

The Book of Philippians

[Sun. Oct. 12, 2014] Philippians Series, Phl. 4.10-23 - Craig A. Thurman

Today should conclude our study in the book of Philippians. It has been a joyful study, and from my observation we have seen more joy in this church for considering the things written therein.

In verse 4-7, for the practical application of these things,

Rejoice in the Lord always – Moderation – Don't worry, but pray with thanksgiving

the peace of God which passeth all understanding shall keep our hearts and minds in Christ Jesus. These habits will affect our attitude. Then, in verses 8, 9, we are taught how to change the way we reason. (λογίζεσθε, logidzesthe; pres. imper., *think*)

Ro 6:11 Likewise reckon λογίζεσθε ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.

By applying this *mind-set* we shall have the assurance of His presence. Why? What does this do? This puts experimentally in the place where the children of God are supposed to be. And where is that? *Abiding* in Jesus Christ.

Jn.15.4 Abide in me, and I in you.

We are in Him because of the Father's election. But now we are in Him experimentally. We're acting like the children that we are. Until then we are only dabbling with Christianity.

Webster's New Collegiate Dictionary, Copyright 1979 by G. & C Merriam Co., says, '**dabbling** n : a superficial or intermittent interest, investigation, or experiment'

Instead of living for Christ we are living for the world, and suppressing enough of our worldly behavior to stay in a church like this one. We must alter our thinking. Altering our thinking essentially alters our lives. Even the world acknowledges the power of the mind.

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‘The individual who wants to reach the top in business must appreciate the might of the force of habit – and must understand that practices are what create habits. He must be quick to break those habits that can break him – and hasten to adopt those practices that will become the habits that help him achieve the success he desires.’ – John Paul Getty (Dec. 15, 1892 – Jun. 6, 1976)

The world is chained to their nature and can act only according to the dictates of a depraved heart, but Christians have an added nature, given them in the new birth, and they can apply these Biblical thought-processes and be changed in their lives for Christ. By the Word of God we can train our minds to think correctly. We are practically, experimentally conforming to the image of the Son of God.

*Ro 8:29 For whom he did foreknow, he also did predestinate **to be conformed to the image of his Son ...***

*Col 3:10 And have put on the new man, which is renewed in knowledge **after the image of him that created him ...***

Becoming a believer was like breathing air. We were born from above. We received our life like a newborn babe. But living the life of Christ takes diligent, faithful application of God’s Word to our lives. If we do nothing we shall continue living like the world; but when we, for the love of God, obey, we bear the image of the Heavenly.

*Whatsoever ... vs.8; As many as my thoughts are; All that ever I think (stealing from Jn.1.12; 4.39) are *these things ...**

true, real

honest, grave, respectable, dignified

just, upright, fair, innocent, proper, impeccable, perfect, straight

pure, clear, chaste, undiluted

lovely, those things that promote a brotherliness/sisterliness

good report, good sayings, good things worth reporting about

anything of virtue, praiseworthy, excellencies

anything praiseworthy, worth putting our praises upon

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Our minds are where we really win or lose our battles. The conflict actually begins in the mind. The external manifestations that springs from the members of our body as a result of the conflict proves what reasoning we have rooted in the privacy of our hearts. Seeing the shameful things of the flesh flare up in our lives again, and again, and again should cause us to want to change our *minds*.

Paul's epilogue, verse 10-20 (Complements the prologue, 1.3-11; 12-26 is a biographical prologue.)

10 ¶ *But I rejoiced*

ἐχάρην; 1st per sing, aor 2, ind, pass of χαίρω; *I was glad*; The other two places where this verb is used:

2Jo 1:4 **I rejoiced** ἐχάρην *greatly* λίαν *that I found of thy children walking in truth, as we have received a commandment from the Father.* (λίαν exceeding, sore, greatly)

3Jo 1:3 ¶ **For I rejoiced** ἐχάρην *greatly* λίαν, *when the brethren came and testified of the truth that is in thee, even as thou walkest in the truth.*

in the Lord greatly,

μεγάλως, adverb, μέγας; only this once used in the KJV; In the LXX it is translated most *greatly* 1Chr.29.9; Job 4.14; 30.30; Za.11.2; *very* Ne.12.43; *haughtily* Job 15.11; *specially* Nu.6.2.

