
Επιστολή του Παύλου προς Φιλιππησίους † PAUL'S LETTER TO THE PHILIPPIANS

INTRODUCTION

Paul's *Letter to the Philippians* addresses the issue of persistence in faith in the face of fierce opposition and threats of death. Chapter 2 contains a famous poem describing the nature of Christ and his act of redemption. Philippi, a city in Macedonia, was the first church established by Paul on European soil.

AUTHORSHIP AND DATE

There is a general consensus that the *Letter to the Philippians* consists of authentically Pauline material but that the letter is a composite of parts of multiple letter from Paul to the church in Philippi; these fragments would have been edited into a single document by the first collector of the Pauline corpus, although there is no clear consensus among scholars regarding who this initial collector may have been, or when the first collection of Pauline epistles may have been published. The letters were most likely written during Paul's (first) imprisonment in Rome (61–63 CE), or about 10 years after Paul's first visit to Philippi; however, some argue for an earlier date (at least for parts of the work), associating it with Paul's stay in either Caesarea or Ephesus.

The component letters are possibly as follows:

1. 1:1–3:1 (possibly also including 4:4–9 & 4:21–23);
2. 3:2–4:1 or 4:3;
3. 4:10–20 (a short thank-you note for the gifts they had sent him).

Προς Φιλιππησιους Ι

¹ Παῦλος καὶ Τιμόθεος δοῦλοι Χριστοῦ Ἰησοῦ πᾶσιν τοῖς ἁγίοις ἐν Χριστῷ Ἰησοῦ τοῖς οὖσιν ἐν Φιλίπποις σὺν ἐπισκόποις καὶ διακόνοις· ² χάρις ὑμῖν καὶ εἰρήνη ἀπὸ Θεοῦ πατρὸς ἡμῶν καὶ κυρίου Ἰησοῦ Χριστοῦ.

³ Εὐχαριστῶ τῷ Θεῷ μου ἐπὶ πάσῃ τῇ μνείᾳ ὑμῶν, ⁴ πάντοτε ἐν πάσῃ δεήσῃ μου ὑπὲρ πάντων ὑμῶν μετὰ χαρᾶς τὴν δέησιν ποιούμενος, ⁵ ἐπὶ τῇ κοινωνίᾳ ὑμῶν εἰς τὸ εὐαγγέλιον ἀπὸ τῆς πρώτης ἡμέρας ἄχρι τοῦ νῦν, ⁶ πεποιθὼς αὐτὸ τοῦτο, ὅτι ὁ ἐναρξάμενος ἐν ὑμῖν ἔργον ἀγαθὸν ἐπιτελέσει ἄχρι ἡμέρας Χριστοῦ Ἰησοῦ· ⁷ καθὼς ἐστὶν δίκαιον ἐμοὶ τοῦτο φρονεῖν ὑπὲρ πάντων ὑμῶν, διὰ τὸ ἔχειν με ἐν τῇ καρδίᾳ ὑμᾶς, ἐν τε τοῖς δεσμοῖς μου καὶ ἐν τῇ ἀπολογίᾳ καὶ βεβαιώσει τοῦ εὐαγγελίου συγκοινωνοῦς μου τῆς χάριτος πάντας ὑμᾶς ὄντας. ⁸ μάρτυς γάρ μου ὁ Θεός, ὡς ἐπιποθῶ πάντας ὑμᾶς ἐν σπλάγχνοις Χριστοῦ

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¹ Paul and Timothy, servants of Christ Jesus, to all the saints in Christ Jesus who are in Philippi, together with their presiding elders and the deacons. ² Grace to you and peace from God or Father and the Lord Jesus Christ.

³ I thank my God every time I remember you ⁴ and, every time I pray for you all, I always pray with joy ⁵ for your fellowship in the gospel from the very first day up to the present. ⁶ I am quite confident that the One who began a good work in your will go on completing it until the Day of Jesus Christ comes. ⁷ It is only right that I should feel like this towards you all, because you have a place in my heart, since you have all shared together in the grace that has been mine, both my chains and my work defending and establishing the gospel. ⁸ For, God will testify for me how much I long for you all with the compassion of Christ Jesus; ⁹ and it is my prayer that your love

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- ¹ The NJB has 'God's holy people' in place of 'the saints'. The word, ἐπισκόποις ('elders'), had not yet acquired the meaning 'bishops'.
- ² The NJB moves the words, 'to you' to after 'peace'.
- ³ For 'every time I remember you', the NJB has 'whenever I think of you'.
- ⁴ The NRSV opens, "Constantly praying with joy every time."
- ⁵ The NJB & WEBBE have 'partnership' in place of 'fellowship' (κοινωνία).
- ⁶ The NRSV & NETB do not capitalise 'One'; the referent is clearly God.
- ⁷ For 'in the grace', the NRSV has 'in God's grace'.
- ⁸ The NJB has 'warm longing' in place of 'compassion', here following the NRSV; NETB has 'affection'.
- ⁹ The NJB omits the opening conjunction.

Ἰησοῦ. ⁹ καὶ τοῦτο προσεύχομαι, ἵνα ἡ ἀγάπη ὑμῶν ἔτι μᾶλλον καὶ μᾶλλον περισσεύῃ ἐν ἐπιγνώσει καὶ πάσῃ αἰσθήσει, ¹⁰ εἰς τὸ δοκιμάζειν ὑμᾶς τὰ διαφέροντα, ἵνα ᾗτε εἰλικρινεῖς καὶ ἀπρόσκοποι εἰς ἡμέραν Χριστοῦ, ¹¹ πεπληρωμένοι καρπὸν δικαιοσύνης τὸν διὰ Ἰησοῦ Χριστοῦ εἰς δόξαν καὶ ἔπαινον Θεοῦ.

