

Philippians 1

written and compiled by Gary Kukis (first draft)

Philippians 1:1–30 Paul Speaks to the Philippians about Life, Death and Suffering

These studies are designed for believers in Jesus Christ only. If you have exercised faith in Christ, then you are in the right place. If you have not, then you need to heed the words of our Lord, Who said, “For God so loved the world that He gave His only-begotten [or, uniquely-born] Son, so that every [one] believing [or, trusting] in Him shall not perish, but shall be have eternal life! For God did not send His Son into the world so that He should judge the world, but so that the world shall be saved through Him. The one believing [or, trusting] in Him is not judged, but the one not believing has already been judged, because he has not believed in the Name of the only-begotten [or, uniquely-born] Son of God.” (John 3:16–18). “I am the Way and the Truth and the Life! No one comes to the Father except through [or, by means of] Me!” (John 14:6).

Every study of the Word of God ought to be preceded by a naming of your sins to God. This restores you to fellowship with God (1John 1:8–10).

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These exegetical studies are *not* designed for you to read each and every word. For instance, the Greek exegesis is put into lightly colored tables, so that if you want to skip over them, that is fine. If you question a translation, you can always refer back to the appropriate Greek tables to sort it all out. These tables provide all of the words their meanings and morphology for each and every verse. The intent is to make this particular study the most complete and most accurate examination of Philippians 1 which is available in writing. The idea is to make every phrase, verse and passage understandable and to make correct application of all that is studied.

Besides teaching you the doctrinal principles related to this chapter, this commentary is also to help bring this narrative to life, so that you can understand the various characters, their motivations, and the choices that they make. Ideally, you will be able to visualize the peoples, their temporal and spiritual leaders, and their armies as they move across the landscape of the Land of Promise. I hope to provide not only an accurate exegesis of the chapter in view, but to also quote many of the great insights that past commentators have offered us.

Although the bulk of this chapter is based upon narrative from the book of Philippians, I will make every attempt possible to provide enough historical information and theological context so that you will have a sufficient background to understand what is going on.

Preface: Paul and Timothy send greetings to the Philippians from Rome. Paul remembers the Philippians fondly, believing that the spiritual work begun in Philippi by God to continue. Paul prays for their continued growth in love and knowledge. Although imprisoned, Paul knows that the gospel message is going out, and he rejoices in this. He contrasts death with life and is pleased that he will both continue to live and to come to see the Philippians (he knows this prophetically). He encourages the believers in Philippi to live lives worthy of the gospel of Jesus Christ, but to also expect suffering in this world, as he himself has experienced.

Bible Summary: Paul, to the saints in Philippi. I thank God for you. My imprisonment has advanced the gospel. To live is Christ and to die is gain.¹

By the third draft, this should be the most extensive examination of Philippians 1 available, where you will be able to examine in depth every word of the original text.

Brief Overview:

Date	Events	Contemporary Historical Events	Rome
61-62 AD	Paul wrote Philippians while imprisoned in Rome during his first imprisonment. Acts 27	A 5-6 magnitude earthquake in Pompeii and Herculaneum on February 5. Battle of Rhandeia: The Roman army (two legions) is defeated by the Parthians under king Tiridates I. Paetus surrenders and withdraws his disheveled army to Syria. A violent storm destroys 200 ships anchored at Portus. ²	Nero (54–68 A.D.) Nero marries his second wife.

Quotations:

Outline of Chapter 1:

Preface
Introduction

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¹ From <https://biblesummary.info/philippians> accessed January 12, 2025.

² Taken from https://en.wikipedia.org/wiki/AD_62 accessed November 27, 2024.

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Summary
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Summary

A Set of Summary Doctrines and Commentary
Why Philippians 1 is in the Word of God
What We Learn from Philippians 1
Jesus Christ in Philippians 1
A Brief Review of Philippians 1

Addendum
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Footnote for Philippians 1:1 (Christian Community Bible)
Footnote for Philippians 1:12 (Christian Community Bible)
Doctrine of the Soul (1972) (by R. B. Thieme, Jr.)

- Addendum [A Complete Translation of Philippians 1](#)
- Addendum [Doctrinal Teachers Who Have Taught Philippians 1](#)
- Addendum [Word Cloud from the Kukis Paraphrase of Philippians 1](#)
- Addendum [Word Cloud from Exegesis of Philippians 1](#)

Chapter Outline	Charts, Graphics and Short Doctrines	
Beginning of Document	Verse Navigation	Introduction and Text
First Verse	Chapter Summary	Addendum
www.kukis.org	Exegetical Studies in Philippians	

Doctrines Covered or Alluded To			

Chapters of the Bible Alluded To or Appropriately Exegeted with this Chapter			

Many who read and study this chapter are 1st or 2nd generation students of R. B. Thieme, Jr., so that much of this vocabulary is second nature. One of Bob's contributions to theology is a fresh vocabulary along with a number of concepts which are theologically new or reworked, yet still orthodox. Therefore, if you are unfamiliar with his work, the definitions below will help you to fully understand all that is being said. Also included are various technical terms from Christian theology along with a few new terms and concepts which I have developed.

Sometimes the terms in the exegesis of this chapter are simply alluded to, without any in-depth explanation of them. Sometimes, these terms are explained in detail and illustrated. A collection of all these terms is found here: ([HTML](#)) ([PDF](#)) ([WPD](#)). Often, the terms below are linked to complete doctrines.

The links allow you to go back and forth between the definition and the first occurrence of this word. So, in some documents, where going back and forth is not as straightforward, here it is easy. One-click to get to the definition; and one click to get back where you were in the exegetical study.

In the book of Philippians, this tends to be a long list.

Definition of Terms	
Rebound (Restoration to fellowship with God)	In the New Testament, this is naming your sins to God, so that you are both restored to temporal fellowship with God and are then filled with the Spirit of God. In the Old Testament, naming your sins to God would result in a restoration of fellowship and, in some cases, the empowerment of the Holy Spirit once again (the Holy Spirit was not given to all Old Testament believers). The Doctrine of Rebound (HTML) (PDF).

Some of these definitions are taken from
<https://www.gotquestions.org/>
<http://rickhughesministries.org/content/Biblical-Terms.pdf>
<http://www.gbible.org/index.php?proc=d4d>
<http://www.wordoftruthministries.org/terms-and-definitions/>
<http://www.theopedia.com/>

Chapter Outline	Charts, Graphics and Short Doctrines
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An Introduction to Philippians 1

Introduction: Philippians 1

A title or one or two sentences which describe Philippians 1.

Titles and/or Brief Descriptions of Philippians 1 (by Various Commentators)

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

Sometimes, a commentator will begin with a good observation of this chapter of the Bible.

Brief, but insightful observations of Philippians 1 (various commentators)

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

As I study a chapter, questions will occur to me—some of them important and many of them minor. Not all of these questions will be satisfactorily answered.

Fundamental Questions About Philippians 1

Some of these questions may not make sense unless you have read Philippians 1. There are **two translations** at the very end of this chapter if you wanted to do that before proceeding any further in this study.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

It is important to understand what has gone before.

The Prequel to Philippians 1

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

We need to know who the people are who populate this chapter.

The Principals of Philippians 1

Characters

Biographical Material

Characters	Biographical Material

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

We need to know where this chapter takes place. I may need to eliminate this one.

The Places of Philippians 1

Place

Description

Place	Description

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

By the Numbers

Item

Date; duration; size; number

Item	Date; duration; size; number

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

At this point, we begin to gather up more details on this chapter.

A Synopsis of Philippians 1

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

The ESV (capitalized) is used below:

Outlines and Summaries of Philippians 1 (Various Commentators)

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

The text of the verses was added in, using the ESV (capitalized).

A Synopsis of Philippians 1 from the Summarized Bible

Keith L. Brooks, *Summarized Bible; Complete Summary of the Bible*; ©1919; from e-Sword, Philippians 1 (edited).

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

It is helpful to see what came before and what follows in a brief summary.

The Big Picture (Philippians 1–24)

Scripture	Text/Commentary
Philippians 1	
Philippians 2	
Philippians 3A	
Philippians 3B	

The Big Picture (Philippians 1–24)

Scripture	Text/Commentary
Philippians 4A	
Philippians 4B	
Philippians 5A	
Philippians 5B	

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Changes—additions and subtractions:

I began to include Benjamin Brodie's original expanded translation. Also, R. B. Thieme, Jr. did pretty much a complete corrected translation for the book of Philippians, so that is included as well. These two translations could have been placed in the very literal category or in the expanded translation category (most Bible translations fall under more than one category).

I have begun to include two translations from doctrinal teachers: James Allen and Bill Puryear (when such are available).

I came across an odd translation called the *Revised Standard Version New Testament, Electronic Text Center, University of Virginia Library; Blue Line Bolded Text expanded corrected translations according to Col. R. B. Thieme Jr. or R. B. Thieme III.*³ I took my translation by R. B. Thieme, Jr. directly from his series on Philippians. What editor Dr. Frank P. Ferraro appears to have done is, simply replaced certain words and phrases in the RSV with words or phrases that Bob would have used. So, instead of *called*, Ferraro inserts the words *called or appointed and privileged*. He ends up with a translation which sounds very much like R. B. Thieme, Jr., but not something that R. B. Thieme, Jr. actually produced. I simply call this R. B. Thieme, Jr. trans2.

I recently discovered the Updated American Standard Version ©2022. I have it in e-sword, but it can also be found [online](#) and in print. Many of their footnotes define fundamental theological terms, but they also reference alternate readings and other appropriate footnote material. This translation may be properly placed in the translations with many footnotes or in the literal translation group. I will probably add this into many previously-done books in the 2nd or 3rd drafts. So far, at first glance, this appears to be an excellent translation.

I have begun with the book of Philippians to indicate what draft each chapter is.

It turns out that the Heritage Bible is not a Catholic translation so I to moved it to a new grouping.

I continue to avoid using corrections or clarifications in the literal translation, preferring instead to insert words which are not there in order to coincide with good English sense. So, instead of *they came to...*, I might instead write, *[Paul and Silas] came to...* In the past, I would have written, *they [that is, Paul and Silas] came to...* I believe that this provides a better flow for the reader.

I continue to place my nearly literal translation at the end of each verse and at the end of each passage. My paraphrase will also be placed at the end of every passage.

³ Link <https://www.angelfire.com/pa5/afg/Files/NTRSV.pdf>

Beginning in Romans 13 or 14, I began to develop my paraphrase after exegeting and writing commentary for the passage. Prior to this, I wrote the slavishly literal translation, the mostly literal translation and the paraphrase all at once. The end result is, when I write the paraphrase, my explanation of the passage has just been done, so that is integrated into the paraphrase (to some degree, a paraphrase interprets the original text).

With Romans 15, I remembered that Bill Puryear did a translation of the entire New Testament, so I began to include that in the translations. I will need to go and backdate this for all previous NT books.

I drew from hundreds of sources for this chapter. I literally stand on the shoulders of thousands of men in order to write and assemble this document.

Chapter Outline

Charts, Graphics and Short Doctrines

As always, 3 separate translations will be produced for each verse. The slavishly literal translation attempts to preserve word order and number, making it more literal than Young's translation (however, I do not preserve the consistency of the translation that Young does). The moderately literal translation may add or delete a definite article, change the number of a noun to correspond with the English sense of thinking, and the order is often changed in order to better represent our English sentence structure. The paraphrase is an attempt to give a thought-for-thought interpretation of what each verse tells us.

Kukis slavishly literal translation:

Paulos and Timotheos, slaves of Christ Jesus, to all the saints in Christ Jesus, to the ones who keep on being in Philippi, with overseers and deacons, grace to you (all) and peace from God a Father of us and a Lord Jesus Christ.

Philippians
1:1–2

Kukis mostly literal translation:

[From] Paul and Timothy, slaves of Christ Jesus, to all the saints in Christ Jesus, to those who keep on being in Philippi, with overseers and deacons, grace to you (all) and peace from God the Father of us and [from] the Lord Jesus Christ.

Kukis paraphrase

This letter is from Paul and Timothy, servants of Christ Jesus, and we are writing to all the saints in Christ Jesus who live in Philippe, and also to their pastor-teachers and to their deacons. Grace to all of you and peace from God our Father and from the Lord Jesus Christ.

Here is how others have translated this verse:

Ancient texts:

I will use the Westcott-Hort Greek text as the basis for my English translation. I use that text primarily because e-sword has a nice module by Rob Wolfram which has the interlinear English text, Strong's #'s, and the Greek morphology. The e-sword tab is IWH+P. I do not use their English text for my translation. Also, throughout, I take in consideration alternate readings.

As a young Christian, I was quite interested in the alternative readings. After many decades of study, I have found that, as with the Hebrew text, disputed readings rarely have any affect on the interpretation of a text (apart from perhaps a half-dozen fairly well-known alternate readings, like the end of the book of Mark).

I will compare the Greek text to English translations of the Latin and Syriac (= Aramaic) texts, using the Douay-Rheims translation⁴ and George Lamsa's translation from the Syriac. I often update these texts with non-substantive changes (e.g., *you* for *thou*, etc.).

In general, the Latin text is an outstanding translation from the Hebrew text into Latin and very trustworthy (I say this as a non-Catholic). Unfortunately, I do not read Latin—apart from some very obvious words—so I am dependent upon the English translation of the Latin (principally, the Douay-Rheims translation).

The Septuagint and the Dead Sea Scrolls are irrelevant, as they preceded the writing of the New Testament by over 200 years.

Underlined words indicate differences in the text.

Ancient texts:

Westcott-Hort Text (Greek)	Paulos and Timotheos, slaves of Christ Jesus, to all the saints in Christ Jesus, to the ones who keep on being in Philippi, with overseers and deacons, grace to you (all) and peace from God a Father of us and a Lord Jesus Christ.
Complete Apostles' Bible	Paul and Timothy, bondservants of Jesus Christ, to all the saints in Christ Jesus who are at Philippi, together with the overseers and ministers: Grace to you and peace from God our Father and the Lord Jesus Christ.
Douay-Rheims 1899 (Amer.)	Paul and Timothy, the servants of Jesus Christ: to all the saints in Christ Jesus who are at Philippi, with the bishops and deacons. Grace be unto you and peace, from God our Father and from the Lord Jesus Christ.
Holy Aramaic Scriptures ⁵ Original Aramaic NT ⁶	. Paulus and Timotheaus, Servants of Yeshua The Messiah, to all Holy Ones who are in Yeshua The Messiah, who are in Philippus with the Elders and the Ministers. Grace be with you and peace from God our Father and from Our Lord Yeshua The Messiah.
Lamsa Peshitta (Syriac)	.

Significant differences:

English Translations: I have included translations which I disagree with and footnotes that I do not necessarily agree with. If I believe that the author is too far from the truth, I may even address that at the footnote. However, nearly all of the correct commentary will be found following the Greek text box and the translation of each phrase.

Limited Vocabulary Translations:

Bible in Basic English	Paul and Timothy, servants of Jesus Christ, to all the saints in Christ Jesus at Philippi, with the Bishops and Deacons of the church: Grace to you and peace from God our Father and the Lord Jesus Christ.
Bible in Worldwide English	We, Paul and Timothy, are servants of Christ Jesus. We send greetings to all of Gods people who belong to Christ Jesus and who live in the city of Philippi. We send greetings to the leaders of the church people and those who have been chosen to help them.

⁴ I have begun to doubt my e-sword Douay-Rheims version, so I now use www.latinvulgate.com.

⁵ From <https://theholyscriptures.weebly.com/>

⁶ The Aramaic English Interlinear New Testament (7th edition), translated by Rev. David Bauscher. <http://www.aramaicnt.com/> ©2006.

May the loving kindness of God our Father and the Lord Jesus Christ bless you and give you peace.

Easy English .

Easy-to-Read Version–2008

Greetings from Paul and Timothy, servants of Jesus Christ. To all of you in Philippi who are God's holy people in Christ Jesus, including your elders and special servants. Grace and peace to you from God our Father and the Lord Jesus Christ. From Paul and Timothy, servants of Christ Jesus. To God's people in the city of Philippi and their bishops and deacons- to everyone who is united with Christ Jesus. Good will and peace from God our Father and the Lord Jesus Christ are yours!. From Paul and Timothy, servants of Christ Jesus--- To all God's people in Philippi who are in union with Christ Jesus, including the church leaders and helpers: May God our Father and the Lord Jesus Christ give you grace and peace.

God's Word™ .

Good News Bible (TEV) .

J. B. Phillips .

The Message .

NIRV .

New Life Version .

Radiant New Testament .

New Simplified Bible .

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible⁷ .

Contemporary English V. .

From Paul and Timothy, servants of Christ Jesus. To all of God's people who belong to Christ Jesus at Philippi and to all of your church officials and officers. I pray that God our Father and the Lord Jesus Christ will be kind to you and will bless you with peace!

Goodspeed New Testament .

The Living Bible .

New Berkeley Version .

New Living Translation .

The Passion Translation .

Dear friends in Philippi, My name is Paul and I'm joined by Timothy, both of us servants of Jesus, the Anointed One. We write this letter to all his devoted followers in your city, including your pastors, and to all the servant-leaders of the church. May the blessings of divine grace and supernatural peace that flow from God our wonderful Father, and our Messiah, the Lord Jesus, be upon your lives.

Plain English Version⁸ .

UnfoldingWord Simplified T. .

I, Paul, am writing this to the dear fellow believers who live in the city of Philippi. We, Paul and Timothy, are sending this letter to all of you in Philippi whom God has set apart for himself, you who are joined to the Messiah Jesus. We are also sending this letter to the overseers and deacons who are serving there. We pray that God our Father and Jesus the Messiah our Lord will be kind to you and give you peace.

Williams' New Testament⁹ .

Paul and Timothy, slaves of Christ Jesus, to all God's people in union with Christ Jesus who are at Philippi, with the overseers and assistants: spiritual blessing and peace to you from God our Father and the Lord Jesus Christ.

Partially literal and partially paraphrased translations:

American English Bible .

Beck's American Translation .

⁷ The Casual English Bible is found here: <https://www.casualenglishbible.com/>

⁸ From <https://www.bible.com/versions/2530-PEV-plain-english-version>

⁹ William's New Testament - 1937 by Charles B. Williams.

Breakthrough Version	<i>From:</i> Paul and Timothy, slaves of <i>the</i> Anointed King Jesus. <i>To:</i> All of the sacred <i>people</i> in <i>the</i> Anointed King Jesus, the ones who are in Philippi together with supervisors and servants. Generosity to you and peace out from God, our Father, and Master Jesus, <i>the</i> Anointed King.
Common English Bible Len Gane Paraphrase ¹⁰	. Paul and Timothy, the servants of Jesus Christ, to all God's people in Christ Jesus who are at Philippi along with the overseers and deacons. May grace and peace be yours from God our Father and the Lord Jesus Christ.
A. Campbell's Living Oracles	Paul, and Timothy, servants of Jesus Christ, to all the saints in Christ Jesus, who are in Philippi, with the bishops and deacons: Favor to you, and peace from God our Father, and from our Lord Jesus Christ.
New Advent (Knox) Bible NT for Everyone	. .
20 th Century New Testament	To all Christ's People at Philippi, with the Presiding Officers and Assistants, from Paul and Timothy, servants of Christ Jesus. May God, our Father, and the Lord Jesus Christ bless you, and give you peace.

Mostly literal renderings (with some occasional paraphrasing):

An Understandable Version	.
Berean Study Bible	.
Christian Standard Bible	.
Conservapedia Translation	.
Revised Ferrar-Fenton ¹¹	.
Free Bible Version ¹²	This letter comes from Paul and Timothy, servants of Christ Jesus, to all God's people in Christ Jesus living in Philippi, and to the church leaders and assistants. Grace to you and peace from God our Father and the Lord Jesus Christ.
The Heritage Bible	Paul and Timothy, servants of Jesus Christ, to all the saints in Christ Jesus being in Philippi, with the overseers ¹ and ministers. 2 Cor 3:6 Grace to you, and peace, from our Father God, and the Lord Jesus Christ. ¹ 1:1 overseers and ministers , <i>episkopois kai diakonos</i> , overseers and ministers, pastors and the assistant ministers. Note 2 Cor 3:6.
International Standard V	<i>The Letter of Paul to the Philippians</i> <i>Greetings from Paul and Timothy</i> <i>From:</i> [The Gk. lacks From] Paul and Timothy, servants of the Messiah [Or Christ] Jesus. <i>To:</i> All the holy ones [Or saints] in Philippi, along with their overseers [Or bishops] and ministers, [Or deacons] who are in union with the Messiah [Or Christ] Jesus. May grace and peace from God our Father and the Lord Jesus, the Messiah, [Or Christ] be yours!
Lexham Bible	.
Montgomery NT	.
NIV, ©2011	.
Riverside New Testament	.
Leicester A. Sawyer's NT	.
The Spoken English NT ¹³	.
UnfoldingWord Literal Text	.
Urim-Thummim Version	.

¹⁰ Paraphrase by Len Gane ©2006-2012 All Rights Reserved. Based on the Textus Receptus. Aka the Welcome Bible.

¹¹ From <https://bazinta.com/index.php?t=RF>

¹² From www.freebibleversion.org Copyright © 2011, Free Bible Ministry.

¹³ The Spoken English New Testament by J. Webb Mealy; Copyright © 2012 James Webb Mealy.

Weymouth New Testament Paul and Timothy, bondservants of Christ Jesus: To all God's people in Christ Jesus who are at Philippi, with the ministers of the Church and their assistants.
May grace and peace be granted to you from God our Father and the Lord Jesus Christ.

Wikipedia Bible Project¹⁴ .

Worsley's New Testament .

Catholic Bibles (those having the imprimatur):¹⁵

Christian Community (1988)¹⁶ • 1 From Paul and Timothy, servants of Christ Jesus, to the saints in Philippi, with their bishops and deacons;
to you all in Christ Jesus:
May grace and peace be yours from God, our Father, and Christ Jesus the Lord.
Acts 9:13; 16:1; 16:12
Extensive **footnote** is placed in the **Addendum**.

New American Bible (2011) .

New Catholic Bible .

New Jerusalem Bible .

NRSV (Anglicized Cath. Ed.) .

Revised English Bible–1989 .

Jewish/Hebrew Names Bibles:

Complete Jewish Bible .

Eth Cipher Translation

PA'AL and Timotheus, the servants of **Yahusha Ha'Mashiach**, to all the qodeshiym in **Mashiach Yahusha** which are at Philippi, with the overseers and deacons:
Grace be unto you, and peace, from **Elohiym** our Father, and from the **Adonai Yahusha Ha'Mashiach**.

Hebraic Roots Bible¹⁷

Paul, and Timothy, slaves of Yahshua Messiah, to all the saints in Messiah Yahshua who are in Philippi, with the overseers and deacons:
Grace to you and peace from YAHWEH our Father and the Master Yahshua Messiah.

Holy New Covenant Trans.

The Letter to the Ones in Philippi

From Paul and Timothy, slaves of Christ Jesus. To all of the saints - including the overseers and servants - in Christ Jesus, who live in the city of Philippi.
May help in time of need and peace come to you from God our Father and the Lord Jesus Christ.

The Scriptures 2009

Sha'ul and Timotiyos, servants of עשוהי Messiah, to all the set-apart ones in Messiah עשוהי who are in Philippi, with the overseers and attendants:

Favour to you and peace from Elohim our Father and the Master עשוהי Messiah.

Tree of Life Version

Paul and Timothy, slaves of Messiah Yeshua, To all the kedoshim in Messiah Yeshua who are in Philippi with the overseers and servant-leaders:

Grace to you and shalom from God our Father and the Lord Yeshua the Messiah.

Weird English, עִבְרִית English, Anachronistic English Translations:

¹⁴ Access via <https://marvel.bible/index.php?text=MIB&b=2&c=9&v=7>

¹⁵ Much as I have problems with many Catholic doctrines, over the past 30 or more years, they have given the imprimatur to many excellent Bible translations. Also, bear in mind, some people are in Catholic churches.

¹⁶ From <https://www.bibliacatolica.com.br/christian-community-bible/Acts/>

¹⁷ There are two slightly different versions of the HRB. The basic text can be found as a **module** for the e-sword Bible. **Online**, there is nearly the same text, but with the addition of many footnotes.

Accurate New Testament ¹⁸	...Paul and Timothy Servants [of] christ jesus [to] all the [men] pure in christ jesus the [men] being in philippi* with overseers and [with] servants Favor {be!} [to] you* and Peace from god father [of] us and [from] lord jesus christ...
Alpha & Omega Bible	<i>(The Letter of Paul & Timotheos To The Philippians)</i> · PAULOS AND TIMOTHEOS (Timothy), BOND-SERVANTS OF CHRIST JESUS, TO ALL THE SAINTS IN CHRIST JESUS WHO ARE IN PHILIPPI, INCLUDING THE OVERSEERS AND DEACONS: GRACE TO YOU AND PEACE FROM THEOS <i>(The Alpha & Omega)</i> OUR FATHER AND THE LORD JESUS CHRIST.
Awful Scroll Bible	Paul and Timothy, devoted slaves of Jesus, the Anointed One, to all the awful ones from-within the Anointed One, Jesus, being from-within Philippi, with the watchers-over and runners of errands. Grace to yous and Peace, from God our Father, and the Lord Jesus, the Anointed One.
Concordant Literal Version	Paul and Timothy, slaves of Christ Jesus, to all the saints in Christ Jesus who are in Philippi, together with the supervisors and servants:" Grace to you and peace from God, our Father, and the Lord Jesus Christ."
exeGeses companion Bible	SALUTATION Paulos and Timo Theos - the servants of Yah Shua Messiah: To all the holy in Messiah Yah Shua in Philippi, with the episcopates and ministers: Charism to you and shalom from Elohim our Father and Adonay Yah Shua Messiah.
God's Truth (Tyndale)	.
Orthodox Jewish Bible	.

**MOSHIACH'S LETTER
THROUGH THE SHLIACH SHA'UL
TO THE BRIT CHADASHA
KEHILLAH IN PHILIPPI**

From Sha'ul and Timotiyos, servants of Rebbe, Melech HaMoshiach Yehoshua;
To all the Kadoshim in Rebbe, Melech HaMoshiach Yehoshua who are in the city of Philippi with the supervising mashgichim ruchaniyim (spiritual overseers, zekenim, mivakkerim, supervisors) and the klei kodesh (ministers), the ministering messianic shammas him.

Chen v'chesed Hashem and shalom Hashem from Elohim Avinu and Adoneinu Rebbe, Melech HaMoshiach Yehoshua.

Rotherham's Emphasized B.	Paul and Timothy, Servants of Jesus Christ,— Unto all' the saints in Christ Jesus who are in Philippi, With overseers and ministers:— Favour unto you_ and peace, From God our Father and Lord Jesus Christ.
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Expanded/Embellished Bibles:

The Amplified Bible

An Understandable Version	.
	<i>[This letter is from] Paul and Timothy, slaves of Christ Jesus, [and is being sent] to all the saints [i.e., God's holy people] who are at Philippi [Note: This is a town in present-day northeastern Greece, and the first place in Europe where Paul established Christianity], along with the overseers [Note: These men were also</i>

¹⁸ The Accurate New Testament; First Edition; Copyright 2008 Mark D. Harness. www.lookhigher.com

Benjamin Brodie's trans. ¹⁹	<p><i>called elders, shepherds or pastors]</i> and deacons. May unearned favor and peace be upon you from God our Father and the Lord Jesus Christ.</p> <p>Paul and Timothy, bondslaves belonging to Christ Jesus, to all the saints in union with Christ Jesus [positional truth], the ones who are located in and around Philippi, together with overseers [pastors, teachers] and deacons [table waiters]: Grace [logistical blessings] to you and prosperity [beyond logistics] from God our Father and the Lord Jesus Christ .</p>
The Expanded Bible Jonathan Mitchell NT	<p>.</p> <p>Paul and Timothy, slaves of Christ Jesus for (or: to) all the set-apart folks (the holy ones; the saints) within and in union with Christ Jesus, to those being in Philippi, together with care-givers (folks keeping a watchful eye upon [people and situations]; those noting and being concerned for others; overseers) and attending servants: Grace and peace (or: Favor and harmony [= shalom]) to you folks from God, our Father and Lord, Jesus Christ (or: from God, our Father, and [the] Lord, Jesus [the] Anointed One).</p>
P. Kretzmann Commentary Syndein/Thieme Translation for Translators The Voice	<p>.</p> <p>.</p> <p>.</p> <p>.</p>

Bible Translations with Many Footnotes:

Lexham Bible	.
NET Bible®	.
New American Bible (2011)	.
The Passion Translation	.
Rotherham's Emphasized B.	.
The Spoken English NT ²⁰	<p>PAUL'S LETTER TO THE COMMUNITY AT PHILIPPI</p> <p><i>Greeting from Paul and Timothy</i></p> <p>From Paul and Timothy, servants^a of Christ Jesus, to all the holy ones in Christ Jesus who are in Philippi,^b together with their pastors^c and deacons.^d</p> <p>Grace and peace to you from God our Father, and from our Lord Jesus Christ!</p> <p>a. Or "slaves".</p> <p>b. Paul founded a Christian community in Philippi (see Acts 16:11-40). Polycarp, bishop of Smyrna, in his letter to the Philippians, says that Paul wrote "letters" to them, not just one letter (Polycarp Php. 3:2), and it appears to me that in canonical Philippians we probably have a complete letter with significant portions of two earlier ones tucked into the middle of it. I think that the complete letter, the last to be written, is made up of Php. 1:1 to Php. 3:1 a + Php. 4:21-23, and is a letter sent from prison in Rome by the hand of Epaphroditus. Paul is sending Epaphroditus home to Philippi, and he feels hopeful of being acquitted soon (1:22-26; 2:23-24), although he is preparing himself for any outcome to his trial (2:17-18, 23). I think that the first inserted partial letter comprises 3:1b-4:9, and seems to be written in the heat of a controversy around circumcision very similar to what we see evidence of in Galatians. There are a number of close parallels. It's probably the earliest of the three letter portions that we have from Paul to the Philippians, and it may be roughly contemporary with Galatians. I think that the second inserted partial letter is made up of 4:10-20, and is a quick thank you note for a generous gift of money that the Philippians have sent to Paul during his imprisonment. Whether Paul is on his way to Rome or in Rome when Epaphroditus reaches him is unknown. Epaphroditus delivers the funds and plans to stay with Paul to be a practical help</p>

¹⁹ From https://www.versebyverse.com/uploads/1/0/1/0/101034580/new_testament_translation_-_2022.pdf

²⁰ The Spoken English New Testament by J. Webb Mealy; Copyright © 2012 James Webb Mealy.

to him. Paul's thank you note is probably sent more or less immediately upon the arrival of Epaphroditus, and then anything from a couple of months to a year or more goes by before Paul's final letter (Php. 1:1 to Php. 3:1 a; 4:21-23) is composed and sent. In the time between the thank you note and the last letter, Epaphroditus gets very ill, and word is sent to the Philippians about his illness (2:26). Presumably, enough time passes after that message that Epaphroditus fears that they will be badly worried if they don't hear any more (2:26).

c. Or "overseers"; traditionally, "bishops". See Acts 20:28 for the metaphor of the shepherd being applied to this role, to bring out its combined responsibilities of leadership and protection.

d. A deacon, or "server," is a person entrusted with arranging provision for the practical needs of the spiritual community and its members.

Updated ASV²¹

Greeting

Paul and Timothy, slaves^[1] of Christ Jesus, to all the holy ones^[2] in Christ Jesus who are in Philippi, with the overseers^[3] and servants:^[4] Grace to you and peace from God our Father and the Lord Jesus Christ.

[1] A servant (δοῦλος *doulos*), who was owned by another and whose entire livelihood and purpose was determined by their master.

[2] **Holy Ones, Saints:** (Heb. קָדוֹשׁ *qadosh*; Gr. ἅγιος *hagios*) Persons who are dedicated to God physically, mentally, spiritually, and morally. These ones are God's people, who have been accredited a righteous standing before God based on the ransom sacrifice of Christ (Matt. 20:28), who are declared holy, pure, and clean in God's eyes. – Mark 6:20; 1 Cor. 6:2; Php 1:1; 4:22; Rev 18:20; Rev 22:21.

[3] **Overseers:** (ἐπίσκοπος *episkopos*) literally "an overseer" (*epi*, "over," *skopos*, "to look over" or "to watch over." – 1 Tim. 3:1-2; Tit. 1:7; 1 Pet. 2:25.

[4] **Servant** (διάκονος *diakonos*) is a person in the office of minister or deacon who assists the pastor in caring for the needs and livelihood of a congregation of believers.

Wilbur Pickering's New T.

Salutation

Paul and Timothy,¹ slaves of Jesus Christ, to all the saints in Christ Jesus² who are at Philippi, together with the overseers and deacons:

Grace to you and peace from God our Father and the Lord Jesus Christ.

(1) Paul gives recognition to his junior partner.

(2) Paul goes back and forth between 'Jesus Christ' and 'Christ Jesus' with apparently no difference in meaning.

WEB — Messianic Edition .

Literal, almost word-for-word, renderings:

A Faithful Version .

Analytical-Literal Translation Paul and Timothy, slaves of Jesus Christ, To all the holy ones [or, saints] in Christ Jesus, the ones being in Philippi, with [the] overseers and servants [or, deacons]: Grace to you, and peace from God our Father and the Lord Jesus Christ.

Berean Literal Bible .

Bill Puryear translation²² Paul and Timothy, slaves of Christ Jesus, to all the saints in Christ Jesus, who are in Philippi, together with bishop-guardians and deacons. Grace belongs to you and prosperity from God our Father and the Lord Jesus Christ.

C. Thomson updated NT .

Charles Thomson NT .

²¹ From <https://christianpublishinghouse.co/2020/09/20/the-epistle-of-paul-to-the-Philippians/>

²² From <http://www.amadorbiblestudies.org/Translations/index.html>

Context Group Version	Paul and Timothy, slaves of the Anointed Jesus, to all the special ones in the Anointed Jesus that are at Philippi, with the supervisors and servants: Favor to you (pl) and peace from God our Father and the Lord Jesus the Anointed.
English Standard Version	.
Far Above All Translation ²³	.
Green's Literal Translation	.
James Allen translation	.
Legacy Standard Bible	.
Literal New Testament	. THOSE WHO SERVE
Literal Standard Version	.
Modern English Version	.
Modern Literal Version 2020	Paul and Timothy, bondservants of Jesus Christ, to all the holy-ones in Christ Jesus who are in Philippi, together-with the overseers and deacons {1Ti 3, Tit 1}: grace to you° and peace from God our Father and the Lord Jesus Christ.
New American Standard B.	.
New European Version	.
New King James Version	.
New Matthew Bible	.
NT (Variant Readings)	.
Niobi Study Bible	.
R. B. Thieme, Jr. translation	Paul and Timothy, slaves of Christ Jesus, to all the saints [royal family of God] in Christ Jesus who are located at Philippi, together with bishop-guardians [the pastor as a policy-makers; the ruler of a system] and deacons; Grace to you, and so prosperity, from God our Father, and from the Lord Jesus Christ.
R. B. Thieme, Jr. trans ²⁴	Paul and Timothy, SLAVES of Christ Jesus, To the great advantage of all the saints, Royal Family of God in Christ Jesus, who are located at Philip'pi, with the Pastor Teacher overseer Guardian of the system and deacons the system of the Local Church: Logistical Grace and Super-Grace blessings to you and so prosperity from God our Father and the Lord Jesus Christ.
Revised Geneva Translation	.
Ron Snider translation	Paul and Timothy, slaves of Christ Jesus, To all the saints in Christ Jesus who are in Philippi, including the overseers and deacons: Grace to you and peace from God our Father and from the Lord Jesus Christ.
Updated ASV	.
Updated Bible Version 2.17	.
A Voice in the Wilderness	.
Webster's Translation	.
World English Bible	.
Worrell New Testament	.

The gist of this passage:
1-2

²³ Online: <http://www.faraboveall.com/> by Graham Thomason.

²⁴ From <https://www.angelfire.com/pa5/afg/Files/NTRSV.pdf> This appears to be the RSV NT with many words and phrases being replaced by words and phrases used by R. B. Thieme, Jr. and R. B. Thieme, III.

Philippians 1:1a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
Paûlos (Παῦλος) [pronounced POW-loss]	<i>small, little; transliterated, Paul, Paulos, Paulus</i>	masculine singular proper noun; a person; nominative case	Strong's #3972
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
Timótheos (Τιμόθεος) [pronounced tee-MOTH-eh-oss]	<i>honoring God; an honorable one of God, valuable to God; transliterated, Timothy, Timotheos, Timotheaus, Timotiyos</i>	masculine singular proper noun; a person; nominative case	Strong's #5095
douloi (δοῦλοι) [pronounced DEW-loiy]	<i>slaves; servants; attendants</i>	masculine plural noun; nominative case	Strong's #1401
Christos (χριστός) [pronounced krees-TOHSS]	<i>anointed, anointed one, Messiah; transliterated, Christ</i>	masculine singular noun; genitive/ablative case	Strong's #5547
Iêsous (Ἰησοῦς) [pronounced ee-ay-SOOCE]	<i>Jehovah is salvation; transliterated Jesus, Joshua</i>	proper singular noun, genitive/ablative case	Strong's #2424

Translation: [From] Paul and Timothy, slaves of Christ Jesus,...

One standard of writing a letter is to put who that letter is from at the very top. Someone else would obviously deliver the letter.

Paul is the twelfth Apostle and Timothy is one of those who worked with Paul, was trained under Paul, and became a pastor-teacher.

This is one of the prison epistles, meaning that Paul was under house arrest in Rome due to some things which he did in Jerusalem.

Philippians 1:1b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
pasin (πᾶσιν) [pronounced PAHS-ihn]	<i>to all [things]; in the whole; by everything</i>	masculine plural adjective, locative, dative and instrumental cases	Strong's #3956
tois (τοῖς) [pronounced toiç]	<i>(to, in by) the; these [things]; in these; to those; by all of this; for these</i>	masculine plural definite article; dative, locative or instrumental case	Strong's #3588

Philippians 1:1b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hagios (ἅγιος) [pronounced HA-gee-oss]	<i>holy (ones), set apart (ones); angels, saints</i>	masculine plural adjective used as a substantive; dative, locative or instrumental case	Strong's #40
en (ἐν) [pronounced en]	<i>in, in the sphere of, into, on, by means of, with; through; among; against; when, while</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
Christos (χριστός) [pronounced krees-TOHSS]	<i>anointed, anointed one, Messiah; transliterated, Christ</i>	masculine singular noun; dative, locative or instrumental case	Strong's #5547
Iêsous (Ἰησοῦς) [pronounced ee-ay-SOOCE]	<i>Jehovah is salvation; transliterated Jesus, Joshua</i>	proper singular noun, dative, locative or instrumental case	Strong's #2424

Translation: ...to all the saints in Christ Jesus,...

Paul writes to the saints in Christ Jesus. This suggests that, even though there is a very specific recipient of this letter, it is written to all the saints in Christ Jesus, which includes you and me.

Philippians 1:1c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tois (τοῖς) [pronounced toiç]	<i>(to, in by) the; these [things]; in these; to those; by all of this; for these</i>	masculine plural definite article; dative, locative or instrumental case	Strong's #3588
ôn/ousa/on (ὄν/ούσα/ὄν) [pronounced own/OO-sah/on]	<i>(keeps on) being, be, is, are; coming; having</i>	masculine plural, present participle; nominative case	Strong's #5607 (present participle of Strong's #1510)
en (ἐν) [pronounced en]	<i>in, in the sphere of, into, on, by means of, with; through; among; against; when, while</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
Philippoï (Φίλιπποι) [pronounced FIHL-ip-poy]	<i>lover of horses; transliterated, Philippi</i>	masculine singular proper noun; a location; accusative case	Strong's #5375

Thayer: *Philippi [is]...a city of Macedonia located on or near the northern coast of the Aegean Sea, between the rivers Strymon and Nestus, and the cities Neapolis and Amphipolis.*

Translation: ...to those who keep on being in Philippi,...

Specifically, this letter is written to the believers in Philippi. However, the believers in the local churches would take time to copy and distribute these letters to other believers.

Philippians 1:1d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
sun (σύν) [pronounced soon]	<i>with, beside, in association with, along with</i>	preposition	Strong's #4862
ἐπίσκοποι (ἐπίσκοποι) [pronounced ep-IS-kohp-oy]	<i>overseers, curators, guardians; elders</i>	masculine plural noun; dative, locative or instrumental case	Strong's #1985
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
διακονοί (διάκονοι) [pronounced dee-AK-on-oy]	<i>servants, attendants, ministers; the servants; deacons; waiters</i>	masculine plural noun; accusative case	Strong's #1249

Translation: ...with overseers and deacons,...

In Philippi, there are overseers and deacons. *Overseers* is the word ἐπίσκοποι (ἐπίσκοποι) [pronounced ep-IS-kohp-oy], and it means, *overseers, curators, guardians; elders*. This is a word for pastor-teacher. There was more than one local church in Philippi and, therefore, more than one pastor.

The deacons also are in receipt of this letter, and they assisted the pastor around the church. At this point, the final structure of a church included the congregation, the pastor teacher and the deacons.

Philippians 1:2a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
charis (χάρις) [pronounced KHAHR-ic]	<i>grace, graciousness; acceptable, benefit, favour, gift, joy, liberality, pleasure, thanks</i>	feminine singular noun; nominative case	Strong's #5485
humin (ὑμῖν) [pronounced hoo-MEEN]	<i>you [all]; in you; to you; in you; by you, with you</i>	2 nd person plural personal pronoun; locative, dative or instrumental case	Strong's #5213; an irregular dative of #5210; a form of #4771

Translation: ...grace to you (all)...

Paul commends grace to the recipients of this letter; and the letter itself is an example of grace from God.

Philippians 1:2b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532

Philippians 1:2b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
eirênê (εἰρήνη, ης, ῆ) [pronounced eye-RAY-nay]	<i>peace, tranquility, harmony, order, welfare; security, safety; prosperity, felicity; unity</i>	feminine singular noun; nominative case	Strong's #1515
ἀπό (ἀπό) [pronounced aw-PO]; spelled ἄφ' before a vowel.	<i>from, away from, by; after; at; with, because of, since; before; in; of; out (from)</i>	preposition or separation or of origin	Strong's #575
theos (θεός) [pronounced theh-OSS]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, genitive/ablative case	Strong's #2316
patêr (πατήρ) [pronounced pat-AYR]	<i>father, parent; forefather, ancestor; metaphorically, originator or transmitter; author of a family; a paternal figure; a title of honor; a teacher</i>	masculine singular noun; genitive/ablative case	Strong's #3962
hêmōn (ἡμῶν) [pronounced hay-MOHN]	<i>us, of us, from us, our, [of] ours</i>	1 st person plural, personal pronoun; genitive/ablative case	Strong's #2257 (from Strong's #1473)
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
kurios (κύριος) [pronounced KOO-ree-oss]	<i>lord, master; Lord; he to whom a person or thing belongs, owner, possessor; a prince, chief, sovereign</i>	masculine singular noun; genitive/ablative case	Strong's #2962
Iêsous (Ἰησοῦς) [pronounced ee-ay-SOOCE]	<i>Jehovah is salvation; transliterated Jesus, Joshua</i>	proper singular noun, genitive/ablative case	Strong's #2424
Christos (χριστός) [pronounced krees-TOHSS]	<i>anointed, anointed one, Messiah; transliterated, Christ</i>	masculine singular noun; genitive/ablative case	Strong's #5547

Translation: ...and peace from God the Father of us and [from] the Lord Jesus Christ. (Kukis mostly literal translation)

Paul also calls for peace and prosperity to be sent to the Philippians, and these things (grace and peace) properly come from God the Father and from the Lord Jesus Christ.

Philippians 1:1–2 [From] Paul and Timothy, slaves of Christ Jesus, to all the saints in Christ Jesus, to those who keep on being in Philippi, with overseers and deacons, grace to you (all) and peace from God the Father of us and [from] the Lord Jesus Christ. (Kukis mostly literal translation)

Philippians 1:1–2 This letter is from Paul and Timothy, servants of Christ Jesus, and we are writing to all the saints in Christ Jesus who live in Philippe, and also to their pastor-teachers and to their deacons. Grace to all of you and peace from God our Father and from the Lord Jesus Christ. (Kukis paraphrase)

I keep on being thankful to the God of me upon the every remembrance of you (all), always in every prayer of me over all of you (all) with joy, the prayer [I] keep on making, upon the fellowship of you (all) to the gospel, from the first day until the (day) now, having convinced it, this, that the beginning in you (all) a work, a good (work), He will bring to an end until a day of Jesus Christ; just as it keeps on being righteous to me this (thing) to keep on understanding over all (things) of you (all), through this to keep on having me in the heart of you (all) in also the bands of me and in the defense and confirmation of the gospel, sharers of me of the grace all you (all) keep on being.

Philipians
1:3–7

I keep on giving thanks to my God over every memory of you (all), always in every prayer of mine for all of you, making the petition with joy because of your partnership for the gospel, from the first day until the (day) at present, being confident of this thing that He Who began in you (all) a good work, He will complete [it] up to the day of Jesus Christ. Just as it keeps on being right for me to think this (thing) regarding all of you, because of this, to keep on having me in your heart, both in my imprisonments and in the defense and confirmation of the gospel, you (all) keep on being partakers with me of grace.

I keep on giving thanks to my God regarding every memory which I have of you always, making mention of you in nearly every prayer that I make, petitioning God with joy because you have partnered with me in the gospel message, from the first day all the way to the present time. I am confident that this things which God begin in you—this good work—will be completed on the day of Jesus Christ. It is right for me to think this way concerning you all, because you also keep on having me in your thoughts, knowing about my imprisonments, and partnering with me in the defense and establishment of the gospel, being my partners in God's grace.

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek) I keep on being thankful to the God of me upon the every remembrance of you (all), always in every prayer of me over all of you (all) with joy, the prayer [I] keep on making, upon the fellowship of you (all) to the gospel, from the first day until the (day) now, having convinced it, this, that the beginning in you (all) a work, a good (work), He will bring to an end until a day of Jesus Christ; just as it keeps on being righteous to me this (thing) to keep on understanding over all (things) of you (all), through this to keep on having me in the heart of you (all) in also the bands of me and in the defense and confirmation of the gospel, sharers of me of the grace all you (all) keep on being.

Complete Apostles Bible I thank my God upon every remembrance of you, always in every prayer of mine in behalf of you all, with joy, for your fellowship in the gospel from the first day until now, having been persuaded of this very thing, that He who began a good work in you will complete it until the day of Christ Jesus; just as it is right for me to think this concerning you all, because I have you in my heart, both in my chains and in the defense and confirmation of the gospel, you all are partakers with me of grace.

Douay-Rheims 1899 (Amer.) I give thanks to my God in every remembrance of you: Always in all my prayers making supplication for you all with joy: For your communication in the gospel of Christ, from the first day unto now.

Being confident of this very thing: that he who hath begun a good work in you will perfect it unto the day of Christ Jesus.

As it is meet for me to think this for you all, for that I have you in my heart; and that, in my bands and in the defence and confirmation of the gospel, you all are partakers of my joy.

Holy Aramaic Scriptures
Original Aramaic NT

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I thank my God for the constant memory of you.
For in all my prayers for your sakes, as I rejoice, I make petitions
For your partnership in The Gospel from the first day, and until now,
Because I trust concerning this, that he who has begun good work in you will accomplish that until the day of Our Lord Yeshua The Messiah.
For it is right for me to think in this way about all of you, because you have been placed in my heart while I have been in my chains and in my defense for the truth of The Gospel, because you are my partners in grace.

Lamsa Peshitta (Syriac)

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Significant differences:

Limited Vocabulary Translations:

Bible in Basic English

I give praise to my God at every memory of you,
And in all my prayers for you all, making my request with joy,
Because of your help in giving the good news from the first day till now;
For I am certain of this very thing, that he by whom the good work was started in you will make it complete till the day of Jesus Christ:
So it is right for me to take thought for you all in this way, because I have you in my heart; for in my chains, and in my arguments before the judges in support of the good news, making clear that it is true, you all have your part with me in grace.

Bible in Worldwide English

Every time I think of you I thank God for you.
I have joy in my heart every time I ask God to help you.
I thank God for the joy we share in telling the good news from the very first day until now.
God began to do a good work in you. And I am sure that he will keep on doing it until he has finished it. He will keep on until the day Jesus Christ comes again.
I have a right to feel this way about you all because I love you very much. God is good to me and you all share in this goodness. You share in my troubles in prison. You share in my work of staying true to the good news of Jesus.

Easy English

Easy-to-Read Version–2008

.
I thank God every time I remember you. And I always pray for all of you with joy. I thank God for the help you gave me while I told people the Good News. You helped from the first day you believed until now. I am sure that the good work God began in you will continue until he completes it on the day when Jesus Christ comes again. I know I am right to think like this about all of you because you are so close to my heart. This is because you have all played such an important part in God's grace to me--now, during this time that I am in prison, and whenever I am defending and proving the truth of the Good News.

God's Word™

I thank my God for all the memories I have of you. Every time I pray for all of you, I do it with joy. I can do this because of the partnership we've had with you in the Good News from the first day you believed until now. I'm convinced that God, who began this good work in you, will carry it through to completion on the day of Christ Jesus. You have a special place in my heart. So it's right for me to think this way about all of you. All of you are my partners. Together we share God's favor, whether I'm in prison or defending and confirming the truth of the Good News.

Good News Bible (TEV) I thank my God for you every time I think of you; and every time I pray for you all, I pray with joy because of the way in which you have helped me in the work of the gospel from the very first day until now. And so I am sure that God, who began this good work in you, will carry it on until it is finished on the Day of Christ Jesus. You are always in my heart! And so it is only right for me to feel as I do about you. For you have all shared with me in this privilege that God has given me, both now that I am in prison and also while I was free to defend the gospel and establish it firmly.

J. B. Phillips .

The Message .

NIRV .

New Life Version .

Radiant New Testament .

New Simplified Bible .

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Version .

Contemporary English V. .

Every time I think of you, I thank my God. And whenever I mention you in my prayers, it makes me happy. This is because you have taken part with me in spreading the good news from the first day you heard about it. God is the one who began this good work in you, and I am certain that he won't stop before it is complete on the day that Christ Jesus returns. You have a special place in my heart. So it is only natural for me to feel the way I do. All of you have helped in the work that God has given me, as I defend the good news and tell about it here in jail.

Goodspeed New Testament .

The Living Bible .

New Berkeley Version .

New Living Translation .

The Passion Translation .

