rely on the flesh. If any other man considers that he has or seems to have reason to rely on the flesh and his physical and outward advantages, I have still more! (AMP)</p> <p>Talk about works of the flesh! Talk about your church pedigree and church connections. Look at me (Paul); If anybody has reason to boast, it's me, but I don't.</p>
Phil 3:5 Circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Pharisee;	<p>Circumcised when I was eight days old, of the race of Israel, of the tribe of Benjamin, a Hebrew [and the son] of Hebrews; as to the observance of the Law I was of [the party of] the Pharisees, (AMP)</p> <p>Eight generations of Mormonism; born in the covenant; related to all the general authorities and leading families of the church; my great-grandmother knew Brigham Young</p>
Phil 3:6 Concerning zeal, persecuting the church; touching the righteousness which is in the law, blameless.	As to my zeal, I was a persecutor of the church, and by the Law's standard of righteousness (supposed justice, uprightness, and right standing with God) I was proven to be blameless and no fault was found with me. (AMP)
This is typical of the boasting you often hear in the church: Look at all the callings I have held. I fast twice a month; visit the temple once a week; done my genealogy back seven generations; related to crowned heads of Europe; was told in my Patriarchal Blessing I would be an apostle and inherit the Celestial Kingdom.	
Phil 3:7 But what things were gain to me, those I counted loss for Christ.	But whatever former things I had that might have been gains to me, I have come to consider as [one combined] loss for Christ's sake. (AMP)
<p>I know a man who tells me he could claim all of this and more, and yet he, like Paul, considers it all as a loss for his own personal integrity and his own personal relationship with the Lord.</p> <p>And, I know another man who has none of the pedigree, callings, church connections, great works who feels the exact same thing and seeks the same relationship with the Lord.</p>	
Phil 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,	<p>Yes, furthermore, I count everything as loss compared to the possession of the priceless privilege (the overwhelming preciousness, the surpassing worth, and supreme advantage) of knowing Christ Jesus my Lord and of progressively becoming more deeply and intimately acquainted with Him [of perceiving and recognizing and understanding Him more fully and clearly]. For His sake I have lost everything and consider it all to be mere rubbish</p>

	<p>(refuse, dregs), in order that I may win (gain) Christ (the Anointed One), (AMP)</p> <p>Paul brings the point home.</p>
<p>It is not false tradition, but knowledge that leads us to eternal life. Saul was probably very disappointed to find out that all his pre-theophany Phariseeism was actually leading him away from God, despite his contemporary beliefs to the contrary. Still, he recognized that what Jesus had told him—the truth—would draw him closer to Christ than all that Phariseeism ever did. He said, “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.” (Phillipians 3:8). Paul had no sacred cows, no false idols he wasn't willing to let go of when provided the opportunity to embrace knowledge from God that contradicted his traditions. Are you willing to embrace truth at all costs?</p>	
<p>Phil 3:9 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:</p>	<p>And that I may [actually] be found and known as in Him, not having any [selfachieved] righteousness that can be called my own, based on my obedience to the Law's demands (ritualistic uprightness and supposed right standing with God thus acquired), but possessing that [genuine righteousness] which comes through faith in Christ (the Anointed One), the [truly] right standing with God, which comes from God by [saving] faith. (AMP)</p> <p>It's worthless compared to your knowledge and relationship with the Lord.</p>
<p>Phil 3:10 That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death;</p>	<p>[For my determined purpose is] that I may know Him [that I may progressively become more deeply and intimately acquainted with Him, perceiving and recognizing and understanding the wonders of His Person more strongly and more clearly], and that I may in that same way come to know the power outflowing from His resurrection [which it exerts over believers], and that I may so share His sufferings as to be continually transformed [in spirit into His likeness even] to His death, [in the hope] (AMP)</p> <p>The more you know Him, the more you will be like Him. This is life eternal, to know God.</p>
<p>Phil 3:11 If by any means I might attain unto the resurrection of the dead.</p>	<p>That if possible I may attain to the [spiritual and moral] resurrection [that lifts me] out from among the dead [even while in the body]. (AMP)</p> <p>Translation?</p>
<p>Phil 3:12 Not as though I had already attained, either were already perfect: but I follow after, if</p>	<p>Not that I have now attained [this ideal], or have already been made perfect, but I press on to lay</p>