¹² Γινώσκειν δὲ ὑμᾶς βούλομαι, ἀδελφοί, ὅτι τὰ κατ' ἐμὲ μᾶλλον εἰς προκοπὴν τοῦ εὐαγγελίου ἐλήλυθεν, ¹³ ὥστε τοὺς δεσμούς μου φανεροὺς ἐν Χριστῷ γενέσθαι ἐν ὅλῳ τῷ πραιτωρίῳ καὶ τοῖς λοιποῖς πᾶσιν, ¹⁴ καὶ τοὺς πλείονας τῶν ἀδελφῶν ἐν κυρίῳ πεποιθότας τοῖς δεσμοῖς μου περισσοτέρως τολμᾶν ἀφόβως τὸν λόγον λαλεῖν.

¹⁵ Τινὲς μὲν καὶ διὰ φθόνον καὶ ἔριν, τινὲς δὲ καὶ δι' εὐδοκίαν τὸν Χριστὸν κηρύσσουσιν. ¹⁶ οἱ μὲν ἐξ ἀγάπης, εἰδότες ὅτι εἰς ἀπολογία τοῦ εὐαγγελίου κεῖμαι, ¹⁷ οἱ δὲ ἐξ ἐριθείας τὸν Χριστὸν καταγγέλλουσιν, οὐχ ἀγνῶς, οἰόμενοι θλίψιν ἐγείρειν τοῖς δεσμοῖς μου. ¹⁸ τί γάρ; πλὴν ὅτι παντὶ τρόπῳ, εἴτε προφάσει εἴτε ἀληθείᾳ, Χριστὸς καταγγέλλ-

for one another may grow more and more with the knowledge and complete understanding ¹⁰ that will help you come to true discernment, so that you will be innocent and free of any trace of guilt when the Day of Christ comes, ¹¹ filled with the fruit of righteousness that comes through Jesus Christ to the glory and praise of God.

¹² I want you to know, brothers, that what has happened to me is actually helping to spread the gospel. ¹³ My chains in Christ have become well known not only to all the Praetorium but to everybody else; ¹⁴ and so, most of the brothers in the Lord have gained confidence from my chains and are getting more and more daring in announcing the word without any fear.

¹⁵ Some, for sure, preach Christ out of envy and rivalry but others from goodwill; ¹⁶ these do it out of love, knowing that I am here for the defence of the gospel. ¹⁷ There are others who proclaim Christ out of jealousy, not in sincerity but meaning to add to the weight of my chains. ¹⁸ What does it matter? Only that, whether with false motives or true, Christ is proclaimed

¹⁰ The NRSV has 'pure and blameless' in place of 'innocent and free of any trace of guilt'.

¹¹ For this verse, here following NETB, the NJB reads, "entirely filled with the fruits of uprightness through Jesus Christ, for the glory and praise of God."

¹² In place of 'brothers', the NRSV has 'beloved' and NETB has 'brothers and sisters'.

¹³ For 'Praetorium', the NRSV has 'imperial guard' and the WEBBE has 'palace guard'.

¹⁴ After 'word', a number of Alexandrian and Western MSS add 'of the Lord'.

¹⁵ The NJB opens, "It is true that some of them are preaching."

¹⁶ In place of 'I am here for the defence', the NJB has 'remain firm in my defence'.

¹⁷ For 'add to the weight of my chains', the NRSV has 'increase my suffering in my imprisonment'.

¹⁸ The NJB adds 'But' at the opening.

εται, καὶ ἐν τούτῳ χαίρω· ἀλλὰ καὶ χαρήσομαι, ¹⁹ οἶδα γὰρ ὅτι τοῦτό μοι ἀποβήσεται εἰς σωτηρίαν διὰ τῆς ὑμῶν δεήσεως καὶ ἐπιχορηγίας τοῦ πνεύματος Ἰησοῦ Χριστοῦ, ²⁰ κατὰ τὴν ἀποκαταδοκίαν καὶ ἐλπίδα μου ὅτι ἐν οὐδενὶ αἰσχυνθήσομαι, ἀλλ' ἐν πάσῃ παρρησίᾳ ὡς πάντοτε καὶ νῦν μεγαλυνθήσεται Χριστὸς ἐν τῷ σώματί μου, εἴτε διὰ ζωῆς εἴτε διὰ θανάτου. ²¹ ἔμοι γὰρ τὸ ζῆν Χριστὸς καὶ τὸ ἀποθανεῖν κέρδος. ²² εἰ δὲ τὸ ζῆν ἐν σαρκί, τοῦτό μοι καρπὸς ἔργου· καὶ τί αἰρήσομαι οὐ γνωρίζω. ²³ συνέχομαι δὲ ἐκ τῶν δύο, τὴν ἐπιθυμίαν ἔχων εἰς τὸ ἀναλῦσαι καὶ σὺν Χριστῷ εἶναι, πολλῷ [γὰρ] μᾶλλον κρεῖσσον· ²⁴ τὸ δὲ ἐπιμένειν [ἐν] τῇ σαρκὶ ἀναγκαιότερον δι' ὑμᾶς. ²⁵ καὶ τοῦτο πεποιθώς οἶδα ὅτι μενῶ καὶ παραμενῶ πᾶσιν ὑμῖν εἰς τὴν ὑμῶν προκοπὴν καὶ χαρὰν τῆς πίστεως, ²⁶ ἵνα τὸ καύχημα ὑμῶν περισσεύῃ ἐν Χριστῷ Ἰησοῦ ἐν ἔμοι διὰ τῆς ἐμῆς παρουσίας πάλιν πρὸς ὑμᾶς.

²⁷ Μόνον ἀξίως τοῦ εὐαγγελίου τοῦ Χριστοῦ πολιτεύεσθε, ἵνα εἴτε ἐλθὼν καὶ ἰδὼν ὑμᾶς εἴτε ἀπὼν ἀκούω τὰ περὶ

– and, in that, I rejoice; and I shall go on rejoicing, ¹⁹ because I know that this is what will save me, with your prayers and the help of the Spirit of Jesus Christ; ²⁰ all in accordance with my most confident hope and trust that I shall never have to admit defeat but, with complete fearlessness, I shall go on so that now, as always, Christ will be glorified in my body, whether I live or die. ²¹ For, to me, living is Christ and dying is gain. ²² But if to be alive in the flesh gives me a chance for fruitful work, I do not know which I should choose. ²³ I am caught in this dilemma: I want to be gone and to be with Christ, and this is by far the stronger desire. ²⁴ Yet, for your sake, to stay alive in the flesh is a more urgent need. ²⁵ This much I know for certain, that I shall stay and stand by you all, to encourage your progress and your joy in the faith, ²⁶ so that my return to be among you may increase to overflowing your pride in Jesus on my account.