My prayers for you are full of praise to God as I give him thanks for you with great joy! *I'm so grateful for our union* and our enduring partnership that began the first time I presented to you the gospel. *I pray with great faith for you*, because I'm fully convinced that the One who began this glorious work in you will faithfully continue the process of maturing you and will put his finishing touches to it until the unveiling of our Lord Jesus Christ! It's no wonder I pray with such confidence, since you have a permanent place in my heart! You have remained partners with me in the wonderful grace *of God* even though I'm here in chains for standing up for the truth of the gospel.

Plain English Version .

UnfoldingWord Simplified T. .

I thank my God as I pray to him, whenever I think about you. I am constantly praying for you with joy and thanking God because you are working with Timothy, me, and others in proclaiming the good news from the first day you believed until now. I know that God is doing very good things among you. I am completely confident that he will finish those things at the time when Jesus the Messiah returns. It is right for me to feel this way about you because I love you from my heart. You have been partners with me in carrying out the work that God kindly gave me to do, whether now as I am in prison, or when I speak in public about the good news and show people that it is true.

Williams' New Testament .

Every time I remember you I thank my God, and always do it with joy in every entreaty I make for all of you, for your cooperation in spreading the good news, from the first day you heard it until now. For I am certain of this very thing, that He who began the good work in you will go on until the day of Jesus Christ to complete it. And I have a right to think this way about you, because I always have you in my heart, whether shut up in prison or out defending and vindicating the good news, for you are sharers with me of God's favor.

Partially literal and partially paraphrased translations:

American English Bible	.
Beck's American Translation	.
Breakthrough Version	I am thankful to my God on every mention of you always in every plea of mine over you all, making the plea with happiness based on your sharing in the good news from the first day until the present, having been confident of this very <i>thing</i> , that the <i>One</i> who began in on a good work in you will finish <i>it</i> up until <i>the</i> day of <i>the</i> Anointed King Jesus. Just as it is right for me to be focusing on this over you all because of the <i>fact</i> for me to be having you in <i>my</i> heart, both in my imprisonment and in the defense and authentication of the good news, since you all are sharers together of my generosity.
Common English Bible	.
Len Gane Paraphrase	I thank my God every time I think about you. In every prayer of mine I am always making request for you all with joy, because of your fellowship in the gospel from the first day to now, having been confident of this very thing that he who began a good work in you will complete it at the Day of Jesus Christ. Even as it is right for me to think this of you all, because I have you in my heart. You all are partakers of my gift of grace, both in my shackles and in the defense and confirmation of the gospel.
A. Campbell's Living Oracles	I thank my God upon every remembrance of you; always in my prayers for you all, giving thanks with joy for your contribution for the gospel, from the first day till now: having this very confidence, that he who has begun a good work among you, will continue to perfect it till the day of Jesus Christ. V. 7 will be placed with the next passage for context.
New Advent (Knox) Bible	.
NT for Everyone	.
20 th Century New Testament	Every recollection that I have of you is a cause of thankfulness to God, Always, in every prayer that I offer for you all--my prayers are full of joy--Because of the share that you have had in spreading the Good News, from the first day that you received it until now. For of this I am confident, that he who began a good work in you will complete it in readiness for the Day of Jesus Christ. And, indeed, I am justified in feeling thus about you all; because you have a warm place in my heart--you who all, both in my imprisonment and in the work of defending and establishing the Good News, shared my privilege with me.

Mostly literal renderings (with some occasional paraphrasing):

An Understandable Version	.
Berean Study Bible	.
Christian Standard Bible	.
Conservapedia Translation	.
Revised Ferrar-Fenton Bible	.
Free Bible Version	When I think of you I'm so thankful to my God, and I'm always glad to remember all of you in my prayers, because you've been partners with me in spreading the good news right from the beginning up till now. I'm absolutely sure that God who began this good work in you will continue working and bring it to a successful conclusion when Jesus Christ returns. V. 7 will be placed with the next passage for context.
The Heritage Bible	I thank my God upon every remembrance of you, Always in every petition of mine for all of you making the petition with joy, Over your partnership in the good news from the first day until now, Being convinced of this selfsame thing, that the one having begun an inherent good work in you will complete it until the day of Jesus Christ,

Even as it is righteous for me to exercise my mind on this for all of you, because of having me in your heart, both in my bonds, and in the defense and establishment of the good news, all of you are co-participants of my grace.

International Standard V

Paul’s Thanksgiving and Prayer for the Philippians

I thank my God every time I remember you, [Or every time you remember me] always praying joyfully in every one of my prayers for all of you because of your partnership in the gospel from the first day until now. I am convinced of this, that the one who began a good action among [Or in] you will bring it to completion by the Day of the Messiah [Or Christ] Jesus. For it is only right for me to think this way about all of you, because you’re constantly on my mind. [Lit. because I have you in my heart; or you have me in your heart] Both in my imprisonment and in the defense and confirmation of the gospel, all of you are partners with me in this privilege. [Or grace]

- Lexham Bible
- Montgomery NT
- NIV, ©2011
- Riverside New Testament
- Leicester A. Sawyer’s NT
- The Spoken English NT
- UnfoldingWord Literal Text
- Urim-Thummim Version
- Weymouth New Testament

. fetters

I thank my God at my every remembrance of you--always when offering any prayer on behalf of you all, finding a joy in offering it. I thank my God, I say, for your cooperation in spreading the Good News, from the time it first came to you even until now. For of this I am confident, that He who has begun a good work within you will go on to perfect it in preparation for the day of Jesus Christ. And I am justified in having this confidence about you all, because, both during my imprisonment and when I stand up in defence of the Good News or to confirm its truth, I have you in my heart, sharers as you all are in the same grace as myself.

- Wikipedia Bible Project
- Worsley’s New Testament

Catholic Bibles (those having the imprimatur):

Christian Community (1988)

I give thanks to my God each time I remember you, 4 and when I pray for you, I pray with joy. 5 I cannot forget all you shared with me in the service of the Gospel, from the first day until now. 6 Since God be Geisler and Nix such a good work in you, I am certain that he will complete it in the day of Christ Jesus.

This is my hope for you, for I carry you all in my heart: whether I am in prison or defending and confirming the Gospel, you are with me and share the same grace. 1Cor 1:8; 1Thes 5:24

- New American Bible (2011)
- New Catholic Bible
- New Jerusalem Bible
- NRSV (Anglicized Cath. Ed.)
- Revised English Bible–1989

Jewish/Hebrew Names Bibles:

- Complete Jewish Bible
- Eth Cipher Translation

I thank my **Elohiym** upon every remembrance of you, Always in every prayer of mine for you all making request with joy, For your fellowship in the Besorah from the first day until now; Being confident of this very thing, that he which has begun a good work in you will perform it until the day of **Yahusha Ha’Mashiach**: Even as it is meet for me to think this of you all, because I have you in my heart; inasmuch as

Hebraic Roots Bible	both in my bonds, and in the defence and confirmation of the Besorah, ye all are partakers of my grace. I thank my Elohim for your steady remembrance of me, always in my every prayer on your behalf making my prayer with joy over your fellowship in the good news, from the very first day until now, being confident of this very thing, that the One having begun a good work in you will finish it until the day of Yahshua Messiah; as it is righteous for me to think this of you all because you have me in your heart, both in my imprisonment and in the defense and confirmation of the good news, you are all sharers of the grace with me.
Holy New Covenant Trans.	Every time I think of you, I thank my God. In all prayers for all of you, I always pray with joy. You shared in preaching the Good News from the very first day until now. I feel sure of this one thing: the One who began a good work among you will continue it until it is finished, when Christ Jesus comes. I have you in my heart. So it is right for me to feel like this about all of you. Whether I am in chains or giving a defense of the Good News and confirming it, all of you share with me in this help in time of need.
The Scriptures 2009	I thank my Elohim in all my remembrance of you. In all my prayers for all of you, I always pray with joy, for your fellowship in the Good News from the first day until now, being persuaded of this, that He who has begun a good work in you shall perfect ^a it until the day of עֲשׂוּיָי Messiah. It is right for me to think this of you all, because I have you in my heart, all of you being sharers of the favour with me, both in my chains and in the defence and confirmation of the Good News.
Tree of Life Version	^a See Matthew 5:48. I thank my God at every memory of you, always praying with joy in every prayer of mine for you all, because of your sharing in the Good News from the first day until now. I am sure of this very thing—that He who began a good work in you will carry it on to completion until the Day of Messiah Yeshua. It is right for me to feel this way about you all, because I have you in my heart—for you all are partakers of grace with me, both in my imprisonment and in the defense and confirmation of the Good News.

Weird English, 𐤀𐤋𐤁 English, Anachronistic English Translations:

Accurate New Testament	...[I] thank the god [of] me at every the mention [of] you* always in every request [of] me for all you* with happiness the request Making at the sharing [of] you* to the news (good) from the first day until the [one] now Having Agreed it this for The [One] Beginning in you* work good will complete {it} until day [of] christ Jesus as is Right [for] me this to think for all you* because of the+ to have me in the heart you* in also the bonds [of] me and in the defense and [in] confirmation [of] the news (good) sharers [of] me [of] the favor all you* being...
Alpha & Omega Bible Awful Scroll Bible	. I give-good-favoredness to my God over every mention of yours, as-when-at-all times, from-within every supplication of mine, in behalf of yours all, myself making supplication with joy, over you all's participation in the announcing-of-the-Good-Tidings, from the first day until now, having confided in this same thing, certain-of-who He beginning-from-among a good work from-within yous, will complete-upon it until the Day of Jesus, the Anointed One, accordingly-as-to it is righteous for me to think this over yous all, because of that I am to hold yous, from-within the sensibility of my heart, not only from-within my bonds, but also in the considering-away, and confirmation of the announcing-of-the-Good-Tidings, yous all being participators-together of my Grace.
Concordant Literal Version	I am thanking my God at every remembrance of you, always, in every petition of mine for you all, making the petition with joy, for your contribution to the evangel

from the first day until now, having this same confidence, that He Who undertakes a good work among you, will be performing it until the day of Jesus Christ:" according as it is just for me to be disposed in this way over you all, because you, having me in heart, both in my bonds and in the defense and confirmation of the evangel, you all are joint participants with me of grace, for God is my Witness how I am longing for you all in the compassions of Christ Jesus. V. 8 is included for context.

exeGeses companion Bible **THE EUCHARIST OF PAULOS FOR THE HOLY**

I eucharistize my Elohim
on every remembrance of you,
always in my every petition for you all,
petitioning with cheer,
for your communion in the evangelism
from the first day until now;
confident of this
- that he who began a good work in you
completes/shalams it
until the day of Yah Shua Messiah:
exactly as it is just for me to think this of you all
because I have you in my heart;
being both in my bonds
and in the pleading and establishment
of the evangelism,
you all are co-partakers of my charism.

God's Truth (Tyndale)
Orthodox Jewish Bible

.
Modeh Ani (I thank) my G-d upon every zikaron (remembrance) of you,
Always in every tefillah of mine on behalf of all of you, davening with simcha,
making techinnah (supplication)
In view of your deveykus Hashem, your chavrusa partnership in the Besuras
HaGeulah from day one until now.
Being convinced of this: that He who began a pe'ulah hatovah (good work 2:13) in
you, will bring that mitzvoh to completion [TEHILLIM 138:8] by Yom Hashem, the
Yom Adoneinu, Moshiach Yehoshua [1:10; 2:16].
It is in fact b'tzedek for me to have hitbonenut (profound contemplation) about you
all because I hold you in my lev with hartzige (heartfelt) sincerity, both in regard to
my sharsherot (prison chains) and in the apologetic hitstaddekut (defense) and
vindictory work for the Besuras HaGeulah, you being all deveykus (attachment to
G-d) participators in the Chen v'Chesed Hashem given to me.

Rotherham's Emphasized B. .

Expanded/Embellished Bibles:

The Amplified Bible

An Understandable Version

.
I thank my God [in prayer] every time I think of you. In my every request for all of
you, I make it with joy for your sharing [with me] in [carrying on] the work of the
Gospel from the first day [I left there] until now. [See 4:14-16]. I am confident of this
very thing, that God, who began something good among you, will complete it until
the day of Jesus Christ's [return]. It is right for me to think this way about all of you,
because I have you in my heart [i.e., you are dear to me], for you people are sharing
in God's unearned favor with me [Note: Paul here refers to his ministry], both in my
imprisonment and in my defense and confirmation of the Gospel [i.e., in my efforts
to give proof of the Gospel's truth].

Brodie's Expanded Trans.

I keep on giving thanks to God on the basis of my entire memory [corporate
fondness] of you [the whole congregation],

(Always remembering you in every prayer of mine, while offering continual prayer with inner happiness on behalf of all of you),
 Because of your generous contribution [financial gift] towards the purpose of furthering the Gospel, from that first day [prior contribution in Thessalonica] until [including their 2nd gift at Corinth] now [most recent contribution in Rome],
 Being confident of this thing [doctrinal truth] itself: that the One and only One [God] who started a good work in you [justification salvation], will fully complete His work [glorification salvation] until the day of Christ Jesus [the rapture],
 In so far as it is right [natural] for me to hold this correct opinion concerning all of you [favorable conclusions based on objective thinking], because I have you all [Paul's favorite congregation] in the mentality of my soul [spiritual rapport], during my imprisonments and my legal defense [legal plea: Not Guilty of any crime] and confirmation of the good news [when presenting the gospel & related doctrines to Nero's court], all of you being partners during this practical application of grace under pressure [sharing in Paul's accomplishments].

The Expanded Bible
 Jonathan Mitchell NT

.
 I constantly give thanks (or: habitually speak of the goodness of grace) to my God upon every memory (or: recollection; or: mention) of you folks, at all times (or: always) in my every request (or: petition) over [the situation of] you all (or: on behalf of all of you folks), habitually making the request (or: petition) with joy upon [the basis of] your common being and existence, as well as the partnership, participation, communion, sharing, fellowship and contribution [from you] into the message of goodness, ease and well-being (or: good news), from the first day until the present moment (now), being persuaded and convinced of this very thing: that the One inwardly beginning (making an inward start; inciting; inwardly originating [note: in the context of sacrifices, this word meant "to begin the offering"]) a good work, a virtuous action or an excellent deed within you people (or: among you folks; or: in union with you [all]), will fully bring it to the goal (will be bringing perfection upon it; shall continue upon it to the final act and finished product: its completion; will bring upon its destiny; [note: this was a technical term for the ending of the sacrifice]) – until (or: right up to) [the] Day of or from Christ Jesus [with other MSS: as far as {the} Day which is Jesus Christ]! – just as (or: correspondingly as) it is fair for me (or: it is right in me; it accords with the Way pointed out to me) to habitually think this regarding all of you folks (or: to continuously have this opinion and disposition over you all), because of the [situation for] me to constantly hold (or: have) you folks within my heart, both within my bonds (fetters; chains) and within the verbal defense (a word spoken from and on behalf of) and legally valid confirmation (the placement on a good footing to establish and make firm and steadfast) of the message of goodness and well-being – you all being my co-participants (common partners; fellow-sharers together) of the grace and joyous favor! (or: ... to continuously possess you people in the midst of the core of my being – you all being my joint-partners of this grace, both in union with my imprisonments and in verification of the good news!).

P. Kretzmann Commentary .
 Syndein/Thieme .
 Translation for Translators .
 The Voice .

Bible Translations with Many Footnotes:

Lexham Bible

Thanksgiving

I give thanks to my God upon my every remembrance of you, [Or “upon your every remembrance of me ”] always in my every prayer for all of you, making the prayer with joy, because of your participation in the gospel from the first day until now, convinced of this same thing , that the one who began a good work in you will finish it [*Here the direct object is supplied from context in the English translation] until the day of Christ Jesus, just as it is right for me to think this about all of you, because I have you in my heart, since [*Here “since” is supplied as a component of the participle (“are”) which is understood as causal] both in my imprisonment and in the defense and confirmation of the gospel all of you are sharers of grace with me.

NET Bible®

New American Bible (2011)

The Passion Translation

Rotherham’s Emphasized B.

I am giving thanks unto my God, on occasion of all’ my remembrance of you,

<At all times, in every’ supplication of mine, in behalf of you all’>

||With joy|| |my supplication| making,—

On account of your contribution^a unto the gladmessage, from the first’ day until the present:

Being persuaded of this very’ thing—

That ||he who hath begun in you a good work||

Will perfect it, until the day of Jesus Christ^b;

According as it is right in me to have |this| regard in behalf of you all’,—

Because ye have had me in your hearts,

<Both in my bonds and in the defence and confirmation of the glad-message>

All’ of you being ||joint partakers of my favour||.

^a Or: “fellowship,” “share of help.”

^b Or (WH): “Christ Jesus.”

The Spoken English NT

Thanks for your Support!

I thank my God every time I think of you. I always pray for you all with joy every time I say my prayers.^e Because you’ve been partners^f in the good news from the first day right up to now. And I’m convinced about one thing: that the One who started such a good work in you is going to fully complete it, right up to the day of Christ Jesus. After all, it’s right for me to feel this way about you all. Because you’ve held me in your hearts.^g While I’ve been in chains, and while I’ve been making my defense, and proving the good news,^h you’ve all been my partners in grace.

e. Lit. “...I think of you, always in all my prayer for you all, making my prayer with joy.

f. Lit. “...my prayers, over your partnership”. Their partnership is what makes Paul so joyful.

g. Or, less likely, “Because I have you in my heart”.

h. Lit. “in my bonds, and in my defense, and in the confirmation of the good news”.

Updated ASV

Wilbur Pickering’s New T.

How Paul prays for them

I thank my God every time I remember you; in all my prayers for all of you I always pray with joy, because of your partnership in the Gospel from the first day until now, being certain of this very thing, that He who began a good work in you will complete it until the day of Jesus Christ;³ just as it is right for me to think this of you all, because I have you in my heart, inasmuch as both in my chains and in the defense and confirmation of the Gospel you all are partakers with me of grace.⁴

(3) Amen!

(4) They identified with Paul and what he was doing.

WEB — Messianic Edition

Literal, almost word-for-word, renderings:

A Faithful Version .

Analytical-Literal Translation I give thanks to my God upon every remembrance of you_p, always, in my every petition on behalf of all of you_p, making petition with joy, because of your_p fellowship in [or, contribution to] the Gospel from [the] first day until now, having been confident [or, persuaded] of this very [thing], that the One having begun a good work in you_p will complete [or, perfect] [it] until [the] day of Christ Jesus; just as it is right for me to be thinking this about all of you_p, because I hold you_p in my heart [fig., inner self], both in my bonds [fig., imprisonment] and in the defense and confirmation of the Gospel, all of you_p being fellow-partakers with me of grace.

Berean Literal Bible .

Bill Puryear translation I give thanks to my God at every memory of you, (always in my every prayer concerning all of you, when offering prayer with happiness) because of your contribution for the gospel from the first day until now. For the following reason I stand convinced and have confidence in this very principle, namely, that He [God the Father] who has begun a good work in you will complete the good work until the day of Jesus Christ [the Rapture]. Since it is right for me to be holding this opinion about all of you, because I have you in my heart, both in my bonds and in the defense and establishment of the gospel, all of you being my partners in grace.

C. Thomson updated NT .

Charles Thomson NT I thank my God at every mention of you, always, in ever prayer of mine for you all, making such supplication with joy, for your contribution for the glad tidings; having from the first day till now the same confidence, that he who hath begun a good work in you will continue completing it until the day of Jesus Christ; as it is just for me to be thus affected towards you all, because you have me in your heart; and in my bonds and in the defence and support of the glad tidings you all continue to be fellow sharers with me of this favour.

Context Group Version .

I recognize my indebtedness to my God on all my remembrance of you (personal love), always in every request of mine on your (pl) behalf making all my requests with joy, for your (pl) fellowship in furtherance of the Imperial News from the first day until now; being persuaded of this very thing, that he who began a good work in you (pl) will complete it until the day of the Anointed Jesus: even as it is right for me to be thus minded on behalf of you (pl) all, because I have you (pl) in my heart, inasmuch as, both in my bonds and in the defense and confirmation of the Imperial News, you (pl) all are partakers with me of favor.

English Standard Version .

Far Above All Translation .

Green's Literal Translation .

James Allen translation .

Legacy Standard Bible .

Literal New Testament .

Literal Standard Version .

Modern English Version .

Modern Literal Version 2020 I am giving-thanks to my God upon every remembrance of you^o, always in my every supplication on behalf of all of you^o, making* the supplication with joy, upon your^o fellowship in the good-news from the first day till now. I have confidence of this same thing, that he who began a good work in you^o will be completing it till the day of Jesus Christ; just-as it is a righteous thing for me to be mindful of this on behalf of all of you^o, because I have you^o in my heart, both in my bonds and in the defense and confirmation of the good-news, all of you^o being fellow partners with me of the grace.

New American Standard .

New European Version .

New King James Version	.
New Matthew Bible	.
NT (Variant Readings)	.
Niobi Study Bible	. Perform
R. B. Thieme, Jr. translation	I am giving thanks to my God for every memory of you [because of your contribution]. Always in my every prayer for all of you when offering prayer with inner happiness. [End parenthesis.] Because of your contribution [offering] from that first day until now for the purpose of spreading the gospel. Because I have confidence in this doctrine itself [logistical grace], that he who has begun a good work [alpha grace] will complete it [bravo grace] until the day of Jesus Christ [or, the rapture]. Since it is right for me to be holding this opinion in behalf of you, because I have you in my right lobe while in prison, both in the defense of establishment of the gospel, all of you are my partners in grace.
R. B. Thieme, Jr. trans2	I am giving thanks to my God for my every memory of you, always at all times in MY every prayer on behalf of all of you when or while, repeatedly, effectively, offering or accomplishing or producing, my prayer with inner happiness from Logistical Grace support joining with Sharing the Happiness of God, because of your monetary contribution, for my Logistical Grace support, from that first day of your offering in Corinth, until now with the offering sent with Apaphroditis to Rome, for the purpose of spreading or disseminating the gospel. Because I have received absolute confidence from and in this same Bible Doctrine itself, Logistical Grace, that he, God the Father, who has begun, at Salvation Adjustment to the Justice of God, an absolute good of intrinsic value work of alpha Logistical Grace, in you, mature Philippian believers, will accomplish, fulfill, complete it as Bravo Grace, until the day of Jesus Christ the resurrection of the church. Since it is right, and habitually occurs with Positive Volition in the congregation and Maturity Adjustment to the Justice of God, for me to, confidently and objectively think this or hold this opinion, about or on behalf of all of you, because I from the past have and hold you in the Right Lobe of the Stream of Consciousness of my Soul, while imprisoned or incarcerated, both in the defense or evangelization of the gospel and establishment or doctrinal teaching of the good news, the organization of the Local Church for teaching Bible Doctrine under academic discipline; all of you are my partners in or from grace.
Revised Geneva Translation	.
Ron Snider translation	I thank my God for all my memory of you all, always, in my every request for you all, making my request with joy because of your fellowship in the gospel from the first day until now. being confident of this very thing, that He who began a good work among you will perfect it until the day of Christ Jesus. Just as it is right for me to think this about all of you, because I have you all in my heart, both in my imprisonment and in the defense and confirmation of the gospel, since all of you are fellow partakers of His grace along with me.
Updated ASV	Thanks to God; Paul's Prayer I thank my God in all my remembrance of you, always in every prayer of mine for you all making my prayer with joy, for your partnership in the gospel from the first day until now. And I am sure that he who began a good work in you will bring it to completion until the day of Jesus Christ. It is right for me to think this way about you all, because I hold you in my heart, for you are all partakers with me of grace, both in my imprisonment and in the defense and confirmation of the gospel.
Updated Bible Version 2.17	.
A Voice in the Wilderness	.

Webster's Translation .
 World English Bible .
 Worrell New Testament .

The gist of this passage:

3-7

Philippians 1:3			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
eucharisteô (εὐχαριστέω) [pronounced yew- khahr-ih-STEH-oh]	<i>to be grateful, to feel thankful; to give thanks</i>	1 st person singular, present active indicative	Strong's #2168
tô (τῷ) [pronounced toh]	<i>in the; by the, to the; by means of the; for the benefit [advantage] of; for the disadvantage of</i>	masculine singular definite article; locative, dative, or instrumental case	Strong's #3588
theos (θεός) [pronounced theh- OSS]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, dative, locative or instrumental case	Strong's #2316
emou (ἐμοῦ) [pronounced eh-MOO]; mou (μου) [pronounced moo]	<i>me; of me; from me; my, mine</i>	1 st person singular pronoun, genitive/ablative case	Strong's #1473 (also, this is known as Strong's #3450; the simpler form of Strong's #1700)
ἐπί (ἐπί) [pronounced eh-PEE]; spelled eph (ἐφ) [pronounced ehf] before a vowel	<i>on, upon; at, by, over; during, at (in) the time of; about; in addition to, besides; against; on the basis of; because; with</i>	preposition of superimposition; a relation of rest and distribution with the dative, locative or instrumental case	Strong's #1909
pasê (πάσῃ) [pronounced PAH-say]	<i>each, every, any; all, entire; anyone, all things, everything; some [of all types]</i>	feminine singular adjective, locative, dative and instrumental cases	Strong's #3956
tê (τῇ) [pronounced tay]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of; who</i>	feminine singular definite article; dative, locative and instrumental cases	Strong's #3588
mneía (μνηία) [pronounced MNI-ah]	<i>remembrance, memory, mention, recollection; recital</i>	feminine singular noun; dative, locative or instrumental case	Strong's #3417
humôn (ὕμῶν) [pronounced hoo- MONE]	<i>of yours, from you; concerning you; you, yourselves</i>	2 nd person plural pronoun; genitive/ablative case	Strong's #5216 (genitive case of #5210)

Translation: I keep on giving thanks to my God over every memory of you (all),...

Paul tells the Philippians that he continues to give thanks for them with regards to everything that he remembers.

Luke describes the founding of the Philippian church in Acts 16. This is one of the most memorable of the church foundings, given all that took place there. Paul was going to go one direction, but God, through a vision, directed him to Macedonia. A prominent business woman pressed upon Paul and his entourage to stay with her at her house. When walking the streets of Philippi, a possessed woman kept following Paul and those with him, telling all that they were servants of the Most High and they had the way of salvation. This annoyed Paul, and he cast out the demon, which ended up getting him thrown into the Philippi prison. However, it is there that Paul gave the gospel to the Philippian jailer and he believed in Jesus Christ.

Paul has a lot to remember regarding them, and this is just his initial visit to Philippi.

Philippians 1:4a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
pántote (πάντοτε) [pronounced PAHN-toht-eh]	<i>always, at all times, ever</i>	adverb	Strong's #3842
en (ἐν) [pronounced en]	<i>in, in the sphere of, into, on, by means of, with; through; among; against; when, while</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
pasê (πάσῃ) [pronounced PAH-say]	<i>each, every, any; all, entire; anyone, all things, everything; some [of all types]</i>	feminine singular adjective, locative, dative and instrumental cases	Strong's #3956
deêsis (δέησις) [pronounced DEH-ay-sis]	<i>prayer, petition, request, supplication; a seeking, asking, entreating, entreaty to God or to man; a need, indigence, want, privation, penury</i>	feminine singular noun; dative, locative or instrumental case	Strong's #1162
μου (ἐμοῦ) [pronounced eh-MOO]; μου (μου) [pronounced moo]	<i>me; of me; from me; my, mine</i>	1 st person singular pronoun, genitive/ablative case	Strong's #1473 (also, this is known as Strong's #3450; the simpler form of Strong's #1700)
hypér (ὑπέρ) [pronounced hoop-AIR]	<i>above, over, beyond, across; for, regarding, on behalf of, for the sake of, instead of; in favor of, because of, on account of; as a substitute for</i>	preposition with the genitive case	Strong's #5228
pantôn (πάντων) [pronounced PAHN-tone]	<i>from the whole, of all; all things, everything</i>	masculine plural adjective, genitive/ablative case	Strong's #3956
humôn (ὑμῶν) [pronounced hoo-MONE]	<i>of yours, from you; concerning you; you, yourselves</i>	2 nd person plural pronoun; genitive/ablative case	Strong's #5216 (genitive case of #5210)

Translation: ...always in every prayer of mine for all of you,...

Paul prays often for the believers in Philippi.

Philippians 1:4b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
meta (μετά) [pronounced <i>meht-AH</i>]	<i>with, along with, among, in the company of, in the midst of</i>	preposition with the genitive/ablative case	Strong's #3326
chara (χαρά) [pronounced <i>khahr-AH</i>]	<i>joy, rejoicing, gladness; the joy received from you; the cause or occasion of joy; used of persons who are one's joy</i>	feminine singular noun, genitive/ablative case	Strong's #5479
tên (τὴν) [pronounced <i>tayn</i>]	<i>the, to the; toward the; this, that</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun)
deêsis (δέησις) [pronounced <i>DEH-ay-sis</i>]	<i>prayer, petition, request, supplication; a seeking, asking, entreating, entreaty to God or to man; a need, indigence, want, privation, penury</i>	feminine singular noun; accusative case	Strong's #1162
poieô (ποιέω) [pronounced <i>poi-EH-oh</i>]	<i>doing, making, constructing, producing; accomplishing; the one carrying out, those executing [a plan, an intention]; practicing; acting</i>	masculine singular, present middle participle; nominative case	Strong's #4160

Who or what exactly does this participle affix itself to?

Translation: ...making the petition with joy...

When Paul makes petition to God on behalf of Philippi, he prays with great joy. Again, the great memories come to Paul as he prays, and he is happy and blessed by this association with them.

Philippians 1:5a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ἐπί (ἐπί) [pronounced <i>eh-PEE</i>]; spelled eph (ἐφ) [pronounced <i>ehf</i>] before a vowel	<i>on, upon; at, by, over; during, at (in) the time of; about; in addition to, besides; against; on the basis of; because; with</i>	preposition of superimposition; a relation of rest and distribution with the dative, locative or instrumental case	Strong's #1909
tê (τῇ) [pronounced <i>tay</i>]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of; who</i>	feminine singular definite article; dative, locative and instrumental cases	Strong's #3588

Philippians 1:5a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
κοινωνία (κοινωνία, ας, ή) [pronounced <i>koi-nohn-EE-ah</i>]	<i>fellowship, [close] association, communion, [joint] participation, sharing, personal involvement [or, interaction]; communication, distribution; a metonym for contribution</i>	feminine singular noun; dative, locative or instrumental case	Strong's #2842
ὑμῶν (ὕμῶν) [pronounced <i>hoo-MONE</i>]	<i>of yours, from you; concerning you; you, yourselves</i>	2 nd person plural pronoun; genitive/ablative case	Strong's #5216 (genitive case of #5210)
εἰς (εἰς) [pronounced <i>ICE</i>]	<i>to, toward; in, into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519
το (τό) [pronounced <i>toh</i>]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
εὐαγγέλιον (εὐαγγέλιον) [pronounced <i>yoo-ang-GHEL-ee-on</i>]	<i>gospel, good news; an announcement [proclamation, declaration, preaching] of good news [the gospel], evangelization; the bringing (declaring, showing) of glad (good) tidings</i>	neuter singular noun; accusative case	Strong's #2098

Translation: ...because of your partnership for the gospel,...

The Philippians have become partners with Paul in the gospel. According to one source, they gave large sums of money to Paul on four occasions. One of those occasions will be discussed in this letter.

Putting together a sum of money for Paul showed great spiritual insight on the part of the Philippians, and properly made them partners with Paul in the spreading of the gospel.

Philippians 1:5b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ἀπό (ἀπό) [pronounced <i>aw-PO</i>]; spelled ἄφ' before a vowel.	<i>from, away from, by; after; at; with, because of, since; before; in; of; out (from)</i>	preposition or separation or of origin	Strong's #575
τῆς (τής) [pronounced <i>tayç</i>]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588

Philippians 1:5b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
prôtos (πρῶτος) [pronounced PROT-oss]	<i>first [in place, order or time; in any succession of things or persons]; first [in rank]; influence, honour; chief; prominent, principal, foremost; at the first</i>	masculine singular adjective; genitive/ablative case	Strong's #4413
hêmera (ἡμέρα) [pronounced hay-MEH-raw]	<i>day, daytime; 24-hour day; period of time</i>	feminine singular noun; genitive/ablative case	Strong's #2250
achri/achris (ἄχρι/ἄχρις) [pronounced AHKH-ree/AHKH-rece]	<i>until, unto, while, till; up to, as far as; as long as, for, in, into</i>	preposition or conjunction	Strong's #891
του (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
nun (νῦν) [pronounced noon]	<i>now, at this time, henceforth, hereafter, from here forward; (as) of late, soon, at present, this (time)</i>	adverb; a primary particle of present time	Strong's #3568

These three words probably mean something together.

Translation: ...from the first day until the (day) at present,...

This partnership begin pretty much from the first day and continues to this present day. Paul had apparently just received a very large offering from them.

We do not know all that took place when Paul was under house arrest in Rome. That is where the book of Acts ends. However, it appears that Paul was freed after this (perhaps that is related to the money sent to him by the Philippians), and that Paul's 5th missionary journey takes place after this time.

Philippians 1:6a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
peithô (πείθω) [pronounced PIE-thoh]	<i>convincing (by argument, true or false), persuading; agreeing, assuring, believing, having confidence in, trusting; obeying; being contented; being yielded to</i>	masculine plural, perfect active participle; nominative case	Strong's #3982
auto (αὐτό) [pronounced ow-TOH]	<i>him, his, it; same</i>	3 rd person neuter singular pronoun; accusative case	Strong's #846
touto (τοῦτο) [pronounced TOO-toh]	<i>this, this one, this thing, that thing</i>	intermediate demonstrative pronoun; accusative singular neuter form	Strong's #3778 (also known as Strong's #5124)

Translation: ...being confident of this thing...

Paul has confidence in this thing (that thing being further explained in the next phrase).

Philippians 1:6b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hóti (ὅτι) [pronounced HOH-tee]	<i>that, because, for, since; as concerning that; as though; before a quotation, this can mean, quote</i>	demonstrative or causal conjunction	Strong's #3754
ho (ὁ) [pronounced ho]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
enárchomai (ἐνάρχομαι) [pronounced en-AR-khom-ahee]	<i>beginning, making a start, one who is beginning</i>	masculine singular, aorist (deponent) middle participle, nominative case	Strong's #1728
en (ἐν) [pronounced en]	<i>in, in the sphere of, into, on, by means of, with; through; among; against; when, while</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
humin (ὑμῖν) [pronounced hoo-MEEN]	<i>you [all]; in you; to you; in you; by you, with you</i>	2 nd person plural personal pronoun; locative, dative or instrumental case	Strong's #5213; an irregular dative of #5210; a form of #4771
ergon (ἔργον) [pronounced EHR-gon]	<i>work, production, deed, act, something done; undertaking; business, enterprise</i>	neuter singular noun, accusative case	Strong's #2041
agathos (ἀγαθός) [pronounced ag-ath-OSS]	<i>good (of intrinsic value), benefit, well; of good constitution or nature; useful, salutary; pleasant, agreeable, joyful, happy; excellent, distinguished; upright, honourable</i>	neuter singular adjective; accusative case	Strong's #18

Translation: ...that He Who began in you (all) a good work,...

Paul speaks of God, Who began a good work in the Philippians.

Philippians 1:6c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
epiteleô (ἐπιτελέω) [pronounced ep-ee-tel-EH-oh]	<i>to bring to an end, accomplish, perfect, execute, complete; to take upon one's self; to make an end for one's self; to leave off; to appoint to, to impose upon</i>	3 rd person singular, future active indicative	Strong's #2005

Philippians 1:6c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
achri/achris (ἄχρι/ἄχρις) [pronounced AHKH-ree/AHKH-rece]	<i>until, unto, while, till; up to, as far as; as long as, for, in, into</i>	preposition or conjunction	Strong's #891
hēmera (ἡμέρα) [pronounced hay-MEH-raw]	<i>day, daytime; 24-hour day; period of time</i>	feminine singular noun; genitive/ablative case	Strong's #2250
lēsous (Ἰησοῦς) [pronounced ee-ay-SOOCE]	<i>Jehovah is salvation; transliterated Jesus, Joshua</i>	proper singular noun, genitive/ablative case	Strong's #2424
Christos (χριστός) [pronounced krees-TOHSS]	<i>anointed, anointed one, Messiah; transliterated, Christ</i>	masculine singular noun; genitive/ablative case	Strong's #5547

Translation: ...He will complete [it] up to the day of Jesus Christ.

Paul is confident that God will complete that good work, continuing with the Philippians up to the day of Jesus Christ (which would be the rapture of the church).

This is also a reference to eternal security. We do not know about every single member of the Philippian church, and what happens to them. However, Paul is certain that what Jesus begun will be completed in the day of Christ.

Philippians 1:7a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kathōs (καθώς) [pronounced kath-OCE]	<i>just as, even as, inasmuch as, as; according as, according to; since, seeing that, accepting the fact that; when, how, after that</i>	adverb	Strong's #2531
esti (ἐστί) [pronounced ehs-TEE] or estin (ἐστίν) [pronounced ehs-TIN]	<i>is, are, to be, keeps on being, continues having</i>	3 rd person singular, present indicative	Strong's #2076 (3 rd person present form of #1510)
dikaios (δίκαιος, αἴα, ον) [pronounced DIH-kai-oss]	<i>righteous, just, upright; perfect righteousness; law-abiding, faultless, guiltless, innocent; approved by [or acceptable to] God</i>	neuter singular adjective; nominative case	Strong's #1342
emoi (ἐμοί) [pronounced ehm-OY]	<i>I, to [for, by] me, mine, my, myself</i>	1 st person singular, personal pronoun; dative, locative or instrumental case	Strong's #1698 (a form of #3427)

Philippians 1:7a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
touto (τοῦτο) [pronounced TOO-toh]	<i>this, this one, this thing, that thing</i>	intermediate demonstrative pronoun; accusative singular neuter form	Strong's #3778 (also known as Strong's #5124)
phroneō (φρονέω) [pronounced fron-EH-oh]	<i>to have understanding, to be wise; to feel, to think; to have an opinion of one's self, think of one's self, to be modest, not let one's opinion (though just) of himself exceed the bounds of modesty; to think or judge what one's opinion is</i>	present active infinitive	Strong's #5426
hypér (ὑπέρ) [pronounced hoop-AIR]	<i>above, over, beyond, across; for, regarding, on behalf of, for the sake of, instead of; in favor of, because of, on account of; as a substitute for</i>	preposition with the genitive case	Strong's #5228
pantōn (πάντων) [pronounced PAHN-tone]	<i>from the whole, of all; all things, everything</i>	masculine plural adjective, genitive/ablative case	Strong's #3956
humōn (ὑμῶν) [pronounced hoo-MONE]	<i>of yours, from you; concerning you; you, yourselves</i>	2 nd person plural pronoun; genitive/ablative case	Strong's #5216 (genitive case of #5210)

Translation: Just as it keeps on being right for me to think this (thing) regarding all of you,...

Paul thinks of the Philippians as he prays, and he knows that it is right for him to think of them as he does.

Philippians 1:7b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
diá (διὰ) [pronounced dee-AH]; spelled di (δι') [pronounced dee] before a vowel.	<i>through; with; in; of time; throughout; during; by, by the means of, by reason of; on account of; because of, for this reason; therefore; on this account</i>	preposition	Strong's #1223
to (τό) [pronounced toh]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
echō (ἔχω) [pronounced EHKH-oh]	<i>to have [and/or] hold; to own, to possess, to adhere to, to cling to</i>	present active infinitive	Strong's #2192
me (μέ) [pronounced meh]	<i>I, me, my, mine</i>	1 st person personal pronoun; accusative case	Strong's #3165; a shorter (and probably original) form of #1691

Philippians 1:7b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
en (ἐν) [pronounced en]	<i>in, in the sphere of, into, on, by means of, with; through; among; against; when, while</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
tê (τῇ) [pronounced tay]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of; who</i>	feminine singular definite article; dative, locative and instrumental cases	Strong's #3588
kardia (καρδία) [pronounced kahr-DEE-uh]	<i>heart, mind, soul; will, character; center [or middle, or essence] [of something]</i>	feminine singular noun, dative, locative or instrumental case	Strong's #2588
humas (ὐμάς) [pronounced hoo-MOSS]	<i>you [all], all of you; to you, towards you [all]</i>	2 nd person plural personal pronoun; accusative case	Strong's #5209, (from Strong's #5210; a form of Strong's #4771)

Translation: ...because of this, to keep on having me in your heart,...

And because of this, the Philippians keep on having Paul in their hearts. This means that they think of Paul, they are concerned of his circumstances, and they pray on his behalf.

Philippians 1:7c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
en (ἐν) [pronounced en]	<i>in, in the sphere of, into, on, by means of, with; through; among; against; when, while</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
te (τε) [pronounced teh]	<i>not only...but also; both...and; as...so; also used as a post-positive conjunction, meaning, and, also</i>	enclitic particle; a conjunction; properly used in connection with και	Strong's #5037
tois (τοῖς) [pronounced toiç]	<i>(to, in by) the; these [things]; in these; to those; by all of this; for these</i>	masculine plural definite article; dative, locative or instrumental case	Strong's #3588
desmon (δεσμὸν) [pronounced dehs-MON]	<i>bands, bonds, chains, shackles; figuratively, imprisonments; figuratively, an impediments or disabilities</i>	neuter plural noun, dative, locative or instrumental case	Strong's #1199

Philippians 1:7c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
εμου (ἐμοῦ) [pronounced <i>eh-MOO</i>]; μου (μου) [pronounced <i>moo</i>]	<i>me; of me; from me; my, mine</i>	1 st person singular pronoun, genitive/ablative case	Strong's #1473 (also, this is known as Strong's #3450; the simpler form of Strong's #1700)

Translation: ...both in my imprisonments...

The Philippians think of him and his imprisonments. The word used here means chains; but figuratively, it means *imprisonments*. Paul is either speaking of the chains used to bind him at this time (I am uncertain as to whether we know the details of this—was Paul in chains at all times? Was he chained to a Philippian soldier at all times?).

The plural could refer to having several chains or perhaps to several imprisonments. Since his going to Jerusalem was a massive mistake, Paul has been in prisons in Jerusalem, Caesarea and in Rome. In Rome, Paul appears to have been under house arrest, free to receive people in this home (Acts 28:30–31).

Since Luke gives a specific time period (two years), this would suggest that is all the time that Paul was imprisoned when in Rome. He was later re-arrested, which information can be culled from the pastoral epistles.

Philippians 1:7d

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
εν (ἐν) [pronounced <i>en</i>]	<i>in, in the sphere of, into, on, by means of, with; through; among; against; when, while</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
τῆ (τῆ) [pronounced <i>tay</i>]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of; who</i>	feminine singular definite article; dative, locative and instrumental cases	Strong's #3588
apologia (ἀπολογία) [pronounced <i>ap-ol-og- EE-ah</i>]	<i>defense, verbal defense, speech in defense; a reasoned statement or argument</i>	feminine singular noun; dative, locative or instrumental case	Strong's #627
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
bebaiōsis (βεβαίωσις) [pronounced <i>behb-AH- yoh-sihs</i>]	<i>confirmation, ratification, establishment</i>	feminine singular noun, dative, locative or instrumental case	Strong's #951
του (τοῦ) [pronounced <i>tu</i>]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	neuter singular definite article, genitive/ablative case	Strong's #3588

Philippians 1:7d

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
euangelion (εὐαγγέλιον) [pronounced yoo-ang- GHEL-ee-on]	<i>gospel, good news; an announcement [proclamation, declaration, preaching] of good news [the gospel], evangelization; the bringing (declaring, showing) of glad (good) tidings</i>	neuter singular noun; genitive/ablative case	Strong's #2098

Translation: ...and in the defense and confirmation of the gospel,...

The Philippians were partners with Paul in the defense and the confirmation of the gospel. Both they and Paul could provide reasoned arguments for the gospel message; and the gospel is the foundation for the church at Philippi (Jesus Christ is the foundation for every local church).

Philippians 1:7e

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
sunkoinōnós (συγκοινωνός) [pronounced soong- koy-no-NOSS]	<i>sharer; participant (with others in anything), a joint partner, a co- participant, companion</i>	masculine plural adjective; accusative case	Strong's #4791
μου (ἐμοῦ) [pronounced eh-MOO]; μου (μου) [pronounced moo]	<i>me; of me; from me; my, mine</i>	1 st person singular pronoun, genitive/ablative case	Strong's #1473 (also, this is known as Strong's #3450; the simpler form of Strong's #1700)
tês (τῆς) [pronounced tayç]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588
charis (χάρις) [pronounced KHAHR- iç]	<i>grace, graciousness; acceptable, benefit, favour, gift, joy, liberality, pleasure, thanks</i>	feminine singular noun; genitive/ablative case	Strong's #5485
pantas (πάντας) [pronounced PAHN- tas]	<i>the whole, all (of them), everyone; anything</i>	masculine plural adjective, accusative case	Strong's #3956
humas (ὕμᾱς) [pronounced hoo- MOSS]	<i>you [all], all of you; to you, towards you [all]</i>	2 nd person plural personal pronoun; accusative case	Strong's #5209, (from Strong's #5210; a form of Strong's #4771)
ὄν/ουσα/όν (ὄν/ούσα/όν) [pronounced own/OO- sah/on]	<i>(keeps on) being, be, is, are; coming; having</i>	masculine plural, present participle; nominative case	Strong's #5607 (present participle of Strong's #1510)

Translation: ...you (all) keep on being partakers with me of grace. (Kukis mostly literal translation)

Because of this partnership, the Philippians continue to be Paul's partners of grace. That is, they are recipients of God's great grace, just as Paul is.

Philippians 1:3–7 I keep on giving thanks to my God over every memory of you (all), always in every prayer of mine for all of you, making the petition with joy because of your partnership for the gospel, from the first day until the (day) at present, being confident of this thing that He Who began in you (all) a good work, He will complete [it] up to the day of Jesus Christ. Just as it keeps on being right for me to think this (thing) regarding all of you, because of this, to keep on having me in your heart, both in my imprisonments and in the defense and confirmation of the gospel, you (all) keep on being partakers with me of grace. (Kukis mostly literal translation)

Philippians 1:3–7 I keep on giving thanks to my God regarding every memory which I have of you always, making mention of you in nearly every prayer that I make, petitioning God with joy because you have partnered with me in the gospel message, from the first day all the way to the present time. I am confident that this things which God begin in you—this good work—will be completed on the day of Jesus Christ. It is right for me to think this way concerning you all, because you also keep on having me in your thoughts, knowing about my imprisonments, and partnering with me in the defense and establishment of the gospel, being my partners in God's grace. (Kukis paraphrase)

For a witness of me [is] the God, as I keep on longing for all of you (all) in bowels of Christ Jesus.

Philippians
1:8

For God [is] my witness how I keep on longing for you all with the tender mercies of Christ Jesus.

God is my witness that I keep on having a strong desire to be there teaching you, as if I have the mercies of Christ Jesus.

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek)	For a witness of me [is] the God, as I keep on longing for all of you (all) in bowels of Christ Jesus.
Complete Apostles Bible	For God is my witness, how greatly I long for you all with the affection of Jesus Christ.
Douay-Rheims 1899 (Amer.)	For God is my witness how I long after you all in the bowels of Jesus Christ.
Holy Aramaic Scriptures	.
Original Aramaic NT	For God is my witness, how much I love* you with the affection of Yeshua The Messiah.
Lamsa Peshitta (Syriac)	.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	For God is my witness, how my love goes out to you all in the loving mercies of Christ Jesus.
Bible in Worldwide English Easy English	I love you all as Jesus Christ loves you. God knows that what I say is true.
Easy-to-Read Version–2008	God knows that I want very much to see you. I love all of you with the love of Christ Jesus.

God's Word™	God is my witness that, with all the compassion of Christ Jesus, I long to see every one of you.
Good News Bible (TEV)	God is my witness that I tell the truth when I say that my deep feeling for you all comes from the heart of Christ Jesus himself.
J. B. Phillips	.
<i>The Message</i>	.
NIRV	.
New Life Version	.
Radiant New Testament	.
New Simplified Bible	.

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Version	.
Contemporary English V.	God himself knows how much I want to see you. He knows that I care for you in the same way that Christ Jesus does.
Goodspeed New Testament	.
The Living Bible	.
New Berkeley Version	.
New Living Translation	.
The Passion Translation	Only God knows how much I dearly love you with the tender affection of Jesus, the Anointed One.
Plain English Version	.
UnfoldingWord Simplified T.	God sees how deeply I desire to be with you, just as I deeply love you all, just as the Messiah Jesus tenderly loves us all.
Williams' New Testament	For God is my witness how I never stop yearning for all of you with the affection Christ Jesus inspires.

Partially literal and partially paraphrased translations:

American English Bible	.
Beck's American Translation	.
Breakthrough Version	You see, God is my witness how I yearn for you all in the sympathy of the Anointed King Jesus.
Common English Bible	.
Len Gane Paraphrase	.
A. Campbell's Living Oracles	As it is just for me to think this concerning you all, because you have me at heart, both in my bonds, and in the defense and confirmation of the gospel. You are all partakers of my gratitude; for God is my witness how vehemently I long after you all, with the tender affections of Jesus Christ. V. 7 is included for context.
New Advent (Knox) Bible	.
NT for Everyone	.
20 th Century New Testament	God will bear me witness how I yearn over you all with the tenderness of Christ Jesus.

Mostly literal renderings (with some occasional paraphrasing):

An Understandable Version	.
Berean Study Bible	.
Christian Standard Bible	.
Conservapedia Translation	.
Revised Ferrar-Fenton Bible	.
Free Bible Version	God is my witness as to my great affection for every one of you in the caring love of Christ Jesus.

The Heritage Bible	Because God is my witness, how greatly I crave after all of you in the insides of Jesus Christ.
International Standard V	For God is my witness how much I long for all of you with the compassion that the Messiah [Or Christ] Jesus provides.
Lexham Bible	.
Montgomery NT	.
NIV, ©2011	.
Riverside New Testament	.
Leicester A. Sawyer's NT	.
The Spoken English NT	.
UnfoldingWord Literal Text	.
Urim-Thummim Version	For Elohim is my record, how greatly I long after you all in the bowels of Jesus Christ.
Weymouth New Testament	.
Wikipedia Bible Project	For God is my witness how I yearn over all of you with tender Christian affection.
Worsley's New Testament	For God is my witness, how much I long for you all, as with the bowels of Jesus Christ.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	.
New American Bible (2011)	.
New Catholic Bible	.
New Jerusalem Bible	.
NRSV (Anglicized Cath. Ed.)	.
Revised English Bible—1989	.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	.
Eth Cipher Translation	For Elohiym is my record, how greatly I long after you all in the tender mercy of Yahusha Ha'Mashiach .
Hebraic Roots Bible	For Elohim is my witness how much I love you through the love of Yahshua Messiah.
Holy New Covenant Trans.	My God knows that I am telling the truth: with the tender feelings of Christ Jesus I yearn for all of you.
The Scriptures 2009	For Elohim is my witness, how I long for you all with the affection of עשויה Messiah.
Tree of Life Version	.

