

Philippians

Originally penned by the Apostle Paul through the leading of the Holy Spirit

Translation by Pastor Luther Walker

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This translation is intended to give a clear understanding of the original language, taking into consideration all available manuscripts to reproduce the original letter from Paul to Philippi. The original language should always be considered the only authority by which each word, phrase, and all other parts of speech are based upon. Where additional information is needed to better explain the meaning and use of a word, a footnote has been added.

Because the book of Philippians was originally a letter, it has been returned to its original form to reduce confusion to the reader by breaks in the middle of sentences and concepts caused by the addition of chapters and verses. However, to ensure ease in finding sections within the letter while still avoiding breaking the original form of the letter, the chapters and verses have been superscripted along with the addition of paragraphs and punctuations. Brackets and parentheses are used for clarification within the text.

Written by the Apostle Paul during his first imprisonment in Rome in 64 A.D..

^{1.1} Paul and Timothy, servants belonging to Jesus Christ, to all the saints in Christ Jesus, the ones who are in Philippi, with the Bishops and Deacons. ^{1.2} Grace to you and peace from God our Father and Lord Jesus Christ. ^{1.3} I give thanks to the God upon every remembrance of you, ^{1.4} always in all my supplication on behalf of all of you, while making the supplication with joy, ^{1.5} on the basis of your fellowship into the gospel from the first day until now, ^{1.6} being persuaded of this same thing, that the One having begun in you a good work will bring it to its intended end until a day of Christ Jesus. ^{1.7} Just as it is right for me to think this concerning all of you, because I have you in my heart, in both my bonds, and in the defense even confirmation of the gospel, all of you being my partners of the grace. ^{1.8} For God is my witness, as I long for all of you with compassions of Christ Jesus. ^{1.9} And my worship is this, in order that your love should yet more and more abound in full experiential knowledge and all discernment, ^{1.10} for the purpose that you approve¹ the things that differ, in order that you all are pure² and do not cause offense unto a day of Christ, ^{1.11} having been filled up with fruit of righteousness, the [fruit] through Jesus Christ, unto a proper opinion and praise concerning God.

^{1.12} Now I determine for you to experientially know, brethren, that the things according to me have come more unto progress of the gospel, ^{1.13} so that my bonds in Christ came to be clearly manifested among all the Praetorian guard and all the remaining. ^{1.14} And the greater of the brethren in [the] Lord, after being persuaded by my bonds, exceedingly dare without fear to speak the Word. ^{1.15} Some on the one hand also because of envy and strife, some on the other hand also because of good pleasure, are proclaiming the Christ. ^{1.16} On the one hand, the ones out from selfish ambition proclaim the Christ not sincerely³, supposing to bring tribulation upon my bonds. ^{1.17} On the other hand, the ones out from love intuitively knowing that I am appointed unto a defense of the Gospel.

¹ Put to the test for what is approved. This is testing in a way that is looking for the good, not the bad and evaluating something based upon its value.

² Unmixed

³ True or honest in what someone is doing. It is often used in honorific inscriptions.

^{1.18} For what? Expect in every way whether in pretense or whether in truth Christ is being proclaimed. And in this I rejoice, but also, I will be caused to rejoice. ^{1.19} For I intuitively know that this to me will come down unto salvation through your supplication and provision from the Spirit from Jesus Christ ^{1.20} according to my eager expectation and hope, that I will be put to shame in nothing, but with all boldness, as always, even now Christ will be declared great by my body whether through life or whether through death. ^{1.21} For to me to live, Christ, and to die, gain. ^{1.22} Moreover, if, assuming it is true, to live in [the] flesh, this to me is fruit from work, and what to choose I do not know. ^{1.23} Indeed, I am pressed out from two, having the desire to depart and be with Christ, much rather better; ^{1.24} however, to continue in the flesh is necessary because of all of you. ^{1.25} And having been persuaded of this, I intuitively know that I will remain, and I will remain alongside all of you unto your progress and joy of the faith, ^{1.26} in order that your boast should abound in Christ Jesus by me through my coming again towards you. ^{1.27} Only you live as a citizen in a worthy manner of the Gospel of the Christ, in order that whether I come and see you, or whether I depart, I will hear the things concerning you, that you stand in one spirit, one soul, while together contending⁴ in the faith of the Gospel. ^{1.28} And do not be frightened ones in anything from the ones opposing, which to them on the one hand is proof of destruction, but on the other hand to you of salvation, and this from God, ^{1.29} because to you it was graciously given on behalf of the Christ not only to believe in Him but also to suffer on behalf of Him, ^{1.30} while having the same struggle, of the sort you discerned in me, and now you hear by me.

