

Philippians 2

written and compiled by Gary Kukis (first draft)

Philippians 2:1–30

Christ; Lights; Timothy and Epaphroditus

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 2 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 speaks to the believers at Philippi about interactions with one another, that they act from grace orientation rather than from selfish ambition. They are to consider Jesus, Who, although being God, allowed Himself to be reduced to servitude and to come to this earth. Therefore, God has exalted the Lord. Furthermore, we are lights in this world, here acting according to God’s good pleasure. Let us do so without complaining or resentment. Paul then speaks about sending Timothy and Epaphroditus to them.

Bible Summary: Have the mind of Christ, who humbled himself even to a cross. Work out your salvation with trembling. I hope to send Timothy to you.¹

By the third draft, this should be the most extensive examination of Philippians 2 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 28	A 5-6 magnitude earthquake in Pompeii and Herculaneum on February 5. Battle of Rhandaia: 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 2:

Preface
Introduction

- vv. 1–
- vv.
- vv.
- vv.
- vv.
- vv.
- vv.
- vv.
- vv.
- vv.
- vv.

¹ From <https://biblesummary.info/Philippians> accessed November 27, 2024.

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

Doctrines Covered or Alluded To

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

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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](#)

An Introduction to Philippians 2

Introduction: Philippians 2

A title or one or two sentences which describe Philippians 2.

Titles and/or Brief Descriptions of Philippians 2 (by Various Commentators)

Titles and/or Brief Descriptions of Philippians 2 (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 2 (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 2

Some of these questions may not make sense unless you have read Philippians 2. 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 2

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

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

The Principals of Philippians 2

Characters

Biographical Material

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The Principals of Philippians 2

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 2

Place

Description

Chapter Outline

Charts, Graphics and Short Doctrines

By the Numbers

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 2

A Synopsis of Philippians 2

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

The ESV (capitalized) is used below:

Outlines and Summaries of Philippians 2 (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 2 from the Summarized Bible

Keith L. Brooks, *Summarized Bible; Complete Summary of the Bible*; ©1919; from e-Sword, Philippians 2 (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	
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.

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.

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

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

What preceded this chapter was:

Philippians 1:27–30 **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 striving side by side for the faith of the gospel, and not frightened in anything by your opponents. This is a clear sign to them of their destruction, but of your salvation, and that from God. For it has been granted to you that for the sake of Christ you should not only believe in Him but also suffer for His sake, engaged in the same conflict that you saw I had and now hear that I still have.** (ESV; capitalized)

Paul, as a believer, is enduring suffering, being a prisoner of Rome. He tells the Philippians not to be unnerved by their opponents, as they should be standing up in unity, knowing that a part of your faith involves enduring testing and suffering on His behalf. This should be true, whether Paul is able to come to them in person or whether he knows about this mental attitude from reports brought to him.

Note that Paul is thinking of the congregation as a whole and he is not about to name off individuals that he believes are not making the grade.

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:

If any, therefore, comfort in Christ; if any consolation of agapê love; if any fellowship of Spirit; if any bowels and compassions; you (all) fill of me the joy that the same you (all) might keep on understanding, the same agapê love the ones having (and holding), of one mind, the one, those having understanding. None according to selfish ambition nor according to self-conceit but to the humility, to one another leading, having and holding power of selves, not the (things) of selves all those keep on observing but even the (things) of others.

Philippians
2:1–4

Kukis mostly literal translation:

If [there is] any comfort in Christ [and there is]; if [there is] any encouragement of agapê love [and there is]; if [there is] any fellowship of the Spirit [and there is]; if [there are] affections and compassions [and there are]; complete my joy so that you (all) might keep on thinking the same (thing), having (and holding) the same agapê love, [being] of one accord, thinking the same (thing); [doing] nothing according to selfish ambition nor according to self-conceit but [acting] with grace orientation, esteeming one another [as] having their prominence, each one not contemplating the (things) of themselves but even the (things) of others.

Kukis paraphrase

Is there comfort and consolation to be found in Jesus Christ? Yes there is. Is there encouragement and strength to be found in the application of a mental attitude? Yes there is. Is there a fellowship of the Spirit which we can enjoy? Yes there is. Are we able to have compassion and sympathy directed toward others? Certainly. Therefore, bring my joy to completion by thinking the same thing (Bible doctrine); by having and holding onto a mental attitude love; by all being of one accord; by thinking the same thing; doing nothing according to your own selfish ambition, not acting out of self-conceit but acting with grace orientation, thinking of one another as being prominent, contemplating not the things of themselves, but think about the needs of others.

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)

If any, therefore, comfort in Christ; if any consolation of agapê love; if any fellowship of Spirit; if any bowels and compassions; you (all) fill of me the joy that the same you (all) might keep on understanding, the same agapê love the ones having (and holding), of one mind, the one, those having understanding. None according to selfish ambition nor according to self-conceit but to the humility, to one another leading, having and holding power of selves, not the (things) of selves all those keep on observing but even the (things) of others.

Complete Apostles' Bible

Therefore if there is any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any affection and acts of compassion, fulfill my joy by being like-minded, having the same love, being united in spirit, intending the same purpose,

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

doing nothing according to selfish ambition or conceit, but with humility, regarding one another as being better than yourselves.

Let each of you look out not only for his own concerns, but also for the concerns of others.

Douay-Rheims 1899 (Amer.) If there be therefore any consolation in Christ, if any comfort of charity, if any society of the spirit, if any bowels of commiseration:

Fulfil ye my joy, that you be of one mind, having the same charity, being of one accord, agreeing in sentiment.

Let nothing be done through contention: neither by vain glory. But in humility, let each esteem others better than themselves:

Each one not considering the things that are his own, but those that are other men's.