Weird English, ©ldɛ English, Anachronistic English Translations:

Accurate New Testament	...Witness for [of] me The God as [I] desire all you* in parts (inner) [of] christ jesus...
Alpha & Omega Bible	FOR THEOS (<i>The Alpha & Omega</i>) IS MY WITNESS, HOW I LONG FOR YOU ALL WITH THE AFFECTION OF CHRIST JESUS.
Awful Scroll Bible	For God is my Witness as to my yearning-for yous all, from-within the bowels of compassion of Jesus, the Anointed One.
Concordant Literal Version	.
exeGesés companion Bible	For Elohim is my witness how I yearn after you all in the spleen of Yah Shua Messiah.
God's Truth (Tyndale)	.
Orthodox Jewish Bible	For der Oybershter is mine eidus (G-d is my witness) how I yearn for all of you with the ahavas Moshiach Yehoshua.
Rotherham's Emphasized B.	.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	.
An Understandable Version	For God is my witness that I long to see you with the [same] affection that Christ Jesus has [for you].
Brodie's Expanded Trans.	For God is my witness as to how I long after all of you [I miss you] with the emotions [fragrant memories] characterized by Christ Jesus .
The Expanded Bible	.
Jonathan Mitchell NT	You see, God [is] my witness (or: evidence), how I continually long (or: yearn) for all you folks within the inner seat of Jesus Christ's tender emotions (upper internal organs heart, liver, lungs; = compassions).
P. Kretzmann Commentary	.
Syndein/Thieme	.
Translation for Translators	.
The Voice	.

Bible Translations with Many Footnotes:

Lexham Bible	.
NET Bible®	.
New American Bible (2011)	.
The Passion Translation	.
Rotherham's Emphasized B.	For God is my witness [°] how I long for you all' in the tender affections of Christ Jesus. °Ro. i. 9.
The Spoken English NT	.
Updated ASV	.
Wilbur Pickering's New T.	.
WEB — Messianic Edition	.

Literal, almost word-for-word, renderings:

A Faithful Version	For God is my witness, how I long after you all with the deep affections of Jesus Christ.
Analytical-Literal Translation	For God is my witness, how I long for you _p all with the bowels [fig., affections] of Jesus Christ.
Berean Literal Bible	.
Bill Puryear translation	Indeed God [is] my witness that I long for all of you with the affections of Christ Jesus.
C. Thomson updated NT	.
Charles Thomson NT	.
Context Group Version	For God is my witness, how I long after you (pl) all in the tender generosity (pl) of the Anointed Jesus.
English Standard Version	For God is my witness, how I yearn for you all with the affection of Christ Jesus.
Far Above All Translation	.
Green's Literal Translation	.
James Allen translation	.
Legacy Standard Bible	.
Literal New Testament	.
Literal Standard Version	.
Modern English Version	.
Modern Literal Version 2020	.
New American Standard	.
New European Version	.

New King James Version	.
New Matthew Bible	.
NT (Variant Readings)	.
Niobi Study Bible	.
R. B. Thieme, Jr. translation	For God is my witness [I am telling the truth], how I long for [or, deeply desire] all of you [Philippians] with the same affections of Christ Jesus.
R. B. Thieme, Jr. trans2	For you see, God (is) my judicial witness, (idiom) I am telling you the truth, how I, with greatest affection, continually miss you, long or deeply desire all you Philippians, with the same affections of Christ Jesus.
Revised Geneva Translation	.
Ron Snider translation	For God is my witness, how I long for you all with the affection of Christ Jesus.
Updated ASV	.
Updated Bible Version 2.17	.
A Voice in the Wilderness	.
Webster's Translation	For God is my witness, how greatly I long after you all in the bowels of Jesus Christ.
World English Bible	For God is my witness, how I long after all of you in the tender mercies of Christ Jesus.
Worrell New Testament	.

The gist of this passage:

Philippians 1:8a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
mártus (μάρτυς) [pronounced MAHR-toosç]	witness, spectator, observer; martyr	masculine singular noun, nominative case	Strong's #3144
gár (γάρ) [pronounced gahr]	for, for you see; and, as, because (that), but, even, for indeed, no doubt, seeing, then, therefore, verily, what, why, yet	postpositive explanatory particle	Strong's #1063
emou (ἐμοῦ) [pronounced eh-MOO]; mou (μου) [pronounced moo]	me; of me; from me; my, mine	1 st person singular pronoun, genitive/ablative case	Strong's #1473 (also, this is known as Strong's #3450; the simpler form of Strong's #1700)
ho (ὁ) [pronounced ho]	the; this, that; who, which	definite article for a masculine singular noun, nominative case	Strong's #3588
theos (θεός) [pronounced theh-OSS]	God, [the true] God; divine being; god, goddess, divinity	masculine singular noun, nominative case	Strong's #2316

Translation: For God [is] my witness...

If memory serves, the subject of the sentence is the nominative with the definite article. Because we have two nominatives, the verb *to be* is implied.

Paul is simply saying, *God is my witness (that)...*

Philippians 1:8b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hōs (ὥς) [pronounced <i>hohç</i>]	<i>like, as; how; about; in such a way; even as; when, while</i>	comparative particle, adverb	Strong's #5613
epipothēō (ἐπιποθέω) [pronounced <i>ep-ee-poth-EH-oh</i>]	<i>to long for, to desire; to pursue with love, to long after; to lust, to harbour forbidden desire</i>	1 st person singular, present active indicative	Strong's #1971
pantas (πάντας) [pronounced <i>PAHN-tas</i>]	<i>the whole, all (of them), everyone; anything</i>	masculine plural adjective, accusative case	Strong's #3956
humas (ὐμάς) [pronounced <i>hoo-MOSS</i>]	<i>you [all], all of you; to you, towards you [all]</i>	2 nd person plural personal pronoun; accusative case	Strong's #5209, (from Strong's #5210; a form of Strong's #4771)
en (ἐν) [pronounced <i>en</i>]	<i>in, in the sphere of, into, on, by means of, with; through; among; against; when, while</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
splagchna (σπλάγχνα) [pronounced <i>SPLANGKH-nah</i>]	<i>bowels, intestines, inward parts, spleen; pity, sympathy; tenderness, mercy; tender mercy; affections</i>	neuter plural noun; dative, locative or instrumental case	Strong's #4698
Christos (χριστός) [pronounced <i>krees-TOHSS</i>]	<i>anointed, anointed one, Messiah; transliterated, Christ</i>	masculine singular noun; genitive/ablative case	Strong's #5547
Iêsous (Ἰησοῦς) [pronounced <i>ee-ay-SOOCE</i>]	<i>Jehovah is salvation; transliterated Jesus, Joshua</i>	proper singular noun, genitive/ablative case	Strong's #2424

Translation: ...how I keep on longing for you all with the tender mercies of Christ Jesus. (Kukis mostly literal translation)

Paul keeps on longing for the Philippians with the affections of Christ Jesus. Paul is stating that he really wants to come and spend time with the Philippians, teaching them Bible doctrine. He is saying that this desire is analogous to the affections of Christ Jesus. We measure those affections based upon the Lord being willing to die for our sins.

Philippians 1:8 For God [is] my witness how I keep on longing for you all with the tender mercies of Christ Jesus. (Kukis mostly literal translation)

Philippians 1:8 God is my witness that I keep on having a strong desire to be there teaching you, as if I have the mercies of Christ Jesus. (Kukis paraphrase)

And this I keep on praying, that the (agapê) love of yours, yet more and more, might keep on abounding in full knowledge and [in] every perception, to the testing [of] you (all) to the excelling (things), that you (all) might keep on being pure and blameless to the day of Christ, having been filled with fruit of righteousness to [fruit] through Jesus Christ, to glory and approbation of God.

Philippians
1:9–11

And this [is what] I keep on praying, that your (agapê) love may keep on abounding still, more and more, in the sphere of full knowledge and [in] every discernment, for you (all) to keep on approving the being-important things, that you (all) might keep on being genuine (in the light) and [having] a clear conscience for the day of Christ, having been filled [and completed with] righteous production that [is] through Jesus Christ, to the glory and praise of God.

And this is what I keep on praying for, that you all might keep on abound more and more in agapê love, which is the filling of the Spirit, functioning in the sphere of full knowledge, being able to discern between divine good and human good, that we are able to test, examine and determine the things which are excellent (divine good production), so that, in the day of Christ, we may be genuine (having lived the legitimate Christian life), and have a life filled with divine good production, which is accomplished through Jesus Christ and to the glory and praise of God.

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek)	And this I keep on praying, that the (agapê) love of yours, yet more and more, might keep on abounding in full knowledge and [in] every perception, to the testing [of] you (all) to the excelling (things), that you (all) might keep on being pure and blameless to the day of Christ, having been filled with fruit of righteousness to [fruit] through Jesus Christ, to glory and approbation of God.
Complete Apostles Bible	And this I pray, that your love may abound yet more and more in knowledge and all perception, that you may approve the things that are excellent, in order that you may be sincere and without offense till the day of Christ, having been filled with the fruits of righteousness which are by Jesus Christ, to the glory and praise of God.
Douay-Rheims 1899 (Amer.)	And this I pray: That your charity may more and more abound in knowledge and in all understanding: That you may approve the better things: that you may be sincere and without offence unto the day of Christ: Filled with the fruit of justice, through Jesus Christ, unto the glory and praise of God.
Holy Aramaic Scriptures Original Aramaic NT	. And I pray this, that your love may again increase and abound in knowledge and in all spiritual understanding, That you would distinguish those things that are suitable, and that you may be pure, without an offense in the day of The Messiah, And filled with the fruit of righteousness which is in Yeshua The Messiah, for the glory and honor of God.
Lamsa Peshitta (Syriac)	.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And my prayer is that you may be increased more and more in knowledge and experience; So that you may give your approval to the best things; that you may be true and without wrongdoing till the day of Christ; Being full of the fruits of righteousness, which are through Jesus Christ, to the glory and praise of God.
Bible in Worldwide English	When I talk to God I ask that you may have more and more love. I ask him that you will also know and understand, so that you will be able to see what things are right. I want you to be clean with nothing wrong in you when Jesus Christ comes back. I want you to be doing right by the help of Jesus Christ. That will make people praise God and will show how great he is.
Easy English Easy-to-Read Version–2008	. This is my prayer for you: that your love will grow more and more; that you will have knowledge and understanding with your love; that you will see the difference between what is important and what is not and choose what is important; that you will be pure and blameless for the coming of Christ; that your life will be full of the many good works that are produced by Jesus Christ to bring glory and praise to God.
<i>God's Word</i> ™	I pray that your love will keep on growing because of your knowledge and insight. That way you will be able to determine what is best and be pure and blameless until the day of Christ. Jesus Christ will fill your lives with everything that God's approval produces. Your lives will then bring glory and praise to God.
Good News Bible (TEV)	I pray that your love will keep on growing more and more, together with true knowledge and perfect judgment, so that you will be able to choose what is best. Then you will be free from all impurity and blame on the Day of Christ. Your lives will be filled with the truly good qualities which only Jesus Christ can produce, for the glory and praise of God.
J. B. Phillips <i>The Message</i> NIRV New Life Version Radiant New Testament New Simplified Bible

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Version Contemporary English V.	. I pray that your love will keep on growing and that you will fully know and understand how to make the right choices. Then you will still be pure and innocent when Christ returns. And until that day, Jesus Christ will keep you busy doing good deeds that bring glory and praise to God.
Goodspeed New Testament The Living Bible New Berkeley Version New Living Translation The Passion Translation I continue to pray for your love to grow and increase beyond measure, bringing you into the rich revelation of spiritual insight in all things. This will enable you to choose the most excellent way of all—becoming pure and without offense until the unveiling of Christ. And you will be filled completely with the fruits of righteousness that are found in Jesus, the Anointed One—bringing great praise and glory to God!
Plain English Version UnfoldingWord Simplified T.	. I am praying for you, that you might love each other more and more, and that you might know and understand why God wants you to do so. I also pray that God will enable you to know what you should believe and the best ways in which you should

act. I pray for this so that you might be honest and blameless at the time when the Messiah returns. I also pray that you will always do the things that you can do because God has declared you good in his sight because of Jesus the Messiah. Then other people will see how you honor God.

Williams' New Testament

And it is my prayer that your love may overflow still more and more, directed by fuller knowledge and keener insight, so that you may always approve the better things, and be men of transparent character and blameless life, men that are abounding in the fruits of right-doing with the help of Jesus Christ, to the honor and praise of God.

Partially literal and partially paraphrased translations:

American English Bible .

Beck's American Translation .

Breakthrough Version

And I pray this, that your love may overflow yet more and more in correct understanding and all comprehension, for the "for you to be approving the *things* that are more substantial" *part*, so that you may be genuine and not offensive on *the* day of *the* Anointed King, having been filled with fruit of *the* right way, the *fruit* through Jesus, *the* Anointed King, for God's magnificence and praise.

Common English Bible .

Len Gane Paraphrase

For God is my witness, how greatly I long for you all in the tender mercies of Jesus Christ, and I pray that your love may greatly increase even more and more with knowledge and discernment, so that you may test and know what is good, in order that you may be pure and blameless on the Day of Christ. Being filled with the fruits of righteousness, which are by Jesus Christ to the glory, and praise of God. V. 8 is included for context.

A. Campbell's Living Oracles

And this I pray, that your love may yet abound more and more, with knowledge and with all discretion; that you may approve the things that are excellent; that you may be sincere and inoffensive till the day of Christ; filled with the fruit of righteousness, which is through Jesus Christ, to the glory and praise of God.

New Advent (Knox) Bible .

NT for Everyone .

20th Century New Testament

And what I pray for is this--that your love may grow yet stronger and stronger, with increasing knowledge and all discernment, Until you are able to appreciate all moral distinctions. And I pray, too, that you may be kept pure and blameless against the Day of Christ, Bearing a rich harvest of that righteousness which comes through Jesus Christ, to the glory and praise of God.

Mostly literal renderings (with some occasional paraphrasing):

An Understandable Version .

Berean Study Bible

And this is my prayer: that your love may abound more and more in knowledge and profound insight, so that you can discern what is best, that you may be pure and blameless for the day of Christ, filled with the fruit of righteousness that comes through Jesus Christ, to the glory and praise of God.

Christian Standard Bible .

Conservapedia Translation .

Revised Ferrar-Fenton Bible .

Free Bible Version

My prayer is that your love may grow more and more in knowledge and understanding, so that you can work out what's really important. That way you can be genuine and blameless when Christ returns, filled with the fruits of living right that come through Jesus Christ and give glory and praise to God.

The Heritage Bible

And I pray this, that your love may super-abound yet more and more in knowledge and in all perception,

That you may test the surpassing things, that you may be judged under the sunlight, and not be a cause of stumbling unto the day of Christ,
 Being filled with the fruits of righteousness, those through Jesus Christ, to the glory and praise of God.

International Standard V

And this is my prayer, that your love will keep on growing more and more with full knowledge and insight, so that you may be able to choose what is best and be pure and blameless until the day when the Messiah [Or Christ] returns, having been filled with the fruit of righteousness that comes through Jesus the Messiah [Or Christ] so that God will be glorified and praised.

Lexham Bible
 Montgomery NT

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 And it is my prayer that your love may abound yet more and more in intelligence and insight for testing things that differ, so that you may be pure and blameless until the day of Christ, being filled with the fruit of righteousness through Jesus Christ to the glory and praise of God.

NIV, ©2011
 Riverside New Testament

.
 And this is my prayer that your love may abound more and more in knowledge and all insight, so that you may discriminate between the things that differ, that you may be pure and blameless in the day of Christ, filled with the fruit of knowledge through Jesus Christ to the glory and praise of God.

Leicester A. Sawyer's NT
 The Spoken English NT
 UnfoldingWord Literal Text
 Urim-Thummim Version

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 And this I pray, that your brotherly love may abound still more and more in knowledge and in all discernment; That you may approve things that are excellent; that you may be sincere and without offense until the day of Christ; Being filled with the fruits of righteousness that are by Jesus Christ, to the glory and praise of Elohim.

Weymouth New Testament

And it is my prayer that your love may be more and more accompanied by clear knowledge and keen perception, for testing things that differ, so that you may be men of transparent character, and may be blameless, in preparation for the day of Christ, being filled with these fruits of righteousness which come through Jesus Christ-- to the glory and praise of God.

Wikipedia Bible Project
 Worsley's New Testament

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Catholic Bibles (those having the imprimatur):

Christian Community (1988)

God knows that I love you dearly with the love of Christ Jesus, and in my prayers I ask that your love may lead you each day to a deeper knowledge and clearer discernment, that you may have good criteria for every thing. So you may be pure of heart and come blameless to the day of Christ, filled with the fruit of holiness that comes through Christ Jesus, for the glory and praise of God. V. 8 is included for context. Heb 5:14 Hebrews 12:11; Jas 5:18; Jn 15:8

New American Bible (2011)

New Catholic Bible

New Jerusalem Bible

NRSV (Anglicized Cath. Ed.)

Revised English Bible–1989

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Jewish/Hebrew Names Bibles:

Complete Jewish Bible

Eth Cipher Translation

.
 And this I pray, that your love may abound yet more and more in knowledge and in all judgment; That ye may approve things that are excellent; that ye may be sincere

and without offence till the day of **Mashiach**; Being filled with the fruits of righteousness, which are by **Yahusha Ha'Mashiach**, unto the glory and praise of **Elohiym**.

Hebraic Roots Bible

And this I pray for, that your love may still increase and abound, in knowledge, and in all spiritual understanding, so that you may discern the things that are better; and may be pure and without offence, in the day of the Messiah, being filled with fruits of righteousness through Yahshua Messiah, to the glory and praise of YAHWEH.

Holy New Covenant Trans.

This is what I am praying for: I want your giving to others, for their good, expecting nothing in return, to overflow more and more, with a more full knowledge and all insight. Then you will be able to test what is best so you will be pure and without guilt when Christ comes. You will be filled with what being made right produces through Jesus Christ for the glory and praise of God.

The Scriptures 2009

And this I pray, that your love might extend more and more in knowledge and all discernment, for you to examine the matters that differ, in order to be sincere, and not stumbling, until the day of Messiah, being filled with the fruit of righteousness,^b through **עֲשׂוּהי** Messiah, to the esteem and praise of Elohim.

^bMatthew 3:8-10, Romans 6:22, Romans 14:17, 2Corinthians 9:10, Ephesians 5:9, Galatians 5:22, Colossians 1:10, Hebrews 12:11, James 3:18.

Tree of Life Version

Now this I pray, that your love might overflow still more and more in knowledge and depth of discernment, in order to approve what is excellent—so that in the Day of Messiah you may be sincere and blameless, filled with the fruit of righteousness that comes through Yeshua the Messiah, to the glory and praise of God.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament

...and this [I] pray that The Love [of] you* still more and more may exceed in knowledge and [in] every perception to the+ to test you* the [things] differing that [You*] may be Bleached and Inoffensive to day [of] Christ Having Been Filled fruit [of] right the [one] through jesus christ to recognition and praise [of] god...

Alpha & Omega Bible
Awful Scroll Bible

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And this I wish-with-regards-to, in order that, you all's dear love shall abound yet by far more and more, from-within coming-knowledgeable-upon and with all comprehension, for yous to estimate that thoroughly-bearing, in order that, yous may be sunlit-approved, and not-striking-at in the day of the Anointed One, having been filled up with the fruits of virtuousness, that is through Jesus, the Anointed One, to the Splendor and Praises-upon of God.

Concordant Literal Version

And this I am praying, that your love may be superabounding still more and more in realization and all sensibility, for you to be testing what things are of consequence, that you may be sincere and no stumbling block for the day of Christ, filled with the fruit of righteousness that is through Jesus Christ for the glory and laud of God.

exeGesés companion Bible

And this I pray:
that your love superabound still more and more
in knowledge and in all perception;
to approve what is excellent;
to be sincere and inoffensive to the day of Messiah;
to be filled full/shalamed with the fruits of justness
through Yah Shua Messiah
to the glory and halal of Elohim.

God's Truth (Tyndale)
Orthodox Jewish Bible

.
And my tefillah (prayer) is this, that your ahavah (love) [in Moshiach] may yet increase more and more in profound da'as and binah

To help you approve the feste (excellent) things of musar (moral discipline) that matter, that you may be sincere and without michshol (stumbling block) of blame [2:15] in the Yom HaMoshiach [1:6; 2:16],
Having been filled with the p'ri Tzedek (fruit of righteousness) through Rebbe, Melech HaMoshiach Yehoshua to the kavod Hashem and His tiferet (splendor).

Rotherham's Emphasized B. And ||this|| I pray—

That ||your love|| may be |yet more and more| pre-eminent in personal knowledge and all' perception,
To the end ye may be putting to the test the things that differ,
In order that ye may be incorrupt and may give no occasion of stumbling_ unto the day of Christ,
Filled with that fruit of righteousness which is through Jesus Christ unto the glory and praise of God.

Expanded/Embellished Bibles:

The Amplified Bible

An Understandable Version

.
And I pray that your love may grow stronger and stronger, [along] with how much you know, and [that you may grow] in your ability to comprehend things. Then you will be able to approve of [only] what is best and be sincere and without just blame on the day of Christ's [return], having been full of qualities of righteousness, which come from Jesus Christ and produce honor and praise to God.

Brodie's Expanded Trans.

In fact, I myself repeatedly [by intercession] pray this: That your virtue love might be extremely rich and abundant [stage 1], still more [stage 2], even to a greater degree [stage 3], by means of full knowledge [a soul saturated with biblical truth] and all spiritual discernment [wise doctrinal application],
So that as a result you may test and approve those things which are really important to you [priorities], so that you may be pure in motives [perfect integrity in thought] and without offense [perfect scale of values manifested in actions] unto the day of Christ [the rapture],
Being filled to the point of overflowing [a full harvest] with the fruit of righteousness [spiritual progress], the fruit which is from Jesus Christ for the glory [inner revelation] and praise [outer expression] of God.

The Expanded Bible
Jonathan Mitchell NT

.
And this I habitually think and speak toward having things be well (or: pray): that your love may continually grow with excess and would progressively encompass [you and your world] with surpassing abundance still more and more, within full and accurate experiential and intimate knowledge and all insight and sensible perception,
into the [situation for] you folks to habitually test, examine, distinguish and determine (or: make sure by proving) the things that carry through and are thus of consequence or make a difference, so that you may constantly be (continually exist being) folks judged by the light of the sun (thus: clearly sincere and with integrity) and ones [that are] not stumbling or jarring against [anything] nor striking toward [someone] and causing trouble, on into the Day of Christ,
being people having been filled full with [the] Fruit of fair and equitable dealings which bring right relationship within the Way pointed out (or: = from covenant inclusion): the one [that is] through Jesus Christ [that is] leading into God's glory (good reputation and manifestation of that which calls forth admiration) and praise (approval and commendation) (or: being those filled full of fruit of a rightwised nature through Jesus Christ, which proceeds into glory and praise that belongs to and pertains to God; or: ... through Jesus Christ, with a view to inhabiting the qualities and characteristics of God's reputation and praise).

P. Kretzmann Commentary

Syndein/Thieme .
 Translation for Translators .
 The Voice .

Bible Translations with Many Footnotes:

Lexham Bible

Prayer for Spiritual Maturity

And this I pray: that your love may abound still more and more in knowledge and all discernment, so that you may approve what is superior, in order that you may be sincere and blameless in [Or “for,” or “until”] the day of Christ, having been filled *with the* fruit of righteousness which *comes* through Jesus Christ to the glory and praise of God.

NET Bible® .
 New American Bible (2011) .
 The Passion Translation .
 Rotherham’s Emphasized B. .
 The Spoken English NT

And this is my prayer: that your love will keep overflowing more and more, with deep knowledge and complete discernment.ⁱ That way you will value the things that are really important, and be open-hearted, with nothing offensive in you,^j ready for the day of Christ. You will have produced the harvest of integrity^k that comes through Jesus Christ, and results in glory and praise for God.

i. Lit. “And I pray this: that your love will overflow even more and more with deep knowledge and all perceptiveness”.

j. Lit. “so that you’ll be free from hidden motives and without offense”.

k. “The harvest of integrity”: traditionally “the fruit of righteousness” (see “Bible Words”). No single contemporary English word captures the sense of this multifaceted word. It can mean justice, personal integrity, legal innocence, and moral goodness.

Righteous, Righteousness This traditional word connotes being just and having ethical and spiritual integrity. In relation to human beings, it also tends to connote being a law-abiding person. “Righteousness” connotes justice, fairness, and integrity.

Updated ASV

And this I pray that your love may abound yet more and more in accurate knowledge^[5] and all discernment,^[6] so that you may approve^[7] what is excellent, and so be sincere and blameless for the day of Christ, being filled with the fruit of righteousness which comes through Jesus Christ, to the glory and praise of God.

[5] *Epignosis* is a strengthened or intensified form of *gnosis* (*epi*, meaning “additional”), meaning, “true,” “real,” “full,” “complete” or “accurate,” depending upon the context. Paul and Peter alone use *epignosis*.

[6] Or insight, experience (Gr, *aisthesei*)

[7] Or *discover*; or *differing*

Wilbur Pickering’s New T.

This is what I pray: that your love may abound yet more and more in real knowledge⁵ and full discernment,⁶ for you to identify the things that really matter; that you may be sincere and blameless until the day of Christ,⁷ having been filled⁸ with the fruits of righteousness that are through Jesus Christ, to the glory and praise of God.⁹

(5) The compound noun, *epignosis*, is often rendered as ‘full knowledge’, but I consider that ‘real knowledge’ comes closer.

(6) We have all heard that ‘love is blind’, but *agape* love is just the opposite.

(7) In verse 6 the emphasis is on God’s sovereignty, here it is on our responsibility.

(8) “having been filled”—that’s what the Text says. Since the righteousness of Christ is imputed (we can’t earn it), God gives us the best possible start; as it says in 2Peter 1:3, “His divine power has given us all things that pertain to life and godliness”. What we do with it is up to us (see 2:12 below).

(9) The glory of God is the ultimate purpose of all creation.

WEB — Messianic Edition .

Literal, almost word-for-word, renderings:

A Faithful Version .

Analytical-Literal Translation . And this I pray, that your_p love be overflowing yet more and more in full [or, true] knowledge and with all insight [or, capacity for understanding], for the purpose of your_p discerning the things differing, so that you_p shall be pure and blameless—to the day of Christ, having been filled with fruits of righteousness [which are] through Jesus Christ, to [the] glory and praise of God.

Berean Literal Bible .

Bill Puryear translation . In fact, I pray this that your virtue-love may keep on abounding still more even to a greater degree by means of full-knowledge and all discernment, with the result that you may approve after testing those things of greater value, in order that you may be pure and blameless on the day of Christ, having brought to completion the production of righteousness, which [comes] by the agency of Jesus Christ resulting in the glory and praise of God.

C. Thomson updated NT .

Charles Thomson NT . For God be my witness how tenderly I love you all with the affection of Jesus Christ; and this I pray that your love may abound still more and more, in knowledge and all discernment, that you may prove the things which differ?that you may be sincere and inoffensive till the day of Christ, filled with fruits of righteousness, which are by means of Jesus Christ, for the glory and praise of God. V. 8 is included for context.

Context Group Version .

And this I pray, that your (pl) allegiance may abound yet more and more in knowledge and all discernment; so that you (pl) may validate the things that are excellent; that you (pl) may be sincere and void of offense to the day of the Anointed; being filled with the fruits of vindication, which are through Jesus the Anointed, to the public honor and praise of God.

English Standard Version .

Far Above All Translation . For God is my witness how I long for all of you in the compassion of Jesus Christ, and I pray for this, that your love may abound still more and more in acknowledgement and every insight, so that you scrutinize the *things that* differ, in order that you may be sincere and inoffensive up to the day of Christ, having been filled with *the* fruits of righteousness which *are* through Jesus Christ, to *the* glory and praise of God. V. 8 is included for context.

Green’s Literal Translation . distinguish

James Allen translation .

Legacy Standard Bible .

Literal New Testament .

Literal Standard Version .

Modern English Version .

Modern Literal Version 2020 . And I am praying for this: in-order-that your^o love* may abound still more and more in full knowledge and all *your^o* senses; *that* you^o may approve the things which are carrying more-value; in-order-that you^o may be sincere and guilt-free in the day of Christ; having been filled with the fruits of righteousness, the ones *which are* through Jesus Christ, to the glory and praise of God.

New American Standard .

New European Version .

New King James Version .

New Matthew Bible .

NT (Variant Readings) .

Niobi Study Bible .

R. B. Thieme, Jr. translation In fact I pray [this prayer] that your [category #1] love may be caused to abound still more, even to a greater degree, by means of knowledge [epignosis doctrine] and [resultant] all discernment.

In order that you might be completely pure [that is, *free from evil*] in the light of doctrine; and blameless [or, *undamaged*] [in the area of human good and evil] with reference to the day of Christ.

Having been filled up with production of righteous [that is, the total fulfillment of spiritual progress], which comes through Jesus Christ, for the glory and praise of God.

R. B. Thieme, Jr. trans2 In fact I repeatedly pray this interceding prayer, in order that your Category I, virtue love, Occupation with the Person of Jesus of Nazareth, The Christ, may be caused to be intensified to the maximum and excel yet still more even to a greater degree by means of Epignosis or Metabolized Bible Doctrine in the Right Lobe of the Stream of Consciousness of the Soul and the resultant spiritual discernment and judgment or Spiritual Common Sense.

in order that or with the result that you may naturally approve from your scale of values from Bible Doctrine after testing those things of greater value in your Ultra Super-Grace scale of values, doctrine above all else, in order that you may be tested or judged for genuine purity by the sunlight of Bible Doctrine having a perfect scale of values from Bible Doctrine as Priority #1, undamaged, blameless, free from Human Good and expression of evil, with reference to the day of Christ, the rapture of the church and the Judgment Seat of Jesus of Nazareth, The Christ evaluation. Being or having been filled up, with the highest possible quality of the production of the total fulfillment of spiritual progress of Ultra Super-Grace, which comes through Jesus Christ, for THE glory and THE praise, approval or recognition of THE God.

Revised Geneva Translation
Ron Snider translation

And this I pray, that your love may abound still more and more in real knowledge and all discernment, so that you may approve the things that are excellent, in order to be sincere and blameless until the day of Christ; having filled yourselves with the fruit of righteousness which comes through Jesus Christ, to the glory and praise of God.

Updated ASV
Updated Bible Version 2.17
A Voice in the Wilderness
Webster's Translation
World English Bible
Worrell New Testament

The gist of this passage:
9-11

Philippians 1:9a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
touto (τοῦτο) [pronounced <i>TOO-toh</i>]	<i>to this, for this one, this thing, that thing</i>	intermediate demonstrative pronoun; accusative singular neuter form	Strong's #3778 (also known as Strong's #5124)

Philippians 1:9a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
proseúchomai (προσεύχομαι) [pronounced <i>pros- YOU-khoh-mai</i>]	<i>to pray face to face with, to pray to God</i>	1 st person singular, present (deponent) middle/passive indicative	Strong's #4336

Translation: *And this [is what] I keep on praying,...*

Although Paul opens up this letter as being from him and Timothy, he speaks of himself and what he keeps on praying regarding the Philippians.

This gives us ideas as to what we can keep on praying for.

Philippians 1:9b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hina (ἵνα) [pronounced <i>HEE-na</i>]	<i>that, in order that, so that, to the intent that; because</i>	conjunction which denotes purpose or result	Strong's #2443
hê (ἡ) [pronounced <i>hey</i>]	<i>the; this, that; these; who, which</i>	feminine singular definite article; nominative case	Strong's #3588 (article, demonstrative pronoun)
agápē (ἀγάπη) [pronounced <i>ag-AH- pay</i>]	<i>agape love, mental attitude love, volitional love; brotherly love, affection, good will, love, benevolence; a relaxed mental attitude; love feasts</i>	feminine singular noun, nominative case	Strong's #26
humôn (ὑμῶν) [pronounced <i>hoo- MONE</i>]	<i>of yours, from you; concerning you; you, yourselves</i>	2 nd person plural pronoun; genitive/ablative case	Strong's #5216 (genitive case of #5210)
éti (ἔτι) [pronounced <i>EH-tee</i>]	<i>yet, still; even; now; any more</i>	adverb	Strong's #2089
mallon (μᾶλλον) [pronounced <i>MAL-lon</i>]	<i>more, to a greater degree, rather; much [more], better, by far, sooner; more willingly, more readily</i>	adverbial comparative	Strong's #3123
kaí (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
mallon (μᾶλλον) [pronounced <i>MAL-lon</i>]	<i>more, to a greater degree, rather; much [more], better, by far, sooner; more willingly, more readily</i>	adverbial comparative	Strong's #3123
perisseuô (περισσεύω) [pronounced <i>per-iss- SUE-oh</i>]	<i>to have in abundance, to have in excess, to exceed in number or measure, to have or to be more than enough</i>	3 rd person singular, present active subjunctive	Strong's #4052

Translation: ...that your (agapê) love may keep on abounding still, more and more,...

Paul speaks of the agapê love of the saints in Philippi, that it might be had in greater and greater abundance.

I would understand this to mean more time logged in the Spirit (in fellowship) of the believers in Philippi; and for this time in fellowship to be more and more productive.

In order for us to exploit the spiritual life given to us by Jesus Christ, we need no only be in fellowship, but we must have divine thinking in our minds. That is, we must be filled with Bible doctrine, because the power option of the Holy Spirit is best when it has a human spirit filled with Bible doctrine that can be applied.

Without the knowledge of God's will and thinking, it is far too easy for the believer to perform acts of human good, never exploiting the Christian life for all that it can be. Through doctrine, we can test and determine what is genuine divine good and what human good.

Philippians 1:9c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
en (ἐν) [pronounced en]	<i>in, in the sphere of, into, on, by means of, with; through; among; against; when, while</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
epignôsis (ἐπίγνωσις) [pronounced eh-p-IHG-noh-sis]	<i>precise and correct knowledge; used in the NT of the knowledge of things ethical and divine; over and above knowledge, full knowledge</i>	feminine singular noun; dative, locative or instrumental case	Strong's #1922
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
pasê (πάσῃ) [pronounced PAH-say]	<i>each, every, any; all, entire; anyone, all things, everything; some [of all types]</i>	feminine singular adjective, locative, dative and instrumental cases	Strong's #3956
aísthēsis (αἴσθησις) [pronounced AH-ee-sthay-sis]	<i>perception (not only by the senses but by the intellect); cognition, discernment; judgment; moral discernment in ethical matters</i>	feminine singular noun; dative, locative or instrumental case	Strong's #144 hapax legomenon

Translation: ...in the sphere of full knowledge and [in] every discernment,...

How is it that our agapê love might keep on abounding more and more? It is in the sphere of full knowledge and in the sphere of every discernment. Full knowledge is Bible doctrine which has been heard and believed, and thereby deposited in the soul through Operation Z.

The word for discernment is aísthēsis (αἴσθησις) [pronounced AH-ee-sthay-sis], and it means, *perception (not only by the senses but by the intellect); cognition, discernment; judgment; moral discernment in ethical matters*. Strong's #144. What does the believer morally discern? The difference between divine good and human good. Now, there is nothing wrong with performing acts of human good but we are put on this earth and given a new life in order to perform acts of divine good. With a full understanding of God's plan through epignôsis doctrine, we are able to discern between human good and divine good, and, therefore, to have divine good production.

Philippians 1:9 **And this [is what] I keep on praying, that your (agapê) love may keep on abounding still, more and more, in the sphere of full knowledge and [in] every discernment,...** (Kukis mostly literal translation)

The key to our agapê love abounding more and more is having epignôsis doctrine in our human spirit so that we might discern the quality of our spiritual lives and the quality of our production.

Philippians 1:10a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
eis (εἰς) [pronounced ICE]	<i>to, toward; in, into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519
to (τό) [pronounced toh]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
dokimázō (δοκιμάζω) [pronounced dohk-ihm-AHD-zoh]	<i>to test, to examine, to prove, to scrutinize (to see whether a thing is genuine or not) (such as metals); to recognize as genuine after examination, to approve, to deem worthy; to allow, to discern</i>	present active infinitive	Strong's #1381
humas (ὐμάς) [pronounced hoo-MOSS]	<i>you [all], all of you; to you, towards you [all]</i>	2 nd person plural personal pronoun; accusative case	Strong's #5209, (from Strong's #5210; a form of Strong's #4771)
ta (τά) [pronounced taw]	<i>the; these, those, to this, towards that; the [things]</i>	neuter plural definite article; accusative case	Strong's #3588
diaphérō (διαφέρω) [pronounced dee-ahf-EHR-oh]	<i>excelling, surpassing; differentiating, making a difference, mattering, being of importance</i>	neuter plural, present active participle, accusative case	Strong's #1308 (second set of meanings)

Translation: ...for you (all) to keep on approving the being-important things,...

This is so that we might scrutinize or examine the things which are excellent, the things which matter, the things of importance, those things being divine good production.

With epignôsis doctrine and with discernment, we can keep on testing, keep on examining, and keep on recognizing that which is excellent.

Philippians 1:10b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hina (ἵνα) [pronounced HEE-na]	<i>that, in order that, so that, to the intent that; because</i>	conjunction which denotes purpose or result	Strong's #2443

Philippians 1:10b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ō, ês, ê (ὦ, ἦς, ἦ) [pronounced <i>oh, ace, ay</i>] (there are other forms)	<i>to be, will be, is</i>	2 nd person plural, present subjunctive	Strong's #5600 (subjunctive of Strong's #1510)
eilikrinês (εἰλικρινής) [pronounced <i>i-lik-ree-NACE</i>]	<i>pure, sincere, unsullied; found pure when unfolded and examined by the sun's light, judged by sunlight and found to be genuine</i>	masculine plural adjective; nominative case	Strong's #1506

Translation: ...that you (all) might keep on being genuine (in the light)...

The end result is that we might keep on being eilikrinês (εἰλικρινής) [pronounced *i-lik-ree-NACE*], which means, *pure, sincere, unsullied; found pure when unfolded and examined by the sun's light, judged by sunlight and found to be genuine*. Strong's #1506. When we are examined in the light, we are found to be genuine and unsullied. God examines us and our works in the day of Christ, and these are evaluated. The human good is wood, hay and stubble, which is burned; and the divine good is gold, silver and precious jewels, which remain after the judgment of Jesus Christ.

Philippians 1:10c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kaí (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
aprósokopos (ἀπρόσκοπος) [pronounced <i>ap-ROSS-kop-oss</i>]	<i>blameless, without offense, not troubled by a consciousness of sin, with a clear conscience</i>	masculine plural adjective, accusative case	Strong's #677
eis (εἰς) [pronounced <i>ICE</i>]	<i>to, toward; in, into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519
hêmera (ἡμέρα) [pronounced <i>hay-MEH-raw</i>]	<i>day, daytime; 24-hour day; period of time</i>	feminine singular noun; accusative case	Strong's #2250
Christos (χριστός) [pronounced <i>krees-TOHSS</i>]	<i>anointed, anointed one, Messiah; transliterated, Christ</i>	masculine singular noun; genitive/ablative case	Strong's #5547

Translation: ...and [having] a clear conscience for the day of Christ,...

This idea is, we want to have, in the day of Christ (the time when we are evaluated) a clear conscious. We do not want to be filled with trouble and doubts about the quality of our production here on earth.

Philippians 1:10 ...for you (all) to keep on approving the being-important things, that you (all) might keep on being genuine (in the light) and [having] a clear conscience for the day of Christ,... (Kukis mostly literal translation)

Philippians 1:11a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
plêroō (πληρώω) [pronounced <i>play-ROH-oh</i>]	<i>being filled with, being fulfilled; being completed [finished, accomplished]</i>	masculine plural; perfect passive participle; nominative case	Strong's #4137
karpos (καρπός) [pronounced <i>kahr-POSS</i>]	<i>fruit [plucked], production; figuratively for fruit of the womb, fruit [of production, remuneration]; benefit; profit; advantage</i>	masculine singular noun; accusative case	Strong's #2590
dikaiosunê (δικαιοσύνη) [pronounced <i>dih-kai-oh-SOON-ā</i> or <i>dik-ah-yos-OO-nay</i>]	<i>(legal, unchangeable) righteousness, [Christian] justification; justice as a characteristic of a judge; the application of righteousness</i>	feminine singular noun; genitive/ablative case	Strong's #1343

Translation: ...having been filled [and completed with] righteous production...

We want to be there on the day of Christ, in the day of judgment, and to be completed with righteous production. This is the production of the Christian life of divine good, here called righteous fruit or righteous production.

Philippians 1:11b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ton (τόν) [pronounced <i>tahn</i>]; also to (το) [pronounced <i>toh</i>]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588
diá (διά) [pronounced <i>dee-AH</i>]; spelled di (δι) [pronounced <i>dee</i>] before a vowel.	<i>through; with; in; of time; throughout; during; by, by the means of, by reason of; on account of; because of, for this reason; therefore; on this account</i>	preposition	Strong's #1223
Iêsous (Ἰησοῦς) [pronounced <i>ee-ay-SOOCE</i>]	<i>Jehovah is salvation; transliterated Jesus, Joshua</i>	proper singular noun, genitive/ablative case	Strong's #2424
Christos (χριστός) [pronounced <i>krees-TOHSS</i>]	<i>anointed, anointed one, Messiah; transliterated, Christ</i>	masculine singular noun; genitive/ablative case	Strong's #5547

Translation: ...that [is] through Jesus Christ,...

All of this is accomplished through Jesus Christ. Jesus Christ, in His life, provided us the spiritual life for us to live, to imitate, to study, to understand and then to duplicate. We are given the same divine operating assets or the same portfolio of spiritual assets as Jesus Christ possessed during his time on earth.

Philippians 1:11c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
eis (εἰς) [pronounced ICE]	<i>to, toward; in, into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519
doxa (δόξα) [pronounced DOHX-ah]	<i>glory, dignity, glorious, honour, praise, worship</i>	feminine singular noun; accusative case	Strong's #1391
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
épainos (ἔπαινος) [pronounced EHP-ah-ee-noss]	<i>approbation, commendation, praise</i>	masculine singular noun; accusative case	Strong's #1868
theos (θεός) [pronounced theh-OSS]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, genitive/ablative case	Strong's #2316

Translation: ...to the glory and praise of God. (Kukis mostly literal translation)

By living the correct spiritual life, we are acting in such a way which results in the glory and praise of God. God is glorified by our divine good production. God is not glorified if we have a massive bonfire of human good before us in the day of judgment, the day of Christ.

Philippians 1:11 ...having been filled [and completed with] righteous production that [is] through Jesus Christ, to the glory and praise of God. (Kukis mostly literal translation)

This righteous production is what we have to have at the completion of our time here on earth, which is accomplished in the divine dynasphere (the spiritual life given all believers in the Church Age), which life was first test-run by Jesus Christ. When we have a life of divine good, this glorifies God.

Philippians 1:9–11 And this [is what] I keep on praying, that your (agapê) love may keep on abounding still, more and more, in the sphere of full knowledge and [in] every discernment, for you (all) to keep on approving the being-important things, that you (all) might keep on being genuine (in the light) and [having] a clear conscience for the day of Christ, having been filled [and completed with] righteous production that [is] through Jesus Christ, to the glory and praise of God. (Kukis mostly literal translation)

Philippians 1:9–11 And this is what I keep on praying for, that you all might keep on abound more and more in agapê love, which is the filling of the Spirit, functioning in the sphere of full knowledge, being able to discern between divine good and human good, that we are able to test, examine and determine the things which are excellent (divine good production), so that, in the day of Christ, we may be genuine (having lived the legitimate Christian life), and have a life filled with divine good production, which is accomplished through Jesus Christ and to the glory and praise of God. (Kukis paraphrase)

Paul is under house arrest in Rome. Now, most people might have the attitude, "Listen, you guys in Philippi understand my situation and you need to do whatever is necessary to get me out of here so that I can continue my work!" But what Paul writes the Philippians is much different than we would expect.

Now to keep on knowing you (all), I keep on desiring, brothers, that the (things) according to me more to a progress of the gospel has come in, so that the bonds of me, apparent in the Christ, had come about in all the praetorium and to those remaining, all (of them). And the greater of the brothers in a Lord have been convinced (persuaded, confident) by the bonds of me even more to be bold without fear, the word of the God to keep on speaking.

Philippians
1:12–14

Now, brothers, I keep on wanted you (all) to keep on knowing that the things concerning me, that the things [which] have come [to be] rather to the advancement of the gospel, so that my bonds have become evident in Christ, throughout the entire praetorium and to all those remaining. And most of the brothers in the Lord have become confident by my bonds even more to keep on speaking the word boldly and without fear.

Now, fellow members of the royal family, I want you to know all about what is happening to me, to understand that these circumstances are instrumental in advancing the gospel message. The fact of me being under house arrest is becoming known throughout the palace and that there are those here available to hear the gospel message from me. And most of the royal family has become confident because of my incarceration, and they are speaking out more freely, more boldly and without fear.

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek)	Now to keep on knowing you (all), I keep on desiring, brothers, that the (things) according to me more to a progress of the gospel has come in, so that the bonds of me, apparent in the Christ, had come about in all the praetorium and to those remaining, all (of them). And the greater of the brothers in a Lord have been convinced (persuaded, confident) by the bonds of me even more to be bold without fear, the word of the God to keep on speaking.
Complete Apostles Bible	But I want you to know, brothers, that the things which happened to me have come about for the advancement of the gospel, so that it has become evident to the whole palace guard, and to all the rest, that my chains are in Christ; and most of the brothers in the Lord, having been persuaded by my chains, are much more bold to speak the word fearlessly.
Douay-Rheims 1899 (Amer.)	Now, brethren, I desire you should know that the things which have happened to me have fallen out rather to the furtherance of the gospel: So that my bands are made manifest in Christ, in all the court and in all other places. And many of the brethren in the Lord, growing confident by my bands, are much more bold to speak the word of God without fear.
Holy Aramaic Scriptures Original Aramaic NT	. I wish you to know my brethren, that my condition has come all the more to anticipate The Gospel; So also my chains were revealed by The Messiah to the whole Praetorium and to everyone else. A multitude of the brethren who are in Our Lord have been confident because of my chains and have been all the more defiant without fear to speak the word of God;...
Lamsa Peshitta (Syriac)	.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	Now it is my purpose to make clear to you, brothers, that the cause of the good news has been helped by my experiences; So that it became clear through all the Praetorium, and to all the rest, that I was a prisoner on account of Christ; And most of the brothers in the Lord, taking heart because of my chains, are all the stronger to give the word of God without fear.
Bible in Worldwide English	My brothers, I want you to know that what has happened to me has made more people know about the good news. All the soldiers here and all the other people know that I am in prison because of Christ. Because I am in prison, most of my Christian brothers are stronger for the Lord. They are strong in the faith now and they are not afraid to tell Gods good news about Jesus Christ.
Easy English Easy-to-Read Version–2008	. Brothers and sisters, I want you to know that all that has happened to me has helped to spread the Good News. All the Roman guards and all the others here know that I am in prison for serving Christ. My being in prison has caused most of the believers to put their trust in the Lord and to show more courage in telling people God's message.
God's Word™	I want you to know, brothers and sisters, that what happened to me has helped to spread the Good News. As a result, it has become clear to all the soldiers who guard the emperor and to everyone else that I am in prison because of Christ. So through my being in prison, the Lord has given most of our brothers and sisters confidence to speak God's word more boldly and fearlessly than ever.
Good News Bible (TEV)	I want you to know, my friends, that the things that have happened to me have really helped the progress of the gospel. As a result, the whole palace guard and all the others here know that I am in prison because I am a servant of Christ. And my being in prison has given most of the believers more confidence in the Lord, so that they grow bolder all the time to preach the message fearlessly.
J. B. Phillips	.
<i>The Message</i>	.
NIRV	.
New Life Version	.
Radiant New Testament	.
New Simplified Bible	.

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Version	.
Contemporary English V.	My dear friends, I want you to know that what has happened to me has helped to spread the good news. The Roman guards and all the others know that I am here in jail because I serve Christ. Now most of the Lord's followers have become brave and are fearlessly telling the message.
Goodspeed New Testament	.
The Living Bible	.
New Berkeley Version	.
New Living Translation	.
The Passion Translation	I want you to know, dear ones, what has happened to me has not hindered, but helped my ministry of preaching the gospel, causing it to expand and spread to many people. For now the elite Roman guards and government officials overseeing my imprisonment have plainly recognized that I am here because of my love for the Anointed One. And what I'm going through has actually caused many believers to become even more courageous in the Lord and to be bold and passionate to preach the Word of God, all because of my chains.

Plain English Version .

UnfoldingWord Simplified T.

My fellow believers, I want you to know that the hard things I have suffered have not prevented me from proclaiming the good news to people. Instead, my hardships have enabled even more people to hear the good news about the Messiah. In particular, all the military guards here and many other people in this city now know that I am a prisoner because I proclaim the good news about the Messiah. Also, most of the believers here now proclaim the good news about Jesus more courageously and fearlessly because they trust the Lord more firmly to help them. They speak about Jesus more confidently because they have seen the Lord help me in prison to speak the good news.

Williams' New Testament

Now I want you to rest assured, brothers, that those things which have befallen me have actually resulted in the progress of the good news; in this way it has become well known throughout the Imperial Guard and to all the rest here that I am a prisoner in the service of Christ, and that most of the Christian brothers have grown confident enough, because of my imprisonment, to dare to tell God's message without being afraid.

Partially literal and partially paraphrased translations:

American English Bible .

Beck's American Translation .

Breakthrough Version

I intend for you to be knowing, brothers, that the *things* regarding me have instead come for the progress of the good news, in such a way for my imprisonment to become shown *as being in the* Anointed King in the whole Roman fort and to all the rest. And the majority of the brothers in *the* Master have been confident with my imprisonment to be much more daring to be speaking the message without fear.

Common English Bible .

Len Gane Paraphrase

But I want you to understand brothers that the things, which happened to me, have worked out for the furtherance of the gospel, so that my shackles (because of Christ) are clearly known in the whole palace and everywhere else. Many of the brothers in the Lord, growing confident by my shackles are much bolder to speak the word without fear.

A. Campbell's Living Oracles

Now I wish you to know, brethren that the things which have befallen me, have turned out rather to the advancement of the gospel. So that my bonds are manifested to be on account of Christ, through the whole palace, and in all the other places. And the greater number of the brethren in the Lord, made confident by my bonds, have become much more bold to speak the word without fear.

New Advent (Knox) Bible .

NT for Everyone .