that I may apprehend that for which also I am apprehended of Christ Jesus.	<p>hold of (grasp) and make my own, that for which Christ Jesus (the Messiah) has laid hold of me and made me His own. (AMP)</p> <p>Note that he says he is “perfected in Christ”. As Moroni says “Come unto Christ and be perfected in Him”.</p>
Phil 3:13 Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before,	<p>I do not consider, brethren, that I have captured and made it my own [yet]; but one thing I do [it is my one aspiration]: forgetting what lies behind and straining forward to what lies ahead, (AMP)</p> <p>I’m not there yet, but I am getting there,</p>
Phil 3:14 I press toward the mark for the prize of the high calling of God in Christ Jesus.	<p>I press on toward the goal to win the [supreme and heavenly] prize to which God in Christ Jesus is calling us upward. (AMP)</p> <p>I press onward to gain the prize.</p>
Phil 3:15 Let us therefore, as many as be perfect , be thus minded: and if in any thing ye be otherwise minded, God shall reveal even this unto you.	<p>So let those [of us] who are spiritually mature and full-grown have this mind and hold these convictions; and if in any respect you have a different attitude of mind, God will make that clear to you also. (AMP)</p> <p>Notice his use of the word “Perfect”: spiritually mature and full-grown.</p>
Phil 3:16 Nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same thing.	<p>Only let us hold true to what we have already attained and walk and order our lives by that. (AMP)</p>
Phil 3:17 Brethren, be followers together of me, and mark them which walk so as ye have us for an ensample.	<p>Brethren, together follow my example and observe those who live after the pattern we have set for you. (AMP)</p> <p>When you set such an example, you can tell people to follow you, but you should also direct them to follow Christ.</p>
Phil 3:18 (For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ:	<p>For there are many, of whom I have often told you and now tell you even with tears, who walk (live) as enemies of the cross of Christ (the Anointed One). (AMP)</p> <p>But there are those who are actually enemies of Christ, though they pose as believers.</p>
Phil 3:19 Whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things.)	<p>They are doomed and their fate is eternal misery (perdition); their god is their stomach (their appetites, their sensuality) and they glory in their</p>

	<p>shame, siding with earthly things and being of their party. (AMP)</p> <p>Their god is their appetites.</p>
Phil 3:20 For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ:	But we are citizens of the state (commonwealth, homeland) which is in heaven , and from it also we earnestly and patiently await [the coming of] the Lord Jesus Christ (the Messiah) [as] Savior, (AMP)
<p>“Likewise, as a living mortal you can have an association with the General Assembly and Church of the Firstborn (a priestly reference that requires you to understand about the “rights of the fathers”) here, now. If you do this you become one of those solitary souls who live as a stranger and sojourner on earth. Your association is with heaven, not with earth”</p> <p>“You can be a “citizen” but you will be a sojourner in exile here. If you want to find out how you get priesthood in the “first place” ask God.” Denver Snuffer</p>	
Phil 3:21 Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.	Who will transform and fashion anew the body of our humiliation to conform to and be like the body of His glory and majesty, by exerting that power which enables Him even to subject everything to Himself. (AMP)
Phil 4:1 Therefore, my brethren, dearly beloved and longed for, my joy and crown, so stand fast in the Lord, my dearly beloved.	Therefore, my brethren, whom I love and yearn to see, my delight and crown (wreath of victory), thus stand firm in the Lord, my beloved. (AMP)
Phil 4:2 I beseech Euodias, and beseech Syntyche, that they be of the same mind in the Lord.	I entreat and advise Euodia and I entreat and advise Syntyche to agree and to work in harmony in the Lord. (AMP)
Phil 4:3 And I entreat thee also, true yokefellow, help those women which laboured with me in the gospel, with Clement also, and with other my fellowlabourers, whose names are in the book of life.	<p>And I exhort you too, [my] genuine yokefellow, help these [two women to keep on cooperating], for they have toiled along with me in [the spreading of] the good news (the Gospel), as have Clement and the rest of my fellow workers whose names are in the Book of Life. (AMP)</p> <p>Personal instruction to individual members.</p>
Phil 4:4 Rejoice in the Lord alway: and again I say, Rejoice.	<p>Rejoice in the Lord always [delight, gladden yourselves in Him]; again I say, Rejoice! (AMP)</p> <p>It is always fun to see that the lines from some of your favorite hymns were actually taken from scripture. “Lift up your heart. Lift up your voice. Rejoice, again I say rejoice.”</p>
Phil 4:5 Let your moderation be known unto all men. The Lord is at hand.	Let all men know and perceive and recognize your unselfishness (your considerateness, your forbearing spirit). The Lord is near [He is coming soon]. (AMP)