that now at the last your care

φρονεῖν; pres infin of φρονέω; to think; cf. 1.7 *Even as it is meet for me to think this of you all*; 3.16 *let us mind the same thing*; 4.2 *be of the same mind in the Lord*; it is to have a particular *mind-set*. Form of the word *careful* below.

of me

ὑπὲρ ἐμοῦ, in my behalf,

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hath flourished again;

Websters Collegiate Dictionary, Copyright 1979 by G. & C. Merriam Co,
flourish, *vb* 1. : to grow luxuriantly : THRIVE 2 a : to achieve success : PROSPER **b** : to be in a state of activity or production ... **c** : to reach a height of development or influence **3** : to make bold and sweeping gestures ~: to wield with dramatic gestures : BRANDISH ...

ἀνεθάλετε; 2nd p pl, aor 2, ind of ἀναθάλλω; only time used in KJV; ἀνά re-, new, again + θάλλω ...

LXX θαλλειν

Job 8.11 Does the rush flourish without water, or shall the flag grow up without moisture?

Pv.15.13 When the heart rejoices the countenance is cheerful; but when it is in sorrow, the countenance is sad.

Pv.26.20 With much wood fire increases; but where there is not a double-minded man, strife ceases.

wherein ye were also careful,

ἐφρονεῖτε; 2nd p pl, imperf of φρονέω. Only time this verb is used in the N.T.; the Philippians has continued to show care for Paul in the past ...

but ye lacked opportunity.

lacked opportunity, ἠκαίρησθε; 2nd p pl, imperf of ἀκαίρομαι; ἄ negative particle + καιρός KJV time, convenience, opportunity, season; only time used in KJV.

Doubtless, there have been times when we wanted to do something to help another, there was a need and we could help, or, we saw that encouragement could be given, but sometimes the opportunity doesn't

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presents itself. It's not a fault; it's a fact. For some reason the Philippians hadn't had, at times opportunity to help Paul. Thank God first of all that there is any desire! Then, pray for the opportunity.

11 Not οὐχ that I speak λέγω in respect of

καθ', meaning *according to*, κατά.

want:

Paul isn't mentioning this because he has need. He assures them that need is not directing these remarks. He is saying something that is difficult to say and easy to be misunderstood.

ὑστέρησιν; acc sing of ὑστέησις; **4.12 suffer need**, ὑστερέω; **2.30 lack** ὑστέρημα.

Mr 12:44 For all they did cast in of their abundance; but she of her want ὑστερήσεως did cast in all that she had, even all her living. (J. P. Green Sr. Bible Interlinear, poverty.)

Mt.19.20; Mk. 10.21 A young wealthy man's question and Jesus response. The young man: *what lack I yet*; What am I still destitute of? Jesus: *One thing thou lackest*. One thing, and only one, you are destitute of. This young man hadn't any idea that his *stuff* stood in the way of his being able to come to Christ in faith. He was blinded to his spiritual destitution, or poverty, lack. Christ's statement, *go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me* proved his inability to come. While great wealth or great poverty presents a great wall to sinners to come to Christ, it is nothing to God. Consider what made the difference in the widow who gave her mite, or Joseph of Arimathea, a rich man who followed Christ. Why could these come and others of similar, outward circumstances could not? Was it a matter of ability? No. Before grace none could or would come. However, after grace they can come and they will come to Jesus Christ! And what of God's grace? Do all receive it? No. Should all receive it? No, or else God is not free to bestow it upon whom He will. Are those who receive it worthy.

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NOT A ONE! There is a reason that it is called the grace of God. If it is God's grace, then He alone dictates how he shall dispense with His favor, as a sovereign who dictates how his kingdom shall be ruled; how he shall treat his subjects; how he shall judge them; how he shall punish evildoers; and how he shall reward the righteous. Men can complain against the king all they will, but in the final analysis the decision rests in the mind of the king.

Lk.15.14 The prodigal son, living in the world came to be in poverty ... after he had spent all his living, wasted his substance ... *he came to be in want.*

Lk.22.35 When Christ had sent out the disciples he asked them, *lack ye anything? And they said, Nothing.* (Oh, how He cares for His people.)