20th Century New Testament

Brothers, I want you to realize that what has happened to me has actually served to forward the Good News. It has even become evident, not only to all the Imperial Guard, but to every one else, that it is for Christ's sake that I am in chains. And besides this, most of our Brothers have gained confidence in the Lord through my chains, and now venture with far greater freedom to speak of God's Message fearlessly.

Mostly literal renderings (with some occasional paraphrasing):

An Understandable Version .

Berean Study Bible .

Christian Standard Bible .

Conservapedia Translation .

Revised Ferrar-Fenton Bible

I want you to know, my brothers and sisters, that all I've experienced has worked out to move the good news forward! For everyone—including the whole praetorian

guard*—now knows that I'm in chains for Christ; and because of my chains most of the Christians here have been encouraged to speak God's word boldly and fearlessly!.

Free Bible Version
The Heritage Bible

.
And I will you to know, brothers, that the things against me have gone rather to the advancement of the good news,
So that my bonds in Christ are manifest in all the governor's palace, and all the rest,

And many of the brothers in the Lord, being convinced by my bonds, are superabundantly daring to speak the word fearlessly.

International Standard V

The Priority of the Gospel in Everything

Now I want you to know, brothers, that what has happened to me has actually caused the gospel to advance. As a result, it has become clear to the whole imperial guard and to everyone else that I am in prison for preaching about [The Gk. lacks preaching about] the Messiah. [Or Christ] Moreover, because of my imprisonment the Lord has caused most of the brothers to become confident to speak God's word more boldly and courageously than ever before.

Lexham Bible
Montgomery NT

.
I want you to know, brothers, that what has happened to me has turned out rather to help than to the hindrance of the gospel. Throughout the whole Praetorian guard and among all the others it has become plain that these chains of mine are for the sake of Christ; and most of the brothers in the Lord, made confident in the Lord through my imprisonment, are much emboldened to speak God's message with free and fearless confidence.

NIV, ©2011
Riverside New Testament
Leicester A. Sawyer's NT
The Spoken English NT
UnfoldingWord Literal Text
Urim-Thummim Version

.
unusually

.
But I would that you should understand brethren, that the things that happened to me have fallen out rather to the furtherance of the Good News; So that my bonds in Christ are visible in all the headquarters of the Roman Camp, and in all other places; And many of the brethren in the LORD, boldly persuaded by my bonds, are much more daring to speak the Word without fear.

Weymouth New Testament

.
Now I would have you know, brethren, that what I have gone through has turned out to the furtherance of the Good News rather than otherwise. And thus it has become notorious among all the Imperial Guards, and everywhere, that it is for the sake of Christ that I am a prisoner; and the greater part of the brethren, made confident in the Lord through my imprisonment, now speak of God's Message without fear, more boldly than ever.

Wikipedia Bible Project
Worsley's New Testament

.
But I would have you know, *my* brethren, that the things, which have befallen me, have proved rather to the advancement of the gospel: so that my bonds are manifest in all the palace, and all other *places, to be* for the sake of Christ; and many of the brethren in the Lord, encouraged by my bonds, are much more bold to publish the word without fear.

Catholic Bibles (those having the imprimatur):

Christian Community (1988) **Christ is my life**

• I want you to know, brothers and sisters, that what has happened to me has served to advance the Gospel. Actually the whole praetorian guard, and even those outside the palace, know that I am in chains for Christ. And what is more, my

condition as prisoner has encouraged most of our brothers who are now emboldened to proclaim the Word of God more openly and without fear. Eph 3:1
The **footnote** for this passage is placed in the **Addendum**.

New American Bible (2011) .
New Catholic Bible .
New Jerusalem Bible .
NRSV (Anglicized Cath. Ed.) .
Revised English Bible–1989 .

Jewish/Hebrew Names Bibles:

Complete Jewish Bible .
Eth CIPHER Translation .
But I would ye should understand, brethren, that the things which happened unto me have fallen out rather unto the furtherance of the Besorah; So that my bonds in **Mashiach** are manifest in all the palace, and in all other places; And many of the brethren in **Yahuah**, waxing confident by my bonds, are much more bold to speak the word without fear.

Hebraic Roots Bible .
But I want you to know, brothers, that the things concerning me have more fully come to the advancement of the good news, and the reasons for my imprisonment has been clearly revealed by Messiah to all Caesar's court and to all men. And that many of the brethren (believing) in our Master, have grown confident in my imprisonment, and with exceeding boldness speak the Word of YAHWEH without fear.

Holy New Covenant Trans. .
Brothers and sisters, I want you to know that the things which have happened to me have really helped the Good News to go forward. So the fact that I am in chains for the cause of Christ has become clear to the whole palace guard and to all the other soldiers. And, because of my chains, most of the brothers in the Lord have become more confident. They dare to speak the message with almost no fear.

The Scriptures 2009 .
Tree of Life Version .
Now I want you to know, brothers and sisters, that what has happened to me has actually resulted in the advancement of the Good News. And so my imprisonment in the cause of Messiah has become well known throughout the whole Praetorian Guard and to everyone else. Because of my imprisonment, most of the brothers and sisters have become confident in the Lord to dare more than ever to speak the message fearlessly.

Weird English, 01dɛ English, Anachronistic English Translations:

Accurate New Testament .
...to know but you* [I] want Brothers for The [Things] in me more to progress [of] the news (good) has~ come that the bonds [of] me apparent in christ to become in all the palace and [to] the [men] remaining all and the [men] more [of] the brothers in lord having agreed [to] the bonds [of] me much more to risk fearlessly the word to speak...

Alpha & Omega Bible .
Awful Scroll Bible .
Moreover, I intend for you to come to understand, brothers, certainly-of-what according to me have come rather, for the striking-ahead of the announcing-of-the-Good-Tidings, so-as-to my bonds, by-within the Anointed One, to come about apparent from-within the entire palace, and to all the rest, even the majority of the brothers from-within the Lord, having confided by my bonds, are to more exceedingly be bold to speak the Word fear-lessly.

Concordant Literal Version .
Now I am intending you to know, brethren, that my affairs have rather come to be for the progress of the evangel, so that my bonds in Christ become apparent in the whole pretorium and to all the rest, and the majority of the brethren, having

confidence in the Lord as to my bonds, are more exceedingly daring to speak the word of God fearlessly."

exeGeses companion Bible

LIFE IN MESSIAH

And I will you to know, brothers,
that those concerning me
come to the advancement of the evangelism;
to manifest my bonds in Messiah
in all the praetorium and to all the rest:
and many of the brothers in Adonay
convinced by my bonds
are superabundantly bold to speak the word fearlessly.

God's Truth (Tyndale)
Orthodox Jewish Bible

I want you to have da'as, Achim b'Moshiach, that the things concerning me have fallen out to an even greater advancement (1:25) of the Besuras HaGeulah [2Ti 2:9].

So that my sharsherot (chains--1:7) have become a hisgalus (revelation) in Rebbe, Melech HaMoshiach! In all the imperial guard and the public at large!

And most of the Achim b'Adoneinu, having been strengthened in bitachon by my sharsherot (chains), are more readily willing to dare to fearlessly proclaim the Dvar Hashem.

Rotherham's Emphasized B. .

Expanded/Embellished Bibles:

The Amplified Bible

An Understandable Version

Now I want you to know, brothers, that the things that happened to me have resulted in the advancement [of the influence] of the Gospel rather [than hindering it], so that my imprisonment for Christ became known throughout the entire headquarters of the governor [i.e., among all his personnel], and to everyone else. And most of the brothers in the Lord's [service], through my imprisonment, gained confidence to speak out God's message with greater courage and without fear.

Brodie's Expanded Trans.

Now brethren, I want you all to comprehend that my extreme circumstances [incarcerations and lawsuits] have come upon me repeatedly for the advancement of the good news,

With the result that my imprisonments due to Christ have been made well known [by public notice] throughout the entire Praetorian Guard and to all the rest [SPQR: citizens of Rome].

In fact, the majority of the brethren, because of my imprisonments due to the Lord, have become confident and are continuing to be confident [due to doctrine in their soul] to have courage beyond measure to communicate the Word [both gospel and doctrine] without fear .

The Expanded Bible
Jonathan Mitchell NT

Now I am constantly intending (purposing and deciding for) you folks to habitually know through intimate experience, brothers, that the affairs pertaining to me have rather come, and yet remain, into an advancement (a progression; a striking ahead) of God's message of goodness and well-being,

so that my bonds (prison fetters) [are] clearly seen (visible; apparent; illuminated so as to be widely known) to be within Christ, within the whole of the praetorium (the living quarters of the emperor's guards), and among all those left over (the rest; the remaining ones),

and by my bonds most of the brothers (= the majority of the fellow believers), having become persuaded and now being confident in the Lord, [are] to a greater degree (or: more exceedingly) courageously daring to be fearlessly continuing to speak the Word of God (or: God's thoughts and message)!

P. Kretzmann Commentary .
 Syndein/Thieme .
 Translation for Translators .
 The Voice .

Bible Translations with Many Footnotes:

Lexham Bible

The Progress of the Gospel

Now I want you to know, brothers, that my circumstances [Literally “the things with me”] have happened instead for the progress of the gospel, so that my imprisonment in Christ has become known in the whole praetorium [Or “praetorian guard,” or “imperial guard”] and to all the rest, and most of the brothers, trusting in the Lord because of my imprisonment, dare even more to speak the word without fear.

NET Bible® .
 New American Bible (2011) .
 The Passion Translation .
 Rotherham’s Emphasized B.

Howbeit, I am minded, brethren, that ye should be [getting to know] That [the things which relate unto myself] [rather, unto an advancement of the gladmessage] have fallen out,^d that [my bonds] have become [manifest in Christ] in the whole’ palace,^e and unto all the rest,—
 And [so that] [the most of the brethren in the Lord] <assured by my bonds> are becoming more abundantly’ bold to be fearlessly’ speaking the word of God:—...

^d MI: “have come.”

^e Gr: “praetorium.”

The Spoken English NT

Paul’s News from Prison

Now, I want you to know, brothers and sisters, that what’s happened to me has actually gone towards the advancement of the good news. It’s to the point where my imprisonment for Christ^l has become known throughout the palace guard, and to everybody else. And most of our brothers and sisters in the Lord have been convinced by my imprisonment^m to speak God’sⁿ word all the more fearlessly.

l. Lit. “my bonds in Christ”.

m. Lit. “my bonds”.

n. Some mss have “the word,” but “God’s word” is implied in any case.

Updated ASV

Gospel Advances Regardless of Trouble

Now I want you to know, brothers, that what has happened to me has really served to advance the gospel, so that it has become known throughout the whole praetorian guard,^[8] and to all the rest that my imprisonment is for Christ. And most of the brothers, having become confident in the Lord by my imprisonment, are much more bold to speak the word of God without fear.

[8] A soldier of the Roman emperor’s bodyguard, security for the family

Wilbur Pickering’s New T.

News and Instructions

By whatever means, Christ is preached

Now I want you to know, brothers, that the events against me have actually turned out for the advancement of the Gospel: as a result, it has become evident to the whole imperial guard, and to everyone else, that I am in chains for Christ;¹⁰ also, most of the brothers in the Lord have been influenced by my chains to be much bolder, to speak the Word fearlessly.

(10) Paul did not hide his light ‘under a bushel’.

WEB — Messianic Edition .

Literal, almost word-for-word, renderings:

A Faithful Version Analytical-Literal Translation	. Now I want you to be knowing, brothers [and sisters], that the [things] with reference to me [fig., my circumstances] have come rather for [the] progress of the Gospel, with the result that my bonds have become known [as being] in Christ in the entire fortified palace and to all the rest, and the majority of the brothers [and sisters] in the Lord, having gained confidence by my bonds [fig., imprisonment], are all the more bold to be fearlessly speaking the word.
Berean Literal Bible Bill Puryear translation	. Now I want all of you to understand, brethren, that my circumstances have turned out rather for the advance of the gospel, with the result that my imprisonment in connection with Christ has become well known throughout the entire Praetorian Guard and all the rest. In fact, the majority of the brethren, since they have confidence in the Lord because of my imprisonment, have much greater courage to communicate the Word [the message of the gospel] without fear.
C. Thomson updated NT Charles Thomson NT	. Now I wish you, brethren, to know that what hath happened to me hath rather conduced to the furtherance of the gospel; so that in the whole imperial palace, and all other places, my bonds are well known to be for Christ; and a greater number of the brethren in the Lord are emboldened by my bonds to venture to speak the word with more freedom and intrepidity.
Context Group Version	Now I would have you (pl) know, brothers, that the things [which happened] to me have fallen out rather to the progress of the Imperial News; so that my bonds became obvious in the Anointed throughout the entire praetorian guard, and to all the rest; and that most of the brothers in the Lord, being confident through my bonds, are more daring to speak the word without fear.
English Standard Version Far Above All Translation	. But I wish you to know, brothers, that my <i>circumstances</i> have rather led to progress of the gospel, so that my bonds on account of Christ have become well-known in all the government offices and all the other <i>places</i> , and <i>so that</i> most of the brothers, trusting in <i>the</i> Lord, because of my bonds, dare more than ever to speak the word fearlessly.
Green's Literal Translation James Allen translation Legacy Standard Bible Literal New Testament	. exceedingly . . BUT TO KNOW YOU I WISH, BRETHERN, THAT THE THINGS CONCERNING ME RATHER TO [THE] ADVANCEMENT OF THE GLAD TIDINGS HAVE TURNED OUT, SO AS MY BONDS MANIFEST IN CHRIST TO HAVE BECOME IN WHOLE THE PRAETORIUM AND TO THE REST ALL; AND THE MOST OF THE BRETHERN IN [THE] LORD TRUSTING MY BONDS MY MORE ABUNDANTLY DARE FEARLESSLY THE WORD TO SPEAK.
Literal Standard Version Modern English Version Modern Literal Version 2020	. . . Now brethren, I am planning for you ^o to know, that the things against me have come rather *for the progress of the good-news; so-then my bonds became apparent in Christ in the whole palace and to all the rest; and the most of the brethren in the Lord, having confidence by my bonds, even-more so to dare to speak fearlessly the word <i>of God</i> .
New American Standard New European Version New King James Version New Matthew Bible NT (Variant Readings) Niobi Study Bible Title

- R. B. Thieme, Jr. translation Now, I want all of you to comprehend, brothers [or, *royal family*], that my circumstances have turned out rather for the advance of the gospel. With the result that my imprisonment in Christ has become well-known through the entire Praetorium Guard, and to all the rest [of Rome]. In fact the majority of the brethren, since they have received confidence in the Lord because of my imprisonment, have much greater courage to communicate the word without fear.

- R. B. Thieme, Jr. trans2 But I, Paul, now deliberately would wish or want or desire all of you, the ones I love, to comprehend, and all the Royal Family of God in every generation, my circumstances, those things which happened to me, have turned out or have worked together for Good, for the advance of the gospel and Bible Doctrine for the Church Age. with the result that, because all things work together for the good for the mature believer, my imprisonment, being in union with Christ, has become manifest or well known or throughout the entire or whole praetorian guard and to all the remainder of Rome. In fact, the majority of the brethren, Royal Family of God in Rome, having received intensified confidence in the Lord from consistent Perception, Cognition, Inculcation & Metabolization of Bible Doctrine, because of my imprisonment where leadership activity was maintained, have far more or much greater courage to communicate the word of God the gospel of Jesus of Nazareth, The Christ when the opportunity presented itself, without fear.

- Revised Geneva Translation .
- Ron Snider translation Now I want you to know, brethren, that my circumstances have instead turned out for the greater progress of the gospel, so that as a result my imprisonment in the cause of Christ has become well known among the whole praetorian guard and to everyone else, and *so that* more of the brothers, trusting in the Lord because of my imprisonment, have more courage to communicate the message without fear.

- Updated ASV .
- Updated Bible Version 2.17 .
- A Voice in the Wilderness .
- Webster's Translation .
- World English Bible .
- Worrell New Testament . relating

The gist of this passage:
12-14

Philippians 1:12a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ginōskō (γινώσκω) [pronounced <i>gih-NOH-skoh</i>]	<i>to know, to learn to know, to come to know, to gain knowledge of; to feel; to become known; to understand, to perceive, to have knowledge of; a Jewish idiom for sexual intercourse between a man and a woman; to become acquainted with</i>	present active infinitive	Strong's #1097
dé (δέ) [pronounced <i>deh</i>]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161

Philippians 1:12a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
humas (ὐμάς) [pronounced hoo- MOSS]	<i>you [all], all of you; to you, towards you [all]</i>	2 nd person plural personal pronoun; accusative case	Strong's #5209, (from Strong's #5210; a form of Strong's #4771)
boulomai (βούλομαι) [pronounced BOO- loh-m-ah-ee]	<i>to will deliberately, to have a purpose, to be minded; to be willing as an affection, to desire; to intend (to)</i>	1 st person singular, present (deponent) middle/passive indicative	Strong's #1014
adelphoi (ἀδελφοί) [pronounced ad-el- FOY]	<i>brothers, brethren (literally or figuratively); figuratively for, royal family</i>	masculine plural noun, vocative	Strong's #80

Translation: Now, brothers, I keep on wanted you (all) to keep on knowing that the things concerning me,...

The four prison epistles pick up where the book of Acts ends. Paul, in Acts 28, is in Rome, under house arrest, but able to write and receive letters, and to receive guests.

Prior to this, Paul has been on three missionary journeys and he has started church after church after church. No doubt that Paul believed, at some point, this to be his destiny, this to be what God wanted him to do, but now he is in a rent house, probably chained to a Roman guard 24/7, with some limited freedoms.

Paul write to the Philippians saying, "Listen, I want you know all about these things which are taking place in my life. I am under house arrest. You know this. But you need more details about this situation."

"I want you to get the full story," Paul writes, "about me and my situation. There is more to this than me simply languishing under house arrest."

Philippians 1:12b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hóti (ὅτι) [pronounced HOH-tee]	<i>that, because, for, since; as concerning that; as though; before a quotation, this can mean, quote</i>	demonstrative or causal conjunction	Strong's #3754
ta (τά) [pronounced taw]	<i>the (things); this, that; those (things)</i>	neuter plural definite article; nominative case	Strong's #3588
This takes a singular verb.			
katá (κατά) [pronounced kaw- TAW]	<i>according to, after, according to a norm or standard; throughout, over, in, at; to, toward, up to; before, for, by, along</i>	preposition with the accusative case	Strong's #2596

Philippians 1:12b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
eme (ἐμέ) [pronounced ehm-EH]	<i>I, me, myself, my</i>	1 st person personal pronoun; accusative case	Strong's #1691 (a form of #3165)
mallon (μᾶλλον) [pronounced MAL-lon]	<i>more, to a greater degree, rather; much [more], better, by far, sooner; more willingly, more readily</i>	adverbial comparative	Strong's #3123
eis (εἰς) [pronounced ICE]	<i>to, toward; in, into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519
prokopê (προκοπή) [pronounced prok-op-AY]	<i>progress, advancement, furtherance, profit</i>	feminine singular noun; accusative case	Strong's #4297
tou (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	neuter singular definite article, genitive/ablative case	Strong's #3588
euangelion (εὐαγγέλιον) [pronounced yoo-ang-GHEL-ee-on]	<i>gospel, good news; an announcement [proclamation, declaration, preaching] of good news [the gospel], evangelization; the bringing (declaring, showing) of glad (good) tidings</i>	neuter singular noun; genitive/ablative case	Strong's #2098
érchomai (ἔρχομαι) [pronounced AIR-khoh-my]	<i>to go, to come (in a great variety of applications, literally and figuratively); to accompany; to appear; to bring, to enter</i>	3 rd person singular, perfect active indicative	Strong's #2064

Translation: ...that the things [which] have come [to be] rather to the advancement of the gospel,...

"I want you to know all about the circumstances which have come about which have been advancing the gospel message."

Human viewpoint would say, *Paul is temporarily waylaid, stuck in Rome, under house arrest. At some point, he might be released and he can start up his ministry again.* But that is not Paul's viewpoint. Things have been taking place, Paul tells the Philippians, which have been advancing the gospel. I want you to know about them.

Philippians 1:12 **Now, brothers, I keep on wanted you (all) to keep on knowing that the things concerning me, that the things [which] have come [to be] rather to the advancement of the gospel,...** (Kukis mostly literal translation)

Who among us, in a similar circumstance, would not be down, depressed, praying to God to be released so that we can get back to work. But Paul is cheerful, hopeful, and he has great reason to be.

Philippians 1:13a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hōste (ὥστε) [pronounced HOCE- teh]	<i>so that, accordingly, thus; therefore, wherefore; in order to, to</i>	conjunction	Strong's #5620
tous (τοὺς) [pronounced tooz]	<i>the; these, to those; towards them; some</i>	masculine plural definite article; accusative case; also used as a demonstrative pronoun	Strong's #3588
desmon (δεσμὸν) [pronounced dehs- MON]	<i>bands, bonds, chains, shackles; figuratively, imprisonments; figuratively, an impediments or disabilities</i>	neuter plural noun, accusative case	Strong's #1199
εμου (ἐμοῦ) [pronounced eh-MOO]; μου (μου) [pronounced moo]	<i>me; of me; from me; my, mine</i>	1 st person singular pronoun, genitive/ablative case	Strong's #1473 (also, this is known as Strong's #3450; the simpler form of Strong's #1700)
phanerós (φανερὸς) [pronounced fahn-er- OSS]	<i>apparent, manifest, plain, known, publically known, eminent, obvious; openly, outwardly</i>	neuter plural adjective, accusative case	Strong's #5318
en (ἐν) [pronounced en]	<i>in, in the sphere of, into, on, by means of, with; through; among; against; when, while</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
Christos (χριστός) [pronounced krees- TOHSS]	<i>anointed, anointed one, Messiah; transliterated, Christ</i>	masculine singular noun; genitive/ablative case	Strong's #5547
gínomai (γίνομαι) [pronounced GHIN-oh- mī]	<i>to become [something it was not before]; to come to be [about], to happen; to be born; to arise; to be made, to be created; to happen, to take place</i>	aorist (deponent) middle infinitive	Strong's #1096

Translation: ...so that my bonds have become evident in Christ,...

Paul's bonds have become known throughout the Roman Empire. There are churches everywhere started by Paul, and through the grapevine and through many different ways, it has become known to believers throughout that Paul is under house arrest in Rome.

Paul says, "This is has become known."

Philippians 1:13b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
en (ἐν) [pronounced en]	<i>in, in the sphere of, into, on, by means of, with; through; among; against; when, while</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
holos (ὅλος, η, ον) [pronounced HOH-loss]	<i>whole, entire, complete; altogether, wholly, all</i>	neuter singular adjective; dative, locative or instrumental case	Strong's #3650
tō (τῷ) [pronounced toē]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of</i>	neuter singular definite article; dative, locative and instrumental cases	Strong's #3588
praitōrion (πραιτώριον) [pronounced prahee-TOH-ree-on]	<i>praetorium, headquarters, palace</i>	neuter singular noun; dative, locative or instrumental case	Strong's #4232
Thayer definitions: 1) "head-quarters" in a Roman camp, the tent of the commander-in-chief 2) the palace in which the governor or procurator of a province resided, to which use the Romans were accustomed to appropriate the palaces already existing, and formerly dwelt in by kings or princes; at Jerusalem it was a magnificent palace which Herod the Great had built for himself, and which the Roman procurators seemed to have occupied whenever they came from Caesarea to Jerusalem to transact public business 3) the camp of the Praetorian soldiers established by Tiberius.			
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
tois (τοῖς) [pronounced toiç]	<i>(to, in by) the; these [things]; in these; to those; by all of this; for these</i>	masculine plural definite article; dative, locative or instrumental case	Strong's #3588
loipoi (λοιποῖ) [pronounced loy-POY]	<i>remaining ones, other, those who remain, remnant, residue, rest</i>	masculine plural adjective; dative, locative or instrumental case	Strong's #3062
pasin (πᾶσιν) [pronounced PAHS-ihn]	<i>to all [things]; in the whole; by everything</i>	masculine plural adjective, locative, dative and instrumental cases	Strong's #3956

Translation: ...throughout the entire praetorium and to all those remaining.

However, where we might expect Paul to say, "My imprisonment has become known throughout all of Rome" he writes, "My imprisonment has become known throughout the entire praetorium and to all the other people that I need to reach with the message of the gospel."

Philippians 1:13 ...so that my bonds have become evident in Christ, throughout the entire praetorium and to all those remaining. (Kukis mostly literal translation)

Paul contends, God has placed me exactly where I need to be. Everyone around the palace knows that I am here and there is a great mission field for me right here.

Philippians 1:14a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
τους (τούς) [pronounced <i>tooc</i>]	<i>the; these, to those; towards them; some</i>	masculine plural definite article; accusative case; also used as a demonstrative pronoun	Strong's #3588
pleiōn/pleione/pleon (πλείων/πλείον/πλέον) [pronounced <i>PLI-own, PLI-on, PLEH-on</i>]	<i>greater in quantity; more in number, very many; the major portion; greater in quality, superior, more excellent</i>	masculine plural adjective; comparative; accusative case	Strong's #4119
tōn (τῶν) [pronounced <i>tohn</i>]	<i>the, of the, from the; of this, from that, [away, out] from the; from the source of; by the; than the</i>	masculine plural definite article; genitive and ablative cases	Strong's #3588
adelphoi (ἀδελφοί) [pronounced <i>ad-el-FOY</i>]	<i>brothers, brethren (literally or figuratively); figuratively for, royal family</i>	masculine plural noun, genitive/ablative case	Strong's #80
en (ἐν) [pronounced <i>en</i>]	<i>in, in the sphere of, into, on, by means of, with; through; among; against; when, while</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
kurios (κύριος) [pronounced <i>KOO-ree-oss</i>]	<i>lord, master; Lord; he to whom a person or thing belongs, owner, possessor; a prince, chief, sovereign</i>	masculine singular noun; dative, locative or instrumental case	Strong's #2962
peithō (πείθω) [pronounced <i>PIE-thoh</i>]	<i>convincing (by argument, true or false), persuading; agreeing, assuring, believing, having confidence in, trusting; obeying; being contented; being yielded to</i>	masculine plural, perfect active participle; accusative case	Strong's #3982
tois (τοῖς) [pronounced <i>toiç</i>]	<i>(to, in by) the; these [things]; in these; to those; by all of this; for these</i>	masculine plural definite article; dative, locative or instrumental case	Strong's #3588
desmon (δεσμόν) [pronounced <i>dehs-MON</i>]	<i>bands, bonds, chains, shackles; figuratively, imprisonments; figuratively, an impediments or disabilities</i>	neuter plural noun, dative, locative or instrumental case	Strong's #1199

Philippians 1:14a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
εμου (ἐμοῦ) [pronounced <i>eh-MOO</i>]; μου (μου) [pronounced <i>moo</i>]	<i>me; of me; from me; my, mine</i>	1 st person singular pronoun, genitive/ablative case	Strong's #1473 (also, this is known as Strong's #3450; the simpler form of Strong's #1700)

Translation: *And most of the brothers in the Lord have become confident by my bonds...*

The believers I am aware of, Paul writes, mostly have been encouraged by my bonds. How many believers, knowing that Paul has been thrown in jail, might tone down the spread of the gospel, or might more secretly begin to meet in groups. Paul says, "Other believers have become increasingly confident because of my bonds."

Philippians 1:14b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
περισσοτέρως (περισσοτέρως) [pronounced <i>per-is-sot-EHR-ocē</i>]	<i>[even] more; more abundantly; more in a greater degree; more earnestly, more exceedingly; especially, above others</i>	adverb	Strong's #4056
τολμάω (τολμάω) [pronounced <i>tol-MAH-oh</i>]	<i>to dare, to be bold, to venture (objectively or in act or subjective or in feeling); by implication, to be courageous; to bear, to endure, to bring oneself to do (something), to act without fear</i>	present active infinitive	Strong's #5111
ἀφόβως (ἀφόβως) [pronounced <i>af-OHB-ocē</i>]	<i>without fear, fearlessly, boldly</i>	adverb	Strong's #870
τον (τόν) [pronounced <i>tahn</i>]; also το (το) [pronounced <i>toh</i>]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588
λογος (λόγος, ου, ό) [pronounced <i>LOHG-ohss</i>]	<i>a word; conception, idea; matter; thing; remark; decree, mandate; doctrine, teaching, message; the act of speaking, speech; reason, account; revelation</i>	masculine singular noun, accusative case	Strong's #3056
του (του) [pronounced <i>tu</i>]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
θεος (θεός) [pronounced <i>theh-OSS</i>]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, genitive/ablative case	Strong's #2316

Philippians 1:14b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
laléō (λαλέω) [pronounced lah-LEH-oh]	to speak, to talk, to utter; the voice, or the sound, or the vocal cords are emphasized	present active infinitive	Strong's #2980

Translation: ...even more to keep on speaking the word boldly and without fear. (Kukis mostly literal translation)

These other believers are speaking out with great boldness, with greater confidence, and having a lot less fear.

Philippians 1:14 And most of the brothers in the Lord have become confident by my bonds even more to keep on speaking the word boldly and without fear. (Kukis mostly literal translation)

Again, this is exactly the opposite of what we might expect. Paul being under house arrest would seem to calm the Christian movement down, but more and more believers are becoming confident and speaking out freely and boldly the gospel message.

Philippians 1:12–14 Now, brothers, I keep on wanted you (all) to keep on knowing that the things concerning me, that the things [which] have come [to be] rather to the advancement of the gospel, so that my bonds have become evident in Christ, throughout the entire praetorium and to all those remaining. And most of the brothers in the Lord have become confident by my bonds even more to keep on speaking the word boldly and without fear. (Kukis mostly literal translation)

Human viewpoint tells you one way to react to these circumstances of Paul; but divine viewpoint has believers reacting to his house arrest in exactly the opposite way. One would think that the gospel message might be stifled for a brief time, while Paul is in bonds, but it is advancing as never before, with even great confidence.

Philippians 1:12–14 Now, fellow members of the royal family, I want you to know all about what is happening to me, to understand that these circumstances are instrumental in advancing the gospel message. The fact of me being under house arrest is becoming known throughout the palace and that there are those here available to hear the gospel message from me. And most of the royal family has become confident because of my incarceration, and they are speaking out more freely, more boldly and without fear. (Kukis paraphrase)

Some indeed, even through envy and strife, some now, even through goodwill, the Christ they keep on proclaiming. The (ones) indeed, out from agapê love seeing that to a defense of the gospel I keep on being laid up. The (ones) now out from selfish ambition the Christ they keep on proclaiming, not honestly, imagining trouble to keep on waking up the bonds of me.

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Some (persons) even indeed through envy and strife and some (persons) even through good will, keep on proclaiming the Christ. The (ones) [doing this] out from agapê love keep on knowing that I am appointed to the defense of the gospel; but the (ones) [who] keep on proclaiming the Christ out from selfish ambition [and] not from pure motives, thinking to keep on lifting up again pressures to my bonds.

There are some believers out there, being motivated by envy and strife who think that they are proclaiming Jesus Christ. There are also some out there from the correct motivation who proclaim the Lord. Those who proclaim Christ from agapê love—that is, correct motivation—they understand that I have been appointed for the defense of the gospel by God. Those who appear to be proclaiming Christ, but from the wrong motivation of selfish ambition, they incorrectly suppose that they are adding greater pressure to me while imprisoned.

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek)	Some indeed, even through envy and strife, some now, even through goodwill, the Christ they keep on proclaiming. The (ones) indeed, out from agapê love seeing that to a defense of the gospel I keep on being laid up. The (ones) now out from selfish ambition the Christ they keep on proclaiming, not honestly, imagining trouble to keep on waking up the bonds of me.
Complete Apostles Bible	Some indeed are preaching Christ even from envy and strife, but some also from good will: The former proclaim Christ out of selfish ambition, not sincerely, supposing to add affliction to my chains; but the latter out of love, knowing that I am appointed for the defense of the gospel.
Douay-Rheims 1899 (Amer.)	Some indeed, even out of envy and contention: but some also for good will preach Christ. Some out of charity, knowing that I am set for the defence of the gospel. And some out of contention preach Christ not sincerely: supposing that they raise affliction to my bands.
Holy Aramaic Scriptures Original Aramaic NT	. And some men are preaching The Messiah out of envy and contention, and some in good will and in love, Because they know that I am appointed to defend The Gospel. But those who preach The Messiah by contention, insincerely, only hope to add suffering to my imprisonment.
Lamsa Peshitta (Syriac)	.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	Though some are preaching Christ out of envy and competition, others do it out of a good heart: These do it from love, conscious that I am responsible for the cause of the good news: But those are preaching Christ in a spirit of competition, not from their hearts, but with the purpose of giving me pain in my prison.
Bible in Worldwide English	Some of them tell about Christ because they are jealous. They want to prove they are better than me. Some of them tell about Christ because they want to help me. The first ones do it because they want to prove they are better than I am. They do not have a good reason. But they think they will make trouble for me while I am in prison. These last ones do it because they love me. They know that I am here to speak for the good news.
Easy English	.

Easy-to-Read Version—2008	Some people are telling the message about Christ because they are jealous and bitter. Others do it because they want to help. They are doing it out of love. They know that God gave me the work of defending the Good News. But those others tell about Christ because of their selfish ambition. Their reason for doing it is wrong. They only do it because they think it will make trouble for me in prison.
God's Word™	Some people tell the message about Christ because of their jealousy and envy. Others tell the message about him because of their good will. Those who tell the message about Christ out of love know that God has put me here to defend the Good News. But the others are insincere. They tell the message about Christ out of selfish ambition in order to stir up trouble for me while I'm in prison.
Good News Bible (TEV)	Of course some of them preach Christ because they are jealous and quarrelsome, but others from genuine good will. These do so from love, because they know that God has given me the work of defending the gospel. The others do not proclaim Christ sincerely, but from a spirit of selfish ambition; they think that they will make more trouble for me while I am in prison.
J. B. Phillips	.
The Message	.
NIRV	.
New Life Version	.
Radiant New Testament	.
New Simplified Bible	.

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Version	.
Contemporary English V.	Some are preaching about Christ because they are jealous and envious of us. Others are preaching because they want to help. They love Christ and know that I am here to defend the good news about him. But the ones who are jealous of us are not sincere. They just want to cause trouble for me while I am in jail.
Goodspeed New Testament	.
The Living Bible	.
New Berkeley Version	.
New Living Translation	.
The Passion Translation	It's true that there are some who preach Christ out of competition and controversy, for they are jealous <i>over the way God has used me</i> . Many others <i>have purer motives</i> —they preach with grace and love filling their hearts, because they know I've been destined for the purpose of defending the revelation of God. Those who preach Christ with ambition and competition are insincere—they just want to add to the hardships of my imprisonment.
Plain English Version	.
UnfoldingWord Simplified T.	Some people are proclaiming the good news because they are jealous and they want believers to honor them rather than me. But others are proclaiming the good news because they love the Messiah and they want people who have not heard the good news to hear it. Those who proclaim the good news because they love the Messiah know that God appointed me to speak in public and explain why the good news is true. But those who are proclaiming the good news about the Messiah for selfish reasons do not have good reasons for doing so. They believe they are causing me more suffering while I am here in prison.
Williams' New Testament	Some, indeed, are actually preaching Christ because they are moved by jealousy and partisanship, but others are doing so from the motive of good will; the latter, indeed, are doing so from love to me, for they know that I am providentially put here to defend the good news; the former are preaching Christ from the motive of rivalry, not in sincerity, supposing that this is making it harder for me to bear my imprisonment.

Partially literal and partially paraphrased translations:

American English Bible	.
Beck's American Translation	.
Breakthrough Version	Some also certainly speak publicly about the Anointed King because of envy and fighting, but some actually because of a good notion. Some do it from love, realizing that I am lying here for the defense of the good news, but others announce the Anointed King from contention, not sacredly, supposing to be raising hard times to my imprisonment.
Common English Bible	.
Len Gane Paraphrase	In fact, some preach Christ even from envy and strife and also some from goodwill. The one preaches Christ from self-serving interests, not sincerely, supposing it will add affliction to my imprisonment. But the other from love, knowing that I am appointed for the defense of the Gospel.
A. Campbell's Living Oracles	.
New Advent (Knox) Bible	.
NT for Everyone	.
20 th Century New Testament	It is true that some do proclaim the Christ out of Jealousy and opposition; but there are others who proclaim him from good- will. The latter do it from love for me, knowing that I have been appointed to plead the cause of the Good News. The former spread the news of the Christ in a factious spirit, and not sincerely, thinking to add to the pain of my chains.

Mostly literal renderings (with some occasional paraphrasing):

An Understandable Version	.
Berean Study Bible	.
Christian Standard Bible	.
Conservapedia Translation	.
Revised Ferrar-Fenton Bible	.
Free Bible Version	Yes, some speak out of jealousy and rivalry. However there are those who speak from good motives. They act out of love, because they know that I'm meant to be here to defend the good news. Those others present Christ deceptively because of their selfish ambitions, trying to cause me problems in my imprisonment.
The Heritage Bible	Some indeed preach Christ even through envy and strife, and some also through good thinking. Those indeed preach Christ out of self-aggrandizing intrigue, absolutely not sincerely, thinking to bring tribulation on top of my bonds, And those others out of love, seeing that I am set for the defense of the good news.
International Standard V	Some are preaching the Messiah [Or Christ] because of jealousy and dissension, while others do so [The Gk. lacks do so] because of their good will. The latter are motivated [The Gk. lacks are motivated] by love, because they know that I have been appointed to defend the gospel. The former proclaim the Messiah [Or Christ] because they are selfishly ambitious and insincere, thinking that they will stir up trouble for me during my imprisonment.
Lexham Bible	.
Montgomery NT	. bitterness
NIV, ©2011	.
Riverside New Testament	Some indeed proclaim Christ because of envy and rivalry, some also because of good will. Some announce Christ from love, knowing that I am placed for the defense of the good news, but others out of partisanship, thinking to add distress to my chains.
Leicester A. Sawyer's NT	.

UnfoldingWord Literal Text	. Further
Urim-Thummim Version	. brotherly
Weymouth New Testament	Some indeed actually preach Christ out of envy and contentiousness but there are also others who do it from good will. These latter preach Him from love to me, knowing that I am here for the defence of the Good News; while the others proclaim Him from motives of rivalry, and insincerely, supposing that by this they are embittering my imprisonment.
Wikipedia Bible Project	.
Worsley's New Testament	.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	Some, it is true, are moved by envy and rivalry, but others preach Christ with a good intention. These latter are moved by love and realize that I am here to defend the Gospel. The others announce Christ to challenge me. They do not act with a pure intention but think they are making my prison more unbearable. But in any case, whether they are sincere or showing off, Christ is proclaimed and because of this I rejoice and have no regrets. V. 18 is included for context. 1:4
New American Bible (2011)	.
New Catholic Bible	.
New Jerusalem Bible	.
NRSV (Anglicized Cath. Ed.)	.
Revised English Bible—1989	.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	.
Eth Cipher Translation	Some indeed preach Mashiach even of envy and strife; and some also of good will: The one preach Mashiach of contention, not sincerely, supposing to add affliction to my bonds: But the other of love, knowing that I am set for the defence of the Besorah.
Hebraic Roots Bible	While some of them only proclaim Messiah because of envy and strife, others preach Messiah because of good will and love. These, indeed, announce Messiah out of contention, not sincerely, but do it thinking to add hardship to my imprisonment. But these others out of love, knowing that I am set for defense of the good news and I have rejoiced in this; and I do still rejoice in this, that in every way, whether in pretense or in truth, Messiah is proclaimed. V. 18 is included for context.
Holy New Covenant Trans.	Some people are preaching Christ with motives of jealousy and bickering, but others preach with a good heart. They do it in giving themselves to others, for their good, expecting nothing in return, knowing that I am ready to defend the Good News. But some preach Christ from selfish ambition, not sincerely. They think they can cause trouble for me while I am in prison.
The Scriptures 2009	.
Tree of Life Version	Some are proclaiming the Messiah out of envy and strife, but others out of good will. The latter do so out of love, knowing that I am appointed for the defense of the Good News. The former proclaim Messiah not sincerely, but out of selfishness—expecting to stir up trouble for me in my imprisonment.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	(Some) Ones certainly and because of envy and strife {him proclaim} (Some) Ones but and because of pleasure the christ proclaim The [Men] certainly from love {him proclaim} Having Seen for to defense [of] the news (good) [I] lie The [Men] but from
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	contention the christ proclaim not purely Imagining affliction to raise [by] the bonds [of] me.
Alpha & Omega Bible	SOME, TO BE SURE, ARE PREACHING CHRIST EVEN FROM ENVY AND STRIFE, BUT SOME ALSO FROM GOOD WILL; THE LATTER DO IT OUT OF LOVE, KNOWING THAT I AM APPOINTED FOR THE DEFENSE OF THE GOSPEL; †(1Corinthians 1:8. Jude 1:24) THE FORMER PROCLAIM CHRIST OUT OF SELFISH AMBITION RATHER THAN FROM PURE MOTIVES, THINKING TO CAUSE ME DISTRESS IN MY IMPRISONMENT.
Awful Scroll Bible	Some surely proclaim the Anointed One, even through corruption and wrangling, and some indeed by well-supposition. Surely they announcing-along-down the Anointed One out of provocation, not in pureness, imagining to bring- oppression -upon my bonds, but they out of dear love, having perceived certainly-of-what, I lie in the considering-away of the announcing-of-the-Good-Tidings.
Concordant Literal Version	Some, indeed, are even heralding Christ because of envy and strife, yet some because of delight also;" these, indeed, of love, having perceived that I am located for the defense of the evangel, yet those are announcing Christ out of faction, not purely, surmising to rouse affliction in my bonds."
exeGeseges companion Bible	Indeed some even preach the Messiah through envy and contention; and some also through well-approval: The one indeed evangelizes Messiah from rivalry, not holily, supposing to bring tribulation to my bonds; and the other from love, knowing that I am set to the pleading of the evangelism.
God's Truth (Tyndale)	.
Orthodox Jewish Bible	Indeed some darshanim (preachers) preach their derashot (sermons) out of a ruach that is mekane (jealous, envious) and one of madon (strife); but some have derashot proclaiming Rebbe, Melech HaMoshiach, and these darshanim have kavvanah tovah (good intention). These latter proclaim Rebbe, Melech HaMoshiach out of a ruach of ahavah, having da'as that the purpose of my divinely destined appointment here is for the hitstaddekut (apologetic defense) of the Besuras HaGeulah. But those other ones preach Rebbe, Melech HaMoshiach out of anochiyut (selfishness 2:3), not with a lev tahor (pure in heart) motive, lu yetzuuyar (assuming) by means of my sharsherot (1:13-14) to stir up tzoros.
Rotherham's Emphasized B.	.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	.
An Understandable Version	Some people, indeed, are proclaiming Christ out of envy and strife [<i>i.e., out of rivalry</i>], while others do it from goodwill. Those who do it out of love [<i>for me</i>] know that I am prepared to defend the Gospel [<i>i.e., before government authorities</i>]. But the others preach Christ out of rivalry, not sincerely, hoping to stir up trouble for me while I am in prison.
Brodie's Expanded Trans.	On the one hand [with false motivation], some people [reversionists] are proclaiming Christ even in a state of envy [pride, ambition] and strife [rivalry, contention], but on the other hand, others [with true motivation] in a state of goodwill instead.

The Expanded Bible
Jonathan Mitchell NT

On the one hand, certain people [with true motivation] characterized by virtue love have known and continue to know that I myself am destined for the defense [apologetics] of the good news;

On the other hand, certain people [with false motivation] out of selfish ambition are not proclaiming Christ with pure motives [ulterior motives], supposing within themselves that they might apply mental pressure to my bonds [add further torment to Paul while he is in prison].

.
Certain folks (or: Some), indeed, are also habitually proclaiming (or: are even heralding publishing and preaching) the Christ through (or: because of) envy, jealousy and rivalry, as well as strife (discord; debate); yet also, certain ones (or: some) through delight (or: because of a good disposition and a good opinion [about it]; or: through thinking well [of it and/or people]; because of approval [of the message]; or: = because they are pleased to do it).

These, on the one hand, forth from out of love – having seen and thus knowing that I am constantly lying into (or: repeatedly located with a view to; habitually being laid down, and thus set into the midst of) a defense of the news of well-being and message of goodness.

Yet those, on the other hand, from out of faction (partisan purposes; contentiousness; or: from self-interest, or from a motive of financial gain, or to enhance their careers) are habitually announcing in accord with the message of the Christ, not purely (= with pure motives) – being ones habitually presuming (or: supposing) to be repeatedly arousing and raising up squeezing (pressure; affliction; tribulation; oppression) to (or: for) my bonds (or: in my imprisonment).

P. Kretzmann Commentary .
Syndein/Thieme .
Translation for Translators .
The Voice .

Bible Translations with Many Footnotes:

Lexham Bible .
NET Bible® .
New American Bible (2011) .
The Passion Translation .
Rotherham's Emphasized B.

||Some|| indeed, by reason of envy and strife—

||Some|| however, by reason of good will— are proclaiming ||the Christ||:

||These|| indeed, out of love, Knowing that ||for the defence of the glad-message|| I am set;

But ||those|| ||out of faction|| are declaring |the Christ|,^f Not purely—supposing to rouse up ||tribulation|| with my bonds.

^fOr (WH) simply: “Christ.”

The Spoken English NT

Keeping the Faith

Now, some are also doing it out of envy and petty rivalry, but most are preaching Christ out of goodwill.

They're doing it out of love—they know that I'm destined^o to defend the good news. But the others are spreading the word about Christ^p out of competitiveness, not sincerely. They think they can make trouble for me while I'm in chains.

o. Or “appointed” (by God). Under Roman law, it was illegal to belong to a new religion, and Christians were vulnerable to being arrested and treated as criminals. Paul is in prison in Rome because he has been arrested and has appealed to Caesar. He hopes that his case will set a legal precedent that the Jesus movement is an organic outgrowth of the Jewish religious tradition, not an illegal “new religion” (see Acts 21:17 to Acts 28:16).

The Spoken English NT Updated ASV
 Wilbur Pickering’s New T. WEB — Messianic Edition

p. Lit. “publicizing Christ”.
 .
 .
 To be sure, some are even preaching Christ out of envy and rivalry, but others out of good will; the former proclaim Christ out of selfish ambition, not sincerely, thinking to add to my affliction while in chains, but the latter out of love, knowing that I am set here for the defense of the Gospel.¹¹
 (11) Even in prison Paul did not lose sight of the job God had given him. Some 10% of the Greek manuscripts transpose verses 16 and 17 (as in NIV, NASB, LB, TEV, etc.).

Literal, almost word-for-word, renderings:

A Faithful Version
 Analytical-Literal Translation
 Berean Literal Bible
 Bill Puryear translation
 C. Thomson updated NT
 Charles Thomson NT
 Context Group Version
 English Standard Version
 Far Above All Translation
 Green’s Literal Translation
 James Allen translation
 Legacy Standard Bible
 Literal New Testament
 Literal Standard Version
 Modern English Version
 Modern Literal Version 2020

Indeed, some are proclaiming Christ out of envy and strife, but some with good intentions. On the one hand, those who are preaching out of a contentious spirit, and not purely, are thinking to add grief to my bonds. But on the other hand, those who are preaching out of love know that I am set for the defense of the gospel.
 Some indeed even because of envy and strife [or, rivalry], but some also because of goodwill [or, good motives] are preaching Christ. The [former ones] indeed proclaim Christ out of selfish ambition [or, self-interest], not sincerely [or, of pure motives], supposing to be causing me to be experiencing distress in my bonds, but the [latter ones] out of love, knowing that I stand [or, am appointed] for [the] defense of the Gospel.
 . add tribulation
 On the one hand, certain ones indeed because of jealousy and strife, on the other hand, certain ones indeed because of good motivation are proclaiming Christ. The latter ones because of virtue-love, knowing that I am appointed for the defense of the good news; the former category are proclaiming Christ from the motivation of selfish ambition, not from pure motives, since they expect to cause distress with respect to my imprisonment.
 .
 . manner
 Some indeed proclaim the Anointed even of envy and strife; and some also of good will. The ones [that proclaim] from allegiance know that I am set for the defense of the Imperial News; but, the ones [that] proclaim the Anointed insincerely from faction, think to raise up affliction for me in my bonds.
 .
 .
 . party spirit
 .
 .
 . ANNOUNCING
 Certain, indeed, even through envy and contention, and certain also through goodwill, preach the Christ; one, indeed, of rivalry proclaims the Christ, not purely, supposing to add affliction to my bonds, and the other out of love, having known that I am set for defense of the good news: what then? In every way, whether in pretense or in truth, Christ is proclaimed—and I rejoice in this, indeed, and will rejoice. V. 18 is included for context.
 .
 Some indeed are preaching the Christ even because of envy and strife, but some also through *their* delight. The ones are indeed proclaiming the Christ out-of selfish ambition, not purely, assuming to bring *more* affliction upon my bonds. But the

*latter ones do it out-of love**, knowing that I am reserved *for the defense of the good-news.

New American Standard	.
New European Version	.
New King James Version	.
New Matthew Bible	.
NT (Variant Readings)	.
Niobi Study Bible	.
R. B. Thieme, Jr. translation	On the one hand certain ones [reversionists] are making known the Christ even because of jealousy and strife [discord]; on the other hand certain ones [positive and advancing believers] because of good motivation. The latter category from the motivation of love [occupation with Christ], knowing that I am appointed for the defence of the good news [the policy of God for the Church Age]. The former category from the motivation of divisive self-promotion, not from pure motives, since they presume to arouse [or, activate] mental distress with regard to my incarceration.
R. B. Thieme, Jr. trans2	On the one hand, certain or specific ones, the category of arrogant reversionists, are now declaring or making know the policy of the king as a herald for the king, The Christ, even because of arrogance or jealousy and discord, certain or specific ones, the category of advancing believers, on the other hand also because of good motivation. Phil 1:16-17 (corrected here being reversed in the Greek) [Kukis: But did they?] The latter category, with good motivation, from maximum capacity for love and Occupation with the Person of Jesus of Nazareth, The Christ, having a soul with no hangups and a Relaxed Mental Attitude from Metabolized Bible Doctrine in the Stream of Consciousness of the Soul, therefore know that I am appointed or destined for the defense of the gospel the good news the policy of God for the Church Age; The former category, with false motivations of petty, divisive and discordant self promotion, using intrigue, deception and machinations creating factions to promote self, not from pure motives since they think, presume or assume without facts, to arouse or activate unhappiness and add mental pressure or distress to my imprisonment or incarceration.
Revised Geneva Translation	.
Ron Snider translation	Some are proclaiming Christ even because of envy and strife, but some also from good will; the latter <i>do it</i> out of love, knowing that I am appointed for the defense of the gospel; the former proclaim Christ out of selfish ambition rather than from pure motives, thinking to cause me distress during my imprisonment.
Updated ASV	Some indeed preach Christ from envy and strife, but others from good will. The latter do it out of love, knowing that I am put here for the defense of the gospel. The former proclaim Christ out of selfish ambition, not sincerely but thinking to afflict me in my imprisonment. What then? Only that in every way, whether in pretense or in truth, Christ is proclaimed, and in this I rejoice. Most of v. 18 is included for context.
Updated Bible Version 2.17	Some indeed preach Christ even of envy and strife; and some also of goodwill. The ones [that preach] from love know that I am set for the defense of the good news; but, the ones [that] proclaim Christ insincerely from faction, think to raise up affliction for me in my bonds.
A Voice in the Wilderness	.
Webster's Translation	.
World English Bible	.
Worrell New Testament	.