²⁷ Only live as citizens in a way worthy of the gospel of Christ so, whether I come and see you or am absent and hear about

¹⁹ The NJB has 'support' in place of 'help'.

²⁰ In place of 'whether I live or die', the NJB ends with 'whether by my life or my death'.

²¹ For this verse, here following NETB, the NJB reads, "Life to me, of course, is Christ; but then death would be a positive gain."

²² Another translation for 'choose' (γνωρίζω) is 'prefer'; NETB prefers the latter, arguing that the former implies that Paul is considering suicide.

²³ A more literal ending is 'and this is far better'.

²⁴ The NJB has 'this body' in place of 'the flesh'.

²⁵ In place of 'progress', the NJB has 'advance'.

²⁶ The literal translation of 'pride' is 'boasting'.

²⁷ The NJB opens with, "But you must always behave."

ὑμῶν, ὅτι στήκετε ἐν ἐνὶ πνεύματι, μιᾷ ψυχῇ συναθλοῦντες
τῇ πίστει τοῦ εὐαγγελίου, ²⁸ καὶ μὴ πτυρόμενοι ἐν μηδενὶ
ὑπὸ τῶν ἀντικειμένων, ἥτις ἐστὶν αὐτοῖς ἔνδειξις ἀπωλείας,
ὑμῶν δὲ σωτηρίας, καὶ τοῦτο ἀπὸ θεοῦ. ²⁹ ὅτι ὑμῖν ἐχαρίσθη
τὸ ὑπὲρ Χριστοῦ, οὐ μόνον τὸ εἰς αὐτὸν πιστεύειν ἀλλὰ καὶ
τὸ ὑπὲρ αὐτοῦ πάσχειν, ³⁰ τὸν αὐτὸν ἀγῶνα ἔχοντες οἷον
εἶδετε ἐν ἐμοὶ καὶ νῦν ἀκούετε ἐν ἐμοί.

you, I will know you are standing firm in one spirit, battling as
a team with a one aim, for the faith of the gospel, ²⁸ undis-
mayed by your opponents. For them, this is a sign of their
destruction but of your salvation. This comes from God; ²⁹ for,
he has granted you the privilege not only of believing in Christ
but of suffering for him as well; ³⁰ you are having the same
struggle that you saw I had and now hear that I still have.

²⁸ The NJB adds ‘any of’ before ‘your opponents’.

²⁹ For the opening of this verse, the NJB uses the verb in the passive voice, “you have been granted.”

³⁰ For this verse, the NJB reads, “you are fighting the same battle that you saw me fighting for him and that you hear I am fighting still.”

Προς Φιλιππησιους 2

¹ Εἴ τις οὖν παράκλησις ἐν Χριστῷ, εἴ τι παραμύδιον ἀγάπης, εἴ τις κοινωνία πνεύματος, εἴ τις σπλάγχνα καὶ οἰκτιρμοί, ² πληρώσατέ μου τὴν χαρὰν ἵνα τὸ αὐτὸ φρονῆτε, τὴν αὐτὴν ἀγάπην ἔχοντες, σύμψυχοι, τὸ ἐν φρονοῦντες, ³ μηδὲν κατ' ἐριθείαν μηδὲ κατὰ κενοδοξίαν, ἀλλὰ τῇ ταπεινοφροσύνῃ ἀλλήλους ἡγούμενοι ὑπερέχοντας ἑαυτῶν, ⁴ μὴ τὰ ἑαυτῶν ἕκαστος σκοποῦντες, ἀλλὰ καὶ τὰ ἐτέρων ἕκαστοι. ⁵ τοῦτο φρονεῖτε ἐν ὑμῖν ὃ καὶ ἐν Χριστῷ Ἰησοῦ,

- ⁶ ὃς ἐν μορφῇ Θεοῦ
ὑπάρχων οὐχ ἄρπαγμὸν ἡγήσατο
τὸ εἶναι ἴσα Θεῷ,
⁷ ἀλλὰ ἑαυτὸν ἐκένωσεν μορφὴν δούλου λαβών,
ἐν ὁμοιώματι ἀνθρώπων γενόμενος·
καὶ σχήματι εὐρεθεὶς ὡς ἄνθρωπος
⁸ ἐταπείνωσεν ἑαυτὸν γενόμενος
ὑπήκοος μέχρι θανάτου, θανάτου δὲ σταυροῦ.

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¹ If then, in Christ there is anything that will move you, any incentive in love, any fellowship in the Spirit, any warmth or sympathy – I appeal to you, ² make my joy complete by being of a single mind, united in love, united in heart, and united in purpose. ³ Nothing is to be done out of jealousy or vanity; instead, out of humility of mind everyone should give preference to others, ⁴ everyone looking not their own interests but those of others. ⁵ Make your own mind the mind of Christ Jesus:

- ⁶ Who, being in the form of God,
did not count, as something to be grasped,
equality with God.
⁷ But he emptied himself, taking the form of a slave,
being born as people are.
And, being found in human form,
⁸ he was humbler yet,
being obedient to the death, death on a cross.

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- ¹ Another reading for 'fellowship in the Spirit' is 'spiritual fellowship'.
² In place of 'purpose', the NJB & NRSV repeat 'mind'.
³ The NRSV has 'conceit' in place of 'vanity'.
⁴ The NJB has 'selfish' in place of 'their own'.
⁵ The NJB ends the verse with 'Jesus Christ'.
⁶ Many English translations (including the NJB, NRSV & NETB) invert the 2nd & 3rd lines; here, we follow the Greek text.
⁷ The NJB has 'human beings' in place of 'people'.
⁸ In place of 'being obedient to the death', the NJB has 'even accepting death'.