Ro 3:23 For all have sinned, and come short (come lacking [pres, ind, mid], come impoverished, come destitute) of the glory of God;

*for γάρ ἡ ἐγὼ **have** learned,*

ἔμαθον; 1st p sing, aor 2, **ind**, act of μαθηθῆναι; this is the only place that this particular tense of the verb is used; to learn is to be taught; it is to acquire a knowledge of; to come to the place when we know something; to discover a special or particular knowledge by various means, whether that be by revelation, experience, an instructor; **4.9 ... which ye have both learned ...**

in ἐν whatsoever οἷς [state] ἡ ἐγὼ εἶμι, therewith to be content.

First, take this statement: *I have learned in whatsoever state I am.* We learn something from everything. The important issue here is, what have we learned.

Do we learn things right where we are? Or, do we buck against some things, and therefore probably find ourselves bucking against most things. Show of hands from those who like change? We need to learn in whatsoever state we are. When we can learn in that state, whatever it is, then we can ... be content therewith.

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J. P Green Sr. Interlinear Bible ¹; George Ricker Berry Interlinear N.T. ²:

Ἐγὼ γὰρ ἔμαθον ἐν οἷς εἶμι αὐτάρκης εἶναι.
Lit.¹ I for learned in what (state) I am contented to be.
Lit.² For-I learned in what (circumstance) I am content to be.
George Ricker Berry, N. T. Interlinear

*Content, αὐτάρκης; αὐτός her, him, his, self + ἄρκέω KJV **enough**, **content, sufficient, satisfied**; self-contented. An adjective.*

LXX, a verb:

*Deu.32.10 He **maintained** αὐτάρκησεν him in the wilderness, in burning thirst and a dry land: he led him about and instructed him, and kept him as the apple of an eye. (For a blessing read 1-14; How the Lord care for his people!)*

LXX, an adjective:

*Pv.30.8 Remove far from me vanity and falsehood: and give me not wealth or poverty; but appoint me what is needful and **sufficient** αὐτάρκη: lest I be filled and become false, and say, Who sees me? Or be poor and steal, and swear vainly by the name of God?*

*KJV, Pr 30:8 Remove far from me vanity and lies: give me neither poverty nor riches; feed me with food **convenient***

English, adjective; Heb. **צֶדֶק**, choq: a *portion, a law, statute, custom, appointed, commandment, decree.*

for me: (What you decree ... is all I need.)

9 Lest I be full, and deny thee, and say, Who is the LORD? or lest I be poor, and steal, and take the name of my God in vain.

Few teachers are as good as the one named Experience. That does not mean that we cannot learn without first-hand experience, but that when we do experience we can always learn something.

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Many a man has gone through the experience of plenty and lack and not learned what Paul has learned. Having little or having much isn't the point. It's not the hardship, and it's not the ease. It was what he learned while in them. This was something outside of himself that had to be applied to his life. Through faith he was able to come to this place where he could say, that he had *learned ... to be content.*

Joy Unspeakable

Written and Compose by Barney. E. Warren, A. D. 1900; Public Domain

I have found his grace is all complete, He supplieth every need;
While I sit and learn at Jesus' feet, I am free, yes, free indeed.

I have found that hope so bright and clear, living in the realm of grace;
Oh, the Savior's presence is so near, I can see His smiling face.

I have found the joy no tongue can tell, How its waves of glory roll!
It is like a great o're flowing well, springing up within my soul.

Chorus

It is joy unspeakable and full of glory, full of glory, full of glory;
It is joy unspeakable and full of glory, oh the half has never yet been told.

12 I know both how to be abased,

ταπεινοῦσθαι; pres infin pass of ταπεινῶω; KJV humble, low, abase..

and I know how to abound:

There is a proper way to conduct ourselves in either case. Never are we to complain for lack or wax self-reliant when we abound. We are to be content with God. We haven't a clue what shall be on the morrow ...

24 ... Ye cannot serve God and mammon.

25 ¶ Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? ...

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could read through verse 34. So what should we do? Trust the Lord, seek Him first in our **living** and He will provide the things we need. That doesn't mean we don't plan for the future, prepare for school, train for a vocation. It means do let these things, any one of them, become the focus of our lives so that we lose sight of our Lord who loves us.