The gist of this passage:
15-17

Philippians 1:15a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tines (τινες) [pronounced <i>tihn-ehs</i>]; tina (τινα) [pronounced <i>tihn-ah</i>]	<i>ones, some, certain ones; any, any of those; some things; some times, awhile; only</i>	masculine plural enclitic, indefinite pronoun; adjective; nominative case	Strong's #5100
mén (μέν) [pronounced <i>men</i>]	<i>indeed, truly, certainly, surely, verily while, at the same time, pointing forward to something other than the thing or the one affirmed which is in opposition to it</i>	an affirmative or concessive particle; a conjunction	Strong's #3303
kaí (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
diá (διά) [pronounced <i>dee-AH</i>]; spelled di (δι´) [pronounced <i>dee</i>] before a vowel.	<i>through; with; in; of time; throughout; during; by, by the means of, by reason of; on account of; because of, for this reason; therefore; on this account</i>	preposition	Strong's #1223
phthonos (φθόνος) [pronounced <i>FTHOHN-oss</i>]	<i>envy; for envy, prompted by envy; ill-will, jealousy, spite</i>	masculine singular noun; accusative case	Strong's #5355
kaí (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
éris (ἔρις) [pronounced <i>EHR-is</i>]	<i>strife, discord, tension, contention, quarrelling</i>	feminine singular noun; accusative case	Strong's #2054

Translation: *Some (persons) even indeed through envy and strife...*

Interestingly enough, Paul was aware of two types of people who were out in the world presenting the gospel of Jesus Christ. There were those who evangelized through envy and strife. Their motivations were completely wrong.

Philippians 1:15b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tines (τινες) [pronounced <i>tihn-ehs</i>]; tina (τινα) [pronounced <i>tihn-ah</i>]	<i>ones, some, certain ones; any, any of those; some things; some times, awhile; only</i>	masculine plural enclitic, indefinite pronoun; adjective; nominative case	Strong's #5100
dé (δέ) [pronounced <i>deh</i>]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
kaí (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532

Philippians 1:15b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
διά (διά) [pronounced <i>dee-AH</i>]; spelled di (δι´) [pronounced <i>dee</i>] before a vowel.	<i>through; with; in; of time; throughout; during; by, by the means of, by reason of; on account of; because of, for this reason; therefore; on this account</i>	preposition	Strong's #1223
eudokia (εὐδοκία) [pronounced <i>you-dohk-EE-ah</i>]	<i>good will, satisfaction, delight, desire, good pleasure; or (objectively) kindness, wish, purpose</i>	feminine singular noun; accusative case	Strong's #2107
ton (τόν) [pronounced <i>tahn</i>]; also to (το) [pronounced <i>toh</i>]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588
Christos (χριστός) [pronounced <i>krees-TOHSS</i>]	<i>anointed, anointed one, Messiah; transliterated, Christ</i>	masculine singular noun; accusative case	Strong's #5547
kêrussô (κηρύσσω) [pronounced <i>kay-ROOS-so</i>]	<i>to proclaim, to publish; to herald (as a public crier), especially divine truth (the gospel): to preach; (preacher)</i>	3 rd person plural, present active indicative	Strong's #2784

Translation: ...and some (persons) even through good will, keep on proclaiming the Christ.

There were also those who proclaimed Jesus Christ through the correct motivation, which Paul describes here with the feminine singular noun eudokia (εὐδοκία) [pronounced *you-dohk-EE-ah*]. Eudokia (εὐδοκία) means, *good will, satisfaction, delight, desire, good pleasure; or (objectively) kindness, wish, purpose*. Strong's #2107. Presenting the gospel message is a pleasure to them, a delight, and act of kindness.

Philippians 1:15 **Some (persons) even indeed through envy and strife and some (persons) even through good will, keep on proclaiming the Christ.** (Kukis mostly literal translation)

Philippians 1:16a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
<p>Although a considerable number of translations reverse vv. 16 & 17, the four manuscripts which I rely on (the Westcott Hort text, the Scrivener Textus Receptus, the Byzantine Greek text and Tischendorf's Greek text) have them in this particular order.</p> <p>I rely on these manuscripts because they are complete and have a good reputation (and are readily available online). They are not the oldest manuscripts available, however. We have approximately 26,000 full and partial New Testament hand-copied manuscripts.</p> <p>Paul is simply contrasting the two types of believers spoken of in v. 15. I don't know that the order of these two types is any sort of an issue, so I will retain the order found in the Westcott Hort text. However, based upon most translations, vv. 16 & 17 should be transposed.</p>			
hoi (οἱ) [pronounced <i>hoy</i>]	<i>the; this, that, these; they</i>	masculine plural definite article; nominative case	Strong's #3588

Philippians 1:16a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
mén (μέν) [pronounced <i>men</i>]	<i>indeed, truly, certainly, surely, verily</i> while, at the same time, pointing forward to something other than the thing or the one affirmed which is in opposition to it	an affirmative or concessive particle; a conjunction	Strong's #3303
ek (ἐκ) [pronounced <i>ehk</i>]	<i>out of, out from, from, by, at, of</i>	preposition	Strong's #1537
Here, spelled ex (ἐξ) [pronounced <i>ehks</i>], because it comes before a vowel.			
agápē (ἀγάπη) [pronounced <i>ag-AH-pay</i>]	<i>agape love, mental attitude love, volitional love; brotherly love, affection, good will, love, benevolence; a relaxed mental attitude; love feasts</i>	feminine singular noun, genitive/ablative case	Strong's #26

Translation: The (ones) [doing this] out from agapê love...

Paul first speaks of the ones who proclaim the gospel out from agapê love. This means that they are filled with God the Holy Spirit and that they are properly motivated.

Philippians 1:16b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
eidō (εἶδω) [pronounced <i>I-doh</i>]	<i>seeing, having seen, perceiving, observing, discerning, knowing; passive/middle: having seen, having been seen, coming to know, being discerned</i>	masculine plural, perfect active participle; nominative case	Strong's #1492
hóti (ὅτι) [pronounced <i>HOH-tee</i>]	<i>that, because, for, since; as concerning that; as though; before a quotation, this can mean, quote</i>	demonstrative or causal conjunction	Strong's #3754
eis (εἰς) [pronounced <i>ICE</i>]	<i>to, toward; in, into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519
apologia (ἀπολογία) [pronounced <i>ap-ol-og-EE-ah</i>]	<i>defense, verbal defense, speech in defense; a reasoned statement or argument</i>	feminine singular noun; accusative case	Strong's #627
του (τοῦ) [pronounced <i>tu</i>]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	neuter singular definite article, genitive/ablative case	Strong's #3588
euangelion (εὐαγγέλιον) [pronounced <i>yo-ang-GHEL-ee-on</i>]	<i>gospel, good news; an announcement [proclamation, declaration, preaching] of good news [the gospel], evangelization; the bringing (declaring, showing) of glad (good) tidings</i>	neuter singular noun; genitive/ablative case	Strong's #2098

Philippians 1:16b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
keimai (κεῖμαι) [pronounced <i>KĪ-mahee</i>]	<i>to lay, to lie, to lay outstretched (literally or figuratively); to be (appointed, laid up, made, set)</i>	1 st person singular, present (deponent) middle/passive indicative	Strong's #2749

Translation: ...keep on knowing that I am appointed to the defense of the gospel;...

Some understand that Paul is appointed to the defense of the gospel message. This means that his present-day circumstances are a non-issue.

Philippians 1:16 **The (ones) [doing this] out from agapê love keep on knowing that I am appointed to the defense of the gospel;...** (Kukis mostly literal translation)

The believers who proclaim the gospel out from the Holy Spirit know that Paul is appointed to the defense of the gospel message.

Philippians 1:17a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hoi (οἱ) [pronounced <i>hoy</i>]	<i>the; this, that, these; they</i>	masculine plural definite article; nominative case	Strong's #3588
dé (δέ) [pronounced <i>deh</i>]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
ek (ἐκ) [pronounced <i>ehk</i>]	<i>out of, out from, from, by, at, of</i>	preposition	Strong's #1537

Here, spelled ex (ἐξ) [pronounced *ehks*], because it comes before a vowel.

eritheía (ἐριθειά) [pronounced <i>er-ith-Ī-ah</i>]	<i>selfish ambition, inordinate ambition/competition; pursuit of political office by unfair means, partisanship, fractiousness</i>	feminine singular noun; genitive/ablative case	Strong's #2052
ton (τόν) [pronounced <i>tahn</i>]; also to (το) [pronounced <i>toh</i>]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588
Christos (χριστός) [pronounced <i>krees-TOHSS</i>]	<i>anointed, anointed one, Messiah; transliterated, Christ</i>	masculine singular noun; accusative case	Strong's #5547
katangéllō (καταγγέλλω) [pronounced <i>kat-ang-GHEHL-low</i>]	<i>to proclaim, declare, to preach, to show, to speak of, to teach</i>	3 rd person plural, present active indicative	Strong's #2605
ouch (οὐχ) [pronounced <i>ookh</i>]	<i>no, not, nothing, none, no one</i>	negation; used before an aspirate	Strong's #3756

Philippians 1:17a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hagnōs (ἀγνῶς) [pronounced hag- NOCE]	<i>honestly; chaste, clean, pure, purely, with pure motives; (with) sincerity</i>	adverb	Strong's #55 hapax legomenon

Translation: ...but the (ones) [who] keep on proclaiming the Christ out from selfish ambition [and] not from pure motives,...

There are also those who proclaim Christ from impure motivation, hoping to advance themselves in some way.

Philippians 1:17b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
οἶομαι (οἴομαι) [pronounced OY-om- ahēe]; also, οἴμαι (οἶμαι) [pronounced OY-mahēe]	<i>making like (oneself), that is, imagining, being of the opinion; the one thinking, those who are supposing</i>	masculine plural; present (deponent) middle/passive participle; nominative case	Strong's #3633
thlipsis (θλίψις) [pronounced THLIP- siss]	<i>trouble, pressure, oppression, tribulation, affliction; pressure and difficulty brought about by outside conditions—by conditions outside your control; catastrophe or historical disaster</i>	feminine singular noun, accusative case	Strong's #2347
egeirō (ἐγείρω) [pronounced ehg-ī- row]	<i>to waken (transitively or intransitively), to wake [rouse] [up] (literally from sleep, from sitting or lying, from disease, from death; or figuratively from obscurity, inactivity, ruins, nonexistence): to awaken, to lift (up), to raise (again, up), to rear up, to (a-) rise (again, up), to stand, to take up</i>	present active infinitive	Strong's #1453
tois (τοῖς) [pronounced toiç]	<i>(to, in by) the; these [things]; in these; to those; by all of this; for these</i>	masculine plural definite article; dative, locative or instrumental case	Strong's #3588
desmon (δεσμών) [pronounced dehs- MON]	<i>bands, bonds, chains, shackles; figuratively, imprisonments; figuratively, an impediments or disabilities</i>	neuter plural noun, dative, locative or instrumental case	Strong's #1199
emou (ἐμοῦ) [pronounced eh-MOO]; mou (μου) [pronounced moo]	<i>me; of me; from me; my, mine</i>	1 st person singular pronoun, genitive/ablative case	Strong's #1473 (also, this is known as Strong's #3450; the simpler form of Strong's #1700)

Translation: ...thinking to keep on lifting up again pressures to my bonds. (Kukis mostly literal translation)

They think that they are adding trouble, pressure or affliction to Paul as related to his imprisonment.

Philippians 1:17 ...but the (ones) [who] keep on proclaiming the Christ out from selfish ambition [and] not from pure motives, thinking to keep on lifting up again pressures to my bonds. (Kukis mostly literal translation)

The believers who proclaim Christ and do so from incorrect motivation actually think that they are adding to Paul's pressures and difficulties.

Philippians 1:15–17 Some (persons) even indeed through envy and strife and some (persons) even through good will, keep on proclaiming the Christ. The (ones) [doing this] out from agapê love keep on knowing that I am appointed to the defense of the gospel; but the (ones) [who] keep on proclaiming the Christ out from selfish ambition [and] not from pure motives, thinking to keep on lifting up again pressures to my bonds. (Kukis mostly literal translation)

There were two types of people who appear to be advancing the message of Jesus Christ. One set of believers act out of the correct motivation and they understand that Paul is appointed by God to defend the gospel message. His present-day circumstances are irrelevant to God's place for Paul. There were others other there who proclaim Christ who operate from the wrong motivation. They think that somehow they are adding to Paul's difficulties, apparently believing themselves to be in some sort of competition with Paul.

Philippians 1:15–17 There are some believers out there, being motivated by envy and strife who think that they are proclaiming Jesus Christ. There are also some out there from the correct motivation who proclaim the Lord. Those who proclaim Christ from agapê love—that is, correct motivation—they understand that I have been appointed for the defense of the gospel by God. Those who appear to be proclaiming Christ, but from the wrong motivation of selfish ambition, they incorrectly suppose that they are adding greater pressure to me while imprisoned. (Kukis paraphrase)

The key to the Christian life is what is taking place in the thinking and motivation of believers.

Although I have heard this passage exegeted on several occasions by R. B. Thieme, Jr. and in Bible class by R. B. Thieme, III, the translation was more difficult than I was expecting.

For what? Moreover that in every manner, whether in pretext or or in truth, Christ keeps on being proclaimed and in this I keep on rejoicing, but even I will rejoice. For I keep on seeing that this (thing) to me will turn out toward salvation through the prayer of yours, even of [being] fully supplied of a Spirit of Jesus Christ. According to the eager expectation and hope of me that in nothing I will be disgraced, but in every frankness like always. And now will be made great Christ in the body of me, whether through life or through death. For to me, to live [is] Christ and to die [is] gain.

Philippians
1:18–21

What then? Only that in every manner, whether by pretense or by truth, Christ keeps on being proclaimed, and in this, I keep on rejoicing, but also I will rejoice. For I keep on knowing that this (proclamation) will eventuate toward salvation through your prayer, even [being] fully supplied of the Spirit of Jesus Christ. According to my expectation and confidence, I will be disgraced [or, *ashamed*] by nothing, but by every confidence, as always. Even now, Christ will be magnified in my body, whether through life or through death. For indeed to me, to live [is] Christ and to die [is] profit.

What should I conclude then? No matter how Christ is being proclaimed, with a false motivation or in truth, He keeps on being proclaimed, and in that, I keep on rejoicing; and I will rejoice again in eternity future. You see, I keep on knowing that this proclamation will lead to salvation, through your prayers, even as you are fully supplied by the Spirit of Jesus Christ. Therefore, according to my expectation and confidence, I will feel shame about nothing, by I will move ahead with every confidence in the Lord. Even now, when under house arrest, Christ is magnified in my person, whether in my life or in my death. For it is a fact that, for me, to live is Christ and to die is profit.

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek)	For what? Moreover that in every manner, whether in pretext or or in truth, Christ keeps on being proclaimed and in this I keep on rejoicing, but even I will rejoice. For I keep on seeing that this (thing) to me will turn out toward salvation through the prayer of yours, even of [being] fully supplied of a Spirit of Jesus Christ. According to the eager expectation and hope of me that in nothing I will be disgraced, but in every frankness like always. And now will be made great Christ in the body of me, whether through life or through death. For to me, to live [is] Christ and to die [is] gain.
Complete Apostles Bible	What then? Nevertheless in every way, whether in pretense or in truth, Christ is proclaimed; and in this I rejoice, yet also I will rejoice. For I know that this will turn out for my deliverance through your prayer and the supply of the Spirit of Jesus Christ, according to my earnest expectation and hope that in nothing I will be ashamed, but with utmost boldness, as always, now also Christ will be magnified in my body, whether by life or by death. For to me, to live is Christ, and to die is gain.
Douay-Rheims 1899 (Amer.)	But what then? So that by all means, whether by occasion or by truth, Christ be preached: in this also I rejoice, yea, and will rejoice. For I know that this shall fall out to me unto salvation, through your prayer and the supply of the Spirit of Jesus Christ, According to my expectation and hope; that in nothing I shall be confounded: but with all confidence, as always, so now also, shall Christ be magnified in my body, whether it be by life or by death. For to me, to live is Christ: and to die is gain.
Holy Aramaic Scriptures Original Aramaic NT	. And in this I have rejoiced and do rejoice, that in every way, if in pretense or in the truth, The Messiah will be preached. For I know that these things are found by me for life, by your prayers, and by the gift of The Spirit of Yeshua The Messiah, Just as I hope and expect that I shall not be ashamed in anything, but openly as always, even now, The Messiah will be magnified in my body, whether in life or in death. For my life is The Messiah, and if I shall die, it is gain for me.
Lamsa Peshitta (Syriac)	.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	What then? only that in every way, falsely or truly, the preaching of Christ goes on; and in this I am glad, and will be glad.
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For I am conscious that this will be for my salvation, through your prayer and the giving out of the stored wealth of the Spirit of Jesus Christ, In the measure of my strong hope and belief that in nothing will I be put to shame, but that without fear, as at all times, so now will Christ have glory in my body, by life or by death.

For to me life is Christ and death is profit.

Bible in Worldwide English

But it does not matter. Every way, in the wrong way or in the right way, Christ is talked about. I will be glad because of that.

Yes, I will keep on being glad about it. I know that you will talk to God about me, and I know that the Spirit of Jesus Christ will help me. So I know that things will work out for me to be free.

I look forward to this very much and hope that I will not be ashamed at all. But I want to be very strong. I want to bring honour to Christ now as I always have. I can do this if I live or die.

All I live for is Christ, and to die would give me more blessing.

Easy English

Easy-to-Read Version–2008

But that doesn't matter. What is important is that they are telling people about Christ, whether they are sincere or not. So I am glad they are doing it. I will continue to be glad, because I know that your prayers and the help the Spirit of Jesus Christ gives me will cause this trouble to result in my freedom. I am full of hope and feel sure I will not have any reason to be ashamed. I am certain I will continue to have the same boldness to speak freely that I always have. I will let God use my life to bring more honor to Christ. It doesn't matter whether I live or die. To me, the only important thing about living is Christ. And even death would be for my benefit.

God's Word™

But what does it matter? Nothing matters except that, in one way or another, people are told the message about Christ, whether with honest or dishonest motives, and I'm happy about that. Yes, I will continue to be happy for another reason. I know that I will be set free through your prayers and through the help that comes from the Spirit of Jesus Christ. I eagerly expect and hope that I will have nothing to be ashamed of. I will speak very boldly and honor Christ in my body, now as always, whether I live or die. Christ means everything to me in this life, and when I die I'll have even more.

Good News Bible (TEV)

It does not matter! I am happy about it--just so Christ is preached in every way possible, whether from wrong or right motives. And I will continue to be happy, because I know that by means of your prayers and the help which comes from the Spirit of Jesus Christ I shall be set free. My deep desire and hope is that I shall never fail in my duty, but that at all times, and especially right now, I shall be full of courage, so that with my whole being I shall bring honor to Christ, whether I live or die. For what is life? To me, it is Christ. Death, then, will bring more.

J. B. Phillips

The Message

NIRV

New Life Version

Radiant New Testament

New Simplified Bible

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Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Version

Contemporary English V.

But that doesn't matter. All that matters is that people are telling about Christ, whether they are sincere or not. That is what makes me glad. I will keep on being glad, because I know that your prayers and the help that comes from the Spirit of Christ Jesus will keep me safe. I honestly expect and hope that I will never do anything to be ashamed of. Whether I live or die, I always want to be as brave as

I am now and bring honor to Christ. If I live, it will be for Christ, and if I die, I will gain even more.

Goodspeed New Testament .
The Living Bible .
New Berkeley Version .
New Living Translation .
The Passion Translation .

Yet in spite of all of this I am overjoyed! For what does it matter as long as Christ is being preached? If they preach him with mixed motives or with genuine love, the message of Christ is still being preached. And I will continue to rejoice because I know that the lavish supply of the Spirit of Jesus, the Anointed One, and your intercession for me will bring about my deliverance. No matter what, I will continue to hope and passionately cling to Christ, so that he will be openly revealed through me before everyone's eyes. So I will not be ashamed! In my life or in my death, Christ will be magnified in me. My true life is the Anointed One, and dying means gaining more of him.

Plain English Version .
UnfoldingWord Simplified T.

But it does not matter! People are proclaiming the good news about the Messiah, either for good reasons or for bad reasons. So I am rejoicing that people are spreading the message about Jesus the Messiah! And I will continue to rejoice in that! I will rejoice because I know that God will free me from prison. He will do this because you are praying for me and because the Spirit of Jesus the Messiah is helping me. I eagerly and confidently expect that in no way will I fail to do what I should do. Instead, I will have courage now, just as in the past. I will honor the Messiah with my body, whether I live or die. As for me, I live to honor the Messiah. But if I die, it will be even better for me.

Williams' New Testament

What difference then does it make? In one way or another, whether in pretense or in sincerity, Christ is being preached, and that is the thing that makes me glad; yes, more too, I will continue to be glad of it, for I know that through your prayers and a bountiful supply of the Spirit of Jesus Christ this will turn out for my spiritual welfare, in accordance with my eager expectation and hope that I shall never disgrace myself, but that now as always hitherto, by my all-conquering courage, whether by living or dying, Christ will be honored in me. For to me living means Christ and dying brings gain.

Partially literal and partially paraphrased translations:

American English Bible .
Beck's American Translation .
Breakthrough Version .

You see, what is more important? That in every way, whether in a fake show or in truth, *the Anointed King* is announced and I am happy in this, yes, and will be happy; for I realize that this will climb out to me for a rescue through your plea and *the* supply of the Spirit of Jesus, *the Anointed King*, in line with my eager expectation and anticipation that in nothing I will be ashamed, but in all boldness, as always and now, *the Anointed King* will be made huge in my body, whether through life or through death. You see, to me, the "to be living" *thing is the Anointed King* and the "to die" *thing is gain*.

Common English Bible .
Len Gane Paraphrase .

What does it matter? Only that in every way whether in pretense or in truth, Christ is preached, and in that I rejoice, yes and will rejoice. For I know that this will become my deliverance through your prayer and supply of the Spirit of Jesus Christ. As is my earnest expectation and hope, so that I will not be ashamed in anything, but in full confidence, as always, so now Christ will be greatly honored in my body whether by life or by death. For me to live is Christ and to die is gain.

A. Campbell's Living Oracles What, then? Still in every way, whether in pretense or in truth, Christ is preached; even in this I do rejoice; yes, and will rejoice: for I know that this will turn out to me for salvation, through your prayer, and the supply of the Spirit of Jesus Christ—that agreeably to my earnest expectation and hope, in nothing I shall be ashamed; but that with all boldness, as at all times, so now, also, Christ will be magnified in my body, whether by life or by death. For to me to live is Christ, and to die is gain.

New Advent (Knox) Bible .

NT for Everyone .

20th Century New Testament But what of that? Only that in some way or other, either with assumed or with real earnestness, Christ is being made known; and at that I rejoice. Yes, and I will rejoice, for I know that, through your prayers and through a rich supply of the Spirit of Jesus Christ, 'all this will make for my Salvation.' And this will fulfil my earnest expectation and hope that I shall have no cause for shame, but that, with unflinching courage, now as hitherto, Christ will be honored in my body, whether by my life or by my death, For to me life is Christ, and death is gain.

Mostly literal renderings (with some occasional paraphrasing):

An Understandable Version .

Berean Study Bible

What, then, is the issue? Only that in every way, whether by false motives or true, Christ is preached. And in this I rejoice. Yes, and I will continue to rejoice, because I know that through your prayers and the provision of the Spirit of Jesus Christ, my distress will turn out for my deliverance. I eagerly expect and hope that I will in no way be ashamed, but will have complete boldness, so that now as always Christ will be exalted in my body, whether by life or by death. For to me, to live is Christ, and to die is gain.

Christian Standard Bible .

Conservapedia Translation .

Revised Ferrar-Fenton Bible .

Free Bible Version

But so what? All I care about is that Christ is presented every which way, whether just pretending or whether from true convictions. That's what makes me happy—and I will go on being happy! Why? Because I'm convinced that through your prayers for me, and through the help of the Spirit of Jesus Christ, this will turn out to be my salvation.* For it's my strongest hope and expectation not to do anything of which I would be ashamed. Instead it's my bold hope, as always, that even now Christ will be greatly honored through me, whether I live or die. V. 21 will be placed with the next passage for context.

The Heritage Bible

What then? Notwithstanding, in every manner, whether in pretense, or in truth, Christ is preached, and in this I rejoice, but also I will rejoice, Because I see that this will disembark to my salvation through your petition, and the full supply of the Spirit of Jesus Christ.

According to my earnest expectation and my hope, that in absolutely not one thing I shall be ashamed, but that with all outspokenness, as always, also now Christ will be magnified in my body, whether through life, or through death,

Because to me to live is Christ, and to die is gain.

International Standard V

But so what? Just this—that in every way, whether by false or true motives, the Messiah [Or Christ] is being proclaimed. Because of this, I rejoice and will continue to rejoice. I know that this will result in my deliverance through your prayers and the help that comes from the Spirit of Jesus the Messiah. [Or Christ] I rejoice because I eagerly expect and hope that I will have nothing to be ashamed of, because through my [Lit. with all] boldness the Messiah [Or Christ] will be exalted through me, [Lit. exalted in my body] now as always, whether I live or die. [Lit. by life or by death] V. 21 will be placed with the next passage for context.

Lexham Bible .

Montgomery NT	.	
NIV, ©2011	.	
Riverside New Testament	.	
Leicester A. Sawyer's NT	.	
The Spoken English NT	.	
UnfoldingWord Literal Text	.	
Urim-Thummim Version	.	
Weymouth New Testament	.	What does it matter, however? In any case Christ is preached--either perversely or in honest truth; and in that I rejoice, yea, and will rejoice. For I know that it will result in my salvation through your prayers and a bountiful supply of the Spirit of Jesus Christ, in fulfilment of my eager expectation and hope that I shall never have reason to feel ashamed, but that by my perfect freedom of speech Christ will be glorified in me, now as always, either by my life or by my death. For, with me, to live is Christ and to die is gain.
Wikipedia Bible Project	.	
Worsley's New Testament	.	What then? yet every way, whether in pretence or in truth, Christ is preached: and in this I rejoice, yea and I will rejoice; for I know that this shall turn to my safety through your prayer, and the aid of the Spirit of Jesus Christ. According to my earnest expectation and hope, that I shall be put to shame in nothing; but <i>that</i> with all freedom of speech, as always, so now also Christ shall be magnified in my body, whether by life or by death. V. 21 will be placed with the next passage for context.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	.	I know that all this will be a grace for me be cause of your prayers and the help given by the Spirit of Christ. I am hopeful, even certain, that I shall not be ashamed. I feel as assured now, as before, that Christ will be exalted through my person, whether I live or die. Vv. 19–20 in the Christian Community Bible. 1Cor 6:20
New American Bible (2011)	.	
New Catholic Bible	.	
New Jerusalem Bible	.	
NRSV (Anglicized Cath. Ed.)	.	
Revised English Bible–1989	.	

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	.	
Eth Cipher Translation	.	What then? Notwithstanding, every way, whether in pretence, or in truth, Mashiach is preached; and I therein do rejoice, yea, and will rejoice. For I know that this shall turn to my yeshu`ah through your prayer, and the supply of the Ruach Yahusha Ha'Mashiach , According to my earnest expectation and my hope, that in nothing I shall be ashamed, but <i>that</i> with all boldness, as always, so now also Mashiach shall be magnified in my body, whether <i>it be</i> by life, or by death. For to me to live <i>is Mashiach</i> , and to die <i>is gain</i> .
Hebraic Roots Bible	.	For I know that through your prayers and the gift of the Spirit of Yahshua Messiah, that all these things will result for my salvation. (Job 13:16) According to my earnest expectation and hope, that in nothing I shall be ashamed, but as always in all boldness even now Messiah will be magnified in my body, whether through life or through death. For Messiah is my life, and to die is gain. V. 18 was placed with the previous passage for context.
Holy New Covenant Trans.	.	So what? The only important thing is that Christ is being preached! I am happy about this, whether it comes from true or false motives. Yes, and I will be happy in the future too, because I know I will be delivered. You are praying and the Spirit of Jesus Christ is also helping. I am hoping and expecting that I will never be

ashamed. Instead, may I have all courage so that my body will be used to make Christ more important now and always, whether I am alive or whether I die. Because to me living is Christ, and dying is even better.

The Scriptures 2009

What then? Only that in every way, whether in pretence or in truth, Messiah is announced. And in this I rejoice, in fact, I shall rejoice. For I know that this shall turn out for my deliverance^c through your prayer and the supply of the Spirit of עשוהי Messiah, according to my intense longing and anticipation that I shall not be ashamed at all, but that with all boldness, as always, so now also Messiah shall be made great in my body, whether by life or by death. For to me, to live is Messiah, and to die is gain.

^cSee Job 13:16.

Tree of Life Version

But what does it matter? Only that in every way, whether in dishonesty or in truth, Messiah is being proclaimed—and in this I rejoice! Yes, and I will keep rejoicing, for I know that this will turn out for my deliverance, through your intercession and the help of the Ruach of Messiah Yeshua. My eager expectation and hope is that in no way will I be put to shame, but that with complete boldness Messiah will even now, as always, be exalted in my body—whether through life or through death. For to me, to live is Messiah and to die is gain.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament

What? for {is} furthermore for [by] every way {He is proclaimed} whether [by] appearance (false) whether [by] truth Christ is proclaimed and in this [I] enjoy but and {in it} [I] will enjoy [I] have seen for for This [for] me will come (out) to saving through the [of] you* request and supply [of] the spirit [of] jesus Christ in the anticipation and hope [of] me for in no [thing] [I] will be shamed but in every boldness as always and now will be enlarged Christ in the body [of] me whether through life whether through death [for] me for The+ {me} to live {is} Christ and {for me} The+ {me} to die {is} Gain...

Alpha & Omega Bible
Awful Scroll Bible

.
For except that in every turning, whether in shining-before or in that Un-concealed, the Anointed One is being announced-along-down, and from-within this I rejoice, notwithstanding indeed I will be rejoiced.

For I have perceived, certainly-of-what it will step-out for my Deliverance, through you all's supplication, even the ~outfitting-over of the Breath of Jesus, the Anointed One, according to my supposing-away-in-the-head and expectation, certainly-of-what in yet-not-one thing I will be made ashamed, however, from-within an entire all-expressiveness, as to as-when-at-all times and now, the Anointed One will be made great from-within my body, whether by the means of life or by the means of death.

Concordant Literal Version

For to me to live is the Anointed One and to die-away gain.

What then? - Moreover, seeing that, by every method, whether in pretense or truth, Christ is being announced, I am rejoicing in this also, and will be rejoicing nevertheless."

For I am aware that, for me, this will be eventuating in salvation through your petition and the supply of the spirit of Jesus Christ, in accord with my premonition and expectation, that in nothing shall I be put to shame, but with all boldness, as always, now also Christ shall be magnified in my body, whether through life or through death."

For to me to be living is Christ, and to be dying, gain."

exeGeses companion Bible

How indeed?

moreover in every manner!

- whether in pretext - whether in truth

Messiah is evangelized;

and therein I rather cheer - and cheer on.
 For I know that through your petition,
 this turns to my salvation
 and the contribution of the Spirit of Yah Shua Messiah,
 according to my intense anticipation and hope,
 that I be ashamed in naught,
 but that in all boldness, as always,
 thus now also Messiah is magnified in my body,
 - whether through life
 - whether through death.
 For to me, to live is Messiah;
 and to die is gain.

God's Truth (Tyndale)
 Orthodox Jewish Bible

.
 Nu? Whether the maggidim are or are not perfect in their intent, the significant thing is that Rebbe, Melech HaMoshiach is preached! And in this I have simcha. And I will go right on having simcha!

For, I have da'as that through your tefillos for me and through the ezrah (aid) given by the Ruach Moshiach, this will turn out for my Yeshu'ah (rescue, salvation 1:28; 2:12) [Ro 8:28].

It is my confident tikvah that in nothing I will be put to bushah (shame), but with all ometz lev (courage, boldness YEHOShUA 1:7) as always, even now, Rebbe, Melech HaMoshiach will be magnified in my basar (1:13), whether through Chayyim (Life) or through Mavet (Death).

For to me to live is Moshiach [Ga 2:20] and to die is revach (gain, profit, hanaa).

Rotherham's Emphasized B. .

Expanded/Embellished Bibles:

The Amplified Bible
 An Understandable Version

.
 So, what [should I think about the situation]? Just this: I am happy and will continue to be happy that, in every way, Christ is being preached, [regardless of] whether it is in pretense or with sincerity. For I know that, through your requests [in prayer] for me and the help provided by the Holy Spirit of Jesus Christ, this situation will result in my being rescued [i.e., released from imprisonment]. It is my eager expectation and hope that I will not have to be ashamed about anything, but that I will have the courage, [both] now and always, [to so live] that Christ will be exalted [i.e., honored] in my body, whether I live or die. For life to me is Christ, and if I die, it would be gain.

Brodie's Expanded Trans.

What then [is my conclusion], except that in every way, whether with falsely alleged motives [pretext] or with true motives, Christ is being proclaimed. As a matter of fact, I am maintaining inner happiness during this situation [proclamation of Christ with false motivation]; and furthermore, I plan to continue maintaining inner happiness in the future.

Indeed, I know that this [proclamation of Christ] shall lead to my deliverance [release from prison] through your prayers and monetary support motivated by the Spirit of Jesus Christ.

According to my eager expectation [intense concentration] and confidence [in doctrine], so that I shall be disgraced in nothing [at the Judgment Seat of Christ], but with all courage [fearlessness in spiritual childhood], as always [looking forward to spiritual maturity], even now at this present time [in spiritual adolescence], Christ shall be magnified in my person [spiritual maturity], whether by life [super-abounding grace blessings] or whether by death [dying grace blessings].

Because for me, living is [occupation with] Christ, likewise, dying is gain [face-to-face with Christ with rewards & decorations].

The Expanded Bible
Jonathan Mitchell NT

.
For what? (or: So what?; = What difference does it make?) That moreover, in every direction (or: by every turn; by every method), whether in pretense (as a cloak for other purposes) or in truth (reality; essential essence), Christ is continually being correspondingly announced, and in this I constantly rejoice.

For I am aware (have seen and thus know) that this will continue stepping away into deliverance (rescue; health and wholeness; salvation) for me (and: in me) through your request and the supply (support; provision) of the Spirit of Jesus Christ (or: from the attitude pertaining to and having the characteristics of Jesus Christ; of the Breath-effect which is Jesus, [the] Anointed),

in accordance with my looking away – with my head stretched out to watch – and [the] expectation (or: hope) that within nothing will I proceed being put to shame (disgrace; embarrassment), but to the contrary, within all freedom of speech (boldness and public openness which comes from being a citizen) – as always, even now (at the present moment) – Christ will progressively be made great (be magnified; be enlarged) within my body, whether through life, or through death!

For you see, to me, to be living [is] Christ (or: For the [situation] in me and for me, life [is the] Anointed One), and to be dying [is] gain (advantage; profit).

P. Kretzmann Commentary
Syndein/Thieme
Translation for Translators
The Voice

Bible Translations with Many Footnotes:

Lexham Bible

What is the result? [Literally “for what”] Only that in every way, whether in pretense or in truth, Christ is proclaimed, and in this I rejoice. But also I will rejoice, for I know that this will turn out to me for deliverance through your prayer and the support of the Spirit of Jesus Christ, according to my eager expectation and hope, that I will be put to shame in nothing, but with all boldness, even now as always Christ will be exalted in my body, whether through life or through death. For to me to live *is* Christ and to die *is* gain.

NET Bible®

New American Bible (2011)
The Passion Translation

Rotherham’s Emphasized B.

What then?

That ||in any’ way|| <Whether in pretext_ or in truth> ||Christ|| is declared

And ||in this|| I rejoice—Yea_ and will’ rejoice!

For^g I know that ||this|| shall turn unto me for salvation—^h

Through your’ supplication_ and the supply of the Spirit of Jesus Christ,—

According to my eager outlook and hope, that ||in nothing|| shall I be put to shame,

But ||with all’ freedom of speech|| |as always_ now also| shall Christ be magnified in my body, Whether through means of life_ or of death.

For ||unto me||—

|Living| is Christ,

And ||dying|| gain.

^g Or (WH): “but.”

^h Job xiii. 16.

The Spoken English NT

So what? All I care is^g that for whatever reason, whether for an excuse or for real, people are spreading the word about Christ.^f And I’m glad about that. And I’m going to keep on being glad. Because I know that this is going to turn out for my salvation, thanks to^s your prayers and the support of the Spirit of Christ Jesus. That’s what I’m yearning and hoping for: that I won’t be ashamed in any way, but

in total openness, now as always, Christ will be glorified^t in my body—whether through life or through death. Because for me, living means Christ—and death is a bonus.^u

q. “All I care is”: lit. “But”.

r. Lit. “Christ is being publicized”.

s. Lit. “through”.

t. Or “praised”.

u. Traditionally: “For to me, to live is Christ and to die is gain”.

Updated ASV

Yes, I will also rejoice,

for I know that this will turn out for my deliverance^[9] through your prayers and the help of the Spirit of Jesus Christ, according to my earnest expectation and hope, that I will not be put to shame in anything, but that with all boldness, Christ will even now, as always, be exalted in my body, whether by life or by death. Vv. 18b–20 in the updated ASV.

[9] Or, salvation, Paul’s being released

Wilbur Pickering’s New T.

No problem: in every way, be it in pretense or in truth,¹² Christ is proclaimed, and in this I rejoice—yes, and will rejoice.

To live is Christ, to die is gain

You see, I know that this will turn out for my deliverance (through your supplication and the support of the Spirit of Jesus Christ)¹³ according to my earnest expectation and hope that I will not be put to shame in anything but be truly bold, so that now as always Christ will be glorified in my person, whether by life or by death¹⁴—to me, to live is Christ and to die is gain.¹⁵

(12) The Bible is clear to the effect that the means, not just the end, must be appropriate to God’s character, so this statement seems a bit strange. Within the community of faith deviations can be treated quite severely, but perhaps for what we might term ‘pre-evangelism’, getting people who have never heard of Him before to start thinking about Christ, there may be some leeway.

(13) This is presumably a reference to the Holy Spirit.

(14) Although it appears that Paul actually hoped to be freed from prison, he is prepared to die. His main concern is not to do anything that will shame his Master.

(15) How can death be a gain? Only if you live for Christ.

WEB — Messianic Edition

Literal, almost word-for-word, renderings:

A Faithful Version

Analytical-Literal Translation

What then? Nevertheless, in every way, whether in pretence [or, with a false motive] or in truth [or, with a right motive], Christ is proclaimed, and in this I rejoice, indeed also I will rejoice. For I know that this will lead to deliverance for me, through your_p petition and the provision of the Spirit of Christ Jesus, according to my earnest expectation [or, eager longing] and hope [or, confident expectation], that in nothing I will be ashamed, but with all boldness [or, confidence], as always, also now Christ will be magnified [or, highly praised] in my body, whether by means of [my] life or by means of [my] death. For to me to be living [is] Christ, and to die gain.

Berean Literal Bible

Bill Puryear translation

What’s the point? Only that in every way, whether in false motivation or true, Christ is being proclaimed. In fact, because of this I am happy, [not only right now] but also I will continue to be happy. Indeed, I know that this shall result in my deliverance because of your prayer and support [motivated] by the Spirit of Jesus Christ according to my eager expectation and confidence that in nothing shall I be disgraced, but with all openness and courage as always, even now Christ shall be exalted in my person, whether by life or by death. Because as far as I am concerned, to keep on living—Christ and dying—gain, profit, advantage.

C. Thomson updated NT Charles Thomson NT	.
Context Group Version	What then? Still in every way, whether in pretence or in truth, Christ is proclaimed. At this therefore I rejoice and will rejoice. For I know that this will issue in my deliverance, through your supplications and a supply of the spirit of Jesus Christ, according to my earnest expectation and hope that I shall in no wise be ashamed; but that in the most open manner, as always so now, Christ shall be magnified in my body, either by life or by death. For to me to live is Christ, and to die is gain. What then? Only that in every way, whether in pretence or in truth, the Anointed is proclaimed; and in it I rejoice, yes, and will rejoice. For I know that this shall turn out to my rescue, through your (pl) requests and the provision of the Spirit of Jesus the Anointed, according to my earnest expectation and abiding confidence, that in nothing shall I be put to shame, but [that] with all disregard of class or status, as always, [so] now also the Anointed shall be magnified in my body, whether by life, or by death. For to me to live is the Anointed, and to die is gain.
English Standard Version Far Above All Translation	.
Green's Literal Translation James Allen translation Legacy Standard Bible Literal New Testament Literal Standard Version	So what? As long as, in one way or another, whether by pretence or in truth, Christ is proclaimed. And in this I rejoice, and <i>not only</i> so, but I will rejoice. For I am aware that this, you know, will turn out to salvation through your supplication and the support of the spirit of Jesus Christ, according to my earnest expectation and hope, that I shall not be ashamed of anything, but <i>that</i> in all frankness, now as always, Christ will be magnified by my body whether through life or through death. Because for me to live <i>means</i> Christ and to die <i>is</i> gain.
Modern English Version Modern Literal Version 2020	.
New American Standard New European Version New King James Version New Matthew Bible NT (Variant Readings) Niobi Study Bible R. B. Thieme, Jr. translation	For I have known that this will turn out to me for salvation, through your supplication, and the supply of the Spirit of Christ Jesus, according to my earnest expectation and hope, that I will be ashamed in nothing, and in all freedom, as always, also Christ will now be magnified in my body, whether through life or through death, for to me to live [is] Christ, and to die [is] gain. V. 18 was placed with the previous passage for context.
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	For* what <i>then</i> ? Other-than Christ is proclaimed in every manner: whether in pretext or in truth. And I am rejoicing in this, but also, I will be rejoicing <i>again</i> . For* I know that this will be transpiring *for my salvation, through your ^o supplication and the supplying of the Spirit of Jesus Christ, according-to my earnest expectation and hope, that I will be shamed in nothing, but as always, now Christ will also be magnified in my body in all boldness, whether through life or through death. For* to me to live <i>is</i> Christ, and to die <i>is</i> gain.
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	What is my conclusion? Only that, in every way. Whether in false motivation or true, Christ is being proclaimed; in fact, in this I am happy, not only now, but I will continue to be happy. Indeed I know that all this shall turn out for deliverance to me through your intercessory prayer, and logistical provision, motivated by the Spirit of Jesus Christ. According to my intense concentration [on doctrine] and resultant confidence, that in nothing shall I be disgraced, but with integrity [or, spiritual maturity], even now as

always [anticipation of ultra supergrace], Christ shall be exalted in my person, whether by life, or by death.

For me living is Christ [occupation with Christ], likewise dying is gain [profit, advantage].

R. B. Thieme, Jr. trans2

What therefore is my conclusion? Only that in every way, whether in false motivation or in true motivation, Christ and only Christ in his person, is in fact proclaimed and emphasized; in fact in this proclamation, I have inner happiness minus hangups of the soul, not only at this time but I will continue to be happy and rejoice.

Indeed I, Paul, know, from Metabolized Bible Doctrine in my Stream of Consciousness of the Soul, with absolute confidence, in conclusion that this event (v13-18) shall absolutely for my personal benefit turn out for the highest quality of Divine Deliverance for me through the direct intervention of Jesus of Nazareth, The Christ, through your intercessory prayers and the logistical provision of sponsored financial offering, motivated by God the Holy Spirit, of Jesus of Nazareth, The Christ.

According to my earnest expectation, waiting calmly and humbly under authority and orders, and intense concentration on Bible Doctrine as Priority #1 and daily function under the Grace Apparatus for Perception focusing on Bible Doctrine taught, and resultant confidence expectation that in nothing, in the various aspects of life, shall I be put to shame or disgraced, but with integrity of Maturity Adjustment to the Justice of God and the Royal Family Honor Code resulting in courage, confidence and total relaxation toward God, even now being in Super-Grace B, as always Ultra Super-Grace, and in all stages of Maturity Adjustment to the Justice of God, THE unique Christ shall be magnified or exalted in my person alive on earth in time, whether by my living in Maturity Adjustment to the Justice of God or by my dying under dying grace.

For you see, or As I, Paul in Super-Grace B, see it, for me, as far as I am concerned, Living or to continue living, is (elipsis) Occupation with the Person of Jesus of Nazareth, The Christ; likewise dying is unusual Gain, great Profit, Riches of Glory, Magnetism beyond life in eternity.

Revised Geneva Translation .

Ron Snider translation

What then? Only that in every way, whether in pretense or in truth, Christ is proclaimed, and in this I rejoice. Indeed, I will rejoice, for I know that this will turn out for my deliverance through your petitions and the assistance of the Spirit of Jesus Christ, according to my hopeful expectation, that I will not be put to shame in anything, but that with all boldness, Christ will even now, as always, be exalted in my body, whether by life or by death. For to me, to live is Christ and to die is gain.

Updated ASV .

Updated Bible Version 2.17 .

A Voice in the Wilderness .

Webster's Translation .

World English Bible .

Worrell New Testament .

The gist of this passage:

18-21

Philippians 1:18a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ti (τί) [pronounced <i>tee</i>]	<i>who, what [one], which, how; whether, why</i>	neuter singular interrogative pronoun; nominative case	Strong's #5101
gár (γάρ) [pronounced <i>gahr</i>]	<i>for, for you see; and, as, because (that), but, even, for indeed, no doubt, seeing, then, therefore, verily, what, why, yet</i>	postpositive explanatory particle	Strong's #1063

Ti (τί) [pronounced *tee*] gár (γάρ) [pronounced *gahr*] What then? an idiom which means "What is my conclusion?" It is variously translated (in Philippians 1:18): *what then, but what then, so what, but what does it matter, but so what, what does it matter, what then shall I say, for what then, so, what [should I think about the situation], for except that, what then is the issue, you see what is more important, but that doesn't matter, how indeed, what difference then does it make*. The first translation is found about half of the time. The two or three which follow are found twice.

Translation: What then?

The particles ti (τί) [pronounced *tee*] gár (γάρ) [pronounced *gahr*] together mean, *what then, what is my conclusion, to what conclusion am I forced?* This comes from the following passage:

Philippians 1:15–17 *Some (persons) even indeed through envy and strife and some (persons) even through good will, keep on proclaiming the Christ. The (ones) [doing this] out from agapê love keep on knowing that I am appointed to the defense of the gospel; but the (ones) [who] keep on proclaiming the Christ out from selfish ambition [and] not from pure motives, thinking to keep on lifting up again pressures to my bonds. (Kukis mostly literal translation)*

There are two sets of people who proclaim Jesus Christ: those who act out of pure motives and those who act out of selfish ambition. What can we say as a result of this observation being made by Paul?

Philippians 1:18b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
plên (πλήν) [pronounced <i>plane</i>]	<i>albeit, save that, rather, yet, notwithstanding; moreover, besides, but, nevertheless; except, only</i>	conjunction	Strong's #4133
hóti (ὅτι) [pronounced <i>HOH-tee</i>]	<i>that, because, for, since; as concerning that; as though; before a quotation, this can mean, quote</i>	demonstrative or causal conjunction	Strong's #3754
At the beginning of a phrase or sentence, these two words mean, <i>except that, save that, only that</i> .			
panti (παντί) [pronounced <i>pahn-TEE</i>]	<i>each, every, any; all, entire; anyone, all things, everything; some [of all types]</i>	masculine singular adjective, locative, dative and instrumental cases	Strong's #3956

Philippians 1:18b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tropos (τρόπος) [pronounced TROP-oss]	<i>a manner, way, fashion; as, even as, like as; manner of life, character, deportment</i>	masculine singular noun; dative, locative or instrumental case	Strong's #5158
eíte (εἴτε) [pronounced I-teh]	<i>if, whether...or; if too</i>	conjunction	Strong's #1535
Paul uses this conjunction a lot (over 60 times). Peter uses this word twice in the same passage and the writer of Hebrews does not use it. Only Peter and Paul use this word. This is strong evidence that Paul did not write the book of Hebrews.			
próphasis (πρόφασις) [pronounced PROHF-ahs-ic]	<i>pretext, alleged reason, pretended cause, pretense, (for) show</i>	feminine singular noun; dative, locative or instrumental case	Strong's #4392
eíte (εἴτε) [pronounced I-teh]	<i>if, whether...or; if too</i>	conjunction	Strong's #1535
alêtheia (ἀλήθεια, ας, ῆ) [pronounced ahl-Á-thi-ah]	<i>[absolute, unimpeachable, divine] truth, divine viewpoint, veracity, verity; reality; of a truth, in reality, in face, certainly; conduct which is in accordance with truth/divine viewpoint</i>	feminine singular noun; dative, locative or instrumental case	Strong's #225
Christos (χριστός) [pronounced krees-TOHSS]	<i>anointed, anointed one, Messiah; transliterated, Christ</i>	masculine singular noun; nominative case	Strong's #5547
katangéllō (καταγγέλλω) [pronounced kat-ang-GHEHL-low]	<i>to proclaim, declare, to preach, to show, to speak of, to teach</i>	3 rd person singular, present passive indicative	Strong's #2605

Translation: Only that in every manner, whether by pretense or by truth, Christ keeps on being proclaimed,...

Paul's observation is, despite the motivation, Christ is still be proclaimed or declared.

This first phrase is variously translated:

Berean Study Bible	What, then, is the issue? Only that in every way, whether by false motives or true, Christ is preached.
International Standard V	But so what? Just this—that in every way, whether by false or true motives, the Messiah [Or Christ] is being proclaimed.
Tree of Life Version	But what does it matter? Only that in every way, whether in dishonesty or in truth, Messiah is being proclaimed...
Brodie's Expanded Trans.	What then [is my conclusion], except that in every way, whether with falsely alleged motives [pretext] or with true motives, Christ is being proclaimed.
Bill Puryear translation	What's the point? Only that in every way, whether in false motivation or true, Christ is being proclaimed.
R. B. Thieme, Jr. translation	What is my conclusion? Only that, in every way. Whether in false motivation or true, Christ is being proclaimed;...