^{2.1} Therefore, since some exhortation in Christ; since some consolation of love; since some sharing in common of spirit; since some affection and compassion, ^{2.2} all of you fill up where my joy is lacking, in order that you [have] the same frame of mind, while having the same love, together souled⁵, while

⁴ As an athlete struggles for the win, 2 Timothy 3:5

⁵ Closely associated with your emotions. The soul is our emotional part, whereas the spirit is our logical part.

having one frame of mind.^{2.3} Nothing according to rivalry or meaningless thinking⁶, but in the humility of mind considering other⁷ as having more value than yourself. ^{2.4} Stop scoping out⁸ each of your own things, but also of each different one's things. ^{2.5} For let this frame of mind⁹ be in you that also was in Christ Jesus, ^{2.6} Who while existing in the form of God, did not regard for Himself equality with God to be seizing, ^{2.7} but emptied Himself, after receiving the form of a servant, He came to be in a likeness of man. ^{2.8} And after being found in the outward shape as a man, He humbled Himself, becoming obedient up to the point of death, even a cross death. ^{2.9} Wherefore also God has exalted Him, and has given Him a name above every name, ^{2.10} in order that by the name belonging to Jesus every knee will bow, heavenly and earthly and subterranean, ^{2.11} and every tongue should say the same thing, that Jesus Christ is Lord resulting in a proper opinion of God [the] Father.

^{2.12} So then, my beloved, just as always you have obeyed, not as in my presence only, but now much more in my absence, with fear and trembling, you, for yourself, work out your salvation. ^{2.13} For God is the One working in you also to desire and to work out the good pleasure¹⁰. ^{2.14} All of you do all things apart from grumbling and disputing, ^{2.15} in order that you, yourself, should become blameless and innocent, children of God without fault in the midst of a crooked and perverted¹¹ generation, among whom you shine as luminaries in [the] world, ^{2.16} while holding fast a word of life, unto my boasting unto a day of Christ, that I have not run unto emptiness, nor toiled unto emptiness. ^{2.17} But if, assuming it is true, also I am poured out upon the sacrifice even religious service of your faith, I

⁶ Aimless or meaningless thinking or opinion

⁷ Of the same kind – referring to other Christians.

⁸ Textual Problem: whether “scope out” is a participle or an imperative verb. Support for the participle is based mainly on the Alexandrian family whereas the verb has more support from both the Byzantine and Alexandrian families of text and therefore should be considered an imperative verb – you all are not to scope out your own; rather than, while not scoping out your own. “Scope out” means to look closely at or pay attention to.

⁹ Textual Problem: whether “frame of mind” is active or passive. Alexandrian text family partially supports an active imperative with some minor Western support, but the passive is supported by all three major text families (Byzantine, Western, and Alexandrian). The frame of mind is being imposed on the believer.

¹⁰ that which brings God pleasure.

¹¹ in the state of being prevented.

rejoice and I rejoice with all of you. ^{2.18} Because of the same also you rejoice, and you rejoice with me.