Ja.4.13 Go to now, ye that say, To day or to morrow we will go into such a city, and continue there a year, and buy and sell, and get gain:

14 Whereas ye know not what shall be on the morrow. For what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away.

15 For that ye ought to say, If the Lord will, we shall live, and do this, or that.

16 But now ye rejoyce in your boastings: all such rejoicing is evil.

17 Therefore to him that knoweth to do good, and doeth it not, to him it is sin.

περισσεύειν; pres infin of περισσεύω; twice in this verse, see **below**

*Lu 12:15 And he said unto them, Take heed, and beware of covetousness: for a man's life consisteth not in the **abundance** of the things which he possesseth.*

*Ro 15:13 ¶ Now the God of hope fill you with all joy and peace in believing, that ye may **abound** in hope, through the power of the Holy Ghost.*

Php 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.

*1Th 4:10 And indeed ye do it toward all the brethren which are in all Macedonia: but we beseech you, brethren, that ye **increase more** and more*

...

every where

ἐν παντί; 30 times in the KJV N.T. and is translated *always; all the; in every; in every thing; on every, in all things; in all; all; with all.*

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and in all things

ἐν πᾶσι, dat, pl, masc and neu of πᾶς; Five times in Philippians: 1.1, 13, 25, 2.17, *all*. Only here *in all things*.

I am instructed (shut in tight closed up to one consideration)

That is, so **closed in** through past experiences, that nothing could be clearer to me in this regard; Notice below that this is in the **perfect** tense. ... **'It implies a process, but views that process as having reached its consummation and existing in a finished state.'** Cf. vs. 3).

μεμύημαι, 1st p sing **perf** ind **pass** of μύω; only time used in N.T.; Moulton, (μύω, *to shut the mouth*); Thayer (fr. μύω to close, shut; **probably to be instructed to such an extent so that nothing more can be added**. The Greek μυστήριον, English *mystery*, derives from this: the NIDNTT, vol.3, p.501, 'to shut (the mouth, and means that which must not or cannot be said.'

LXX μυσθῆσθαι, 3Ma.2.30 translated *initiated* '... those **initiated** in the rites, these should have equal rights with the Alexandrians.

Aside from considering the Greek μυστήριον, musterion, these are the places where μύω, muo is used:
καμμύω, κατά + μύω, to shut, close the eyes (Mt.13.15; Acts 28.27.

μυωπάζων, nom sing masc part pres of μυωπάζω, μύω to close + ὤψ the 'ops' eyes, (2Pe.1.9 *and cannot see afar off* translates the one Greek word)

both to be full

χορτάζεσθαι; pres infin pass of χορτάζω; Only place this tense of the verb is used. χορτάζω is used a total of 15 times; Whether in type or literally it is always used in reference to being filled with food.

and to be hungry,

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πεινᾶν; pres infin of πεινάω; verb tense is only used here; is used 23 times. 22 times, in type or literally, this refers to hungering for food; once hunger for righteousness.

both to abound

περισσεύειν; pres infin of περισσεύω; περισσεύω is used a total of 39 times and translated as *shall exceed; shall have more abundance; that remained; that was left; have enough and to spare; increased; more abounded; hath abounded; are the better; may excel; abounding; to make abound; would abound, et al.; see above.*

and to suffer need. (to be in want or to come behind)

ὑστερεῖσθαι; pres **infin** mid and pass of ὑστερέω;

*Lu 15:14 And when he had spent all, there arose a mighty famine in that land; and he began **to be in want** ὑστερεῖσθαι.*

*1Co 1:7 So that ye **come behind** ὑστερεῖσθαι in no gift; waiting for the coming of our Lord Jesus Christ ...*

And I don't think it was based on outward *things* lacked or possessed. He had learned that in his abundance his flesh would lead him to carnal repose. And in times of need he learned to strive in the spirit against the lust of the flesh. The *flesh* will not rest until it is buried in the ground.

13 I can do

ἰσχύω; ἰσχύς; As with ἰσχύς, this has to do with strength. The root ἰσχύω is translated as *is good; might as might pass that way; could ye not watch; They that are whole have no need; shall be able; is able; was able; can prevail; avail, and strength.*

Only other place where ἰσχύω is used:

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*Lu 16:3 Then the steward said within himself, What shall I do? for my lord taketh away from me the stewardship: I **cannot** ἰσχύω dig; to beg I am ashamed.*

all things πάντα through ἐν Christ which

The word *which* seems so impersonal and is used to reference non-personal things or entities. *Which* is used of the Holy Spirit, and some people take issue with that in our KJV Bible. (Mt.10.20; Jn.14.26 *which*; Mt.26; Lk.9.39 *it*. But this is done with men as well. It is a weakness with the KJV. No.) But *which* allows for the non-gender aspect of Spirit. Does Spirit have gender? Yet we read that there is neither male nor female in Gal.3.28. In that text it does not mean that there is no distinction between male and female in the church, but that this is not a consideration for putting on Christ. (see also 1Co.12.13 for the same thought)

*Lu 24:39 Behold my hands and my feet, that it is I myself: handle me, and see; for **a spirit hath not flesh and bones**, as ye see me have.*

This *which* could refer to the ministry of the Anointed One to us. He came the Messiah, The Anointed and ministered in His priestly role during His earthly work. And we, in our function minister as anointed priests of God to the Father. The role of Christ to us is to equip us to the work until He returns in His second coming.

strengtheneth (his continual, abiding presence in every thing)

*ἐνδυναμοῦντί; dat sing masc part pres act of ἐνδυναμάω; Acts 9.22 Saul **increased the more in strength**; Ro.4.20 **was strong** in faith; Eph.6.10 brethren, **be strong** in the Lord, and in the power of his might; 1Ti.1.12 And I thank Jesus our Lord, **who hath enabled** me; 2Ti.2.1 my son, **be strong** in the grace that is in Christ Jesus; 2Ti.4.17 (16) No man stood with me ... all forsook me ... (17) Notwithstanding, the Lord stood with me, and **strengthened** me; He.11.34 out of weakness **were made strong** ...*

me.

14 Notwithstanding πλὴν ye have well done, that ye did

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ἐποιήσατε, 2nd p pl aor 1 ind act of ποιέω

communicate with

συγκοινωνήσαντες; nom pl masc part aor 1 of συγκοινωνέω; used three times in the KJV NT,

*Eph.5.11 And **have** no **fellowship with** the unfruitful works of darkness, but rather reprove them ...*

*Re.18.4 And I heard another voice from heaven, saying, Come out of her, my people, that ye **be** not **partakers of** her sins, and that ye receive not of her plagues.*

my affliction.

θλίψει, root θλίψις, KJV tribulation, affliction, trouble, burden.

15 Now ye Philippians know also, that in ἐν the beginning ἀρχῆ of the gospel, when I departed from ἐξῆλθον Macedonia, no

οὐδεμία, nom fem sing of οὐδείς; οὐδέ + εἷς; not one; is used only four times in the KJV, Acts 27.22; Ja.3.12; Jn.1.5 Always translated simply as *no*.

church ἐκκλησία communicated with

ἐκοινώνησεν; 3rd p sing aor 1 ind of κοινωνέω, fellowshipped, as in assisting him in his ministry ...

me as concerning

εἰς λόγον; unto word, unto sum, for [any] matter; **against the matter of**

giving

δόσεως; gen sing of δόσις; root δίδωμι;

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and receiving,

λήψεως; gen sing of λήψις; root λαμβάνω; only time tense of the verb is used in N.T.

but

εἰ μὴ, KJV *but, except, save, if not*

ye ὑμεῖς only. μόνοι

16 For even in ἐν Thessalonica ye sent ἐπέμψατε once

ἀπαξ, adverb, once for certain

and again

δῖς; adverb; δύο; two; six times in KJV; two times *again*; four times *twice*.

*1Th 2:18 Wherefore we would have come unto you, even I Paul, once and **again**; but Satan hindered us.*

unto εἰς my necessity.

χρεία; acc sing of χρεία; this root χρεία, is used also in Phl.2.25; 4.19.

*Phl 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**.*

17 Not because I desire ἐπιζητῶ a gift: but I desire ἐπιζητῶ fruit that may abound

πλεονάζοντα, acc sing masc and nom pl neut, part pres of πλεονάζω; Ro.5.20 *might abound*; Ro.6.1 *may abound*; 2Co.4.15 *abundant*; 2Co.8.15 *had over*; 1Thes.3.12 *make to increase*; 2Thes.1.3 *aboundeth*; 2Pe.1.8 *abound*. Early περισσεύω has to do with being

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filled, this with the overflow, abundance. It isn't the stuff, it's the motivation that are the impetus of the giving that is key.

to εἰς *your account*. λόγον

Paul presents to the Philippians the opportunity to show Christ in them. It isn't what they gave; it's why they gave. And that fruit was produced in them of the Holy Spirit and a signal proof of Christ to Paul, and all of us who now read this text.