⁹ διὸ καὶ ὁ θεὸς αὐτὸν ὑπερύψωσεν
καὶ ἔχαρίσατο αὐτῷ τὸ ὄνομα
τὸ ὑπὲρ πᾶν ὄνομα,
¹⁰ ἵνα ἐν τῷ ὀνόματι Ἰησοῦ
πᾶν γόνυ κάμψῃ
ἐπουρανίων καὶ ἐπιγείων καὶ καταχθονίων,
¹¹ καὶ πᾶσα γλῶσσα ἑξομολογήσεται
ὅτι κύριος Ἰησοῦς Χριστὸς
εἰς δόξαν θεοῦ πατρὸς.

⁹ And, for this, God raised him high
and gave him the name
that is above all other names;
¹⁰ So that, at the name of Jesus,
every knee should bend,
heavenly and earthly and in the underworld;
¹¹ and that every tongue should confess
that Jesus Christ is Lord,
to the glory of God the Father.

¹² Ὡστε, ἀγαπητοί μου, καθὼς πάντοτε ὑπηκούσατε, μὴ
ὥς ἐν τῇ παρουσίᾳ μου μόνον ἀλλὰ νῦν πολλῷ μᾶλλον ἐν
τῇ ἀπουσίᾳ μου, μετὰ φόβου καὶ τρόμου τὴν ἑαυτῶν
σωτηρίαν κατεργάζεσθε. ¹³ Θεὸς γάρ ἐστιν ὁ ἐνεργῶν ἐν
ὑμῖν καὶ τὸ θέλειν καὶ τὸ ἐνεργεῖν ὑπὲρ τῆς εὐδοκίας.

¹² So, my dear friends, you have always been obedient, not
only when I am present. Now that I am absent, it must be more
in evidence, so work out your salvation in fear and trembling.
¹³ It is God who, for his own generous purpose, gives you both
the intention and the power to act.

¹⁴ Πάντα ποιεῖτε χωρὶς γογγυσμῶν καὶ διαλογισμῶν, ¹⁵ ἵνα
γένησθε ἄμεμπτοι καὶ ἀκέραιοι, τέκνα θεοῦ ἄμωμα μέσον
γενεᾶς σκολιᾶς καὶ διεστραμμένης, ἐν οἷς φαίνεσθε ὡς
φωστῆρες ἐν κόσμῳ, ¹⁶ λόγον ζωῆς ἐπέχοντες, εἰς καύχημα

¹⁴ Do all things without grumbling or arguing ¹⁵ so that you
may be blameless and pure, unspoilt children of God in the
midst of a deceitful and perverse brood, shining like bright
stars in the world, ¹⁶ proffering it to the Word of life. Then I

⁹ The NRSV & NETB have 'every name' in place of 'all other names'.

¹⁰ The NJB rearranges this verse, "So that all beings in the heavens, on the earth, and in the underworld, should bend the knee at the name of Jesus."

¹¹ For the last two lines, the Vg reads, "that the Lord Jesus Christ is the glory of God the Father" (*quia Dominus Jesus Christus in gloria est Dei Patris*).

¹² In place of 'fear and trembling', NETB has 'awe and reverence'.

¹³ For 'generous purpose', the NRSV has 'good pleasure'.

¹⁴ The NJB reads, "Let your behaviour be free of murmuring and complaining."

¹⁵ In place of 'brood' (as NJB), the NRSV has 'generation' and NETB has 'society'.

¹⁶ The NJB has 'shall have reason to be proud' in place of 'can boast'.

ἐμοὶ εἰς ἡμέραν Χριστοῦ, ὅτι οὐκ εἰς κενὸν ἔδραμον οὐδὲ εἰς κενὸν ἐκοπίασα. ¹⁷ ἀλλὰ εἰ καὶ σπένδομαι ἐπὶ τῇ θυσίᾳ καὶ λειτουργίᾳ τῆς πίστεως ὑμῶν, χαίρω καὶ συγχαίρω πᾶσιν ὑμῖν. ¹⁸ τὸ δὲ αὐτὸ καὶ ὑμεῖς χαίρετε καὶ συγχαίρετέ μοι.

¹⁹ Ἐλπίζω δὲ ἐν κυρίῳ Ἰησοῦ Τιμόθεον ταχέως πέμψαι ὑμῖν, ἵνα καὶ γὰρ εὐψυχῶ γνούς τὰ περὶ ὑμῶν. ²⁰ οὐδένα γὰρ ἔχω ἰσόψυχον ὅστις γνησίως τὰ περὶ ὑμῶν μεριμνήσει, ²¹ οἱ πάντες γὰρ τὰ ἑαυτῶν ζητοῦσιν, οὐ τὰ Ἰησοῦ Χριστοῦ. ²² τὴν δὲ δοκιμὴν αὐτοῦ γινώσκετε, ὅτι ὡς πατρὶ τέκνον σὺν ἐμοὶ ἐδούλευσεν εἰς τὸ εὐαγγέλιον. ²³ τοῦτον μὲν οὖν ἐλπίζω πέμψαι ὡς ἂν ἀφίδω τὰ περὶ ἐμὲ ἐξ αὐτῆς. ²⁴ πέποιθα δὲ ἐν κυρίῳ ὅτι καὶ αὐτὸς ταχέως ἐλεύσομαι.

²⁵ Ἀναγκαῖον δὲ ἡγησάμην Ἐπαφρόδιτον τὸν ἀδελφὸν καὶ συνεργὸν καὶ συστρατιώτην μου, ὑμῶν δὲ ἀπόστολον καὶ λειτουργὸν τῆς χρείας μου, πέμψαι πρὸς ὑμᾶς, ²⁶ ἐπειδὴ ἐπιποθῶν ἦν πάντας ὑμᾶς, καὶ ἀδημονῶν διότι ἠκούσατε

can boast on the Day of Christ that I did not run in vain or toil in vain. ¹⁷ But even if I am poured out as a libation over the sacrifice and the offering of your faith, I am glad and rejoice with you; ¹⁸ and also, you must be glad and rejoice with me.