^{2.19} Moreover, I hope by the Lord Jesus to quickly send Timothy to you, in order that I also may be good souled¹² knowing the things concerning you. ^{2.20} For I have no one of the same soul¹³ who will genuinely care concerning the things concerning you. ^{2.21} For they all seek the things pertaining to themselves, not the things concerning Christ Jesus. ^{2.22} Indeed you experientially know the proof concerning him that as a son to a father with me he has served unto the Gospel. ^{2.23} Therefore this one I hope to send, as I fix my eyes upon the things immediately concerning me. ^{2.24} Moreover, I am persuaded by the Lord, that also I myself will shortly come. ^{2.25} And I considered it necessary to send to you Epaphroditus my brother and coworker and my fellow soldier, and your apostle¹⁴, and minister of my needs, ^{2.26} since he was longing for all of you and distressed because you heard he was sick. ^{2.27} For also he was sick, near to death, but God had mercy on him and not him only, but also me, in order that I should not have sorrow upon sorrow. ^{2.28} Therefore I diligently sent him in order that seeing him you should again rejoice and I should be less anxious. ^{2.29} Therefore receive him in the Lord with¹⁵ joy and hold with honor such men, ^{2.30} because through the work of the Christ he came near as far as death, exposing to danger the soul, in order that he should provide the thing lacking of you, the religious service towards me.

^{3.1} The remaining, my brethren, you rejoice in the Lord. To write to you the same things, on the one hand, is not idleness for me, on the other hand, is certainty to you. ^{3.2} All of you look out for dogs. All of you look out for workers of bad. All of you look out for self-mutilators. ^{3.3} For we are the circumcision, the ones rendering religious service by the Spirit of God and boasting in Christ Jesus

¹² His emotions will be affected in a good way. Comes from the Greek word for "soul", our emotional center, combined with eu, which is used for something that is good.

¹³ No one who shares his emotions concerning what is happening to them.

¹⁴ Sent by them for a specific reason – to tend to Paul's needs. Not referring to him as an Apostle of the Church

¹⁵ Generally associated with

and not in a state of being confident¹⁶ in the flesh; ^{3.4} although, I on my part am in a state of having confidence even in the flesh, if, assuming it is true, anyone else thinks to be confident in the flesh, I more. ^{3.5} Circumcised on the eighth day, out from the race of Israel, of the tribe of Benjamin, a Hebrew out from Hebrews, according to the law a Pharisee, ^{3.6} according to zeal, a persecutor of the Church, according to righteousness, the one by the law, being blameless. ^{3.7} But what things were to me gain, these things I consider, because of the Christ, to be loss. ^{3.8} But therefore also I consider all things to be loss because of the surpassing knowledge of Christ Jesus my Lord through whom all things I have suffered loss, and I consider to be refuse, in order that I should gain Christ ^{3.9} and be found in Him, not having my own righteousness, the one out from the law, but the one through faith pertaining to Christ, the righteousness out from God upon the basis of the faith; ^{3.10} to know Him and the natural ability of His resurrection and a sharing in common with His suffering, being together conformed to His death. ^{3.11} If somehow, I should have attained unto the out resurrection, the one out from the dead. ^{3.12} Not that I already have received [it], nor already am in a state of having been made mature, but I pursue [it], since also I should apprehend on the basis of that which also has apprehended me in the Christ Jesus. ^{3.13} Brethren, I do not reckon to myself that I have apprehended, but one thing, the things behind, on the one hand, I forget, on the other hand, those things in front I stretch towards ^{3.14} and I pursue according to a mark on the basis of¹⁷ the prize of the above calling from God in Christ Jesus. ^{3.15} Therefore as many as are mature, we should frame the mind this way, and if anyone of you frames the mind differently, also this the God will reveal to you. ^{3.16} Nevertheless, into that which we have arrived by this same rule to step; the same to frame the mind. ^{3.17} All of you become co-imitators of me, brethren. And all of you scope out¹⁸ the ones

¹⁶ Comes from “to persuade” and is in a perfect participle form – refers to the character and permanent state.

¹⁷ There is a textual problem here that has far more support in the Byzantine and Western texts for the preposition *epi* rather than *ei*”, which is mainly supported by the Alexandrian text. With either preposition the normal translation would not be “for” – as if one is seeking to gain something, but “on the basis of” or “because of”.

¹⁸ To pay attention to closely.

thusly walking just as all of you have our example. ^{3.18} For many walk, of whom often I have spoken to you, but now also weeping I say, the enemies of the cross of Christ, ^{3.19} whose end is destruction, whose god is the belly and the glory in their shame, the ones framing their minds on earthly things.

^{3.20} For our citizenship exists in heavens, out from which also a Savior we eagerly await, Lord Jesus Christ, ^{3.21} who will transform the body of our humiliation resulting in it to become together conformed with the body of His glory according to the working of His natural ability even to subject all things to Himself.