This is interesting. Paul is aware of those who declare Jesus Christ, but from impure motives. Some of them want Paul to rot in prison and they want to assume his mantle. Some are out of fellowship, but they like the approbation which they receive when speaking of Christ (even though we tend to emphasize the persecution which resulted from evangelization, there was also a very positive response to the gospel as well).

Paul observes that, regardless of the motive, Christ is still being proclaimed.

Now, what of this? What of the fact that people might proclaim Jesus Christ, but it comes from wrong motivation. I don't personally watch any of the television preachers, but it stands to reason that some of them are there for the wrong reasons.

No matter what, Paul seems to be saying, Jesus Christ is being proclaimed, right?

Well, yes and no. When it comes to the gospel message, it stands on its own, whether we read it or see it on a billboard or someone with the proper motivation gives it to us or someone with the wrong motivation gives it to us, it is the same gospel message. It is the Holy Spirit which takes these words, sifts through them to the truth, and makes this understandable to the unbeliever who is, for a short period of time, open to the gospel message. The power is in the Word and in the Holy Spirit.

So what about the pure and impure motivations behind various speakers? The difference is, some of them have eternal rewards attached to their giving of the gospel; and others, with the wrong motivation, have no reward. In other words, if you are going to do Christian works, you might as well *get paid for it*. That is, you might as well reap the rewards, which rewards also glorify God. What is key? You need to be in fellowship and you need to be speaking the accurate Word of God. You can paraphrase the Word of God; you can put it into your own words. But it needs to be accurate and you need to be filled with the Holy Spirit.

Philippians 1:18c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
ἐν (ἐν) [pronounced <i>en</i>]	<i>in, in the sphere of, into, on, by means of, with; through; among; against; when, while</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
τούτῳ (τούτῳ) [pronounced <i>TWO-toh</i>]	<i>this, this one, this thing; to this, in this one, by this thing</i>	intermediate demonstrative pronoun; masculine singular; dative, locative or instrumental case	Strong's #3778 (also #5129)
χαίρω (χαίρω) [pronounced <i>KHAI-row</i>]	<i>to rejoice, to be glad; to rejoice exceedingly; to be well, thrive; in salutations, hail!; at the beginning of letters: to give one greeting, salute</i>	1 st person singular, present active indicative	Strong's #5463

Translation: ...and in this, I keep on rejoicing,...

For this reason, Paul writes, I keep on rejoicing.

The presentation of the gospel message followed by a positive response from some of the hearers is always something which calls for rejoicing.

Philippians 1:18d

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
allá (ἀλλά) [pronounced <i>ahl-LAH</i>]	<i>but, but rather, but on the contrary, instead, nay (rather); yea, yes, in fact, moreover; nevertheless</i>	adversative particle	Strong's #235
kaí (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
chairô (χαίρω) [pronounced <i>KHAI-row</i>]	<i>to rejoice, to be glad; to rejoice exceedingly; to be well, thrive; in salutations, hail!; at the beginning of letters: to give one greeting, salute</i>	1 st person singular, future passive (deponent) indicative	Strong's #5463

Translation: ...but also I will rejoice.

Then Paul adds this thought: *in fact, I will rejoice (in the future)*. We know why Paul continues rejoicing in v. 18c; because the gospel message followed by a positive response is a great thing. If you ever observe an evangelist explaining the gospel and realize that people are hearing this and responding to it—that should make you happy; that should cause you to rejoice.

So, does Paul rejoicing in the future mean, this was so great that he just keeps on rejoicing, and in the future, remembers, and rejoices some more? Not exactly. Remember that the church in Philippi was founded by Paul and his entourage and that many of the believers there first heard Paul speak the gospel message and they believed. This is perpetuated and this results in eternal rewards—for Paul!

Some of you are familiar with pyramid selling or multi-level marketing. You sell to A and A gets involved in selling your products. You get a piece of whatever A purchases and whatever he sells. Now, if he sells to B, you get a piece of whatever B buys and whatever B sells. And this keeps on going. Many such selling or marketing techniques are illegal and some are simply questionable. However, in the Christian life, we are all pyramid sellers. In eternity future, there are those who heard the gospel from you and are saved. If you are filled with the Spirit when witnessing to them, you have a reward coming to you from that. But, let's say that they then speak the gospel message to B and B comes to the Lord, well, you have had a part in that, and you get rewarded for it. Similarly, when B moves into the productive spiritual life, he provides doctrinal encouragement to C, and this helps C turn a corner in his spiritual life. Well, you have a piece of this as well. A pastor-teacher receives massive rewards, *if he does his job*, because people are saved under his ministry, people grow under his ministry, and people produce divine good in his ministry. And this goes on and on and on.

Philippians 1:18 *What then? Only that in every manner, whether by pretense or by truth, Christ keeps on being proclaimed, and in this, I keep on rejoicing, but also I will rejoice.* (Kukis mostly literal translation)

Philippians 1:19a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
eidô (εἶδω) [pronounced <i>Ī-doh</i>]; also oida (οἶδα) [pronounced <i>OY-da</i>]	<i>to see, to perceive, to ascertain; to inspect, to examine; to observe; to discern, to know, to understand</i>	1 st person singular; perfect active indicative	Strong's #1492

Philippians 1:19a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
gár (γάρ) [pronounced gahr]	<i>for, for you see; and, as, because (that), but, even, for indeed, no doubt, seeing, then, therefore, verily, what, why, yet</i>	postpositive explanatory particle	Strong's #1063
hóti (ὅτι) [pronounced HOH-tee]	<i>that, because, for, since; as concerning that; as though; before a quotation, this can mean, quote</i>	demonstrative or causal conjunction	Strong's #3754
touto (τοῦτο) [pronounced TOO-toh]	<i>this, this one, this thing, that thing</i>	intermediate demonstrative pronoun; nominative case neuter form	Strong's #3778 (also known as Strong's #5124)
moi (μοί) [pronounced moy]	<i>I, to [for, by] me, mine, my</i>	1 st person singular, personal pronoun; dative, locative or instrumental case	Strong's #3427
apobaínō (ἀποβαίνω) [pronounced ap-ohb-AH-ee-no]	<i>to get out; to turn out; literally, to disembark, to come down (from a ship); figuratively, to eventuate, to be the outcome; to become, to go out</i>	3 rd person singular, future (deponent) middle indicative	Strong's #576
eis (εἰς) [pronounced ICE]	<i>to, toward; in, into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519
sôtêria (σωτηρία) [pronounced soh-tay-REE-ah]	<i>salvation; safety, deliverance [from present or eternal danger], preservation [from danger or destruction]; welfare, prosperity</i>	feminine singular noun; accusative case	Strong's #4991
diá (διὰ) [pronounced dee-AH]; spelled di (δι´) [pronounced dee] before a vowel.	<i>through; with; in; of time; throughout; during; by, by the means of, by reason of; on account of; because of, for this reason; therefore; on this account</i>	preposition	Strong's #1223
tês (τῆς) [pronounced tayç]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588
humôn (ὑμῶν) [pronounced hoo-MONE]	<i>of yours, from you; concerning you; you, yourselves</i>	2 nd person plural pronoun; genitive/ablative case	Strong's #5216 (genitive case of #5210)
deêsis (δέησις) [pronounced DEH-ay-sis]	<i>prayer, petition, request, supplication; a seeking, asking, entreating, entreaty to God or to man; a need, indigence, want, privation, penury</i>	feminine singular noun; genitive/ablative case	Strong's #1162

Translation: For I keep on knowing that this (proclamation) will eventuate toward salvation through your prayer,...

Paul knows that this thing—this proclamation of Jesus Christ—which is taking place—it will have an outcome. There will be an eventual result of this proclamation, that result being salvation.

What part do the other Philippians have in this? If they are not proclaiming Jesus Christ themselves or teaching the Word of God, then all of this moves forward on the backs of their prayers.

Application: Let’s say you attend church and you believe that you are getting accurate teaching, but apart from that, you feel separate from the church, from the pastor and from the other congregants. You don’t speak to anyone when you come to church, beyond, perhaps, a *hi, how are you?* But you do not feel a connection. It doesn’t matter! Pray for your pastor. Pray for members of the congregation. No one has to know about this. You don’t need to announce to anyone, *I am praying for you.* You don’t have to drop a letter to the pastor and say, *I am praying for you.* You just do it. And if there is divine good production taking place in your church, you are now a part of it. Just as the Philippians here are said to pray. Paul knows that the proclamation of Jesus Christ will result in salvation, through the prayers of the believers in Philippi.

Philippians 1:19b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong’s #2532
epichorēgia (ἐπιχορηγία) [pronounced <i>ep-ee-khor-ayg-EE-ah</i>]	<i>fully supplied, supplying; support; provision; contribution; equipment</i>	feminine singular noun; genitive/ablative case	Strong’s #2024
pneuma (πνεῦμα) [pronounced <i>PNYOO-mah</i>]	<i>spirit, Spirit; breath; wind [blast], air</i>	neuter singular noun, genitive/ablative case	Strong’s #4151
Iêsous (Ἰησοῦς) [pronounced <i>ee-ay-SOOCE</i>]	<i>Jehovah is salvation; transliterated Jesus, Joshua</i>	proper singular noun, genitive/ablative case	Strong’s #2424
Christos (χριστός) [pronounced <i>krees-TOHSS</i>]	<i>anointed, anointed one, Messiah; transliterated, Christ</i>	masculine singular noun; genitive/ablative case	Strong’s #5547

Translation: ...even [being] fully supplied of the Spirit of Jesus Christ.

Application: Now, I don’t know the pastor of my church; I’ve never met him. I might never meet him. This does not mean that you are disconnected from your church or that you have no value as a believer. You keep on attending, you keep on learning and you keep on growing. You are being fully supplied of the Spirit of Jesus Christ. Being fully supplied—whether you are a known element in your church body or not—you still have a place and you have the power.

In the Church Age, every believer has a place, every believer is a part of God’s plan. Part of that plan is related to the church that you attend and to the body of the church, whether you are a known or unknown factor in your church (it does not matter which. You are able to pray and you are fully supplied with the Spirit of God.

Philippians 1:19 For I keep on knowing that this (proclamation) will eventuate toward salvation through your prayer, even [being] fully supplied of the Spirit of Jesus Christ. (Kukis mostly literal translation)

Philippians 1:20a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
katá (κατά) [pronounced kaw-TAW]	<i>according to, after, according to a norm or standard; throughout, over, in, at; to, toward, up to; before, for, by, along</i>	preposition with the accusative case	Strong's #2596
tên (τήν) [pronounced tayn]	<i>the, to the; toward the; this, that</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun)
apokaradokía (ἀποκαρδοκία) [pronounced ap-ok-ar-ad-ok-EE-ah]	<i>eager expectation, anxious and persistent expectation, intense anticipation; there is a sense of watching or concentrating on something</i>	feminine singular noun; accusative case	Strong's #603
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
elpís (ἐλπίς) [pronounced el-PIS]	<i>hope; confidence, a confident expectation; desire of some good with expectation of obtaining it</i>	feminine singular noun, accusative case	Strong's #1680
emou (ἐμοῦ) [pronounced eh-MOO]; mou (μου) [pronounced moo]	<i>me; of me; from me; my, mine</i>	1 st person singular pronoun, genitive/ablative case	Strong's #1473 (also, this is known as Strong's #3450; the simpler form of Strong's #1700)

Translation: According to my expectation and confidence,...

Paul has both an expectation and a confidence in what he is presently teaching the Philippians. *You can depend on what I am teaching you, Paul is saying.*

Philippians 1:20b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hóti (ὅτι) [pronounced HOH-tee]	<i>that, because, for, since; as concerning that; as though; before a quotation, this can mean, quote</i>	demonstrative or causal conjunction	Strong's #3754
en (ἐν) [pronounced en]	<i>in, in the sphere of, into, on, by means of, with; through; among; against; when, while</i>	preposition with the locative, dative and instrumental cases	Strong's #1722

Philippians 1:20b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
<p>oudeís (οὐδεῖς, οὐδεμία, οὐδέν) [pronounced oo-DICE, oo-deh-MEE-ah; oo-DEHN]</p>	<p><i>no, no one, none, not one, nothing, not a thing; not in any respect, in no way, not in any way; an invalid, senseless, useless matter;</i></p>	<p>neuter singular adjective; dative, locative or instrumental case; used as an absolute denial; emphatic negation; designates exclusivity</p>	<p>Strong's #3762</p>
<p>aischunomai (αἰσχύνομαι) [pronounced ai-SCHOO-oh-my]</p>	<p><i>to be disgraced; to be ashamed; to put to shame; to disgrace, to shame</i></p>	<p>1st person singular, future passive indicative</p>	<p>Strong's #153</p>

Translation: ...I will be disgraced [or, ashamed] by nothing,...

Paul knows that he will be disgraced or made to feel shame about nothing. His present circumstances of being under house arrest have no effect upon his place in the plan of God. This is exactly where God wanted him to be.

Now, let's go back for a moment to those proclaiming Christ out of the wrong motivation, some of them hoping to lift themselves up based upon Paul being in chains.

Well, Paul is not ashamed now by anything; nor will there be any shame to him in eternity future. He is fully confident of that. What happens to him in the near or far future will have no effect on this. It is not his circumstances but what is in his thinking.

Philippians 1:20c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
<p>allá (ἀλλά) [pronounced ahl-LAH]</p>	<p><i>but, but rather, but on the contrary, instead, nay (rather); yea, yes, in fact, moreover; nevertheless</i></p>	<p>adversative particle</p>	<p>Strong's #235</p>
<p>en (ἐν) [pronounced en]</p>	<p><i>in, in the sphere of, into, on, by means of, with; through; among; against; when, while</i></p>	<p>preposition with the locative, dative and instrumental cases</p>	<p>Strong's #1722</p>
<p>pasê (πάσῃ) [pronounced PAH-say]</p>	<p><i>each, every, any; all, entire; anyone, all things, everything; some [of all types]</i></p>	<p>feminine singular adjective, locative, dative and instrumental cases</p>	<p>Strong's #3956</p>
<p>parrhêsia (παρρησία) [pronounced par-rhay-SEE-ah]</p>	<p><i>frankness, bluntness, confidence; assurance; bold (-ly, -ness, -ness of speech), freely, openly, plainly(-ness); conspicuous; in public; all out-spokenness</i></p>	<p>feminine singular noun; dative, locative or instrumental case</p>	<p>Strong's #3954</p>

Philippians 1:20c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hōs (ὡς) [pronounced <i>hohç</i>]	<i>like, as; how; about; in such a way; even as; when, while</i>	comparative particle, adverb	Strong's #5613
pántote (πάντοτε) [pronounced <i>PAHN-toht-eh</i>]	<i>always, at all times, ever</i>	adverb	Strong's #3842

Translation: ...but by every confidence, as always.

Paul has every confidence in his place in the plan of God. There is not a hair of authority shaved off because he is under house arrest in Rome.

Philippians 1:20a-c **According to my expectation and confidence, I will be disgraced [or, ashamed] by nothing, but by every confidence, as always.** (Kukis mostly literal translation)

Paul has complete and full confidence that he will be disgraced by nothing and ashamed of nothing.

Philippians 1:20d

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kaí (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
nun (νῦν) [pronounced <i>noon</i>]	<i>now, at this time, henceforth, hereafter, from here forward; (as) of late, soon, at present, this (time)</i>	adverb; a primary particle of present time	Strong's #3568
megalúnō (μεγαλύνω) [pronounced <i>meh-gah-LOO-noh</i>]	<i>to make great, to enlarge, to magnify, to praise</i>	3 rd person singular, future passive indicative	Strong's #3170
Christos (χριστός) [pronounced <i>krees-TOHSS</i>]	<i>anointed, anointed one, Messiah; transliterated, Christ</i>	masculine singular noun; nominative case	Strong's #5547
en (ἐν) [pronounced <i>en</i>]	<i>in, in the sphere of, into, on, by means of, with; through; among; against; when, while</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
tō (τῷ) [pronounced <i>toē</i>]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of</i>	neuter singular definite article; dative, locative and instrumental cases	Strong's #3588
sōma (σῶμα) [pronounced <i>SOH-mah</i>]	<i>body, both of man and animals, living or dead; of the planets and other heavenly bodies; group of men, family</i>	neuter singular noun, dative, locative or instrumental case	Strong's #4983

Philippians 1:20d

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
εμου (ἐμοῦ) [pronounced <i>eh-MOO</i>]; μου (μου) [pronounced <i>moo</i>]	<i>me; of me; from me; my, mine</i>	1 st person singular pronoun, genitive/ablative case	Strong's #1473 (also, this is known as Strong's #3450; the simpler form of Strong's #1700)

Translation: Even now, Christ will be magnified in my body,...

Even now, where Paul is, at the time of this writing, Christ is magnified in Paul's life and function.

Philippians 1:20e

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
εἴτε (εἴτε) [pronounced <i>l-teh</i>]	<i>if, whether...or; if too</i>	conjunction	Strong's #1535
διά (διά) [pronounced <i>dee-AH</i>]; spelled <i>di</i> (δι) before a vowel.	<i>through; with; in; of time; throughout; during; by, by the means of, by reason of; on account of; because of, for this reason; therefore; on this account</i>	preposition	Strong's #1223
ζῶη (ζωή) [pronounced <i>dzoh-AY</i>]	<i>life; living, state of being</i>	feminine singular noun, genitive/ablative case	Strong's #2222
εἴτε (εἴτε) [pronounced <i>l-teh</i>]	<i>if, whether...or; if too</i>	conjunction	Strong's #1535
διά (διά) [pronounced <i>dee-AH</i>]; spelled <i>di</i> (δι) before a vowel.	<i>through; with; in; of time; throughout; during; by, by the means of, by reason of; on account of; because of, for this reason; therefore; on this account</i>	preposition	Strong's #1223
θάνατος (θάνατος) [pronounced <i>THAH-nah-toss</i>]	<i>death [natural, a penalty, real, figurative, danger, threat, manner of]; physical death; spiritual death; eternal death</i>	masculine singular noun, genitive/ablative case	Strong's #2288

Translation: ...whether through life or through death.

Paul has a place in God's plan and he is producing divine good, and he will glorify God, whether through his life or through his death.

Philippians 1:20d-e Even now, Christ will be magnified in my body, whether through life or through death. (Kukis mostly literal translation)

Philippians 1:21a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
emoi (ἐμοί) [pronounced ehm-OY]	<i>I, to [for, by] me, mine, my, myself</i>	1 st person singular, personal pronoun; dative, locative or instrumental case	Strong's #1698 (a form of #3427)
gár (γάρ) [pronounced gahr]	<i>for, for you see; and, as, because (that), but, even, for indeed, no doubt, seeing, then, therefore, verily, what, why, yet</i>	postpositive explanatory particle	Strong's #1063
to (τό) [pronounced toh]	<i>the, this, that; who, which</i>	neuter singular definite article; nominative case	Strong's #3588
zaô (ζάω) [pronounced DZAH-oh]	<i>to live, to be alive; to enjoy life; to breathe, to have soul life</i>	present active infinitive	Strong's #2198
Christos (χριστός) [pronounced kreeS-TOHSS]	<i>anointed, anointed one, Messiah; transliterated, Christ</i>	masculine singular noun; nominative case	Strong's #5547

Translation: For indeed to me, to live [is] Christ...

For Paul, to live is Christ. His life is Jesus Christ, even under house arrest, even though he cannot get out and travel, Paul's thinking—Paul's doctrine—is not confined. It goes out into the world, through the centuries.

Philippians 1:21b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
to (τό) [pronounced toh]	<i>the, this, that; who, which</i>	neuter singular definite article; nominative case	Strong's #3588
apothnêskô (ἀποθνήσκω) [pronounced op-ohth-NACE-koh]	<i>to die [naturally or violently], to perish; used of temporal death, eternal death and the death of plants and animals</i>	aorist active infinitive	Strong's #599
kérdos (κέρδος) [pronounced KER-doss]	<i>gain, advantage</i>	neuter singular noun; nominative case	Strong's #2771

Translation: ...and to die [is] profit. (Kukis mostly literal translation)

And for Paul, when he dies, this is profit, this is gain.

Illustration: You may have watched one of those shows where a musical person is followed past his death and he keeps on making money based upon the music which he (or she) produced. His records might still be selling,

his music might be listened to on YouTube or Spotify. Some musical artists have become even more successful after their deaths. This will happen to Paul. And yet, unlike these musical artists, he will be able to enjoy the profit which accumulates after his death. Paul may be dead and he is not writing or speaking any more, but his words are still being read and studied and people are still be saved by various verses which he has written. Furthermore, there is the pyramid effect of his ministry. It just keeps on going and continues on, through generation after generation, and Paul is being rewarded not just for what he did and said in his life, but for what his disciples have done after him, and what they disciples have done later on.

Philippians 1:21 **For indeed to me, to live [is] Christ and to die [is] profit.** (Kukis mostly literal translation)

Paul's life is all about Jesus Christ; and in death, he will continue to accumulate profit.

Philippians 1:18–21 **What then? Only that in every manner, whether by pretense or by truth, Christ keeps on being proclaimed, and in this, I keep on rejoicing, but also I will rejoice. For I keep on knowing that this (proclamation) will eventuate toward salvation through your prayer, even [being] fully supplied of the Spirit of Jesus Christ. According to my expectation and confidence, I will be disgraced [or, *ashamed*] by nothing, but by every confidence, as always. Even now, Christ will be magnified in my body, whether through life or through death. For indeed to me, to live [is] Christ and to die [is] profit.** (Kukis mostly literal translation)

Philippians 1:18–21 **What should I conclude then? No matter how Christ is being proclaimed, with a false motivation or in truth, He keeps on being proclaimed, and in that, I keep on rejoicing; and I will rejoice again in eternity future. You see, I keep on knowing that this proclamation will lead to salvation, through your prayers, even as you are fully supplied by the Spirit of Jesus Christ. Therefore, according to my expectation and confidence, I will feel shame about nothing, by I will move ahead with every confidence in the Lord. Even now, when under house arrest, Christ is magnified in my person, whether in my life or in my death. For it is a fact that, for me, to live is Christ and to die is profit.** (Kukis paraphrase)

Now, Paul seems to assume that he has some kind of a choice here. What does he choose, death and to be with Jesus Christ; or life and to be with the Philippians? Unless Paul is contemplating suicide—and he is certainly not doing that—he is not really making a choice between life and death. He is hypothetically comparing life to death, as if there is a choice to be had. After all, he has just stated that to live is Christ and to die is profit.

Now if to live in flesh, this to me [is] fruit of production and what I will choose I do not know. Now I keep on being held together from the two [choices] the desire having to the departing and with Christ to keep on being for [that is] much more better; now to continue in the flesh [is] necessary with you (all).

Philippians
1:22–24

But if to live in the flesh, this [is] to me the fruit of (my) labor; and I do not know which I will choose. Now I keep on being constrained from the two [choices], having the desire to depart and to keep on being with Christ, for [that is] much more better; but to continue in the flesh [is] necessary on account of you (all).

Now if I continue to live in my human body, then this letter and my contact with you is the fruit of my labor. However, if I had to choose between that and being with Jesus Christ, I don't know which I would choose. Hypothetically, I find myself thinking about these two choice, having a distinct desire to depart from this life on earth and to be with Jesus Christ, which is much better than being confined to this human body. Nevertheless, I continue in my hman body because that is necessary for all of you.

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek)	Now if to live in flesh, this to me [is] fruit of production and what I will choose I do not know. Now I keep on being held together from the two [choices] the desire having to the departing and with Christ to keep on being for [that is] much more better; now to continue in the flesh [is] necessary with you (all).
Complete Apostles Bible	But if I am to live on in the flesh, this to me will mean fruit from my labor; and what I shall choose I do not know. For I am hard pressed by the two, having a desire to depart and to be with Christ, which is far better. But to remain in the flesh is more needful for your sake.
Douay-Rheims 1899 (Amer.)	And if to live in the flesh: this is to me the fruit of labour. And what I shall choose I know not. But I am straitened between two: having a desire to be dissolved and to be with Christ, a thing by far the better. But to abide still in the flesh is needful for you.
Holy Aramaic Scriptures Original Aramaic NT	. But if also in this life of the flesh I have fruit in my work, I do not know what I shall choose for myself. For two things are pressing upon me: I desire to depart that I might be with The Messiah, and this would be much better for me, But also to remain in my body is pressing business for me because of yo.
Lamsa Peshitta (Syriac)	.
Significant differences:	
Limited Vocabulary Translations:	
Bible in Basic English	But if I go on living in the flesh—if this is the fruit of my work—then I do not see what decision to make. I am in a hard position between the two, having a desire to go away and be with Christ, which is very much better: Still, to go on in the flesh is more necessary because of you.
Bible in Worldwide English	If I keep on living, then I will keep on doing my good work. I really do not know which I want more, to live or to die. I am caught between these two. I want to die and go to be with Christ, which would be very much better. But you need me more to stay here.
Easy English Easy-to-Read Version–2008	. If I continue living here on earth, I will be able to work for the Lord. But what would I choose--to live or to die? I don't know. It would be a hard choice. Sometimes I want to leave this life and be with Christ. That would be much better for me; however, you people need me here alive.
<i>God's Word</i> ™	If I continue to live in this life, my work will produce more results. I don't know which I would prefer. I find it hard to choose between the two. I would like to leave this life and be with Christ. That's by far the better choice. But for your sake it's better that I remain in this life.
Good News Bible (TEV)	But if by continuing to live I can do more worthwhile work, then I am not sure which I should choose. I am pulled in two directions. I want very much to leave this life and be with Christ, which is a far better thing; but for your sake it is much more important that I remain alive.
J. B. Phillips <i>The Message</i>	.
NIRV	.
New Life Version	.
Radiant New Testament	.

New Simplified Bible .

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Version .

Contemporary English V.

I don't know what to choose. I could keep on living and doing something useful. It is a hard choice to make. I want to die and be with Christ, because that would be much better. But I know that all of you still need me. That's why I am sure I will stay on to help you grow and be happy in your faith. V. 25 is included for context.

Goodspeed New Testament .

The Living Bible .

New Berkeley Version .

New Living Translation .

The Passion Translation

So here's my dilemma: Each day I live means bearing more fruit in my ministry; yet I fervently long to be liberated from this body and joined fully to Christ. That would suit me fine, but the greatest advantage to you would be that I remain alive. So you can see why I'm torn between the two—I don't know which I prefer

Plain English Version .

UnfoldingWord Simplified T.

On the other hand, if I continue to live here in my body in this world, I will be able to serve the Messiah here. So I do not know whether I prefer to live or to die. I cannot choose which I prefer, living or dying. I long to die and leave this world and go to be with the Messiah, because to be with the Messiah would be very much better for anyone. But it is more necessary that I remain alive here on earth because you still need me to help you.

Williams' New Testament

But if to keep on living here means fruit from my labor, I cannot tell which to choose. I am hesitating between two desires, for I long to depart and to be with Christ, for that is far, far better, And yet for your sakes it is very necessary for me to stay on here.

Partially literal and partially paraphrased translations:

American English Bible .

Beck's American Translation .

Breakthrough Version

But if *it is* the "to be living" *thing* (in *the* physical body), this to me *is* fruit of work. And what will I choose? I am not making that known. I am constrained from the two, having the desire for the "to depart and to be together with the Anointed King" part (you see, it is even much better), but the "to be staying over in the physical body" part is more essential because of you.

Common English Bible .

Len Gane Paraphrase

But if I live in the flesh, this is the fruit of my hard work, yet which I should choose, I don't know. For I am in a narrow place between two, having a desire to leave and be with Christ, which is far better, nevertheless to remain in the flesh is more needful for you.

A. Campbell's Living Oracles

But whether to live in the flesh would be to my advantage; or what to choose, I do not know: for I am in a strait between the two, having a strong desire to depart and be with Christ, which is by far the better. Nevertheless, to abide in the flesh is more needful for you.

New Advent (Knox) Bible .

NT for Everyone .

20th Century New Testament

But what if the life here in the body--if this brings me fruit from my labors? Then which to choose I cannot tell! I am sorely perplexed either way! My own desire is to depart and be with Christ, for this would be far better. But, for your sakes, it may be more needful that I should still remain here in the body.

Mostly literal renderings (with some occasional paraphrasing):

An Understandable Version	.
Berean Study Bible	.
Christian Standard Bible	.
Conservapedia Translation	.
Revised Ferrar-Fenton Bible	.
Free Bible Version	But if I'm to go on living here and this would be productive work, then I really don't know what's best to choose! For I'm in a dilemma—I really want to leave and be with Christ, which would be far better, and yet to remain physically here is more important as far you're concerned.
The Heritage Bible	And if I live in the flesh, this is the fruit of my work, and what I shall take to myself, I absolutely do not know, Because I am pressed by the two, having the longing to depart, and to be with Christ, which is much, much better, ²³ And to stay over in the flesh is necessary because of you. ²³ 1:23 much, much better , polloo mallon kreisson, literally, much more better, but this is incorrect English. But who says English is correct? Correct is according to common usage, and common usage could be incorrect.
International Standard V	For to me, to go on living is the Messiah, [Or Christ] and to die is gain. Now if I continue living, fruitful labor is the result, so I do not know which I would prefer. Indeed, I cannot decide between the two. I have the desire to leave this life and be with the Messiah, [Or Christ] for that is far better. But for your sake it is better that I remain alive. [Lit. remain in this body] v. 21 is included for context.
Lexham Bible	.
Montgomery NT	But now, if life in the flesh, if this be the fruit of my toil—what to choose I do not know, but am in a quandary between the two. I am perplexed. I have a strong desire to break camp and to be with Christ, which is far better; but for your sakes it is more necessary that I should still live on in the body.
NIV, ©2011	.
Riverside New Testament	If it is to be life in the flesh, that means fruitful work for me. I know not which to choose. I am under pressure both ways, having the desire to depart and be with Christ, for it is far better, yet that I should stay in the flesh is more needful on your account.
Leicester A. Sawyer's NT	But if to live in the flesh [is allowed me], I have this fruit of my work, and which I shall choose I know not. But I am in a strait between the two, having a desire to depart and be with Christ; for this is far better; but to continue in the flesh is more necessary for you.
The Spoken English NT	.
UnfoldingWord Literal Text	.
Urim-Thummim Version	.
Weymouth New Testament	But since to live means a longer stay on earth, that implies more labour for me--and not unsuccessful labour; and which I am to choose I cannot tell. I am in a dilemma, my earnest desire being to depart and be with Christ, for that is far, far better. But for your sakes it is more important that I should still remain in the body.
Wikipedia Bible Project	.
Worsley's New Testament	.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	For to me, living is for Christ, and dying is even better. But if I am to go on living, I shall be able to enjoy fruitful labor. Which shall I choose? So I feel torn between the two. I desire greatly to leave this life and to be with Christ, which will be better by far, but it is necessary for you that I remain in this life. Gal 2:20 2Cor 5:6
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V. 21 is included for context.

- New American Bible (2011) .
- New Catholic Bible .
- New Jerusalem Bible .
- NRSV (Anglicized Cath. Ed.) .
- Revised English Bible–1989 .

Jewish/Hebrew Names Bibles:

- Complete Jewish Bible .
- Eth Cipher Translation .
- Hebraic Roots Bible . But if I have fruits of my labors in this life of the flesh, I do not know what to choose. For I am torn together by the two: having a desire to depart and be with Messiah, which is far better, (Job 14:13-14; 1 Thes. 4:13-18) but to remain in the flesh is more necessary on account of you.
- Holy New Covenant Trans. . But suppose I go on living in my body? This could mean productive work. Which should I choose? I don't know. I am torn between living and dying. I have a strong desire to die and be with Christ. That would be so much better for me, but staying alive is more important for your sakes.
- The Scriptures 2009 . pressed down
- Tree of Life Version .

Weird English, 𐤀𐤃𐤁𐤀 English, Anachronistic English Translations:

- Accurate New Testamentif but The+ {me} to live {is} in flesh This {is} [for] me Fruit [of] work and something [I] will choose not [I] show [I] am compelled but from the two [things] the desire Having to the+ {me} to depart and with christ to be [by] [thing] much for more [It] Better {is} The+ but {me} to continue in the flesh {is} Necessary (More) because of you* ...
- Alpha & Omega Bible .
- Awful Scroll Bible . Moreover, whether to live from-within the flesh, this is fruitful undertaking for me. But which will I take for myself? I know not. For I am being held-together by the two, holding the enraging-over to loose-out, and to be with the Anointed One, being greatly far more availing, but to abide-upon from-within the flesh enfolds-over because of yous.
- Concordant Literal Version . Now if it is to be living in flesh, this to me means fruit from work, and what I shall be preferring I am not making known." (Yet I am being pressed out of the two, having a yearning for the solution and to be together with Christ, for it, rather, is much better.)" Yet to be staying in the flesh is more necessary because of you.
- exeGesés companion Bible . And if to live in flesh, this is the fruit of my work: still I know not what to choose. For I am overtaken by two, having a panting to depart and to be with Messiah; which is rather much better: and to abide in the flesh is necessary for you.
- God's Truth (Tyndale) .
- Orthodox Jewish Bible . But if it means I am to go on living in the basar, this for me is p'ri for Hashem in the work of avodas kodesh ministry. What will I choose? I do not have da'as. I am kleir (deliberating). I am pulled two drakhim (ways) by a happy dilemma, on the one tzad (side) having the desire to depart and be with Moshiach, for this is much better [2C 5:8]. But on the other tzad (side) to remain in the basar is more necessary for your sake.
- Rotherham's Emphasized B. .

Expanded/Embellished Bibles:*The Amplified Bible*

An Understandable Version

.
 But if [continuing] to live in my body means accomplishing more work [for Christ], then I do not know which to choose. So, I am in a dilemma between the two choices. [On the one hand] I have the desire to depart [from this life] and be with Christ [in heaven], which would be far better. Yet [on the other hand], to remain in my body is more necessary for your sakes.

Brodie's Expanded Trans.

But since this living in the flesh is for me the fruit of production [potential for more rewards], then I do not know which [living or dying] I should choose for myself. In fact, I am in a dilemma between the two [options], having the desire to depart from this life and as a result to be together with Christ - certainly more preferable by far -

Yet to remain in the flesh [alive on earth] is more important for you all.

The Expanded Bible

Jonathan Mitchell NT

.
 Yet since (or: Now if) [p46, D: Whether] the [situation] is to continue living within flesh (= in a physical body in the natural realm), this for me (or: in me) [will be] a fruit from work (produce relating to [my] action) – and so what (or: which) I will proceed choosing (taking to myself in preference; [p46, B: I should and could choose]) I am not presently making known.

So I am being continuously held together (or: caught; squeezed) from out of the two: constantly having the craving (holding the strong desire and impulse) into the [situation] to untie and loose back up again [as in loosing tent pins and ropes when striking camp, or loosing moorings to set sail], and to be (to exist being) together with Christ – for [that is] rather to a much higher rank (a more advantageous situation; a more profitable thing; [it is] much better)!

Yet the [situation] to be staying (remaining-on) in the flesh [is] more necessary (indispensable; a more forced constraint) because of you folks.

P. Kretzmann Commentary

Syndein/Thieme

Translation for Translators

The Voice

Bible Translations with Many Footnotes:

Lexham Bible

But if it is to live in the flesh, this is fruitful work for me, and which I will prefer I do not know. But I am hard pressed between the two options [Literally “by the two”], having the desire to depart and to be with Christ, for this is very much better [Literally “for this is more better by much”]. But to stay on in the flesh is more necessary for your sake.

NET Bible®

New American Bible (2011)

The Passion Translation

Rotherham's Emphasized B.

But <if living in flesh [is Christ]> ||This unto me|| is a fruit of work,—

And <what I shall choose>^a I make not known:

I am held in constraint, however, by reason of the two,—

Having [the coveting] to be released,^b and to be [with Christ],

For it were far' better!

But ||to abide still in the flesh|| is more needful for your sake;...

^a Or (WH): “And what shall I choose?”

^b MI: “for the releasing.”

The Spoken English NT

But suppose I end up living on in the flesh. To me that just means fruitful work. So^v I don't know what to choose. I'm torn between the two: I have the desire to leave and be with Christ, because that's much better. But staying here in the flesh is more necessary because of you.

Updated ASV
 Wilbur Pickering's New T. v. Lit. "And".
 .
 Now if I am to live on in the flesh it will mean fruitful labor for me, so I don't know what to choose. I am torn between the two: I have the desire to depart and be with Christ (far better),¹⁶ but to remain in the flesh is more necessary, because of you.¹⁷
 (16) This is one of a few passages that lead us to believe that when a true believer dies his spirit goes directly to be with Christ in Heaven, not to the good side of Hades/Sheol (the 'bosom of Abraham') as with the Old Testament saints.
 (17) His commitment to the Cause is more important than his personal desire.
 WEB — Messianic Edition .

Literal, almost word-for-word, renderings:

A Faithful Version .
 Analytical-Literal Translation But if [I am] to be living in the flesh, this [will mean] to me fruit from labor [or, fruitful labor]. And what will I choose [or, prefer]? I do not know. But I am hard-pressed by the two, having the desire to depart and to be with Christ, [which is] far better, but to be remaining in the flesh is more necessary for your_p sake.
 Berean Literal Bible .
 Bill Puryear translation Moreover since living in the flesh [is Christ], this [occupation with Christ] is profitable work for me. Really I do not know what I prefer for myself. In fact, I am hard pressed to choose between the two alternatives, because I have the desire to depart, and so to keep on being with Christ, since [this alternative is] much more advantageous; yet to remain in person is more necessary for your sake.
 C. Thomson updated NT .
 Charles Thomson NT . account
 Context Group Version But if to live in the flesh, -- [if] this shall bring fruit from my work, then what I shall choose I don't know. But I am in a strait between the two, having the desire to depart and be with the Anointed; for it is very far better: yet to stay in the flesh is more needful for your (pl) sake.
 English Standard Version .
 Far Above All Translation . squeezed
 Green's Literal Translation .
 James Allen translation .
 Legacy Standard Bible .
 Literal New Testament .
 Literal Standard Version .
 Modern English Version .
 Modern Literal Version 2020 But if to live in the flesh, this *is the* fruit of work to me, and what will I select for myself? I do not know. Now I am very troubled from the two *ends*, having the desire, *that* I should make *my* departure and be together-with Christ, *which is* much better *even* more. But to remain in the flesh *is* necessary because of you°.
 New American Standard .
 New European Version .
 New King James Version .
 New Matthew Bible .
 NT (Variant Readings) .
 Niobi Study Bible .
 R. B. Thieme, Jr. translation But since living in the flesh is Christ, this status of maturity is for me a result of grace achievement [accomplishment]. Really, I do not know what I myself prefer. In fact, I am hard pressed to choose between the two alternatives [of life and death], because I have a desire to depart [or, weigh anchor], and so to keep on being together with Christ; for this alternative is better by far.

Yet on the other hand to remain on in my body [in the flesh, in my person] is more necessary for your sake.

R. B. Thieme, Jr. trans2

BUT, since living in the flesh in the body is Occupation with the Person of Jesus of Nazareth, The Christ, (first class condition) and it is, this status of Maturity Adjustment to the Justice of God is for me a result of grace accomplishment or achievement. REALLY I do not know what I myself prefer, would choose, decide or option for, continued Life or Death

In fact, In this dilemma, I am hard pressed to choose, receiving great pressure from these 2 alternatives of life or death , Because I have the desire to weigh anchor, unloose the thread, to strike the tent of this human body, to depart life and so on with the result that I will keep on being together with THE Unique Christ, (lit) for by means of much to a greater degree more or better (idiom) for this alternative of dying is much better by far.

Yet on the other hand, the purpose and Will of God to remain or continue in person in the human body is more necessary because of you or for your sake.

Revised Geneva Translation
Ron Snider translation

Now if I am to live on in the flesh, then this will mean fruitful labor for me; and yet I do not know which to choose. But I am hard-pressed from both directions, having the strong desire to depart and be with Christ, for that is very much better; to remain on in the flesh is more necessary for your sake.

Updated ASV

To Live Is Christ, to Die Is Gain

For to me to live is Christ, and to die is gain. But if I am to live on in the flesh, this means fruitful labor for me; and I do not know which to choose. I am hard pressed between the two, having the desire to depart and be with Christ, for that is very much better. Yet to remain in the flesh is more necessary for your sake. V. 21 is included for context.

Updated Bible Version 2.17
A Voice in the Wilderness
Webster's Translation
World English Bible
Worrell New Testament

The gist of this passage:
22-24

Philippians 1:22a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ei (εἰ) [pronounced I]	<i>if; whether; that; though; suppose; when</i>	conditional conjunction	Strong's #1487
With the indicative mood, this expresses a 1 st class condition, which is <i>if [and it is true]... or if [and we are assuming that this is true]...</i>			
dé (δέ) [pronounced deh]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
to (τό) [pronounced toh]	<i>the, this, that; who, which</i>	neuter singular definite article; nominative case	Strong's #3588
zaô (ζάω) [pronounced DZAH-oh]	<i>to live, to be alive; to enjoy life; to breathe, to have soul life</i>	present active infinitive	Strong's #2198

Philippians 1:22a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
Thayer definitions: 1) to live, to breathe, to be among the living (not lifeless, not dead); 2) to enjoy real life; 2a) to have true life and worthy of the name; 2b) to be active, to be blessed, to be in the endless life in the kingdom of God; 3) to live, i.e. to pass through life, in the manner of the living and acting; 3a) of mortals or character; 4) living water, having vital power in itself and exerting the same upon the soul; 5) metaphorically to be in full vigour; 5a) to be fresh, strong, efficient; 5b) as adjective active, powerful, efficacious.			
en (ἐν) [pronounced en]	in, in the sphere of, into, on, by means of, with; through; among; against; when, while	preposition with the locative, dative and instrumental cases	Strong's #1722
sarx (σάρξ) [pronounced sarx]	flesh; body [as opposed to soul/spirit]; meat [of an animal]; figuratively for, human nature, [frailties of] the flesh; sin nature; carnal, fleshly; man, mankind, humanity	feminine singular noun; dative, locative or instrumental case	Strong's #4561

Translation: But if to live in the flesh,...

Paul's two options are to live in the flesh or to die and be with Jesus Christ. One option is living a full and complete life in the flesh (that is, in a human body).

Philippians 1:22b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
touto (τοῦτο) [pronounced TOO-toh]	this, this one, this thing, that thing	intermediate demonstrative pronoun; nominative case neuter form	Strong's #3778 (also known as Strong's #5124)
emoi (ἐμοί) [pronounced ehm-OY]	I, to [for, by] me, mine, my, myself	1 st person singular, personal pronoun; dative, locative or instrumental case	Strong's #1698 (a form of #3427)
karpos (καρπός) [pronounced kahr-POSS]	fruit [plucked], production; figuratively for fruit of the womb, fruit [of production, remuneration]; benefit; profit; advantage	masculine singular noun; nominative case	Strong's #2590
ergon (ἔργον) [pronounced EHR-gon]	work, production, deed, act, something done; undertaking; business, enterprise	neuter singular noun, genitive/ablative case	Strong's #2041

Translation: ...this [is] to me the fruit of (my) labor;...

What Paul is doing—this writing to various churches—is the fruit of his labor. This is his business.

Philippians 1:22c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
τι (τί) [pronounced <i>tee</i>]	<i>to whom, for whom, to what [one], for which, how; whether, why, what</i>	neuter singular interrogative pronoun; accusative case	Strong's #5101
hairéomai (αἰρέομαι) [pronounced <i>hahee-REH-om-ahee</i>]	<i>to choose, to take for oneself, to prefer; to choose by vote, elect to office</i>	1 st person singular, future middle indicative	Strong's #138
ou (οὐ) [pronounced <i>oo</i>]	<i>no, not, nothing, none, no one</i>	negation	Strong's #3756
gnôrizô (γνωρίζω) [pronounced <i>gnoh-RID-zoh</i>]	<i>to make known; subjectively to know; to certify, to declare, to give to understand</i>	1 st person singular, present active indicative	Strong's #1107

Translation: ...and I do not know which I will choose.

Paul says, I don't know which I would choose, life or death (but, all of this is hypothetical; he is not actually making this choice).

Philippians 1:22 **But if to live in the flesh, this [is] to me the fruit of (my) labor; and I do not know which I will choose.** (Kukis mostly literal translation)

On the one hand, Paul says to continue to live in this body and he produces the fruit of the Spirit. If given the choice, he is not really certain which choice that he would make.

Philippians 1:23a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
sunechô (συνέχω) [pronounced <i>soon-EKH-oh</i>]	<i>to hold together, to compress (the ears, with a crowd or siege); to arrest (a prisoner); figuratively to compel, to perplex, to afflict, to preoccupy, to grip; to constrain, to hold, to keep in, to press, to lie sick of, to stop, to be in a strait, to straiten, to be taken with</i>	1 st person singular, present passive indicative	Strong's #4912
dé (δέ) [pronounced <i>deh</i>]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
Instead, Scrivener Textus Receptus has...			
gár (γάρ) [pronounced <i>gahr</i>]	<i>for, for you see; and, as, because (that), but, even, for indeed, no doubt, seeing, then, therefore, verily, what, why, yet</i>	postpositive explanatory particle	Strong's #1063

The Westcott Hort text, the Byzantine Greek text and Tischendorf's Greek text all have dé (δέ) instead.

Philippians 1:23a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ek (ἐκ) [pronounced ehk]	<i>out of, out from, from, by, at, of</i>	preposition	Strong's #1537
tôn (τῶν) [pronounced tohn]	<i>the; of this, from that, [away, out] from the; from the source of; by the; than the</i>	neuter plural definite article; genitive and ablative cases	Strong's #3588
duo (δύο) [pronounced DOO-oh]	<i>two, both</i>	Indeclinable adjective; primary numeral	Strong's #1417

Translation: Now I keep on being constrained from the two [choices],...

I cannot seem to get this choice out of my mind, Paul writes. I seem to be constrained to be between these two choices.

Philippians 1:23b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tên (τὴν) [pronounced tayn]	<i>the, to the; toward the; this, that</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun)
epithumia (ἐπιθυμία) [pronounced ep-ee-thoo-MEE-ah]	<i>desire, craving, longing, desire for what is forbidden, lust</i>	feminine singular noun; accusative case	Strong's #1939
echô (ἔχω) [pronounced EHKH-oh]	<i>having [and/or] holding; the one who owns, the possessor, adhering to, clinging to</i>	masculine singular, present active participle; nominative case	Strong's #2192
eis (εἰς) [pronounced ICE]	<i>to, toward; in, into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519
to (τό) [pronounced toh]	<i>the, this, that; who, which</i>	neuter singular definite article; nominative case	Strong's #3588
analuô (ἀναλύω) [pronounced an-al-OO-oh]	<i>to weigh anchor, to unloose threads, to strike a tent, to break camp; to unloose, undo again; to depart, break up, to depart from life, to return</i>	aorist active infinitive	Strong's #360
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
sun (σύν) [pronounced soon]	<i>with, beside, in association with, along with</i>	preposition	Strong's #4862

Philippians 1:23b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
Christos (χριστός) [pronounced <i>krees-TOHSS</i>]	<i>anointed, anointed one, Messiah; transliterated, Christ</i>	masculine singular noun; nominative case	Strong's #5547
einai (εἶναι) [pronounced <i>Ī-nī</i> or <i>Ī-nah-ee</i>]	<i>to be, is, was, will be; am; to exist; to stay; to occur, to take place; to be present [available]</i>	present infinitive of Strong's #1510	Strong's #1511 (a form of Strong's #1510)

Translation: ...having the desire to depart and to keep on being with Christ,...

Paul admits that he has the personal desire to depart and to keep on being with Christ. This would be the eternal state, whatever that might be. Comparing life on earth in a human body (and Paul's human body was not so great), to life in a resurrection body with Jesus Christ, well, Paul would certainly prefer to be in that status.

Philippians 1:23c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
polus, pollos (πολύς, πολλός) [pronounced <i>poll-OOS, pol-LOSS</i>]	<i>many, much, great, large; often, mostly, long, lengthy, largely as a substantive: many things</i>	neuter singular adjective; dative, locative or instrumental case	Strong's #4183
gár (γάρ) [pronounced <i>gahr</i>]	<i>for, for you see; and, as, because (that), but, even, for indeed, no doubt, seeing, then, therefore, verily, what, why, yet</i>	postpositive explanatory particle	Strong's #1063
mallon (μᾶλλον) [pronounced <i>MAL-lon</i>]	<i>more, to a greater degree, rather; much [more], better, by far, sooner; more willingly, more readily</i>	adverbial comparative	Strong's #3123
kreisson (κρεῖσσον) [pronounced <i>KRICE-son</i>]	<i>better, greater advantage</i>	neuter plural comparative adjective; accusative case	Strong's #2908 (hapax legomena)

Although this says a hapax legomenon, I find this word here and in Hebrews 6:9 (which simply means that some manuscripts do not have this word, either here or in Hebrews).

Translation: ...for [that is] much more better;...

This status of being face to face with Jesus Christ is much more better.

Philippians 1:23 Now I keep on being constrained from the two [choices], having the desire to depart and to keep on being with Christ, for [that is] much more better;... (Kukis mostly literal translation)

Philippians 1:24			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
to (τό) [pronounced toh]	<i>the, this, that; who, which</i>	neuter singular definite article; nominative case	Strong's #3588
dé (δέ) [pronounced deh]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
epiménō (ἐπιμένω) [pronounced ep-ee-MEHN-oh]	<i>to continue; to stay (over), to remain, to abide</i>	present active infinitive	Strong's #1961
tê (τῇ) [pronounced tay]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of; who</i>	feminine singular definite article; dative, locative and instrumental cases	Strong's #3588
sarx (σάρξ) [pronounced sarx]	<i>flesh; body [as opposed to soul/spirit]; meat [of an animal]; figuratively for, human nature, [frailties of] the flesh; sin nature; carnal, fleshly; man, mankind, humanity</i>	feminine singular noun; dative, locative or instrumental case	Strong's #4561
anankaïos (ἀναγκαῖος) [pronounced an-ang-KAH-yoss]	<i>necessary, indispensable; by implication, close (of kin); near, necessity, needful</i>	neuter singular adjective, nominative case	Strong's #316
diá (διὰ) [pronounced dee-AH]; spelled di (δι) before a vowel.	<i>through; with; in; of time; throughout; during; by, by the means of, by reason of; on account of; because of, for this reason; therefore; on this account</i>	preposition	Strong's #1223
humas (ὐμᾶς) [pronounced hoo-MOSS]	<i>you [all], all of you; to you, towards you [all]</i>	2 nd person plural personal pronoun; accusative case	Strong's #5209, (from Strong's #5210; a form of Strong's #4771)

Translation: ...but to continue in the flesh [is] necessary on account of you (all). (Kukis mostly literal translation)

But Paul continues in a human body because this is necessary for the Philippians; because of the Philippians. Paul has much more for them and for other believers.