¹⁹ I hope, in the Lord Jesus, to send Timothy to you soon, so that I may be cheered by news of you. ²⁰ I have no one like him who cares sincerely for your well-being; ²¹ others seek their own interests, not those of Jesus Christ. ²² But you know his worth, working with me for the gospel like a son with his father. ²³ This is the man, I hope to send to you as soon as I can make out what is going to happen to me; ²⁴ but I am confident in the Lord that I shall come myself, too, before long.

²⁵ Still, I thought it essential to send to you Epaphroditus, my brother and fellow worker and companion-in-arms since he came as your apostle to look after my needs; ²⁶ for, he was longing for you all and was worrying because you had heard

¹⁷ The NJB has 'my blood is poured' in place of 'I am poured'.

¹⁸ In place of 'also', the NJB has 'in the same way'.

¹⁹ The NJB ends, "so that my mind may be set at rest when I hear how you are."

²⁰ The NJB opens, "There is nobody else that I can send who is like him."

²¹ For this verse, here (loosely) following the NRSV, the NJB reads, "they all want to work for themselves, not for Jesus Christ."

²² The NRSV reads 'Timothy's worth'; here, we follow the Greek text.

²³ In place of 'I hope', the NJB has 'I am hoping'.

²⁴ The NRSV ends with 'soon' in place of 'before long'.

²⁵ The NJB has 'representative' in place of 'apostle' (following the Greek text, ἀπόστολον) and the NRSV & NETB have 'messenger'.

²⁶ Some MSS have 'longing to see' in place of 'longing for'.

ὅτι ἡσθένησεν. ²⁷ καὶ γὰρ ἡσθένησεν παραπλήσιον θανάτῳ· ἀλλὰ ὁ θεὸς ἠλέησεν αὐτόν, οὐκ αὐτὸν δὲ μόνον ἀλλὰ καὶ ἐμέ, ἵνα μὴ λύπην ἐπὶ λύπην σχῶ. ²⁸ σπουδαιότερως οὖν ἔπεμψα αὐτὸν ἵνα ἰδόντες αὐτὸν πάλιν χαρῇτε καὶ γὰρ ἀλυπότερος ὢ. ²⁹ προσδέχεσθε οὖν αὐτὸν ἐν κυρίῳ μετὰ πάσης χαρᾶς, καὶ τοὺς τοιούτους ἐντίμους ἔχετε, ³⁰ ὅτι διὰ τὸ ἔργον Χριστοῦ μέχρι θανάτου ἡγγίσεν, παραβολευσάμενος τῇ ψυχῇ ἵνα ἀναπληρώσῃ τὸ ὑμῶν ὑστέρημα τῆς πρὸς με λειτουργίας.

that he was ill. ²⁷ Indeed, he was seriously ill and nearly died; but God took pity on him – and not only on him but also on me, to spare me one grief on top of another. ²⁸ So, I am sending him back as promptly as I can so that you will have the joy of seeing him again, and that will be some comfort to me in my distress. ²⁹ Welcome him in the Lord, then, with all joy; hold people like him in honour ³⁰ because it was for Christ's work that he came so near to dying, risking his life to do the duty to me that you could not do yourselves.

²⁷ The NRSV has 'sorrow' in place of 'grief'.

²⁸ The literal translation of 'I am sending' is 'I have sent' – an epistolary aorist.

²⁹ NETB has 'great joy' in place of 'all joy'.

³⁰ Some MSS omit 'Christ's' and others have 'the Lord's'.

Προς Φιλιππησιους 3

¹ Τὸ λοιπόν, ἀδελφοί μου, χαίρετε ἐν κυρίῳ. τὰ αὐτὰ γράφειν ὑμῖν ἐμοὶ μὲν οὐκ ὀκνηρόν, ὑμῖν δὲ ἀσφαλές.

² Βλέπετε τοὺς κύνας, βλέπετε τοὺς κακοὺς ἐργάτας, βλέπετε τὴν κατατομήν. ³ ἡμεῖς γάρ ἐσμεν ἡ περιτομή, οἱ πνεύματι θεοῦ λατρεύοντες καὶ καυχώμενοι ἐν Χριστῷ Ἰησοῦ καὶ οὐκ ἐν σαρκὶ πεποιδότες, ⁴ καίπερ ἐγὼ ἔχων πεποίθησιν καὶ ἐν σαρκί.

Εἴ τις δοκεῖ ἄλλος πεποιδέναι ἐν σαρκί, ἐγὼ μᾶλλον· ⁵ περιτομῇ ὀκταήμερος, ἐκ γένους Ἰσραήλ, φυλῆς Βενιαμὴν, Ἑβραῖος ἐξ Ἑβραίων, κατὰ νόμον Φαρισαῖος, ⁶ κατὰ ζήλος διώκων τὴν ἐκκλησίαν, κατὰ δικαιοσύνην τὴν ἐν νόμῳ γενόμενος ἄμεμπτος.

⁷ [Ἀλλὰ] ἅτινα ἦν μοι κέρδη, ταῦτα ἡγημαὶ διὰ τὸν Χριστὸν ζημίαν. ⁸ ἀλλὰ μενοῦνγε καὶ ἡγοῦμαι πάντα

PHILIPPIANS 3

¹ Finally, brothers, rejoice in the Lord. To write the same things to you is no trouble to me and to you will be a safeguard.

² Beware of dogs! Beware of evil workmen! Beware of self-mutilators! ³ We are the true people of the circumcision, since we worship by the Spirit of God and make Christ Jesus our only boast, not relying on the flesh, ⁴ although I myself could rely on the flesh.

If anyone else relies on the flesh, I have more. ⁵ Circumcised on the eighth day, born of the race of Israel, of the tribe of Benjamin, a Hebrew born of Hebrews. As to the Law, a Pharisee; ⁶ as for zeal, I was a persecutor of the Church; as for the uprightness under the Law, I was blameless.