^{4.1} Wherefore, my beloved and longed for brethren, my joy and victors crown, thus all of you stand firm in the Lord, beloved. ^{4.2} I exhort Euodia and I exhort Syntyche, to frame the mind the same in [the] Lord. ^{4.3} Yes, I ask as an equal even you, legitimately together yoked, you receive together those women, whoever in the Gospel strive together with me, with also Clement and of the remaining of my fellow-workers, whose names are in a book of life. ^{4.4} All of you rejoice in the Lord always, again I say, all of you rejoice! ^{4.5} Let your gentleness¹⁹ be known to all men. The Lord is near. ^{4.6} Be anxious in nothing, but in all things with worship²⁰ and supplication after thanksgiving let all of your requests be made known before God. ^{4.7} And the peace of God, the one surpassing every mind, will keep your hearts and your thoughts in Christ Jesus. ^{4.8} The remaining, brethren, as much as is true, as much as is dignified²¹, as much as is just, as much as is pure, as much as is agreeable²², as much as is of a good reputation²³, if there is some virtue; if there is some commendableness, these things consider, ^{4.9} which also you learned, and received alongside, and heard, and have seen with discernment in me, these things you do and the God of peace will be with²⁴ you. ^{4.10} And I greatly

¹⁹ Sweet reasonableness

²⁰ Giving God Credit for Who He is (Stating back to God what He has said about Himself)

²¹ That which is worthy of respect

²² facing friendship

²³ To give a good report, having a good reputation

²⁴ To be generally associated with.

rejoiced in the Lord that now at some time you have revived²⁵ concerning me to frame the mind, on the basis of which also you were framing the mind but lacked opportunity.^{4.11} Not that according to need I speak, for I on my part have learned in which I am to be self-sufficient²⁶.^{4.12} I intuitively know also to be humble. I intuitively know also to abound in all, and in all I am in a state of having been initiated; both to be satisfied and to hunger; both to prosper and to lack.^{4.13} I am strong in all things in Christ, the one empowering me.^{4.14} Nevertheless, you have done well being my fellow partakers in the tribulation.^{4.15} Indeed you also intuitively know, Philippians, that in a beginning of the Gospel, when I departed from Macedonia, no church fellowshiped with me with reference to a word of giving and receiving except only all of you,^{4.16} because even in Thessalonica all of you sent once, even twice unto my need.^{4.17} Not that I am seeking a gift, but I am seeking the fruit, the one increasing because of your word.^{4.18} Indeed I have received all and I abound, I am filled²⁷ up where I lacked having received from Epaphroditus the things from you, a fragrant smell of an acceptable sacrifice, well pleasing to God.^{4.19} And My God will supply all your needs according to His riches by a proper opinion²⁸ in^{4.20} Christ Jesus. And to God even our Father the proper opinion into the ages of the ages, amen.

^{4.21} All of you greet every saint in Christ Jesus. The brethren with me greet all of you.^{4.22} Greet all the saints with you, and especially the ones out from Caesar's household.^{4.23} The grace from our Lord Jesus Christ is with all²⁹ of you, amen³⁰.

²⁵ Comes from a word that means, "to shoot up again", or "grow green again". Only used once in Scripture it comes from what is referred to as the "cultured" Koine and typically found in poetry.

²⁶ Satisfied with one's lot

²⁷ Means to fill up something or someone where lacking.

²⁸ The word "glory" means to have or express a proper opinion of someone or who one is

²⁹ There is a textual problem here between "spirit" and "all". Both words are spelled very similarly in the original language; however, there is substantial support from all three major text families supporting "all" as the correct reading.

³⁰ The critic's text leaves out "amen", even though there is substantial support for its inclusion. Only one Alexandrian text and a couple of fragments leave it out. Normally with this level of support for its inclusion the critic's text would include this reading; however, since "spirit" was selected as the reading rather than "all" in the last textual problem, and the support is similar, it would appear that the authors of the critic's text decided to leave out "amen" even with overwhelming support for its inclusion to justify using "spirit" rather than the correct reading "all".