blame on them conveyed by the sentence,—  
but the whole is a delicate way of enhancing  
Epaphroditus’s services—‘ that which you  
would have done if you could, he did  
for you—therefore receive him with all  
joy’).

**CH. III. 1—IV. 1.**] WARNING AGAINST CERTAIN JUDAIZERS,—ENFORCED BY HIS  
OWN EXAMPLE (1—16): ALSO AGAINST  
IMMORAL PERSONS (17—iv. 1).

**1.**] He appears to have been closing his  
Epistle (**finally**, &c.), but to have again  
gone off, on the vehement mention of the  
Judaizers, into an explanation of his strong  
term rendered **concision. the same  
things**] It seems to me that Wiesinger has  
rightly apprehended the reference of this  
somewhat difficult sentence. The **rejoice  
in the Lord**, taken up again by the **thus  
stand fast in the Lord**, ch. iv. 1, is evidently put here emphatically, with direct  
reference to the warning which follows—**let your joy** (**your boast**) **be in the Lord**.  
And this same exhortation, **rejoice**, is in  
fact the ground-tone of the whole Epistle.  
See ch. i. 18, 25; ii. 17; iv. 4, where the  
addition “*and again I say*” seems to refer  
back again to this saying. So that there  
is no difficulty in imagining that the Apostle may mean by “*the same things*,” his  
exhortation to rejoice. The description of  
this course as being **safe** is no objection  
to this: because the *rejoicing in the Lord*  
is in fact an introduction to the warning  
which follows: a provision, by upholding  
the antagonist duty, against their falling  
into deceit. And thus all the speculation,  
whether **the same things** refer to a lost  
Epistle, or to words uttered when he was  
with them, falls to the ground. And the  
inference from Polycarp’s words in his  
Epistles to these Philippians, “*who* (viz. St. Paul) *when absent wrote to you Epistles*,” may be a true one, but does not  
belong here.

**2. Beware of**] more  
properly, **observe**, with a view to avoid:  
so “*mark*,” Rom. xvi. 17. **the dogs**]  
profane, impure persons. The appellation  
occurs in various references; but in the  
Jewish usage of it, uncleanness was the  
prominent idea; see Deut. xxiii. 18; Ps.  
xxii. 16 ; Isa. lvi. 10,11; Matt. xv. 26, 27.  
Rev. xxii. 15. **evil workers**] or, **workmen**. He seems to point out persons who  
actually *wrought*, and professedly for the  
Gospel, but who were ‘*doing the work of  
evil*,’ not mere ‘*evil-doers*.’ **the  
concision**] Thus only, by a hardly intelligible English word, can we express  
the contemptuous term which the Apostle  
uses, reserving the honourable appellation  
of “*the circumcision*” for Christians, who  
only could truly be so called. **Observe** (i.e.  
in fact, **Beware of**) **the** (I will not say, circumcision, but mere) concision (‘*amputation* who have no true circumcision of  
heart, but merely the cutting off of the flesh).

**3.**] **For we are the** *real* **CIRCUMcision** (whether bodily circumcised, or not—  
there would be among them some of both  
sorts: see Rom. ii. 25, 29; Col. ii. 11),  
**who worship** (pay religious service and  
obedience) **by the Spirit of God** (see John iv.  
23, 24. ‘The Spirit of God is the agent,  
whereby our service is rendered: see Rom.  
v. 5; vili. 14; xii. 1; Heb. ix. 14. The  
emphasis is on it: for *both* profess a *worship*. **Of God is** expressed for solemnity),  
**and glory in** (stress on *This*,—are not  
ashamed of Him and seek our boast in  
circumcision, or the law, but make our  
*boast* in Him) **Christ Jesus, and trust not  
in the flesh** (‘but in the Spirit—in our  
union with Christ’).

**4.] Although**