18 *But I have ἀπέχω all πάντα, and abound περισσεύω: I am full,*

πεπλήρωμαι; 1st sing perf ind pass of πληρώω;

2Co 7:4 *Great is my boldness of speech toward you, great is my glorying of you: I am filled* πεπλήρωμαι *with comfort, I am exceeding joyful in all our tribulation.*

having received of παρὰ Ephraoditus the things which were sent from παρ' you, an odour

ὄσμην, gen sing of ὄσμή; KJV *odour 2, savour 4*

Eph.5.1 ¶ *Be ye therefore followers of God, as dear children; 2 And walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweetsmelling εὐωδίας savour ὄσμην.*

of a sweet smell εὐωδίας, a sacrifice acceptable, wellpleasing εὐάρεστον to God.

19 *But my God shall supply*

πληρώσει, 3rd p sing fut ind act of the root πληρώω; shall fill; vs. 18

all your need χρεία according to κατὰ his riches πλοῦτον in ἐν glory δόξη by ἐν Christ Jesus.

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God, who created all things has no deficiency. All is His and He dispenses with them as He will. Needs and abundance come from His hand teaching us how to conduct ourselves personally, and in others proving in us to bring forth fruit.

Pr 10:4 He becometh poor that dealeth with a slack hand: but the hand of the diligent maketh rich.

5 ¶ He that gathereth in summer is a wise son: but he that sleepeth in harvest is a son that causeth shame.

Pr 11:24 There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty.

Pr 13:7 There is that maketh himself rich, yet hath nothing: there is that maketh himself poor, yet hath great riches.

Pr 13:23 Much food is in the tillage of the poor: but there is that is destroyed for want of judgment.

Pr 22:9 He that hath a bountiful eye shall be blessed; for he giveth of his bread to the poor.

Pr 29:7 The righteous considereth the cause of the poor: but the wicked regardeth not to know it.

Spurgeon's Devotional Bible, p.715, verse 4.19, 'God is the giver, His infinite glory is the store, Jesus is the channel, and the supply knows no limit.'

20 ¶ Now unto God and our Father be glory δόξα for ever and ever. Amen.

εἰς τοὺς αἰῶνας τῶν αἰῶνας; into the ages of the ages; but the Greek preposition also being translated for or unto makes for the ages of the ages or unto the ages of the ages. This phrase is used 20 times in the KJV, and it is always translated for ever and for ever.

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Spurgeon's Devotional Bible, p.715, verse 4.20 'Paul knew how to be poor, but he did not know how to be ungrateful.'

We notice a paragraph mark has been placed in my Bible by some who believe this marks the beginning of a new thought. I believe it concludes the previous thought very well. This should be the goal of our lives no matter what our experience. We have been taught to lay out a pattern of good works and by that we would have the peace of God. We have been taught to change our thinking and by that we would know His abiding presence with us. There is no doubt in my mind that every child of God desires this for their life. This is how it is done. The God of eternity has condescended to us in the person of Jesus Christ. In his sufferings and death we have received eternal life. We have received His Spirit to direct that life. He has given us an understanding and an ability to follow Christ. *I can do all things through Christ which strengtheneth me.* Not like some have said, this does not mean that we can all play a guitar, be an auto mechanic, be an learn to ice skate, be a carpenter, but it does mean that we can all walk with Christ. If I were to restrict this text to its context it would mean that I have the strength to suffer poverty or wealth, be destitute or have plenty, and in both instance the God of our Lord and Savior Jesus Christ shall receive the glory. That's a Christian. He's not a strange, eclectic, one-of-a-kind, no way I can ever be - super hero, she's not untouchable, no way anyone can emulate her kind-of-a-saint. Rather, this is for us all. Live for Him right now.

Paul's closing salutation

21 Salute every saint in Christ Jesus. The brethren which are with me greet you.

22 All the saints salute you, chiefly they that are of Caesar's household

οἰκία; gen sing and **acc pl** of οἰκία

23 The grace of our Lord Jesus Christ be with you all. Amen. « To the Philippians written from Rome, by Epaphroditus. »

What a study! God bless you brethren.