⁷ But these assets I now, through Christ Jesus, count as losses.

⁸ Yes, I will go further: because of the supreme advantage of

PHILIPPIANS 3

¹ The 1st sentence appears to be the conclusion of the letter, interrupted by the text that follows and not resumed until 4:4 (see the Introduction).

² ‘Dogs’ was a term of abuse applied by Jews to Gentiles (Mt 15:26), which Paul sarcastically applies to non-Christian Jews. The literal translation of ‘self-mutilators’ is ‘for the gash’; Paul uses this term (κατατομήν) as a contemptuous pun on ‘circumcision’ (περιτομή, v. 3), implying a comparison between physical circumcision and the self-inflicted gashes in pagan cults (cf. 1K 18:28, Ga 5:12).

³ Some MSS open with, “We who worship God in spirit are the true people...”

⁴ In place of ‘the flesh’, the NJB has ‘these, too’.

⁵ After ‘eighth day’, the NJB adds ‘of my life’.

⁶ The NJB has ‘religious fervour’ in place of ‘zeal’.

⁷ In place of ‘these assets’, the NJB has ‘what were once my assets’.

⁸ For ‘filth’, the NRSV has ‘rubbish’ and NETB has ‘dung’.

ζημίαν εἶναι διὰ τὸ ὑπερέχον τῆς γνώσεως Χριστοῦ Ἰησοῦ τοῦ κυρίου μου, δι' ὃν τὰ πάντα ἐζημιώθην, καὶ ἡγοῦμαι σκύβαλα ἵνα Χριστὸν κερδήσω ⁹ καὶ εὐρεθῶ ἐν αὐτῷ, μὴ ἔχων ἐμὴν δικαιοσύνην τὴν ἐκ νόμου ἀλλὰ τὴν διὰ πίστεως Χριστοῦ, τὴν ἐκ Θεοῦ δικαιοσύνην ἐπὶ τῇ πίστει, ¹⁰ τοῦ γινῶναι αὐτὸν καὶ τὴν δύναμιν τῆς ἀναστάσεως αὐτοῦ καὶ κοινωνίαν παθημάτων αὐτοῦ, συμμορφιζόμενος τῷ θανάτῳ αὐτοῦ, ¹¹ εἴ πως καταντήσω εἰς τὴν ἐξανάστασιν τὴν ἐκ νεκρῶν.

¹² Οὐχ ὅτι ἤδη ἔλαβον ἢ ἤδη τετελείωμαι, διώκω δὲ εἰ καὶ καταλάβω, ἐφ' ᾧ καὶ κατελήμφθην ὑπὸ Χριστοῦ [Ἰησοῦ]. ¹³ ἀδελφοί, ἐγὼ ἐμαυτὸν οὐ λογίζομαι κατεληφέναι· ἐν δέ, τὰ μὲν ὀπίσω ἐπιλανθανόμενος τοῖς δὲ ἔμπροσθεν ἐπεκτεινόμενος, ¹⁴ κατὰ σκοπὸν διώκω εἰς τὸ βραβεῖον τῆς ἄνω κλήσεως τοῦ Θεοῦ ἐν Χριστῷ Ἰησοῦ. ¹⁵ ὅσοι οὖν τέλειοι, τοῦτο φρονῶμεν· καὶ εἴ τι ἑτέρως φρονεῖτε, καὶ τοῦτο ὁ Θεὸς ὑμῶν ἀποκαλύψει· ¹⁶ πλὴν εἰς ὃ ἐφθάσαμεν, τῷ αὐτῷ στοιχεῖν.

knowing Christ Jesus my Lord, I count everything else as loss. For him, I have accepted the loss of all other things and regard them all as filth if only I can gain Christ ⁹ and be given a place in him, with the uprightness I have gained not from the Law but through faith in Christ, an uprightness from God, based on faith. ¹⁰ I want to know him and the power of his resurrection and partake of his sufferings by being moulded to the pattern of his death, ¹¹ striving towards the goal of resurrection from the dead.

¹² Not that I have secured it already, not yet reached my goal, but I strive to take hold of the prize for which Christ Jesus took hold of me. ¹³ Brothers, I do not reckon myself to have attained it; I can only say that, forgetting what lies behind and straining forward to what lies ahead, ¹⁴ I am racing towards the goal for the prize of God's heavenly call in Christ Jesus. ¹⁵ So, this is how all who are mature should be thinking; and, if you are still thinking differently in any way, then God will reveal it to you. ¹⁶ So, let us hold fast to what we have each attained.

⁹ Another reading for 'faith in Christ' is 'the faith of Christ'.

¹⁰ In place of 'him', the NRSV has 'Christ'.

¹¹ To actually know Christ as risen and living is to have the power to suffer like him – and to possess the sure hope of rising from death and living with him.

¹² Another reading for 'reached my goal' is 'been made perfect'.

¹³ For 'brothers', the NRSV has 'beloved'.

¹⁴ The literal translation of 'heavenly' is 'upward'.

¹⁵ For 'should be thinking', some MSS have just 'think'.

¹⁶ Some MSS read, "let us be united in our convictions and let us follow the same rule of life."

¹⁷ Συμμιμηταί μου γίνεσθε, ἀδελφοί, καὶ σκοπεῖτε τοὺς οὕτω περιπατοῦντας καθὼς ἔχετε τύπον ἡμᾶς. ¹⁸ πολλοὶ γὰρ περιπατοῦσιν οὓς πολλάκις ἔλεγον ὑμῖν, νῦν δὲ καὶ κλαίων λέγω, τοὺς ἐχθροὺς τοῦ σταυροῦ τοῦ Χριστοῦ, ¹⁹ ὧν τὸ τέλος ἀπώλεια, ὧν ὁ θεὸς ἡ κοιλία καὶ ἡ δόξα ἐν τῇ αἰσχύνῃ αὐτῶν, οἱ τὰ ἐπίγεια φρονοῦντες. ²⁰ ἡμῶν γὰρ τὸ πολίτευμα ἐν οὐρανοῖς ὑπάρχει, ἐξ οὗ καὶ σωτῆρα ἀπεκδεχόμεθα κύριον Ἰησοῦν Χριστόν, ²¹ ὃς μετασχηματίζει τὸ σῶμα τῆς ταπεινώσεως ἡμῶν σύμμορφον τῷ σώματι τῆς δόξης αὐτοῦ κατὰ τὴν ἐνέργειαν τοῦ δύνασθαι αὐτὸν καὶ ὑποτάξαι αὐτῷ τὰ πάντα.