Philippians 1:24 ...but to continue in the flesh [is] necessary on account of you (all). (Kukis mostly literal translation)

Philippians 1:23–24 Now I keep on being constrained from the two [choices], having the desire to depart and to keep on being with Christ, for [that is] much more better; but to continue in the flesh [is] necessary on account of you (all). (Kukis mostly literal translation)

Paul has put before the Philippians the concept of being alive and with them, or dead and being with Jesus Christ. He realizes that he must remain in his human body for the sake of the Philippians.

Philippians 1:22–24 But if to live in the flesh, this [is] to me the fruit of (my) labor; and I do not know which I will choose. Now I keep on being constrained from the two [choices], having the desire to depart and to keep on being with Christ, for [that is] much more better; but to continue in the flesh [is] necessary on account of you (all). (Kukis mostly literal translation)

Philippians 1:22–24 Now if I continue to live in my human body, then this letter and my contact with you is the fruit of my labor. However, if I had to choose between that and being with Jesus Christ, I don't know which I would choose. Hypothetically, I find myself thinking about these two choice, having a distinct desire to depart from this life on earth and to be with Jesus Christ, which is much better than being confined to this human body. Nevertheless, I continue in my hman body because that is necessary for all of you. (Kukis paraphrase)

And this, having convinced, I have seen that I will remain and I will remain beside to all you (all), to the progress of you (all) and joy of the faith, that the boast of you (all) might keep on being had in abundance in Christ Jesus in me through the presence of us again, face to face with you (all).

Philippians
1:25–26

And having been persuaded [of] this that I will remain and I will continue with all you (all), for your [spiritual] progress and [for your] joy of the faith, that the glorying of you (all) might keep on being had in abundance in Christ Jesus by me through our presence once more, face to face with you (all).

In fact, I have been fully persuaded of the following, that I will remain alive and that I will be able to continue with all of you, for the purpose of your spiritual progress and for your joy in the faith, so that you might have in great abundance glory in Christ Jesus by me, through our coming once again to Philippi to be face to face with you all.

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek)	And this, having convinced, I have seen that I will remain and I will remain beside to all you (all), to the progress of you (all) and joy of the faith, that the boast of you (all) might keep on being had in abundance in Christ Jesus in me through the presence of us again, face to face with you (all).
Complete Apostles Bible	And having been persuaded of this, I know that I shall remain and continue with you all for your progress and joy in the faith, that your boasting may abound in Christ Jesus in me through my coming again to you.
Douay-Rheims 1899 (Amer.)	And having this confidence, I know that I shall abide and continue with you all, for your furtherance and joy of faith: That your rejoicing may abound in Christ Jesus for me, by my coming to you again.
Holy Aramaic Scriptures Original Aramaic NT	. And this I know confidently, that I remain and continue for your joy and for the growth of your faith. And when I come again to you, your boasting which is in Yeshua The Messiah alone will abound by me.
Lamsa Peshitta (Syriac)	.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And being certain of this, I am conscious that I will go on, yes, and go on with you all, for your growth and joy in the faith; So that your pride in me may be increased in Christ Jesus through my being present with you again.
Bible in Worldwide English	Because I am sure of this, I know that I will stay on and be here with you all. That will help you to be better Christians and happy ones. Then you will be even more happy about what Christ Jesus has done for me because I have come back to you.
Easy English Easy-to-Read Version–2008	. I am sure of this, so I know that I will stay here and be with you to help you grow and have joy in your faith. When I am there with you again, you will be bursting with pride over what Christ Jesus did to help me.
God's Word™	Since I'm convinced of this, I know that I will continue to live and be with all of you. This will help you to grow and be joyful in your faith. So by coming to you again, I want to give you even more reason to have pride in Christ Jesus with me.
Good News Bible (TEV)	I am sure of this, and so I know that I will stay. I will stay on with you all, to add to your progress and joy in the faith, so that when I am with you again, you will have even more reason to be proud of me in your life in union with Christ Jesus.
J. B. Phillips	.
<i>The Message</i>	.
NIRV	.
New Life Version	.
Radiant New Testament	.
New Simplified Bible	.

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Version	.
Contemporary English V.	But I know that all of you still need me. That's why I am sure I will stay on to help you grow and be happy in your faith. Then, when I visit you again, you will have good reason to take great pride in Christ Jesus because of me. V. 24 is included for context.
Goodspeed New Testament	.
The Living Bible	.
New Berkeley Version	.
New Living Translation	.
The Passion Translation	Yet deep in my heart I'm confident that I will be spared so I can add to your joy and further strengthen and mature your faith. When I am freed to come to you, my deliverance will give you a reason to boast even more in Jesus Christ..
Plain English Version	.
UnfoldingWord Simplified T.	Since I am convinced of this, I know that I will remain alive with you all to help you rejoice and trust the Messiah more. So you should be happy about me because of the Messiah Jesus when I am once again with you.
Williams' New Testament	Now since I am certain of this, I know that I shall stay on and stay by you all to promote the progress of your faith which will result in your joy; so that, through union with Christ Jesus, you may have more than sufficient ground for boasting about me, through my being with you again.

Partially literal and partially paraphrased translations:

American English Bible	.
Beck's American Translation	.

Breakthrough Version	And having been confident of this, I realize that I will stay and continue with you all for your progress and happiness of the trust so that your bragging may overflow in the Anointed King Jesus in me through my presence again with you.
Common English Bible	.
Len Gane Paraphrase	Having this confidence, I know that I will remain here and continue with you all for your progress and joy of faith, so that your rejoicing may be greater and greater in Jesus Christ for me by my coming to you again.
A. Campbell's Living Oracles	And being firmly persuaded of this, I know that I shall live and abide some time with you all, for the advancement of the joy of your faith; and that your boasting concerning me in Christ Jesus, may abound, through my coming again to you.
New Advent (Knox) Bible	.
NT for Everyone	.
20 th Century New Testament	Yes, I am confident that this is so, and therefore I am sure that I shall stay, and stay near you all, to promote your progress and joy in the Faith; So that, when you once more have me among you, you, in your union with Christ Jesus, may find in me fresh cause for exultation.

Mostly literal renderings (with some occasional paraphrasing):

An Understandable Version	.
Berean Study Bible	. resound
Christian Standard Bible	.
Conservapedia Translation	.
Revised Ferrar-Fenton Bible	.
Free Bible Version	Since I'm absolutely sure of this, I know that I'll stay here, remaining with you all to help you as your trust and delight in God grows, so that when I see you again your praise to Christ Jesus may be even greater because of me.
The Heritage Bible	And being convinced of this, I see that I will stay, and stay alongside of all of you for your advancement and joy of faith, That your boasting in me may super-abound in Christ Jesus through my coming again to be at your side.
International Standard V	Since I am convinced of this, I know that I will continue to live and be with all of you, so you will mature in the faith and know joy in it. Then your rejoicing in the Messiah [Or Christ] Jesus will increase along with mine [Lit. in me] when I visit with you again.
Lexham Bible	.
Montgomery NT	And because I am convinced of this, I know that I shall live, and go on working side by side with you all for your progress and joy in the faith, so that you may find me fresh cause of exultation in Christ Jesus, because of my presence among you once more.
NIV, ©2011	.
Riverside New Testament	.
Leicester A. Sawyer's NT	.
The Spoken English NT	.
UnfoldingWord Literal Text	.
Urim-Thummim Version	.
Weymouth New Testament	I am convinced of this, and I know that I shall remain, and shall go on working side by side with you all, to promote your progress and joy in the faith; so that, as Christians, you may have additional reason for glorying about me as the result of my being with you again.
Wikipedia Bible Project	.
Worsley's New Testament	.

Catholic Bibles (those having the imprimatur):

- Christian Community (1988) *And because I am convinced of this, I know that I will stay and remain with you for your progress and happiness in the faith. I will surely come to you again, and give you more reason for being proud of belonging to Christ Jesus.*
 1Thes 2:19; 2Cor 1:14
- New American Bible (2011) .
- New Catholic Bible .
- New Jerusalem Bible .
- NRSV (Anglicized Cath. Ed.) .
- Revised English Bible—1989 .

Jewish/Hebrew Names Bibles:

- Complete Jewish Bible .
- Eth Cipher Translation *And having this confidence, I know that I shall abide and continue with you all for your furtherance and joy of faith; That your rejoicing may be more abundant in **Yahusha Ha'Mashiach** for me by my coming to you again.*
- Hebraic Roots Bible .
- Holy New Covenant Trans. *Being sure of this, I now know that I will stay on. I will continue with all of you so that you may grow and have a happy faith. Then when I come to you again, you will be proud of me and this will overflow in Christ Jesus.*
- The Scriptures 2009 *And being persuaded of this, I know that I shall stay and continue with you all, for your progress and joy of belief, so that your boasting might overflow in עשויה Messiah on account of me, through my coming to you again.*
- Tree of Life Version *Convinced of this, I know that I will remain and continue with you all, for the sake of your progress and joy in the faith—so that your confidence in Messiah Yeshua might overflow because of me through my coming to you again.*

Weird English, ©ldɛ English, Anachronistic English Translations:

- Accurate New Testament
- Alpha & Omega Bible .
- Awful Scroll Bible *And in this thing having confided, I have perceived, certainly-of-which I will remain and will abide-beside-with yous all, for you all's striking-ahead and joy in the confidence, in order that, you all's boasting shall abound by-within Jesus, the Anointed One, from-within me, by the means of my being-besides with regards to yous again.*
- Concordant Literal Version . superabounding
- exeGesés companion Bible *And confiding in this,
 I know that I abide and remain with you all
 to your advancement and cheer of the trust;
 to superabound your boasting in Yah Shua Messiah
 in me
 through my coming to you again.*
- God's Truth (Tyndale) .
- Orthodox Jewish Bible *And having been convinced of this fact, I have da'as that I blaiḇ (remain, continue unchanged) and will continue with all of you, for your advancement (1:12) and simcha of the [Orthodox Jewish] Emunah [cf. 1:27; 1Ti 3:9; 4:1,6; 5:8; 6:10,21; Yd 3],
 With the ultimate aim that by coming to you again your glorying may abound in Rebbe, Melech HaMoshiach Yehoshua.*
- Rotherham's Emphasized B. *And <of [this] being assured> I know that I shall abide,—yea abide with you all' for your' advancement, and the joy of your faith;
 In order that ||your matter of boasting|| may be more abundant in Christ Jesus, regarding me, through my own' presence again' with you.*

Expanded/Embellished Bibles:

<i>The Amplified Bible</i> An Understandable Version	.	So, being convinced of this, I know I will remain <i>[in my body]</i> and continue with all of you for your spiritual progress and joy in the faith, so that, by my being with you again, you will be able to rejoice all the more in <i>[our lives together with]</i> Christ Jesus.
Brodie's Expanded Trans.	.	Furthermore, since I have this confidence, I know that I shall remain <i>[alive on earth]</i> and continue to be at your side, all of you, for the purpose of your spiritual progress, even <i>[especially]</i> your inner happiness from the source of doctrine, So that your confidence may continue to abound <i>[multiply]</i> in Christ Jesus by means of myself <i>[as your teacher]</i> , by my face-to-face return to you again .
The Expanded Bible Jonathan Mitchell NT	.	So, having been persuaded and still being convinced of this, I have seen and thus know that I will continue remaining on, and shall continue abiding (dwelling so as to be ready to give aid) <i>together alongside with (or: among) all you folks – on into your progress (or: cutting or striking a passage forward; advancement) and joy that comes from, belongs to and has the characteristics of the Faith (or: which is the trust, conviction and loyalty), to the end that, in me – [that is], through my presence again face to face with you – your loud-tongued exultation-results (or: your justification for boasting) in Christ Jesus (or: in union with [the] Anointed Jesus) may surround [you] in excessive abundance.</i>
P. Kretzmann Commentary Syndein/Thieme Translation for Translators The Voice	.	.

Bible Translations with Many Footnotes:

Lexham Bible	.	And because I am [*Here "because" is supplied as a component of the participle ("convinced") which is understood as causal] convinced of this, I know that I will remain and continue with all of you for your progress and joy in the faith, so that <i>what</i> you can be proud of may increase in Christ Jesus because of me through my return again to you.
NET Bible®	.	.
New American Bible (2011)	.	.
The Passion Translation	.	.
Rotherham's Emphasized B.	.	.
The Spoken English NT	.	And I'm sure of this: I am going to stay <i>alive</i>, and I'm going to spend time with you all, for your advancement and joy in the faith. That way, you'll be able to brag all the more about Christ Jesus with me, thanks to my second visit to you.^w w. As Paul writes this, he is facing a possible death sentence. He is prophesying that he will be found innocent and be released, and that he will live to visit the Philippians again, so they can celebrate Christ's victory in his trial together.
Updated ASV	.	.
Wilbur Pickering's New T.	.	.
WEB — Messianic Edition	.	.

Literal, almost word-for-word, renderings:

A Faithful Version	.	.
Analytical-Literal Translation	.	And having become convinced of this, I know that I will remain and will continue with youp all, for your_p progress and joy in the faith, so that your_p boasting shall be

	abounding in Christ Jesus in [or, because of] me by means of my arrival again to you.
Berean Literal Bible	.
Bill Puryear translation	And so, since I am so convinced that I have confidence in this principle [that to remain in person is more necessary for your sake], I know that I shall remain and continue with all of you for the purpose of your [spiritual] advance and happiness from the source of doctrine, in order that your pride in Christ Jesus may abound by means of me through my return once more to you.
C. Thomson updated NT	.
Charles Thomson NT	. furtherance
Context Group Version	And having this confidence, I know that I shall stay, yes, and stay with you (pl) all, for your (pl) progress and joy in the trust; that your (pl) boasting may abound in the Anointed Jesus in me through my royal arrival {or presence; gr. Parousia} with you (pl) again.
English Standard Version	.
Far Above All Translation	.
Green's Literal Translation	.
James Allen translation	.
Legacy Standard Bible	.
Literal New Testament	.
Literal Standard Version	.
Modern English Version	.
Modern Literal Version 2020	And having confidence of this, I know that I will remain, and I will be abiding together-with you° all, *for your° progress and joy in the faith; in-order-that your° boasting may abound in Christ Jesus in me, through my presence with you° again.
New American Standard	.
New European Version	.
New King James Version	.
New Matthew Bible	.
NT (Variant Readings)	.
Niobi Study Bible	.
R. B. Thieme, Jr. translation	And so since having confidence [in this principle of doctrine], I know that I shall remain [in phase two] and be continuing in association with all of you [Philippians] for the purpose of your advance and inner happiness from doctrine. That your confident glorying in Christ Jesus may abound by means of me through my return once more, face to face with you.
R. B. Thieme, Jr. trans2	And So, Since having absolute confidence in this principle of Bible Doctrine (V20-24), I know that I shall remain and continue in life in association with all of you, the Philippian church, for the purpose of your advance into and through the Ultra Super-Grace life, and your Sharing the Happiness of God inner happiness joy from the source of Bible Doctrine, In order or for the purpose that your absolute confident boasting in Christ Jesus, from maximum Metabolized Bible Doctrine in the Stream of Consciousness of the Soul in Super-Grace may abound and overflow from the past into the future to the attainment of Ultra Super-Grace, by means of me through my coming and return once more face to face with you again.
Revised Geneva Translation	.
Ron Snider translation	And convinced of this, I know that I will remain and continue with you all for your progress and joy in the faith, so that your proud confidence in me may abound in Christ Jesus through my coming to you again.
Updated ASV	Convinced of this, I know that I will remain and continue with you all, for your progress and joy in the faith, so that in me you may have ample cause to glory in Christ Jesus, through my presence with you again.
Updated Bible Version 2.17	.

A Voice in the Wilderness .
 Webster's Translation .
 World English Bible .
 Worrell New Testament .

The gist of this passage:
 25-26

Philippians 1:25a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
touto (τοῦτο) [pronounced <i>TOO-toh</i>]	<i>to this, for this one, this thing, that thing</i>	intermediate demonstrative pronoun; accusative singular neuter form	Strong's #3778 (also known as Strong's #5124)
peithō (πείθω) [pronounced <i>PIE-thoh</i>]	<i>convincing (by argument, true or false), persuading; agreeing, assuring, believing, having confidence in, trusting; obeying; being contented; being yielded to</i>	masculine singular, perfect active participle; nominative case	Strong's #3982

Translation: *And having been persuaded [of] this...*

Paul has contrasted his death and his life, and has compared them in a subjective way (for the most part), but recognizing that if he remains alive, then he will get to play a part in the lives of the Philippians, to help them grow spiritually.

Now, this is not a choice that Paul is making. That is, God has *not* come to him and said, "Listen, you want to die, then I will let you die; you want to live, then I will let you live." Paul is simply exploring these options hypothetically, as all believers (and unbelievers) have a stab at life and then we die.

However, Paul has been convinced of something or he has confidence in something, and that something is his immediate future. Paul is a prophetic notion that he is going to keep on living; that this time in Rome, under house arrest, is not the end of his public ministry (and clearly not the end of his ministry to the Philippians).

As an aside, I have wondered about Philippians, Colossians and Ephesians—which of these was written first, second and third. My preliminary notion is, Colossians was written first. Then Paul realizes, *you know, there is a lot of information in Colossians which needs to be written to these other churches which I have founded in Asia Minor*. So, Paul decides to write an epistle with greater and more in depth information, and have that sent out to many churches (Tychicus would have instructions concerning this epistle, along with personal greetings).

Philippians is a very personal epistle, written very specifically to the Philippians (where God guided Paul to go). Therefore, Philippians could have been written before or after the other epistles. However, Paul seems to know what is going to happen to him, and logically, this would be a prophetic notion that Paul has. Perhaps Philippians was written a few months before his release.

Let me quickly add that the previous two paragraphs are mostly my opinion, and not necessarily a matter of true historical progression.

Philippians 1:25b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
eidō (εἶδω) [pronounced <i>I-doh</i>]; also oida (οἶδα) [pronounced <i>OY-da</i>]	<i>to see, to perceive, to ascertain; to inspect, to examine; to observe; to discern, to know, to understand</i>	1 st person singular; perfect active indicative	Strong's #1492
hōti (ὅτι) [pronounced <i>HOH-tee</i>]	<i>that, because, for, since; as concerning that; as though; before a quotation, this can mean, quote</i>	demonstrative or causal conjunction	Strong's #3754
ménō (μένω) [pronounced <i>MEH-noh</i>]	<i>to remain, to abide, to dwell, to live, to lodge</i>	1 st person singular, future active indicative	Strong's #3306
kaí (καί) [pronounced <i>kāi</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
paramenō (παραμένω) [pronounced <i>par-am-EHN-oh</i>]	<i>to remain beside, to continue (always near); to stay on, to abide; to survive, to remain alive</i>	1 st person singular, future active indicative	Strong's #3887
pasin (πᾶσιν) [pronounced <i>PAHS-ihn</i>]	<i>to all [things]; in the whole; by everything</i>	masculine plural adjective, locative, dative and instrumental cases	Strong's #3956
humin (ὑμῖν) [pronounced <i>hoo-MEEN</i>]	<i>you [all]; in you; to you; in you; by you, with you</i>	2 nd person plural personal pronoun; locative, dative or instrumental case	Strong's #5213; an irregular dative of #5210; a form of #4771

Translation: ...that I will remain and I will continue with all you (all),...

What Paul has been convinced of is, he will remain with the Philippians; he will continue with them. He uses two very similar verbs, but in the 1st person singular, future active indicative, which suggests that Paul is very confident that he will definitely remain alive for the Philippians. He will be able to continue along side of them (meaning, not only would he be released sometime in the future, but that he would also actually go to the Philippian church and teach).

Philippians 1:25c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
eis (εἰς) [pronounced <i>ICE</i>]	<i>to, toward; in, into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519
tên (τὴν) [pronounced <i>tayn</i>]	<i>the, to the; toward the; this, that</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun)

Philippians 1:25c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
humôn (ὕμῶν) [pronounced hoo-MONE]	<i>of yours, from you; concerning you; you, yourselves</i>	2 nd person plural pronoun; genitive/ablative case	Strong's #5216 (genitive case of #5210)
prokopê (προκοπή) [pronounced prok-op-AY]	<i>progress, advancement, furtherance, profit</i>	feminine singular noun; accusative case	Strong's #4297
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
chara (χαρά) [pronounced khahr-AH]	<i>joy, rejoicing, gladness; the joy received from you; the cause or occasion of joy; used of persons who are one's joy</i>	feminine singular noun, accusative case	Strong's #5479
tês (τῆς) [pronounced tayç]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588
pistis (πίστις) [pronounced PIHS-tihs]	<i>faith, assurance, belief, believe; the content of what is believed, doctrine; persuasion, that is, credence; moral conviction</i>	feminine singular noun; genitive/ablative case	Strong's #4102

Translation: ...for your [spiritual] progress and [for your] joy of the faith,...

Paul would be released and be able to come to the Philippians, and his purpose would be for their spiritual progress and to give them joy in the faith.

Philippians 1:25 **And having been persuaded [of] this that I will remain and I will continue with all you (all), for your [spiritual] progress and [for your] joy of the faith,...** (Kukis mostly literal translation)

Paul is convinced due to a prophetic notion (we don't know the exact nature of this prophetic notion) that he will be released and that he will be able to come to the Philippians and teach them.

Paul essentially writes the fundamental doctrines of the Church Age. He may or may not be aware that is why God has him writing all of these letters. However, Paul looks at this from a very personal angle. He has a great love for the people at the Philippian church (there are probably several local churches there).

Philippians 1:26a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hina (ἵνα) [pronounced HEE-na]	<i>that, in order that, so that, to the intent that; because</i>	conjunction which denotes purpose or result	Strong's #2443

Philippians 1:26a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
to (τό) [pronounced toh]	<i>the, this, that; who, which</i>	neuter singular definite article; nominative case	Strong's #3588
καύχῆμα (καύχημα) [pronounced KOW-khay-mah]	<i>boast, that of which one glories or can glory, matter or ground of glorying; a glorying or boasting (good or bad sense)</i>	neuter singular noun, nominative case	Strong's #2745
humōn (ὑμῶν) [pronounced hoo-MONE]	<i>of yours, from you; concerning you; you, yourselves</i>	2 nd person plural pronoun; genitive/ablative case	Strong's #5216 (genitive case of #5210)
perisseuō (περισσεύω) [pronounced per-iss-SUE-oh]	<i>to have in abundance, to have in excess, to exceed in number or measure, to have or to be more than enough</i>	3 rd person singular, present active subjunctive	Strong's #4052
en (ἐν) [pronounced en]	<i>in, in the sphere of, into, on, by means of, with; through; among; against; when, while</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
Christos (χριστός) [pronounced kreees-TOHSS]	<i>anointed, anointed one, Messiah; transliterated, Christ</i>	masculine singular noun; dative, locative or instrumental case	Strong's #5547
Iêsous (Ἰησοῦς) [pronounced ee-ay-SOOCE]	<i>Jehovah is salvation; transliterated Jesus, Joshua</i>	proper singular noun, dative, locative or instrumental case	Strong's #2424
en (ἐν) [pronounced en]	<i>in, in the sphere of, into, on, by means of, with; through; among; against; when, while</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
emoi (ἐμοί) [pronounced ehm-OY]	<i>I, to [for, by] me, mine, my, myself</i>	1 st person singular, personal pronoun; dative, locative or instrumental case	Strong's #1698 (a form of #3427)

Translation: ...that the glorying of you (all) might keep on being had in abundance in Christ Jesus by me...

There will be glorying or boasting which takes place in Philippi. The word used can be considered in a good or bad sense, which is determined by the context. With Paul coming to them (he says this, despite being under house arrest), there will be boasting had in great abundance in Christ Jesus by means of Paul. That is, he will facilitate this great abundance of glorying in Jesus Christ by come to Philippi and teaching there.

Philippians 1:26b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
diá (διά) [pronounced dee-AH]; spelled di (δι´) [pronounced dee] before a vowel.	<i>through; with; in; of time; throughout; during; by, by the means of, by reason of; on account of; because of, for this reason; therefore; on this account</i>	preposition	Strong's #1223
tês (τῆς) [pronounced tayç]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588
ema (ἐμά) [pronounced eh-MAH]	<i>us, we [ourselves]; we [as an emphatic]</i>	1 st person neuter plural possessive pronoun; nominative case	Strong's #1699 (a form of Strong's #1473)
parousía (παρουσία) [pronounced par-oo-SEE-ah]	<i>advent, presence; the coming, arrival; the future visible return from heaven of Jesus, to raise the dead, hold the last judgment, and set up formally and gloriously the kingdom of God</i>	feminine singular noun; genitive/ablative case	Strong's #3952
palin (πάλιν) [pronounced PAL-in]	<i>again, once more, anew; a renewal or repetition of the action; further (more), moreover; in turn, on the other hand</i>	adverb	Strong's #3825
prós (πρός) [pronounced prahç]	<i>facing, face to face with; to, towards, unto; for; about, according to, against, among, at, because of, before, between, by, with; directly to</i>	directional preposition with the accusative case	Strong's #4314
humas (ὕμας) [pronounced hoo-MOSS]	<i>you [all], all of you; to you, towards you [all]</i>	2 nd person plural personal pronoun; accusative case	Strong's #5209, (from Strong's #5210; a form of Strong's #4771)

Translation: ...through our presence once more, face to face with you (all). (Kukis mostly literal translation)

Paul switches from a masculine singular, referring to himself, to a plural possessive pronoun, because he travels with a team.

Philippians 1:26 ...that the glorying of you (all) might keep on being had in abundance in Christ Jesus by me through our presence once more, face to face with you (all). (Kukis mostly literal translation)

At one chapter into this letter to the Philippians, Paul reveals that God is going to keep him alive and allow him to come to Philippi, and they may glory greatly again.

Philippians 1:25–26 And having been persuaded [of] this that I will remain and I will continue with all you (all), for your [spiritual] progress and [for your] joy of the faith, that the glorying of you (all) might keep on being had in abundance in Christ Jesus by me through our presence once more, face to face with you (all). (Kukis mostly literal translation)

Philippians 1:25–26 In fact, I have been fully persuaded of the following, that I will remain alive and that I will be able to continue with all of you, for the purpose of your spiritual progress and for your joy in the faith, so that you might have in great abundance glory in Christ Jesus by me, through our coming once again to Philippi to be face to face with you all. (Kukis paraphrase)

Alone, worthily of the gospel of the Christ Jesus, (you all) keep on being a citizen, that whether going and seeing you (all) or going away, I might keep on hearing the (things) about you (all), that you (all) keep on standing firm in one Spirit, (in) one soul, struggling along with the faith of the gospel and not being intimidated in no one under the ones being set against, which keeps on being to them a demonstration of loss, now of you (all) salvation and this from God.

Philippians
1:27–28

Only keep on conducting yourselves in a manner worthy of the gospel of Christ Jesus, so that whether coming and seeing you (all) or being absent, I might keep on hearing the (things) about you (all), that you (all) keep on standing firm in one Spirit [and] (in) one soul, striving together for the faith of the gospel and not being intimidated by anything by the ones set against [you all]. This [lit., *which*] keeps on being a proof of [spiritual] loss to them, but even this [keeps on being] salvation from God to [or, of] you (all).

You need to continually conduct yourselves in a manner worthy of the gospel of Christ Jesus, so that, whether I am able to come there and see you all, or during the time that I am absent from you, that I might continually hear these things about you, that you are standing firm in on Spirit and in the unity of Bible doctrine in your souls; and that you are continually working together for the faith of the gospel. I advise you not to be intimidated or frightened by those who set themselves in opposition to you. They see your intimidation as a spiritual loss to you; but their very existence is evidence of your salvation as being from God.

Here is how others have translated this passage:

Ancient texts:

- Westcott-Hort Text (Greek) Alone, worthily of the gospel of the Christ Jesus, (you all) keep on being a citizen, that whether going and seeing you (all) or going away, I might keep on hearing the (things) about you (all), that you (all) keep on standing firm in one Spirit, (in) one soul, struggling along with the faith of the gospel and not being intimidated in no one under the ones being set against, which keeps on being to them a demonstration of loss, now of you (all) salvation and this from God.
- Complete Apostles Bible Only conduct yourselves worthy of the gospel of Christ, so that whether I come and see you or am absent, I may hear of your affairs, that you stand fast in one spirit, with one soul striving together for the faith of the gospel, and not being terrified in anything by your enemies, which is to them a proof of destruction, but to you of salvation, and this from God.
- Douay-Rheims 1899 (Amer.) Only let your conversation be worthy of the gospel of Christ: that, whether I come and see you, or, being absent, may hear of you, that you stand fast in one spirit, with one mind labouring together for the faith of the gospel. And in nothing be ye terrified by the adversaries: which to them is a cause of perdition, but to you of salvation, and this from God.
- Holy Aramaic Scriptures
Original Aramaic NT .
Be guided just as it is suitable to The Gospel of The Messiah, that whether I come to see you or whether I am absent, I may hear about you, that you stand in one

spirit and one soul and that you are celebrated* as one in the faith of The Gospel. And do not be shaken in anything by those who oppose us, as a demonstration of their destruction and of your life.

Lamsa Peshitta (Syriac) .

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English . Only let your behaviour do credit to the good news of Christ, so that if I come and see you or if I am away from you, I may have news of you that you are strong in one spirit, working together with one soul for the faith of the good news; Having no fear of those who are against you; which is a clear sign of their destruction, but of your salvation, and that from God;...

Bible in Worldwide English . So whatever happens, live as people who believe the good news of Christ should live. Then, if I come and see you, or if I am away and hear about you, you will be standing strong together in one spirit. With one mind you will be working hard together for the good news.

Do not fear in any way those who are working against you. It is God who shows them they are lost and you are saved.

Easy English .

Easy-to-Read Version–2008 . Just be sure you live as God's people in a way that honors the Good News of Christ. Then if I come and visit you or if I am away from you, I will hear good things about you. I will know that you stand together with the same purpose and that you work together like a team to help others believe the Good News. And you will not be afraid of those who are against you. All of this is proof from God that you are being saved and that your enemies will be lost.

God's Word™ .

Live as citizens who reflect the Good News about Christ. Then, whether I come to see you or whether I stay away, I'll hear all about you. I'll hear that you are firmly united in spirit, united in fighting for the faith that the Good News brings. So don't let your opponents intimidate you in any way. This is God's way of showing them that they will be destroyed and that you will be saved.

Good News Bible (TEV) .

Now, the important thing is that your way of life should be as the gospel of Christ requires, so that, whether or not I am able to go and see you, I will hear that you are standing firm with one common purpose and that with only one desire you are fighting together for the faith of the gospel. Don't be afraid of your enemies; always be courageous, and this will prove to them that they will lose and that you will win, because it is God who gives you the victory.

J. B. Phillips .

The Message .

NIRV .

New Life Version .

Radiant New Testament .

New Simplified Bible .

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Version .

Contemporary English V. . Above all else, you must live in a way that brings honor to the good news about Christ. Then, whether I visit you or not, I will hear that all of you think alike. I will know that you are working together and that you are struggling side by side to get others to believe the good news. V. 28 will be placed with the next passage for context.

Goodspeed New Testament .

The Living Bible	.
New Berkeley Version	.
New Living Translation	.
The Passion Translation	Whatever happens, keep living your lives based on the reality of the gospel of Christ, <i>which reveals him to others</i> . Then when I come to see you, or hear good reports of you, I'll know that you stand united in one Spirit and one passion—celebrating together as conquerors in the faith of the gospel. And then you will never be shaken or intimidated by the opposition that rises up against us, for your courage will only prove as a sure sign from God of their coming destruction <i>and that you have found a new life</i> .
Plain English Version	.
UnfoldingWord Simplified T.	Most importantly, behave in front of the people who live around you in a way that shows that you honor the good news about the Messiah. Do this so that whether or not I come and see you, how you live will make me happy. They should tell me that you together are doing your best to believe and live as the good news teaches us. Do not let any of those people who are against you frighten you! When you are courageous and resist them, this will show them that God will destroy them but will save you.
Williams' New Testament	Only you must practice living lives that are worthy of the good news, so that whether I come and see you or stay away, I may hear of you that you are standing firm in one spirit, and that with one purpose you are continuing to cooperate in the fight for faith in the good news. Never in the slightest degree be frightened by your opponents, for such fearlessness will be strong evidence to them of their impending destruction, but to you a sure sign, and that from God, of your salvation.

Partially literal and partially paraphrased translations:

American English Bible	.
Beck's American Translation	.
Breakthrough Version	Be law-abiding citizens only in a manner deserving of the Anointed King's good news so that whether coming and seeing you or being away from <i>you</i> , I may hear the <i>things</i> about you: that you stand in one spirit, one soul, competing together as a team for the trust of the good news and not spooked in anything by the <i>people</i> lying in opposition: something that is a display of ruin to them, but of your rescue, and this out from God.
Common English Bible	.
Len Gane Paraphrase	Only let your behavior be worthy of the gospel of Christ, so that whether I come and see you or be absent, I may hear of your affairs, that you stand firm in one spirit, with one mind working toward the faith of the gospel. Don't be terrified by your adversaries by anything, which is to them clear proof of perdition but to you of salvation and that from God.
A. Campbell's Living Oracles	Only behave in a manner worthy of the gospel of Christ; that whether I shall come and see you, or, being absent, shall hear of your affairs, that you are steadfast in one spirit, with one soul striving together for the faith of the gospel; and not terrified in anything by your adversaries; which is to them a demonstration of perdition; but to you of salvation, and that from God.
New Advent (Knox) Bible	.
NT for Everyone	.
20 th Century New Testament	Under all circumstances let your lives be worthy of the Good News of the Christ: so that, whether I come and see you, or whether I hear of your affairs at a distance, I may know that you are standing firm, animated by one spirit, and joining with one heart in a common struggle for the Faith taught by the Good News, Without ever shrinking from your opponents. To them this will be a sign of their Destruction and of your Salvation--a sign from God.

Mostly literal renderings (with some occasional paraphrasing):

An Understandable Version	.	
Berean Study Bible	.	
Christian Standard Bible	.	
Conservapedia Translation	.	
Revised Ferrar-Fenton Bible	.	
Free Bible Version	.	Just be sure that the way you live your lives corresponds to the good news of Christ, so that whether I come and see you or not I can get to hear how you're doing—that you stand firm in full agreement with one another, spiritually united as you work together for the trusting faith of the good news. Don't let your enemies scare you. By being brave you will demonstrate to them that they will be lost, but that God himself will save you.
The Heritage Bible	.	Only let your behavior as a citizen be worthy of the good news of Christ, that whether I come and see you, or whether I am away, I hear the things concerning you, that you stand firm in one spirit, with one soul wrestling together for the faith of the good news, And not frightened in even one thing by those stretched out against you, which is to them a display of destruction, and to you of salvation, and that of God,...
International Standard V	.	Standing Firm in One Spirit The only thing that matters is that you continue to live as good citizens in a manner worthy of the gospel of the Messiah. [Or Christ] Then, whether I come to see you or whether I stay away, I may hear all about you—that you are standing firm in one spirit, struggling with one mind for the faith of the gospel, and that you are not intimidated by your opponents in any way. This is evidence that they will be destroyed and that you will be saved—and all because of [Lit. and that from] God.
Lexham Bible	.	
Montgomery NT	.	Only do lead lives worthy of the gospel of Christ; so that whether I come to see you or hear reports concerning you in my absence, I may know that you are standing firm in one spirit, with one soul, enlisted in a common struggle for the faith of the gospel, and in no way terrorized by its enemies. For your fearlessness is a clear indication of coming ruin for them, but of salvation for you at the hands of God.
NIV, ©2011	.	
Riverside New Testament	.	Only exercise your citizenship in a manner worthy of the good news of Christ, so that, whether I come and see you or in absence hear news of you, I may know that you are standing in one spirit, with one mind wrestling in the faith of the good news and not frightened in anything by your adversaries, which for them is a sign of ruin, but for you of salvation, and that from God;...
Leicester A. Sawyer's NT	.	
The Spoken English NT	.	
UnfoldingWord Literal Text	.	
Urim-Thummim Version	.	
Weymouth New Testament	.	Only let the lives you live be worthy of the Good News of the Christ, in order that, whether I come and see you or, being absent, only hear of you, I may know that you are standing fast in one spirit and with one mind, fighting shoulder to shoulder for the faith of the Good News. Never for a moment quail before your antagonists. Your fearlessness will be to them a sure token of impending destruction, but to you it will be a sure token of your salvation--a token coming from God.
Wikipedia Bible Project	.	
Worsley's New Testament	.	

Catholic Bibles (those having the imprimatur):

Christian Community (1988) **Stand firm in faith**

• Try, then, to adjust your lives according to the Gospel of Christ. May I see it when I come to you, and if I cannot come, may I at least hear that you stand firm in the same spirit, striving to uphold the faith of the Gospel with one heart. Do not be afraid of your opponents. This will be a sign that they are defeated and you are saved, that is saved by God. Eph 4:3; Col 2:5 2Thes 1:4

• 27. See how throughout this paragraph Paul invites the Philippians to fully share his own struggle: he is in prison, but they must remain in the front line of the battle. What does he expect? First that their community be a true one (v. 27). Unity is a decisive sign for those who see us from the outside. Uphold the faith of the Gospel with one heart. Whether there be a persecution or not, people from the outside will try to divide us.

- New American Bible (2011) .
- New Catholic Bible .
- New Jerusalem Bible .
- NRSV (Anglicized Cath. Ed.) .
- Revised English Bible–1989 .

Jewish/Hebrew Names Bibles:

- Complete Jewish Bible .
Eth Cipher Translation Only let your conversation be as it becomes the Besorah of **Mashiach**: that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one ruach, with one mind striving together for the faith of the Besorah; And in nothing terrified by your adversaries: which is to them an evident token of perdition, but to you of yeshu`ah, and that of **Elohiym**.
- Hebraic Roots Bible Only behave yourself worthily of the good news of Messiah, so that whether coming and seeing you or whether I am far away, I may hear of your good conduct, that you stand fast in one spirit and one soul, triumphing together in the faith of the good news, and not being terrified in anything by our adversaries, whose conduct is the sign of their own destruction, but to your salvation, and this from YAHWEH;...
- Holy New Covenant Trans. Live as though you were worthy of the Good News. I might come and visit you but if I don't get there, I want to hear good things about you - that you stand firm with one spirit, with one heart, fighting for the faith of the Good News. Don't let those who are against you scare you. This will show them that they will lose but you will be saved. This comes from God.
- The Scriptures 2009 Only, behave yourselves worthily of the Good News of Messiah, in order that whether I come and see you or am absent, I hear about you, that you stand fast in one spirit, with one being, striving together for the belief of the Good News, without being frightened in any way by those who oppose, which to them truly is a proof of destruction, but to you of deliverance, and that from Elohim.
- Tree of Life Version .

Weird English, Old English, Anachronistic English Translations:

- Accurate New Testament ...only worthily [of] the news (good) [of] the christ reside! that whether [I] Coming and Seeing you* {am} whether [I] Being (Away) {am} [I] may hear the [things] about you* for [You*] stand in one spirit [with] one soul Contending (Together) [in] the faith [of] the news (good) and not Being Frightened in no [thing] by the [men] opposing Who is [to] them Display [of] destruction {Who} [of] you* but {is She} [of] saving and This {is} from god...
- Alpha & Omega Bible .
Awful Scroll Bible Only be citizens worthy, of the announcing-of-the-Good-Tidings of the Anointed One, in order that, whether coming and perceiving you or being-away, I shall hear about you, certainly-of-whom you stand sure from-within one breath, of one life,

contending-together in the confidence of the announcing-of-the-Good-Tidings; and from-within no-thing being terrified, by they laying-over-against yous, what-certain is to them surely a show-from-among of destroying-away, but to yous Deliverance, and this out of God,...

Concordant Literal Version Only be citizens walking worthily of the evangel of Christ, that, whether coming and making your acquaintance, or being absent, I should be hearing of your concerns, that you are standing firm in one spirit, one soul, competing together in the faith of the evangel, "

and not being startled by those who are opposing in anything, which is to them a proof of destruction, yet of your salvation, and this from God,...

exeGesés companion Bible Only citizenize

worthily of the evangelism of the Messiah:

- whether I come and see you - whether absent

that I hear about your affairs,

that you stand firm in one spirit, with one soul,

co-striving for the trust of the evangelism;

and terrify in naught of your adversaries:

which indeed is to them an indication of destruction,

but to you of salvation and of Elohim.

God's Truth (Tyndale)
Orthodox Jewish Bible

.
Only one thing: conduct in practice your torat haEzrakhut (citizenship, see 3:20) worthily of the Besuras HaGeulah of Rebbe, Melech HaMoshiach. Then, whether I come and see you or am absent, I may hear concerning you that you are standing like a ma'oz (fortress, bastion) in one ruach, with one neshamah, contending for the Emunah (Yd 3; Pp 4:3) of the Besuras HaGeulah.

And, I might add, not having pachad (fear, terror) in reaction to anything as far as the mitnaggedim (the ones opposing) are concerned, which is a proof to them of their churban (destruction), but of your Yeshu'ah (salvation 1:19; 2:12), and this from Hashem.

Rotherham's Emphasized B. ||Only|| <in a manner worthy of the glad-message of the Christ> be using your citizenship;

In order that—

<Whether coming and seeing you, or being absent>

I may hear of the things which concern you,—

That ye are standing fast in one' spirit,

|With one soul| joining for the combat along with the faith of the glad-message;

And not being affrighted in anything by the opposers,—

||The which|| is |unto them| a token of destruction, although of your salvation

And this from God;...

Expanded/Embellished Bibles:

The Amplified Bible

An Understandable Version

.
So, [whatever happens], live your daily lives in such a way as to be worthy of the Gospel of Christ, so that, whether I come and see you or remain absent from you, I will hear about you, that you are standing firm in one spirit [i.e., united in purpose, and] contending with one mind for the faith of the Gospel [i.e., for the body of Christian teaching]. [I also want to hear] that you are not being frightened by those who oppose you, which [courage in the face of opposition] is proof [to them, or you] that they will be destroyed, but that you will be saved, and this will [all] be done by God.

Brodie’s Expanded Trans. Only [at all costs] live your life as a citizens of heaven in a manner worthy of the good news about Christ [royal family honor code], so that whether I come and see you or whether I remain absent, I may hear from time-to-time things [reports] about you all, that you have been and are continuing to be stabilized [holding your ground] by means of one and the same spirit [maturity] and by means of one and the same soul [teamwork], continually fighting together [angelic conflict] for the doctrine characterized by the good news . V. 28 will be placed with the next passage for context.

The Expanded Bible
Jonathan Mitchell NT

Only, by habit live (or: continue living) worthily, as citizens with behavior corresponding in value to Christ's good news (message of goodness), so that whether coming and seeing to become acquainted, or continuing absent, I may go on hearing about you folks (the things concerning you): that you are constantly and progressively standing firm within the midst of and in union with one Breath-effect (or: = steadfastly united in spirit and attitude), continuing to be corporately striving in one soul (by one inner life competing side-by-side as in the public games) by the faith that comes from the good news (or: in the conviction that belongs to and pertains to the message of goodness and well-being; or: by the trust which is the message of wellness and ease), even constantly being folks [that are] in nothing startled, intimidated or frightened by (or: under) the opponents (the ones continuously lying in the opposing position) – which is a public indication (a pointing-out as of display; or: a showing within) of loss (ruin; destruction) for (or: to) them, yet of deliverance (wholeness, health, rescue and salvation) to, for and among you folks [other MSS: in and among us; other MSS: of your deliverance], and this [is] from God,...

P. Kretzmann Commentary
Syndein/Thieme
Translation for Translators
The Voice

Bible Translations with Many Footnotes:

Lexham Bible

Stand Firm for the Gospel

Only lead your lives in a manner worthy of the gospel of Christ, so that whether I come and see you or am absent I hear your circumstances [Literally “the things concerning you”], that you are standing firm in one spirit, with one soul contending side by side for the faith of the gospel, and not letting yourselves be intimidated in anything by your opponents, which is a sign of destruction to them, but of your salvation, and this from God, because to you has been graciously granted on behalf of Christ not only to believe in him, but also to suffer on behalf of him, having the same struggle which you saw in me and now hear about in me. Vv. 29–30 are included for context.

NET Bible®
New American Bible (2011)
The Passion Translation
Rotherham’s Emphasized B.
The Spoken English NT

Just live in a way that’s worthy of the good news of Christ. That way, whether I come and see you, or whether I hear the news about you while I’m away, you’re^x standing in one spirit, in one soul, striving together for the faith of the good news. And you’re not frightened in any way by those who stand against you. That’s a sign to them of their destruction and your salvation, which comes from God.

x. Lit. “that you’re,” implying, “I will find that you’re”.

Updated ASV

Let Your Manner of Life Be Worthy of the Gospel

Only let your manner of life be worthy of the gospel of Christ, so that whether I come and see you or am absent, I may hear of you that you are standing firm in one spirit, with one mind^[10] striving side by side for the faith of the gospel; and in no way frightened by your opponents, which is a sign of destruction for them, but of salvation for you, and that from God.

[10] Lit *one soul*

Wilbur Pickering's New T.

Only conduct yourselves in a manner worthy of the Gospel of Christ, so that whether I come and see you or am absent I may hear about you that you stand firm in one spirit, striving together for the faith of the Gospel with one soul, and not being intimidated in any way by your opponents: to them this is an indicator of ruin,¹⁸ but to you of deliverance,¹⁹ and that from God.

(18) How shall we understand this? What is the effect of our boldness in the face of opposition—do the opponents consider that we are sealing our own fate, or do they suspect that they may be on the wrong side? Perhaps both.

(19) Our confidence in God assures us of deliverance, one way or another, by life or by death.

WEB — Messianic Edition .

Literal, almost word-for-word, renderings:

A Faithful Version .

Analytical-Literal Translation

Only be conducting yourselves in a manner worthy of the Gospel of Christ, so that, whether having come and having seen you_p or being absent, I shall hear the [things] concerning you_p [fig., your_p affairs], that you_p are standing firm in one spirit, with one soul, striving together for the faith of the Gospel.

And stop being intimidated in any way by the ones being in opposition, which to them indeed is a demonstration [or, sign] of destruction, but to you_p of salvation, and this from God.

Berean Literal Bible .

Bill Puryear translation

. worthily

Conduct your life only in a manner worthy of the good news of Christ, in order that whether I come and see you or remain absent, I may hear about your situation, that you are standing firm with the help of one and the same Spirit, in the sphere of one and the same soul, since you have fought at my side by means of faith in the gospel. Likewise, don't ever be intimidated in any way by your enemies, which is to them the proof of [your spiritual] destruction, rather than your deliverance. In fact, this [deliverance] [is] from the source of God.

C. Thomson updated NT .

Charles Thomson NT

Only conduct yourselves in a manner becoming the glad tidings of the Christ, that whether I come and see you, or if absent I may hear this of you, that you are steadfast in one spirit, and that without being in the least daunted by your opposers, you contend unanimously for the belief of the gospel, which is to them indeed a manifestation of destruction, but to you, of salvation. Now with respect to this from God because this hath been granted to you for Christ, not only to believe in him but also to suffer for him and you are engaged in the same conflict as that in which you saw me and now hear that I am engaged,... V. 29 is included for context. Interestingly enough, there is no v. 30 in Thomson's NT (but v. 30 is a part of v. 29). Also, this very long sentences continues on into verse one of the next chapter (for the first four verses into the next chapter, in fact).

Context Group Version

Only let your (pl) manner of life be worthy of the Imperial News of the Anointed: that, whether I come and see you (pl) or am absent, I may hear of your (pl) state, that you (pl) stand firm in one spirit, with one life striving for trust the Imperial News; and in nothing frightened by the adversaries: which is for them an evident sign of destruction, but of your (pl) rescue, and that from God;...

English Standard Version .

Far Above All Translation	.
Green's Literal Translation	.
James Allen translation	.
Legacy Standard Bible	.
Literal New Testament	.
Literal Standard Version	.
Modern English Version	.
Modern Literal Version 2020	Only behave-as° citizens worthy of the good-news of the Christ; in-order-that, if I came and saw you° or even being absent, I may hear <i>about</i> the things concerning you°, that you° are standing-firm in one spirit, with one soul contending together-with <i>us</i> in the faith of the good-news. V. 28 will be placed with the next passage for context.
New American Standard	.
New European Version	.
New King James Version	.
New Matthew Bible	.
NT (Variant Readings)	.
Niobi Study Bible	.
R. B. Thieme, Jr. translation	Only conduct your life as [members of the] royal family of God in a manner worthy of the good news doctrines of the Christ; in order that whether I come and see you, or remain absent, I may hear about your status quo, that you are standing fast [in ultra supergrace] by means of one and the same Spirit [the Holy Spirit indwelling and filling], in the sphere of one and the same soul since you have joined in the conflict by means of faith in the gospel. Likewise in no way be intimidated [or, panic] by your enemies; which intimidation [panic] is to them a proof of your destruction [successful ambush], but with reference to you deliverance; in fact this deliverance is from the source of God.
R. B. Thieme, Jr. trans2	Only conduct or lead your life and discharge your responsibilities honorably as Royal Family of God in a manner worthy of the good news doctrines of THE Christ including the gospel and any portions of Bible Doctrine dealing with the Royal Family of God and spiritual growth and Maturity Adjustment to the Justice of God, in order that whether I personally come and see you for face to face teaching or remain absent, I may, I will in the future, hear the things concerning all of you or about your Status Quo, that you, from the past and continuing into the future, are standing fast and are stabilized in Ultra Super-Grace, by means of one and the same God the Holy Spirit whose ministry is intensified in Super-Grace, in the sphere of one and the same logical ideas and coalescence of the Ultra Super-Grace soul, fighting side by side with singleness of purpose and professional coordination, since you have joined the Angelic Conflict by means of the faith in the gospel, Likewise in the sphere of not one thing or in no way be intimidated, being stupidly frightened or stop thinking because of them or panicked repeatedly from reversionism by your enemies, which intimidation is to them in reversionism under the influence of evil, an evident token or proof or sign of your destruction from a successful ambush, but with reference to you deliverance from the ambush, in fact this deliverance from the ambush is from the source of God.
Revised Geneva Translation	.
Ron Snider translation	Only conduct yourselves as good citizens in a manner worthy of the gospel of Christ, so that whether I come and see you or remain absent, I will hear about you that you are standing firm in one spirit, as one soul, striving together for the faith of the gospel; and not being alarmed in any way by your opponents--which is an indication of destruction to them, but an indication of your salvation, and this from God.
Updated ASV	.
Updated Bible Version 2.17	.