	Again, they believed the Lord's coming was right at hand.
Phil 4:6 Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God.	Do not fret or have any anxiety about anything, but in every circumstance and in everything, by prayer and petition (definite requests), with thanksgiving, continue to make your wants known to God. (AMP)
Phil 4:7 And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.	And God's peace [shall be yours, that tranquil state of a soul assured of its salvation through Christ, and so fearing nothing from God and being content with its earthly lot of whatever sort that is, that peace] which transcends all understanding shall garrison and mount guard over your hearts and minds in Christ Jesus. (AMP)
Phil 4:8 Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.	For the rest, brethren, whatever is true, whatever is worthy of reverence and is honorable and seemly, whatever is just, whatever is pure, whatever is lovely and lovable, whatever is kind and winsome and gracious, if there is any virtue and excellence, if there is anything worthy of praise, think on and weigh and take account of these things [fix your minds on them]. (AMP) This verse inspired the 13 th Article of Faith.
Phil 4:9 Those things, which ye have both learned, and received, and heard, and seen in me, do: and the God of peace shall be with you.	Practice what you have learned and received and heard and seen in me, and model your way of living on it, and the God of peace (of untroubled, undisturbed well-being) will be with you. (AMP)
Phil 4:10 But I rejoiced in the Lord greatly, that now at the last your care of me hath flourished again; wherein ye were also careful, but ye lacked opportunity.	I was made very happy in the Lord that now you have revived your interest in my welfare after so long a time; you were indeed thinking of me, but you had no opportunity to show it. (AMP)
Phil 4:11 Not that I speak in respect of want: for I have learned, in whatsoever state I am, therewith to be content.	Not that I am implying that I was in any personal want, for I have learned how to be content (satisfied to the point where I am not disturbed or disquieted) in whatever state I am. (AMP)
This principle goes together with "taking no thought for the morrow" (Sermon on the Mount). Rather than worrying about things which may or may not happen, we need to deal with the problems which lie directly at hand, with the goal of learning to be content with whatever state we are in.	
Phil 4:12 I know both how to be abased, and I know how to abound: every where and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need.	I know how to be abased and live humbly in straitened circumstances, and I know also how to enjoy plenty and live in abundance. I have learned in any and all circumstances the secret of facing every situation, whether well-fed or going hungry, having a sufficiency and enough to spare or going without and being in want. (AMP)

	Truly happy people know that their happiness is a choice, and not dependent on physical circumstances or either great abundance or great need.
Phil 4:13 I can do all things through Christ which strengtheneth me.	<p>I have strength for all things in Christ Who empowers me [I am ready for anything and equal to anything through Him Who infuses inner strength into me; I am selfsufficient in Christ's sufficiency]. (AMP)</p> <p>Paul is saying that because of his faith in Christ, he can handle whatever situation life hands him.</p>
Phil 4:14 Notwithstanding ye have well done, that ye did communicate with my affliction.	But it was right and commendable and noble of you to contribute for my needs and to share my difficulties with me. (AMP)
Phil 4:15 Now ye Philippians know also, that in the beginning of the gospel, when I departed from Macedonia, no church communicated with me as concerning giving and receiving, but ye only.	And you Philippians yourselves well know that in the early days of the Gospel ministry, when I left Macedonia, no church (assembly) entered into partnership with me and opened up [a debit and credit] account in giving and receiving except you only. (AMP)
Only Philippi supported Paul in his ministry from the beginning. There is a difference between priestcraft, which involves a permanent job as a preacher-in-residence and traveling without purse or scrip, asking for support. It is a matter of asking for voluntary contributions verses a sense of entitlement.	
Phil 4:16 For even in Thessalonica ye sent once and again unto my necessity.	For even in Thessalonica you sent [me contributions] for my needs, not only once but a second time. (AMP)
Phil 4:17 Not because I desire a gift: but I desire fruit that may abound to your account.	<p>Not that I seek or am eager for [your] gift, but I do seek and am eager for the fruit which increases to your credit [the harvest of blessing that is accumulating to your account]. (AMP)</p> <p>Paul understands the difference mentioned in verse 15.</p>
Phil 4:18 But I have all, and abound: I am full, having received of Epaphroditus the things which were sent from you, an odour of a sweet smell, a sacrifice acceptable, wellpleasing to God.	But I have [your full payment] and more; I have everything I need and am amply supplied, now that I have received from Epaphroditus the gifts you sent me. [They are the] fragrant odor of an offering and sacrifice which God welcomes and in which He delights. (AMP)
Phil 4:19 But my God shall supply all your need according to his riches in glory by Christ Jesus.	And my God will liberally supply (fill to the full) your every need according to His riches in glory in Christ Jesus. (AMP)

	If you voluntarily give to those in need God will bless you materially. Have faith in this and don't worry unnecessarily about the future.
Phil 4:20 Now unto God and our Father be glory for ever and ever. Amen.	To our God and Father be glory forever and ever (through the endless eternities of the eternities). Amen (so be it). (AMP)
Phil 4:21 Salute every saint in Christ Jesus. The brethren which are with me greet you.	Remember me to every saint (every born-again believer) in Christ Jesus. The brethren (my associates) who are with me greet you. (AMP)
Phil 4:22 All the saints salute you, chiefly they that are of Caesar's household.	All the saints (God's consecrated ones here) wish to be remembered to you, especially those of Caesar's household. (AMP)
Phil 4:23 The grace of our Lord Jesus Christ be with you all. Amen.	The grace (spiritual favor and blessing) of the Lord Jesus Christ (the Anointed One) be with your spirit. Amen (so be it) (AMP)