¹⁷ Brothers, join in imitating me. Fix your eyes on those who act according to the example you have in us. ¹⁸ For, many live as enemies of Christ's cross; I have often told you of them and now I tell you even with tears. ¹⁹ They are destined to be lost; their god is the stomach; they glory in what they should think shameful, since their minds are set on earthly things. ²⁰ But our citizenship is in heaven and it is from there that we are expecting a Saviour, the Lord Jesus Christ, ²¹ who will transfigure the wretched body of ours into the mould of his glorious body, through the working of the power that he has, even to bring all things under his mastery.

¹⁷ After 'brothers', the NRSV adds 'and sisters'.

¹⁸ For this verse, here following the NRSV, the NJB reads, "For, there are so many people of whom I have often warned you, and now I warn you again with tears in my eyes, who behave like the enemies of Christ's cross."

¹⁹ Dietary laws loomed large in the Jewish practice of religion.

²⁰ The NJB has 'homeland' in place of 'citizenship'.

²¹ Another reading for 'his glorious body' is 'the body of his glory'.

Προς Φιλιππησιους 4

¹ Ὡστε, ἀδελφοί μου ἀγαπητοὶ καὶ ἐπιπόθητοι, χαρὰ καὶ στέφανός μου, οὕτως στήκετε ἐν κυρίῳ, ἀγαπητοί.

² Εὐδοίαν παρακαλῶ καὶ Συντύχην παρακαλῶ τὸ αὐτὸ φρονεῖν ἐν κυρίῳ. ³ ναὶ ἐρωτῶ καὶ σέ, γνήσιε σύζυγε, συλλαμβάνου αὐταῖς, αἵτινες ἐν τῷ εὐαγγελίῳ συνήθλησάν μοι μετὰ καὶ Κλήμεντος καὶ τῶν λοιπῶν συνεργῶν μου, ὧν τὰ ὀνόματα ἐν βίβλῳ ζωῆς.

⁴ Χαίρετε ἐν κυρίῳ πάντοτε· πάλιν ἐρῶ, χαίρετε. ⁵ τὸ ἐπιεικὲς ὑμῶν γνωσθήτω πᾶσιν ἀνθρώποις. ὁ κύριος ἐγγύς. ⁶ μηδὲν μεριμνᾶτε, ἀλλ' ἐν παντὶ τῇ προσευχῇ καὶ τῇ δεήσει μετὰ εὐχαριστίας τὰ αἰτήματα ὑμῶν γνωρίζεσθω πρὸς τὸν θεόν. ⁷ καὶ ἡ εἰρήνη τοῦ θεοῦ ἡ ὑπερέχουσα πάντα νοῦν φρουρήσει τὰς καρδίας ὑμῶν καὶ τὰ νοήματα ὑμῶν ἐν Χριστῷ Ἰησοῦ.

⁸ Τὸ λοιπόν, ἀδελφοί, ὅσα ἐστὶν ἀληθῆ, ὅσα σεμνά, ὅσα δίκαια, ὅσα ἀγνά, ὅσα προσφιλῆ, ὅσα εὖφημα, εἴ τις ἀρετὴ

PHILIPPIANS 4

¹ So then, my brothers and dear friends whom I miss so much, my joy and my crown, hold firm in the Lord, dear friends.

² I urge Euodia and I urge Syntyche to agree in the Lord; ³ and I ask you, my loyal companion, to help these women; for, they have struggled hard for the gospel with me, along with Clement and all my other fellow workers, whose names are written in the book of life.

⁴ Always be joyful, then, in the Lord; Again, I say, be joyful! ⁵ Let your gentleness be obvious to everybody. The Lord is near. ⁶ Never worry about anything; but tell God all your desires of every kind in prayer and supplication with thanksgiving, ⁷ and the peace of God that is beyond our understanding will guard your hearts and your thoughts in Christ Jesus.

⁸ So, brothers, whatever is true, whatever is honourable, whatever is just and pure, whatever we love and admire, whatever

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¹ After 'brothers', the NRSV & NETB add 'and sisters'.

² The NJB adds 'with each other' after 'agree'.

³ In place of 'my loyal companion', the NJB has the proper name, 'Syzygus'.

⁴ Another possible opening is, "Fare well in the Lord."

⁵ The NJB has 'good sense' in place of 'gentleness'.

⁶ In place of 'supplication with thanksgiving', the NJB has 'petition shot through with gratitude'.

⁷ Some MSS have 'your bodies' in place of 'your thoughts'.

⁸ After 'admire', some MSS add 'everything there is of knowledge [discipline]'.

καὶ εἴ τις ἔπαινος, ταῦτα λογίζεσθε· ⁹ ἃ καὶ ἐμάθετε καὶ παρελάβετε καὶ ἠκούσατε καὶ εἶδτε ἐν ἐμοί, ταῦτα πράσσετε· καὶ ὁ θεὸς τῆς εἰρήνης ἔσται μεθ' ὑμῶν.

¹⁰ Ἐχάρην δὲ ἐν κυρίῳ μεγάλως ὅτι ἤδη ποτὲ ἀνεθάλετε τὸ ὑπὲρ ἐμοῦ φρονεῖν, ἐφ' ᾧ καὶ ἐφρονεῖτε ἠκαιρεῖσθε δέ.