A Voice in the Wilderness .
 Webster's Translation .
 World English Bible .
 Worrell New Testament . demean

The gist of this passage:
 27-28

Philippians 1:27a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
μονον (μόνον) [pronounced MOHN-on]	<i>alone, but, only; merely</i>	adverb	Strong's #3440
αξιῶς (ἀξίως) [pronounced ax-EE-ocē]	<i>worthily, suitably, appropriately, in a manner worthy of</i>	adverb	Strong's #516
του (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	neuter singular definite article, genitive/ablative case	Strong's #3588
euangelion (εὐαγγέλιον) [pronounced yoo-ang-GHEL-ee-on]	<i>gospel, good news; an announcement [proclamation, declaration, preaching] of good news [the gospel], evangelization; the bringing (declaring, showing) of glad (good) tidings</i>	neuter singular noun; genitive/ablative case	Strong's #2098
του (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
Christos (χριστός) [pronounced krees-TOHSS]	<i>anointed, anointed one, Messiah; transliterated, Christ</i>	masculine singular noun; genitive/ablative case	Strong's #5547
politeúomai (πολιτεύομαι) [pronounced pol-it-YOO-om-ahee]	<i>live; be a citizen, live as a citizen; administer civil affairs, manage the state</i>	2 nd person plural, present (deponent) middle/passive imperative	Strong's #4176

Thayer definitions: 1) to be a citizen; 2) to administer civil affairs, manage the state; 3) to make or create a citizen; 3a) to be a citizen; 3b) to behave as a citizen; 3b1) to avail one's self of or recognise the laws; 3b2) to conduct one's self as pledged to some law of life. So some level of good behavior is expected.

Translation: Only keep on conducting yourselves in a manner worthy of the gospel of Christ Jesus,...

The verb found here is only used twice in the New Testament. It is the 2nd person plural, present (deponent) middle/passive imperative of politeúomai (πολιτεύομαι) [pronounced pol-it-YOO-om-ahee]. The full Thayer definitions are: 1) to be a citizen; 2) to administer civil affairs, manage the state; 3) to make or create a citizen; 3a) to be a citizen; 3b) to behave as a citizen; 3b1) to avail one's self of or recognise the laws; 3b2) to conduct one's self as pledged to some law of life. The idea is, there is some level or some standard of behavior which is

to be held to by the Philippians. Strong's #4176. Very often, this standard of behavior is defined by the laws and morals of the state; however, Paul is using it here as behavior being defined by the spiritual standards of the gospel of Jesus Christ.

The Lord, quite obviously, set the absolute highest standards of behavior and we are to set these as guidance to us as what is the manner worth of the gospel. Now, quite obviously, we cannot come anywhere close to such standards, except that God has given us the Holy Spirit, and that we strive to remain in the Spirit. When we sin, we are out of fellowship, and when we name that sin to God, we are back in.

Quite obviously, Paul is not calling on believers to only be in fellowship when sharing the gospel message. Let me suggest that the believer avoid gross immorality and remain in fellowship as long and as often as possible. The more doctrine that a believer has, the more likely that believer is to remain in fellowship for longer periods of time (and the more likely that such a one will avoid gross immorality).

Philippians 1:27b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hina (ἵνα) [pronounced HEE-na]	<i>that, in order that, so that, to the intent that; because</i>	conjunction which denotes purpose or result	Strong's #2443
eíte (εἴτε) [pronounced I-teh]	<i>if, whether...or; if too</i>	conjunction	Strong's #1535
érchomai (ἔρχομαι) [pronounced AIR-khoh-my]	<i>going, coming (in a great variety of applications, literally and figuratively); the ones accompanying; appearing; bringing, those entering</i>	masculine singular, aorist active participle, nominative case	Strong's #2064
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
eidō (εἶδω) [pronounced I-doh]	<i>seeing, having seen, perceiving, observing, discerning, knowing; passive/middle: having seen, having been seen, coming to know, being discerned</i>	masculine singular, aorist active participle; nominative case	Strong's #1492
humas (ὐμάς) [pronounced hoo-MOSS]	<i>you [all], all of you; to you, towards you [all]</i>	2 nd person plural personal pronoun; accusative case	Strong's #5209, (from Strong's #5210; a form of Strong's #4771)
eíte (εἴτε) [pronounced I-teh]	<i>if, whether...or; if too</i>	conjunction	Strong's #1535
ápeimi (ἄπειμι) [pronounced AP-i-mee]	<i>going away, the one departing; being absent; those being away</i>	masculine singular, present participle; nominative case	Strong's #548

Translation: ...so that whether coming and seeing you (all) or being absent,...

Paul has already proposed that he will come to the Philippians and teach them, despite, at the time of writing, being in chains.

Nevertheless, Paul is suggesting that this is the behavior that these Philippians should have, whether he is able to come and see them or whether he is absent. Even when Paul is let out of prison, he will only come to the local churches at Philippi for a limited period of time.

Philippians 1:27c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ακούô (ἀκούω) [pronounced ah-KOO-oh]	<i>to hear; to hear and pay attention to; to listen to; to hear and understand</i>	1 st person singular; present active subjunctive	Strong's #191
ta (τά) [pronounced taw]	<i>the; these, those, to this, towards that; the [things]</i>	neuter plural definite article; accusative case	Strong's #3588
peri (περί) [pronounced per-EE]	<i>about, concerning, on account of, because [of], around, near</i>	preposition	Strong's #4012
humôn (ὕμῶν) [pronounced hoo-MONE]	<i>of yours, from you; concerning you; you, yourselves</i>	2 nd person plural pronoun; genitive/ablative case	Strong's #5216 (genitive case of #5210)

Translation: ...I might keep on hearing the (things) about you (all),...

If Paul is absent from the believers in Philippi, he will continue to hear reports about them.

Although there are some rare cases where certain believers will be singled out (such as the immoral believer at Corinth who was living in sin with his father's wife²⁵), Paul is not monitoring each and every believer's behavior in Philippi, or anywhere else, and writing to control everyone's behavior. In other words, Paul is not writing to the Philippians and specifically naming ten people whom he has heard rumors about, saying, "And you, Charley Brown, I hear that you have been drinking too much; so here is what I want you to do..."

There are certainly limitations on behavior when people are gathered in an auditorium to hear the Word of God. For instance, R. B. Thieme, Jr. did not tolerate rude behavior in the church (neither does Bobby). Neither of them allow for electioneering in the church or on church grounds (which would be any sort of expression of political views, either with pins or badges or pamphlets, etc.).

One of the new issues of the day are LGBTQ+ issues. Jesus Christ died for all man and women, regardless of the sort of lives that they live. There will be people of various sexual preferences come to Jesus Christ in faith. It is not our job to monitor their actions outside the church (when off property grounds). It is not impossible for a lesbian or gay couple to actually show up to church. In the same way, two female roommates or two male roommates may show up to church as well. It is not up to anyone to follow people around in order to ascertain their actions away from the church. Some policing of activity on church grounds is necessary (I've given the example of talking in church). As long as there are no demonstrations of homosexual affection on church grounds, it is not up to anyone to determine the exact nature of the relationships of anyone attending church.

The point I am making is, Paul is speaking in generalities here, about the members of the church in Philippi as a group. The next ten verses of this chapter are not going to be a naming off of ten people and what Paul has heard about these ten individuals.

²⁵ If I recall correctly.

Philippians 1:27a-c **Only keep on conducting yourselves in a manner worthy of the gospel of Christ Jesus, so that whether coming and seeing you (all) or being absent, I might keep on hearing the (things) about you (all),...** (Kukis mostly literal translation)

Philippians 1:27d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hóti (ὅτι) [pronounced HOH-tee]	<i>that, because, for, since; as concerning that; as though; before a quotation, this can mean, quote</i>	demonstrative or causal conjunction	Strong's #3754
stêkô (στήκω) [pronounced STAY-koh]	<i>to stand firm; to persevere, to persist, to be steadfast; to keep one's standing, to remain stationary</i>	2 nd person plural, present active indicative	Strong's #4739
en (ἐν) [pronounced en]	<i>in, in the sphere of, into, on, by means of, with; through; among; against; when, while</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
heís, mia, hen (εἷς, μία, ἓν) [pronounced hice, MEE-ah, ehñ]	<i>one [in number, in terms of unity]; emphatic use: even one, each one, one single, only one; with one accord, with one voice; one and the same</i>	neuter singular numeral adjective; dative, locative or instrumental case	Strong's #1520
pneuma (πνεῦμα) [pronounced PNYOO-mah]	<i>spirit, Spirit; breath; wind [blast], air</i>	neuter singular noun, dative, locative or instrumental case	Strong's #4151
heís, mia, hen (εἷς, μία, ἓν) [pronounced hice, MEE-ah, ehñ]	<i>one [in number, in terms of unity]; emphatic use: even one, each one, one single, only one; with one accord, with one voice; one and the same</i>	feminine singular numeral adjective; dative, locative or instrumental case	Strong's #1520
psuchê (ψυχή) [pronounced psOO-KHAY]	<i>breath [of life]; [eternal, immortal, rational, living] soul; life, vitality, spirit; the seat of feelings, desires, affections</i>	feminine singular noun; dative, locative or instrumental case	Strong's #5590

Translation: ...that you (all) keep on standing firm in one Spirit [and] (in) one soul,...

Paul speaks of the believers in Philippi, but speaks of them as a whole, that they keep on standing firm in one Spirit and in one soul.

All believers are indwelt by God the Holy Spirit. Paul is expressing the desire that the believers in Philippi be filled with the Spirit as a group. This allows for their gathering as a group to be more productive. More growth will take place.

There is also to be a unity of soul practiced in the Philippi church. So, what does that mean? They are to have a unity of thinking. They are to learn Bible doctrine and are to think alike in terms of spiritual truth. See the [Doctrine of the Soul](#) (by R. B. Thieme, Jr.) in the [Addendum](#). The way that believers attain a unity of soul is through the teaching of accurate Bible doctrine in a local church.

Philippians 1:27e

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
sunathlḗō (συναθλέω) [pronounced soon-ath- LEH-oh]	<i>struggling along with, striving at the same time with another; those working together as a team</i>	masculine plural, present active participle; nominative case	Strong's #4866
tê (τῆ) [pronounced tay]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of; who</i>	feminine singular definite article; dative, locative and instrumental cases	Strong's #3588
pistis (πίστις) [pronounced PIHS- tîhs]	<i>faith, assurance, belief, believe; the content of what is believed, doctrine; persuasion, that is, credence; moral conviction</i>	feminine singular noun; dative, locative or instrumental case	Strong's #4102
του (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	neuter singular definite article, genitive/ablative case	Strong's #3588
euangelion (εὐαγγέλιον) [pronounced yoo-ang- GHEL-ee-on]	<i>gospel, good news; an announcement [proclamation, declaration, preaching] of good news [the gospel], evangelization; the bringing (declaring, showing) of glad (good) tidings</i>	neuter singular noun; genitive/ablative case	Strong's #2098

Translation: ...striving together for the faith of the gospel...

The believers are to strive together or work together as a team. They are to be working together as a team for the faith of the gospel. Now, faith can be the act of believing, but it is also used to describe what is believed. This would be all of the doctrine related to the gospel, which would be Christology and Soteriology.

Philippians 1:27d-e ...that you (all) keep on standing firm in one Spirit [and] (in) one soul, striving together for the faith of the gospel... (Kukis mostly literal translation)

The believers in Philippi are to stand strong in the Holy Spirit and in their thinking (that is, they are to think Bible doctrine). They are to work together for the doctrines which they believe in that are related to the gospel message.

Philippians 1:27 Only keep on conducting yourselves in a manner worthy of the gospel of Christ Jesus, so that whether coming and seeing you (all) or being absent, I might keep on hearing the (things) about you (all), that you (all) keep on standing firm in one Spirit [and] (in) one soul, striving together for the faith of the gospel... (Kukis mostly literal translation)

Philippians 1:28a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kaí (καί) [pronounced kî]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532

Philippians 1:28a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
mê (μή) [pronounced may]	<i>not, neither, never, no; lest; nothing, without; not even; also [in a question requiring a negative answer]</i>	adverb; a qualified negation	Strong's #3361
pturō (πτύρω) [pronounced PTOO-ro]	<i>letting oneself be intimidated, being frightened, one who is terrified, those being startled</i>	masculine plural, present passive participle; nominative case	Strong's #4426 hapax legomenon
Although these definitions are all related, they portray very different aspects of fear (and intimidate).			
en (ἐν) [pronounced en]	<i>in, in the sphere of, into, on, by means of, with; through; among; against; when, while</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
mêdeis/mêdemia/mêden (μηδεις/μηδεμία/μηδέν) [pronounced may-DICE, may-dem-EE-ah, may-DEN]	<i>none, nobody, no one, nothing, not even one (man, woman, thing), anyone, any (man, thing), no (man); without (delay)</i>	neuter singular adjective; dative, locative or instrumental case	Strong's #3367 [The masculine, feminine irregular (second form) and neuter (third form) from G3361 and G1520]
hupō (ὑπό) [pronounced hoop-OH]	<i>under, beneath, through; by</i>	preposition with the genitive or ablative case	Strong's #5259
tôn (τῶν) [pronounced tohn]	<i>the, of the, from the; of this, from that, [away, out] from the; from the source of; by the; than the</i>	masculine plural definite article; genitive and ablative cases	Strong's #3588
antikeimai (ἀντίκειμαι) [pronounced an-TIHK-ī-mahee]	<i>being set over against, being opposite to, opposing, being contrary to; being adverse to, withstanding; being repugnant</i>	masculine plural, present (deponent) middle/passive participle; genitive/ablative case	Strong's #480

Translation: ...and not being intimidated by anything by the ones set against [you all].

The believers in Philippi are not to be intimidated by anything said or done by those who are set against them. They would face opposition and they are not to be intimidated by this opposition.

Philippians 1:27–28a Only keep on conducting yourselves in a manner worthy of the gospel of Christ Jesus, so that whether coming and seeing you (all) or being absent, I might keep on hearing the (things) about you (all), that you (all) keep on standing firm in one Spirit [and] (in) one soul, striving together for the faith of the gospel and not being intimidated by anything by the ones set against [you all]. (Kukis mostly literal translation)

Paul expects the believers in Philippi to conduct themselves in a manner worthy of the gospel. They are not to be intimidated by the opposition and they are to act and think in a unified way.

Philippians 1:28b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hētis (ἧτις) [pronounced HEYT-iss]	<i>which, whoever, whatever, who, everyone who, such a one who</i>	feminine singular, relative pronoun; nominative case	Strong's #3748
esti (ἐστί) [pronounced ehs-TEE] or estin (ἐστίν) [pronounced ehs-TIN]	<i>is, are, to be, keeps on being, continues having</i>	3 rd person singular, present indicative	Strong's #2076 (3 rd person present form of #1510)
autois (αὐτοῖς) [pronounced ow-TOIC]	<i>them, in them, by them; to them, for them; by means of them; with them; same</i>	3 rd person masculine plural personal pronoun; locative, dative or instrumental case	Strong's #846
éndeixis (ἐνδειξις) [pronounced EHN-dike-sis]	<i>demonstration, proof; manifestation made by act; sign, evidence; something declared</i>	feminine singular noun, nominative case	Strong's #1732
apôleia (ἀπώλεια) [pronounced ap-OH-li-a]	<i>ruin or loss (physical, spiritual or eternal); damnable (-nation), destruction, die, perdition, perish (ing), pernicious ways, waste</i>	feminine singular noun, genitive/ablative case	Strong's #684

Translation: This [lit., *which*] **keeps on being** a proof of [spiritual] loss to them,...

Although this continues the thought above, I have simply begun a new sentence.

What keeps on being a proof of spiritual loss to their opposition is them being intimidated by the opposition and for them to be divided against one another and for them not to be working together.

Very often, when we find a relative pronoun, it points back in gender and case to a specific word. However, this simply points back generally to what Paul has been discussing. Most specifically, when believers are intimidated by their opposition, their opposition views this as a win for themselves and a loss for the believers in Philippi.

Philippians 1:28c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
humôn (ὕμῶν) [pronounced hoo-MONE]	<i>of yours, from you; concerning you; you, yourselves</i>	2 nd person plural pronoun; genitive/ablative case	Strong's #5216 (genitive case of #5210)
What precedes is found in the Westcott Hort text and in Tischendorf's Greek text. The word that follows is in the Byzantine Greek text and in Scrivener Textus Receptus. This is the same 2 nd person plural pronoun, but these are different cases. Everything else in this verse is the same.			
humin (ὕμῖν) [pronounced hoo-MEEN]	<i>you [all]; in you; to you; in you; by you, with you</i>	2 nd person plural personal pronoun; locative, dative or instrumental case	Strong's #5213; an irregular dative of #5210; a form of #4771

Philippians 1:28c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
dé (δέ) [pronounced deh]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
sôtêria (σωτηρία) [pronounced soh-tay-REE-ah]	<i>salvation; safety, deliverance [from present or eternal danger], preservation [from danger or destruction]; welfare, prosperity</i>	feminine singular noun; genitive/ablative case	Strong's #4991
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
touto (τοῦτο) [pronounced TOO-toh]	<i>this, this one, this thing, that thing</i>	intermediate demonstrative pronoun; nominative case neuter form	Strong's #3778 (also known as Strong's #5124)
apó (ἀπό) [pronounced aw-PO]; spelled ἄφ' before a vowel.	<i>from, away from, by; after; at; with, because of, since; before; in; of; out (from)</i>	preposition or separation or of origin	Strong's #575
theos (θεός) [pronounced theh-OSS]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, genitive/ablative case	Strong's #2316

Translation: ...but even this [keeps on being] salvation from God to [or, of] you (all). (Kukis mostly literal translation)

The reading according to the Westcott Hort text is: ...but even this [keeps on being evidence of] your salvation from God. (Kukis mostly literal translation)

I may want to switch these two translations out for one another. The meanings are slightly different. I believe that the Westcott Hort text is more clear and easier to explain.

Having this opposition is, in itself, a proof or indication of the relationship of the believers in Philippi to God. They are not saved by having opposition; they are saved by faith in Jesus Christ. However, this opposition vindicates the believers in Philippi, and, even more so, when they know how to properly respond (without being afraid or intimidated).

Philippians 1:28b-c This [lit., which] keeps on being a proof of [spiritual] loss to them, but even this [keeps on being] salvation from God to [or, of] you (all). (Kukis mostly literal translation)

If the opposition to the church at Philippi is able to frighten or intimidate the believers, this indicates to their opposition of a spiritual loss on the part of the believers. However, the very fact of this opposition is proof or evidence of their salvation as being from God.

If you have been saved, then you are going to have opposition in your life. Some people make enemies easily and some do everything to avoid having enemies. However, those who have believed in Jesus Christ will have enemies. We may not want them, but we will have them.

Philippians 1:27–28 Only keep on conducting yourselves in a manner worthy of the gospel of Christ Jesus, so that whether coming and seeing you (all) or being absent, I might keep on hearing the (things) about you (all), that you (all) keep on standing firm in one Spirit [and] (in) one soul, striving together for the faith of the gospel and not being intimidated by anything by the ones set against [you all]. This [lit., *which*] keeps on being a proof of [spiritual] loss to them, but even this [keeps on being] salvation from God to [or, of] you (all). (Kukis mostly literal translation)

Philippians 1:27–28 You need to continually conduct yourselves in a manner worthy of the gospel of Christ Jesus, so that, whether I am able to come there and see you all, or during the time that I am absent from you, that I might continually hear these things about you, that you are standing firm in on Spirit and in the unity of Bible doctrine in your souls; and that you are continually working together for the faith of the gospel. I advise you not to be intimidated or frightened by those who set themselves in opposition to you. They see your intimidation as a spiritual loss to you; but their very existence is evidence of your salvation as being from God. (Kukis paraphrase)

That to you (all) was shown grace to the () above Christ not alone to the () for him to keep on believing, but even to the () above him to keep on being affected to him an assembly keep on having of what sort you (all) have seen in me and now you (all) keep on hearing in me.

Philippians
1:29–30

For it was graciously given to you (all) [that] for the sake of Christ that [you all] should not only keep on believing for Him but also because of Him [you all] should keep on being affected [and even suffering], having the same struggle as you have seen in me and now you (all) keep on hearing [about it] in me.

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek)	That to you (all) was shown grace to the () above Christ not alone to the () for him to keep on believing, but even to the () above him to keep on being affected to him an assembly keep on having of what sort you (all) have seen in me and now you (all) keep on hearing in me.
Complete Apostles Bible	For to you it has been granted for the sake of Christ, not only to believe in Him, but also to suffer for His sake, having the same struggle which you saw in me and now you hear is in me.
Douay-Rheims 1899 (Amer.)	For unto you it is given for Christ, not only to believe in him, but also to suffer for him: Having the same conflict as that which you have seen in me and now have heard of me.
Holy Aramaic Scriptures Original Aramaic NT	. And this is given to you from God, that not only should you believe in The Messiah, but that you also will suffer for his sake. And you will endure struggles, like those which you have seen in me and now hear about me.
Lamsa Peshitta (Syriac)	.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	Because to you it has been given in the cause of Christ not only to have faith in him, but to undergo pain on his account: Fighting the same fight which you saw in me, and now have word of in me.
Bible in Worldwide English	God has given you a special gift. You can not only believe in Christ but also suffer for him. You have the same trouble which you saw me have. And you hear now that I still have it.
Easy English Easy-to-Read Version–2008	.
<i>God's Word</i> TM	God has blessed you in ways that serve Christ. He allowed you to believe in Christ. But that is not all. He has also given you the honor of suffering for Christ. Both of these bring glory to Christ. You saw the difficulties I had to face, and you hear that I am still having troubles. Now you must face them too.
Good News Bible (TEV)	For you have been given the privilege of serving Christ, not only by believing in him, but also by suffering for him. Now you can take part with me in the battle. It is the same battle you saw me fighting in the past, and as you hear, the one I am fighting still.
J. B. Phillips <i>The Message</i>	.
NIRV	.
New Life Version	.
Radiant New Testament	.
New Simplified Bible	.

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Version	.
Contemporary English V.	Be brave when you face your enemies. Your courage will show them that they are going to be destroyed, and it will show you that you will be saved. God will make all of this happen, and he has blessed you. Not only do you have faith in Christ, but you suffer for him. You saw me suffer, and you still hear about my troubles. Now you must suffer in the same way. V. 28 is included for context.
Goodspeed New Testament	.
The Living Bible	.
New Berkeley Version	.
New Living Translation	.
The Passion Translation	For God has graciously given you the privilege not only to believe in Christ, but also to suffer for him. For you have been called by him to endure the conflict in the same way I have endured it—for you know I'm not giving up.
Plain English Version	.
UnfoldingWord Simplified T.	God is kind to you: He is allowing you to suffer for the Messiah as well as to trust in him. You are having to resist those who oppose the good news, just like you saw that I had to resist such people there in Philippi, and just like you hear that I still have to resist such people here now.
Williams' New Testament	For it has been graciously granted to you for Christ's sake, not only to trust in Him but also to suffer for Him, since you are having the same struggle that you once saw me have and which you hear that I am still having.

Partially literal and partially paraphrased translations:

American English Bible	.
Beck's American Translation	.
Breakthrough Version	...because it was given as an act of generosity to you, the "on behalf of <i>the</i> Anointed King" <i>thing</i> , not only the "to be trusting in Him" <i>part</i> , but also the "to be suffering on His behalf" <i>part</i> , having the same struggle such as you saw in me and now hear to be in me.
Common English Bible	.
Len Gane Paraphrase	For it is given to you in the behalf of Christ not only to believe in him but to also suffer for his sake. Having the same conflict that you saw in me and now hear of me.
A. Campbell's Living Oracles	For to you it is graciously given, on the behalf of Christ, not only to believe on him, but also to suffer for his sake; having the very same conflict which you saw in me, and now hear to be in me.
New Advent (Knox) Bible	.
NT for Everyone	.
20 th Century New Testament	For, on behalf of Christ, you have had the privilege granted you, not only of trusting in him, but also of suffering on his behalf. You will be engaged in the same hard struggle as that which you once saw me waging, and which you hear that I am waging still.

Mostly literal renderings (with some occasional paraphrasing):

An Understandable Version	.
Berean Study Bible	For it has been granted to you on behalf of Christ not only to believe in Him, but also to suffer for Him, since you are encountering the same struggle you saw I had, and now hear that I still have.
Christian Standard Bible	.
Conservapedia Translation	.
Revised Ferrar-Fenton Bible	.
Free Bible Version	For you have been given the privilege not only of trusting in Jesus, but suffering for him as well. You're experiencing the same struggle you saw me having—a struggle I still have, as you now know.
The Heritage Bible	Because to you it is graced for Christ, absolutely not only to believe into him, but also to suffer for him, Having the same contest ³⁰ which you saw in me, and now hear to be in me. ³⁰ 1:30 contest, agon , a contest as held in a stadium, agony.
International Standard V	For you have been given the privilege [Lit. it has been given you] for the Messiah's [Or Christ's] sake not only to believe in him but also to suffer for him. You have the same struggle that you saw in me and now hear that I am still having. [Lit. hear in me]
Lexham Bible	.
Montgomery NT	For it has been granted you in Christ's behalf, not only to believe on him, but also to suffer for his sake, while you wage the same conflict which you once saw in me, and now hear that I maintain.
NIV, ©2011	.
Riverside New Testament	.
Leicester A. Sawyer's NT	.
The Spoken English NT	.
UnfoldingWord Literal Text	.
Urim-Thummim Version	.
Weymouth New Testament	For you have had the privilege granted you on behalf of Christ--not only to believe in Him, but also to suffer on His behalf; maintaining, as you do, the same kind of conflict that you once saw in me and which you still hear that I am engaged in.

Wikipedia Bible Project .
Worsley's New Testament .

Catholic Bibles (those having the imprimatur):

Christian Community (1988) For through Christ you have been granted not only to believe in Christ but also to suffer for him. And you now share the same struggle that you saw I had and that I continue to have, as you know.
New American Bible (2011) .
New Catholic Bible .
New Jerusalem Bible .
NRSV (Anglicized Cath. Ed.) .
Revised English Bible–1989 .

Jewish/Hebrew Names Bibles:

Complete Jewish Bible .
Eth Cipher Translation .
Hebraic Roots Bible .
Holy New Covenant Trans. You not only have the privilege of believing in Christ, but also the privilege of suffering for Christ. You saw the struggle I have had and you hear about the one I'm having now. Now you have the same thing.
The Scriptures 2009 .
Tree of Life Version For to you was granted for Messiah's sake not only to trust in Him, but also to suffer for His sake—experiencing the same struggle you saw in me and now you are hearing in me.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament ...for [to] you* is granted The [Thing] for christ not only the+ to him {you*} to believe but and the+ for him {you*} to suffer the him opposition [You*] Having {are} whom [You*] see in me and now [You*] hear {him} in me...

Alpha & Omega Bible .
Awful Scroll Bible ...certainly-of-what to yous it is being graciously given, in behalf of the Anointed One, not only to confide in Him, however, even to sadly suffer in His behalf, holding the same fight such as be perceived, perceived from-within me and now hear is from-within me.

Concordant Literal Version ...for to you it is graciously granted, for Christ's sake, not only to be believing on Him, but to be suffering for His sake also, having the same struggle such as you are perceiving in me, and now are hearing to be in me."

exeGesés companion Bible For charism is granted you in behalf of Messiah, not only to trust on him, but also to suffer for his sake; having the same agony such as you saw in me and now hear of in me.

God's Truth (Tyndale) .
Orthodox Jewish Bible For to you it was given on behalf of Rebbe, Melech HaMoshiach, not only to have emunah in him but also on behalf of him to be laden with the burden of Messianic yissurim (sufferings 3:10), With you having the same struggle, which you saw in me [Ac 16:22] and now hear to be in me [1:13].

Rotherham's Emphasized B. Because ||unto you|| hath it been given as a favour, ||in behalf of Christ|| Not only_ on him_ to believe,
But also_ in his behalf_ to suffer:—
Having ||the same' contest|| which ye have seen in me, and now hear to be in me.

Expanded/Embellished Bibles:*The Amplified Bible*

An Understandable Version

.
Because God has granted you [the privilege], on behalf of Christ, not only to believe in Him, but also to suffer for His sake. [So], you are now experiencing the same struggle you [once] saw me going through, and now are hearing that I still am.

Brodie's Expanded Trans.

Likewise, do not be intimidated [fear-panic ploy] in any way by those who are your enemies [reversionists and unbelievers], which is a sign [evidence] of destruction [impending doom] for them, but for you, deliverance, and this [deliverance] from God,

Because it [saving faith & suffering for blessing] has been graciously given [by the sovereignty of God] to you [the elect] on behalf of Christ, not only to believe on Him [justification-salvation], but also to suffer [spurs our spiritual growth] on His behalf [persecution, torture, imprisonment and other disaster tests],

Having [being engaged in] the same struggle [angelic conflict] which you saw in me and now you are hearing through me [as a seasoned veteran]. V. 28 is included for context.

The Expanded Bible
Jonathan Mitchell NT

.
...because to you folks it is given by grace (or: He graciously was given in you people, as a favor for you people), over the [issue] of, and on behalf of, Christ, not only to be progressively believing and habitually trusting into Him, but further, also, to be repeatedly having sensible experiences over Him (or: to constantly experience feelings and impressions on behalf of Him; to habitually suffer and be ill used for His sake; to be continuously affected on account of the things pertaining to Him) – constantly having the very (or: continuously holding the same) contest [as] in the public games (or: race in the stadium; agonizing struggle in the gathered assembly) such as you saw (or: perceive) within me and now are presently hearing in me (or: and at this moment are repeatedly hearing [to be] in me).

P. Kretzmann Commentary
Syndein/Thieme
Translation for Translators
The Voice

Bible Translations with Many Footnotes:

Lexham Bible

NET Bible®

New American Bible (2011)

The Passion Translation

Rotherham's Emphasized B.

The Spoken English NT

.
Because you've been given the gift not only of believing in Christ, but also of suffering for him. You're facing the same struggle that you've seen me face, and now you're hearing that I'm facing it.^y

y. Lit. "...suffering for him, having the same struggle that you've seen in me and now hear in me".

Updated ASV

Wilbur Pickering's New T.

.
For it has been granted to you on behalf of Christ not only to believe into Him,²⁰ but also to suffer for His sake,²¹ having the same struggle that you saw in me and now hear to be in me.

(20) The Text never has "believe 'in' Jesus"; we must believe into Him. Being on the outside we must change location. This involves commitment, a change of worldview or value system.

(21) If you were taught to expect a 'bed of roses', you had a bad teacher.

WEB — Messianic Edition

Literal, almost word-for-word, renderings:

Analytical-Literal Translation	Because to you ^p it was graciously granted for Christ's sake not only to believe in Him, but also to be suffering for His sake, having the same conflict, such as you ^p saw in me and are now hearing [is] in me.
Berean Literal Bible	.
Bill Puryear translation	Because this for-the-sake-of-Christ [deliverance] has been graciously given to you, not only to believe in Him, but also to suffer for His sake, by having the same conflict, such as you have seen in connection with me and now hear through me.
C. Thomson updated NT	.
Charles Thomson NT	.
Context Group Version	...because to you (pl) it has been granted in the behalf of the Anointed, not only to trust him, but also to suffer in his behalf: having the same conflict which you (pl) saw in me, and now hear to be in me.
English Standard Version	.
Far Above All Translation	.
Green's Literal Translation	.
James Allen translation	.
Legacy Standard Bible	.
Literal New Testament	.
Literal Standard Version	Only conduct yourselves worthily of the good news of the Christ, that, whether having come and seen you, whether being absent I may hear of the things concerning you, that you stand fast in one spirit, with one soul, striving together for the faith of the good news, and not be terrified in anything by those opposing, which is indeed a token of destruction to them, and to you of salvation, and that from God; because to you it was granted, on behalf of Christ, not only to believe in Him, but also to suffer on behalf of Him; having the same conflict, such as you saw in me, and now hear of in me. Vv. 27–30 in the LSV.
Modern English Version	.
Modern Literal Version 2020	...because it was granted to you ^o on behalf of Christ, not only to believe in him, but also to suffer on his behalf; having the same struggle such-as you ^o saw in me, and now are hearing <i>to be</i> in me.
New American Standard	.
New European Version	.
New King James Version	.
New Matthew Bible	.
NT (Variant Readings)	.
Niobi Study Bible	.
R. B. Thieme, Jr. translation	Because it has been given to you in behalf of Christ, not only to believe in Him, but also to suffer in behalf of Him, since you have the same conflict [of supergrace B] such as you have seen in me, and now hear through me [that is, through his writing to the Philippians].
R. B. Thieme, Jr. trans2	In fact because it has been given, on a grace basis freely without any requirements as a favor from God, to you the unique ones, the believer in the countdown of Maturity Adjustment to the Justice of God in Super-Grace B No Man's Land, in behalf of Jesus of Nazareth, The Christ not only to believe by faith alone in him alone for Salvation Adjustment to the Justice of God, but also to emphatically suffer intensively in behalf of him in Super-Grace B No Man's Land. since you have, from the past continuing into the present, the same intensive suffering of the Angelic Conflict for Super-Grace B, such as you have seen in me and right now hear through my writing to you.
Revised Geneva Translation	.

Ron Snider translation

For to you it has been granted for Christ's sake, not only to believe in Him, but also to suffer for His sake, experiencing the same conflict which you saw in me, and now hear to be in me.

Updated ASV .

Updated Bible Version 2.17 .

A Voice in the Wilderness .

Webster's Translation .

World English Bible .

Worrell New Testament .

The gist of this passage:

29-30

Philippians 1:29a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hóti (ὅτι) [pronounced HOH-tee]	<i>that, because, for, since; as concerning that; as though; before a quotation, this can mean, quote</i>	demonstrative or causal conjunction	Strong's #3754
humin (ὑμῖν) [pronounced hoo-MEEN]	<i>you [all]; in you; to you; in you; by you, with you</i>	2 nd person plural personal pronoun; locative, dative or instrumental case	Strong's #5213; an irregular dative of #5210; a form of #4771
charizomai (χαρίζομαι) [pronounced khar-ID-zohm-ah-ee]	<i>to show one's self gracious, kind, benevolent; to grant forgiveness, to forgive, to pardon; to give (graciously, freely), to bestow; graciously to restore one to another</i>	3 rd person singular, aorist passive indicative	Strong's #5483
How do we differentiate between a deponent middle voice and a passive voice?			
to (τό) [pronounced toh]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
hupér (ὑπέρ) [pronounced hoop-AIR]	<i>above, over, beyond, across; for, regarding, on behalf of, for the sake of, instead of; in favor of, because of, on account of; as a substitute for</i>	preposition with the genitive case	Strong's #5228
Christos (χριστός) [pronounced krees-TOHSS]	<i>anointed, anointed one, Messiah; transliterated, Christ</i>	masculine singular noun; genitive/ablative case	Strong's #5547
ou (οὐ) [pronounced oo]	<i>no, not, nothing, none, no one</i>	negation	Strong's #3756
monon (μόνον) [pronounced MOHN-on]	<i>alone, but, only; merely</i>	adverb	Strong's #3440
to (τό) [pronounced toh]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588

Philippians 1:29a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
eis (εἰς) [pronounced ICE]	<i>to, toward; in, into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519
auton (αὐτόν) [pronounced ow-TAHN]	<i>him, to him, towards him; same</i>	3 rd person masculine singular personal pronoun, accusative case	Strong's #846
pisteúô (πιστεύω) [pronounced pis-TOO-oh]	<i>to believe; to think to be true, to be persuaded of, to place confidence in; to put trust in; to commit to</i>	present active infinitive	Strong's #4100

Translation: For it was graciously given to you (all) [that] for the sake of Christ that [you all] should not only keep on believing for Him...

It was graciously given or granted to the people in Philippi, that, for the sake of Christ, they should not only keep on believing for Him (or on account of Him). There is more that will be given to them besides the faith.

Philippians 1:29b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
allá (ἀλλά) [pronounced ahl-LAH]	<i>but, but rather, but on the contrary, instead, nay (rather); yea, yes, in fact, moreover; nevertheless</i>	adversative particle	Strong's #235
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
to (τό) [pronounced toh]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
hupér (ὑπέρ) [pronounced hoop-AIR]	<i>above, over, beyond, across; for, regarding, on behalf of, for the sake of, instead of; in favor of, because of, on account of; as a substitute for</i>	preposition with the genitive case	Strong's #5228
autou (αὐτοῦ) [pronounced ow-TOO]	<i>his, of him; from him, him; same</i>	3 rd person masculine singular personal pronoun; genitive/ablative case	Strong's #846
paschô/pathô/penthô (πάσχω/πάθω/πένθω) [pronounced PAHS-khoh/ PATH-oh/ PEHN-thoh]	<i>to be affected or have been affected, to feel, have a sensible experience, to experience a sensation or impression (usually painful), to undergo; in a good sense, to be well off; in a bad sense, to suffer sadly, be in a bad plight; used of a sick person</i>	present active infinitive	Strong's #3958

Translation: ...but also because of Him [you all] should keep on being affected [and even suffering],...

The believers in Philippi will also face suffering. They are also affected in a negative way.

Philippians 1:30a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ton (τόν) [pronounced <i>tahn</i>]; also to (το) [pronounced <i>toh</i>]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588
auton (αὐτόν) [pronounced <i>ow-TAHN</i>]	<i>him, to him, towards him; same</i>	3 rd person masculine singular personal pronoun, accusative case	Strong's #846
agôn (ἀγών) [pronounced <i>ag-OHN</i>]	<i>an assembly; a place of assembly; the assembly of the Greeks at their games; hence a contest, a race, conflict, contention, fight; generally, any struggle or contest; a battle; an action at law, trial; figuratively, an effort or anxiety</i>	masculine singular noun; accusative case	Strong's #73
echô (ἔχω) [pronounced <i>EHKH-oh</i>]	<i>having [and/or] holding; the one who owns, the possessor, adhering to, clinging to</i>	masculine plural, present active participle; nominative case	Strong's #2192
hoios (οἷος) [pronounced <i>HOY-oss</i>]	<i>of what sort, what manner of, such as, so (as); which</i>	spiritual maturity correlative pronoun; accusative case	Strong's #3634
horaô (ὁράω) [pronounced <i>hoe-RAW-oh</i>]	<i>to see with the eyes; to see with the mind, to perceive, to know; to experience; to look to</i>	2 nd person plural, aorist active indicative	Strong's #3708
en (ἐν) [pronounced <i>en</i>]	<i>in, in the sphere of, into, on, by means of, with; through; among; against; when, while</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
emoi (ἐμοί) [pronounced <i>ehm-OY</i>]	<i>I, to [for, by] me, mine, my, myself</i>	1 st person singular, personal pronoun; dative, locative or instrumental case	Strong's #1698 (a form of #3427)

Translation: ...having the same struggle as you have seen in me...

They should expect to have similar struggles in life as they have seen in Paul's life. When Paul came to Macedonia and taught there, he faced opposition and he faced difficulties. *You will have similar struggles and difficulties in your own lives*, Paul tells them.

Philippians 1:30b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
nun (νῦν) [pronounced <i>noon</i>]	<i>now, at this time, henceforth, hereafter, from here forward; (as) of late, soon, at present, this (time)</i>	adverb; a primary particle of present time	Strong's #3568
ακούô (ἀκούω) [pronounced <i>ah-KOO-oh</i>]	<i>to hear; to hear and pay attention to; to listen to; to hear and understand</i>	2 nd person plural, present active indicative	Strong's #191
en (ἐν) [pronounced <i>en</i>]	<i>in, in the sphere of, into, on, by means of, with; through; among; against; when, while</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
emoi (ἐμοί) [pronounced <i>ehm-OY</i>]	<i>I, to [for, by] me, mine, my, myself</i>	1 st person singular, personal pronoun; dative, locative or instrumental case	Strong's #1698 (a form of #3427)

Translation: ...and now you (all) keep on hearing [about it] in me. (Kukis mostly literal translation)

More recently, they have heard of Paul's struggles—that he is under house arrest in Rome. The Philippians know about this. They have heard about this. Also, as we will find out later, the Philippians will take steps to help Paul out in this as well.

Philippians 1:29–30 For it was graciously given to you (all) [that] for the sake of Christ that [you all] should not only keep on believing for Him but also because of Him [you all] should keep on being affected [and even suffering], having the same struggle as you have seen in me and now you (all) keep on hearing [about it] in me. (Kukis mostly literal translation)

The Philippians are certainly aware of Paul and the fact that he is under house arrest in Rome. They are not immune to similar difficulties in their own lives.

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A Set of Summary Doctrines and Commentary

When I study a chapter of the Bible, one of the questions which I nearly always have is, *why is this chapter in the Word of God?*

Why Philippians 1 is in the Word of God

- 1.
- 2.

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When studying a chapter in the Bible, there are a number of topics which that study leads to.

What We Learn from Philippians 1

- 1.

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Originally, I was going to remove this, as I have used it in the Old Testament to look forward. However, it is certainly reasonable to summarize how our Savior is portrayed in this chapter.

Jesus Christ in Philippians 1

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A Brief Review of Philippians 1

Addendum

This footnote was referenced in [Philippians 1:1](#).

Footnote for Philippians 1:1 (Christian Community Bible)

• 1.1 With their bishops and deacons. In Acts we saw how the apostles used to establish a community, a church, in every city where they proclaimed the Gospel. They did not leave without having established a council of leaders, called presbyters, or elders, according to Jewish custom. After a few years bishops, or super visors, stood out: they may have been the leading members of the council of presbyters. They were not then like today's bishops.

As to the deacons, they were in charge of various services in the community. And may have done missionary work in areas that did not yet have a com unity.

God began such a good work in you, I am certain that he will complete it in the day of Christ Jesus (v. 6). The end for which they long is always the manifestation (2 Thes 1:7), or the visit, or the Day of the Lord Jesus (1 Cor 1:8). No work is done without the expectation of the day when there will be all that one dreamed about. There is no Christian life where someone is content with looking forward to his retirement or feels fulfilled because he has a country house or because the family is growing up without a problem. Let us stop saying

Footnote for Philippians 1:1 (Christian Community Bible)

these first Christians still had the “illusion” of an early return of Christ. They wanted to meet him personally and be transfigured by him. That is an illusion only for those who enclose themselves in oases of peace within a world in crisis.

Knowledge and discernment... A good heart and generosity are not everything in Christian life. We are not saved, we do not reach our true stature, we are not remade as God would like us to be, unless clarity has guided generosity. It is the same for world salvation. God calls us to discover new ways. We need to reflect, to be attentive, what we could call “revision of life,” in order to discover what is positive and negative in our daily life, work relationships, social duties, leisure. This reflection, however, is not sufficient: among God’s gifts, there is spiritual knowledge that gives us a fresh vision of the order of values and of the will of God.

From http://kukis.org/Translations/Christian_Community_Bible/42-Philippians-Large.pdf (Philippians 1).

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This footnote was referenced in [Philippians 1:12–14](#).

Footnote for Philippians 1:12 (Christian Community Bible)

• 12. Paul is not only persecuted by the Jews: even in the Church “false brothers,” delighted he is in prison, see in this situation the possibility of increasing their own importance. The problem is one for all times: the great names of the apostolate have spent half of their energy in limiting the harm caused by rivals or by powerful groups in the Church. Paul, however, is gifted with wisdom: he sees that even if many do for personal interest what they believe they are doing for God, he knows how to turn it to account.

I am hopeful, even certain, that I shall not be ashamed (v. 20). Paul’s concern is that his trial and his appearances should serve to reveal Christ’s message to the authorities.

For to me, living is Christ. It is quite trendy to say that Christians should “understand the world” and be “fully human.” This is true in a certain way, but it does not say everything. God’s love increases in us through the gift of ourselves to persons and to tasks that he entrusts to us, but as the love of God grows, the desire of Christ and eternity takes root with it: this desire makes us like strangers in the world.

Paul would like to see his friends but not for that will he linger over fraternal meals in which his friends would try to provide him with a warm atmosphere. His deep desire is for what he still lacks: to meet Christ in his glory (see 2 Cor 4:16 and Phil 3:10).

I desire greatly to leave this life and to be with Christ (v. 23). Thus, those who say that a person ceases to exist at the time of death and only recovers life in the resurrection at the end of times are wrong. See 2 Corinthians 5:8 also.

From http://kukis.org/Translations/Christian_Community_Bible/42-Philippians-Large.pdf (Philippians 1).

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[Charts, Graphics and Short Doctrines](#)

This footnote was referenced in [Philippians 1:27](#).

Doctrine of the Soul (1972) (by R. B. Thieme, Jr.)

A. The Essence of the Soul.

1. Self-consciousness. Man is aware of his own existence and is able to relate to both animate and inanimate life on earth, Acts 20:10. Animals have consciousness, but not self-consciousness.

Doctrine of the Soul (1972) (by R. B. Thieme, Jr.)

2. Mentality. Self-consciousness is no good without mentality. This is the thinking part of man and is composed of two parts.
 - a. The mind or left lobe of the soul.
 - b. The heart or right lobe of the soul contains the frame of reference, memory center, vocabulary and categorical storage, norms and standards, and launching pad for application of knowledge to life.
 - c. Romans 1:20–22 and Prov 19:2 teach that all thought originates in these two lobes. The soul is the source of all basic sin. It is the battleground between the old sin nature and the Holy Spirit, Matthew 10:28 Ephesians 4:17–19 Psalm 143.
 3. Volition. Man has the ability to be negative or positive to anything in life. This is why man was created to resolve the angelic conflict.
 4. Emotion, Luke 12:19. This is the appreciator of the soul. Emotion responds or reacts to whatever thoughts are in the soul. Normally the emotion is dominated by the right lobe of the soul.
 5. Conscience. This is the evaluator of the soul. It contains the norms and standards, Acts 24:16.
 6. The old sin nature is not part of the soul. It is genetically formed in every cell of the body. It battles for control of the soul through sin, human good and evil. Because we have an old sin nature, we are said to be totally depraved. Without Bible doctrine in the soul, you tend to run loose with your old sin nature's area of strength and link this activity with pride. Therefore you use your mentality to say you are something you are not. You set up your system of standards and compare yourself to others to further your pride.
- B. The soul must be distinguished from the human spirit.
1. Originally man was trichotomous, having a body, soul, and spirit, Genesis 2:7.
 2. After the fall, man is born dichotomous, having only a body and soul, 1Corinthians 2:14 Jude 19.
 3. The believer, however, is said to have a body, soul, and spirit, 1Thessalonians 5:23. The human spirit is regenerated by God the Holy Spirit at salvation.
- C. Only the soul, not the body, is saved at the point of regeneration, Psalm 19:7 34:22 Mark 8:36–37 1Peter 1:9 Hebrews 10:39.
1. Therefore, there is no "healing in the atonement." The body is not saved because the old sin nature resides there. In eternity the soul is given a perfect body minus an old sin nature or any human good.
 2. To have a soul, a human spirit, and a resurrection body is strictly a matter of grace.
 3. Those in eternity who glorify God will be those who had maximum Bible doctrine in the soul during time.
- D. Only the soul, not the body, was made in the image of God, Genesis 1:26-27 cf Genesis 2:7. God is not material but spiritual.
- E. The soul is the area of the worse sins which are mental attitude sins, Job 21:25 Zechariah 11:8.
1. The content of the soul is seen when a person speaks. What you truly are is only revealed when you speak.
 2. Sins of the tongue reveal mental attitude sins. If you are guilty, arrogant, bitter, or full of revenge, you will talk a certain way that reveals the content of your soul.
 3. Therefore, the soul sponsors all overt sins and sins of the tongue.
- F. The soul becomes the seat of misery because of scar tissue of the soul, Psalm 6:3, 106:15 119:25, 28, 81.
- G. The soul is the area for all capacities, good or bad. Inside the divine dynasphere, the mature believer has maximum capacity for life, love and happiness. Inside the cosmic system, the reversionist has maximum capacity for sin, human good, evil, and self-induced misery, 1Samuel 18:1 1Peter 1:22.
- H. In physical death, the soul departs from the body, Job 27:8 Psalm 16:10 2Corinthians 5:8.

From The 1972 Genesis series #8 (11/19/72) and the 1975 Genesis series #50 (6/21/1976).

A Complete Translation of Philippians 1

The Kukis Reasonably Literal Translation

Kukis Paraphrase

Chapter Outline

Charts, Graphics and Short Doctrines

Doctrinal Teachers Who Have Taught Philippians 1

Teacher	Series	Lesson (s)	Passage
R. B. Thieme, Jr.	1976 Philippians (#454)	#1–116	Philippians 1–4
Bob has covered various portions of Philippians in hundreds of other studies.			
Dr. Robert Dean	https://deanbible.org/new-testament-menuitem/Philippians		Philippians 1–4
Ron Snider	http://www.makarios-bible-church.org/newtest.html		Philippians 1–4
Grace Notes	https://www.gracenotes.info/philippians/philippians.pdf (Dr. Grant C. Richison)		Philippians 1–4
Gene Cunningham	https://basictraining.org/by-verse-notes-on-Philippians/		Philippians 1–4
John Griffith	http://www.ironrangebible.com/ (Click on <i>Book Studies</i> and go from there; 41 lessons)		Philippians 1–4
Benjamin Brodie	https://www.versebyverse.com/uploads/1/0/1/0/101034580/philippians_expanded_translation.pdf		Philippians 1–4
Syndein	http://syndein.com/Philippians.html (Basic notes mostly from R. B. Thieme, Jr.)		Philippians 1–4

R. B. Thieme, Jr.'s work may be found at:

<https://www.rbthieme.org/index.html>

* By doctrinal teacher, I mean a man whose primary focus is the teaching of the Word of God, verse-by-verse and book by book. A believer under the teaching of such a man should fully understand the gospel and rebound after less than a month in attendance.

When it comes to teaching, I should think that a 45 minute teaching session would be the bare minimum; and that, at least 3x a week (with provisions for getting teaching in some way on the other days of the week). Although this man may interact or even learn from other teachers, he should clearly be the authority over his church; and the authority over him is the Word of God and God the Holy Spirit (Who guides the pastor in his study).

ICE teaching would also be a part of the package, ICE being an acronym standing for Isagogics (a teaching of the history of that time in order to understand a passage), Categories (a study of categories of Bible doctrine), and Exegesis (a close study of each passage).

Word Cloud from the Kukis Paraphrase of Philippians 1

Word Cloud from Exegesis of Philippians 1²⁶

These two graphics should be very similar; this means that the exegesis of Philippians 1 has stayed on topic and has covered the information found in this chapter of the Word of God.

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²⁶ Some words have been left out of this graphic; including *Strong*, *BDB*, and *pronounced*.