¹¹ οὐχ ὅτι καθ' ὑστερήσιν λέγω, ἐγὼ γὰρ ἔμαθον ἐν οἷς εἰμι αὐτάρκης εἶναι. ¹² οἶδα καὶ ταπεινοῦσθαι, οἶδα καὶ περισσεύειν· ἐν παντὶ καὶ ἐν πᾶσιν μεμύημαι καὶ χορτάζεσθαι καὶ πεινᾶν, καὶ περισσεύειν καὶ ὑστερεῖσθαι. ¹³ πάντα ἰσχύω ἐν τῷ ἐνδυναμοῦντί με. ¹⁴ πλὴν καλῶς ἐποιήσατε συγκοινωνήσαντές μου τῇ θλίψει.

¹⁵ Οἴδατε δὲ καὶ ὑμεῖς, Φιλιππησίοι, ὅτι ἐν ἀρχῇ τοῦ εὐαγγελίου, ὅτε ἐξῆλθον ἀπὸ Μακεδονίας, οὐδεμία μοι ἐκκλησία ἐκοινωνήσεν εἰς λόγον δόσεως καὶ λήψεως εἰ μὴ ὑμεῖς μόνοι· ¹⁶ ὅτι καὶ ἐν Θεσσαλονίκῃ καὶ ἅπαξ καὶ δις εἰς τὴν χρείαν μοι ἐπέμψατε. ¹⁷ οὐχ ὅτι ἐπιζητῶ τὸ δόμα, ἀλλὰ

is good and praiseworthy, think about these things. ⁹ Keep doing everything you learned, received, and have heard or seen in me. Then the God of peace will be with you.

¹⁰ I rejoice in the Lord, now that again your concern for me has blossomed; I know that you had concern before but had no opportunity [to show it]. ¹¹ I do not say that I lacked anything; I have learned to manage with whatever I have. ¹² I know how to live in times of need and in times of plenty: I have learned the secret of all conditions: well-fed and hungry, in plenty and in poverty. ¹³ I can do all things in the One who strengthens me. ¹⁴ Even so, it was good of you to share in my distress.

¹⁵ As you Philippians well know, in the early days of the gospel, when I left Macedonia, no church shared with me in the matter of giving and receiving except you alone; ¹⁶ and, what is more, you have more than once sent me what I needed in Thessalonica. ¹⁷ It is not the gift that I value most; what I

⁹ The NJB has 'were told by me' in place of 'received'.

¹⁰ The NJB opens with, "As for me, I am full of joy."

¹¹ The NRSV has 'be content' in place of 'manage'.

¹² In place of 'in times of need and in times of plenty', the NJB has 'modestly and I know how to live luxuriously, too'.

¹³ Some MSS have 'Christ' in place of 'the One'.

¹⁴ The NJB ends the verse with, "share with me in hardships."

¹⁵ For this verse, here (loosely) following NETB, the NJB reads, "In the early days of the gospel, as you of Philippi well know, when I left Macedonia, no church other than yourselves made common account with me in the matter of expenditure and receipts. You were the only ones."

¹⁶ The NJB has 'twice' in place of 'more than once'.

¹⁷ NETB opens the verse with, "I do not say this because I am seeking a gift."

ἐπιζητῶ τὸν καρπὸν τὸν πλεονάζοντα εἰς λόγον ὑμῶν.
¹⁸ ἀπέχω δὲ πάντα καὶ περισσεύω· πεπλήρωμαι δεξάμενος
παρὰ Ἐπαφροδίτου τὰ παρ' ὑμῶν, ὁσμὴν εὐωδίας, θυσίαν
δεκτὴν, εὐάρεστον τῷ θεῷ. ¹⁹ ὁ δὲ θεός μου πληρώσει
πᾶσαν χρεῖαν ὑμῶν κατὰ τὸ πλοῦτος αὐτοῦ ἐν δόξῃ ἐν
Χριστῷ Ἰησοῦ. ²⁰ τῷ δὲ θεῷ καὶ πατρὶ ἡμῶν ἡ δόξα εἰς
τοὺς αἰῶνας τῶν αἰώνων· ἀμήν.

²¹ Ἀσπάσασθε πάντα ἅγιον ἐν Χριστῷ Ἰησοῦ. ἀσπάζονται
ὑμᾶς οἱ σὺν ἐμοὶ ἀδελφοί. ²² ἀσπάζονται ὑμᾶς πάντες οἱ
ἅγιοι, μάλιστα δὲ οἱ ἐκ τῆς Καίσαρος οἰκίας. ²³ ἡ χάρις
τοῦ κυρίου Ἰησοῦ Χριστοῦ μετὰ τοῦ πνεύματος ὑμῶν.

value is the interest that is mounting up in your account. ¹⁸ I
have had all that I need and more: I am fully provided, now
that I have received from Epaphroditus the gifts that you sent,
a fragrant offering, the sacrifice that is acceptable and pleasing
to God. ¹⁹ And my God will fulfil all your needs out of the
riches of his glory in Christ Jesus. ²⁰ And so, glory be to God
our Father, forever and ever. Amen.

²¹ Greet every one of the saints in Christ Jesus. The brothers
who are with me send their greetings. ²² All the saints send you
their greetings, especially those of Caesar's household. May
the grace of the Lord Jesus Christ be with your spirit.

¹⁸ The NJB has 'pleasing smell' in place of 'fragrant offering'.

¹⁹ Some MSS open with, "May my God fulfil."

²⁰ This verse ends the supposed 'third letter' comprising this book (see the Introduction).

²¹ The NJB has 'God's holy people' in place of 'the saints' (as also in v. 22).

²² Many MSS, including several important ones have ἀμήν ('Amen') at the end of this letter, while an impressive combination of *Alexandrian* and *Western* MSS lack the valedictory particle. Such a conclusion is routinely added by scribes to NT books because a few of these books originally had such an ending (cf. Rm 16:27, Ga 6:18, Jude 25). A majority of Greek witnesses have the concluding ἀμήν in every NT book except Acts, James, and 3 John (and even in these books, ἀμήν is found in some witnesses). Thus, on internal grounds, with sufficient support from external evidence, the preferred reading is the omission of ἀμήν.