Holy Aramaic Scriptures⁵

Original Aramaic NT⁶

If you have, therefore, comfort in The Messiah, or the filling up of hearts with love, or communion of The Spirit, or tender care and mercy,

Fulfill my joy, that you would have one conscience, one love, one soul and one mind;

And you should not do anything with contention or empty glory, but in humility of mind, let every person esteem his neighbor as better than himself.

Neither let a man care for that which is his own unless every person cares also for that which is his neighbor's.

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

If then there is any comfort in Christ, any help given by love, any uniting of hearts in the Spirit, any loving mercies and pity,

Make my joy complete by being of the same mind, having the same love, being in harmony and of one mind;

Doing nothing through envy or through pride, but with low thoughts of self let everyone take others to be better than himself;

Not looking everyone to his private good, but keeping in mind the things of others.

Bible in Worldwide English

Does Christ speak to you? Does love call to you? Do you have a part in the Holy Spirit? Do you have any love and care for others?

Then make me very, very happy. Live in happiness with one another. Have the same love for each other. Think the same way. Agree together about things. All have one purpose in mind.

Do not try to prove you are better than others. Do not be proud of yourselves, but be humble. Think of other people as being better than yourselves.

Each one of you should not think only about himself, but about other people also.

Easy English

Easy-to-Read Version–2008

Think about what we have in Christ: the encouragement he has brought us, the comfort of his love, our sharing in his Spirit, and the mercy and kindness he has

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

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

shown us. If you enjoy these blessings, then do what will make my joy complete: Agree with each other, and show your love for each other. Be united in your goals and in the way you think. In whatever you do, don't let selfishness or pride be your guide. Be humble, and honor others more than yourselves. Don't be interested only in your own life, but care about the lives of others too.

God's Word™

So then, as Christians, do you have any encouragement? Do you have any comfort from love? Do you have any spiritual relationships? Do you have any sympathy and compassion? Then fill me with joy by having the same attitude and the same love, living in harmony, and keeping one purpose in mind. Don't act out of selfish ambition or be conceited. Instead, humbly think of others as being better than yourselves. Don't be concerned only about your own interests, but also be concerned about the interests of others.

Good News Bible (TEV)

Your life in Christ makes you strong, and his love comforts you. You have fellowship with the Spirit, and you have kindness and compassion for one another. I urge you, then, to make me completely happy by having the same thoughts, sharing the same love, and being one in soul and mind. Don't do anything from selfish ambition or from a cheap desire to boast, but be humble toward one another, always considering others better than yourselves. And look out for one another's interests, not just for your own.

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 Bible⁷

Contemporary English V.

Christ encourages you, and his love comforts you. God's Spirit unites you, and you are concerned for others. Now make me completely happy! Live in harmony by showing love for each other. Be united in what you think, as if you were only one person. Don't be jealous or proud, but be humble and consider others more important than yourselves. V. 4 will be placed with the next passage for context.

Goodspeed New Testament

The Living Bible

New Berkeley Version

New Living Translation

The Passion Translation

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Plain English Version⁸

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

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

UnfoldingWord Simplified T.	Since the Messiah encourages us, since he loves us and comforts us, since God's Spirit fellowships with us, and since the Messiah is very merciful to us, make me completely happy by doing the following things: Agree with one another, love one another, act together as one person, and try to accomplish the same things. Never try to make yourselves more important than others nor boast about what you are doing. Instead, be humble, and in particular, honor one another more than you honor yourselves. Each one of you should not only be concerned about your needs. You should also be concerned about other people and help them when they have needs.
Williams' New Testament ⁹	So, if there is any appeal in our union with Christ, if there is any persuasive power in love, if we have any common share in the Spirit, if you have any tenderheartedness and sympathy, fill up my cup of joy by living in harmony, by fostering the same disposition of love, your hearts beating in unison, your minds set on one purpose. Stop acting from motives of selfish strife or petty ambition, but in humility practice treating one another as your superiors. Stop looking after your own interests only but practice looking out for the interests of others too.

Partially literal and partially paraphrased translations:

American English Bible Beck's American Translation Breakthrough Version	. . So if <i>there is</i> any encouragement in <i>the</i> Anointed King, if any comfort of love, if any sharing of the Spirit, if any sympathy and compassion, fill up my happiness that you may focus on the same <i>thing</i> , united souls having the same love, focusing on the one <i>thing</i> , nothing in line with contention, nor in line with a delusion of magnificence, but with the lowly focus as you regard each other as having a higher position than yourselves, each <i>of you</i> not keeping an eye out for the <i>things</i> of your own, but each also for the <i>things</i> of others.
Common English Bible Len Gane Paraphrase ¹⁰	. Therefore if there is any motivation in Christ, if any comfort from love, if any fellowship of the Spirit, if any affections and mercies, then fulfill my joy that you be like-minded, having the same love, joined together in soul and mind. Let nothing be done through strife or self-seeking praise but in a humble attitude let each consider the other better than themselves. Every one must not be just attentive of his own things but every one also on the things of others.
A. Campbell's Living Oracles	Wherefore, if there be any consolation in Christ; if any comfort of love; if any fellowship of the Spirit; if any sympathies and tender mercies, complete this my joy, that you be likeminded; having the very same love, being unanimous, minding the one thing. Let nothing be done through strife or vainglory, but, in humbleness of mind esteem each other better that yourselves: not aiming every one at his own interests, but every one also, at the interests of the others.
New Advent (Knox) Bible NT for Everyone 20 th Century New Testament	. . If, then, any encouragement comes through union with Christ, if there is any persuasive power in love, if there is any communion with the Spirit, if there is any tenderness or pity, I entreat you to make my happiness complete--Live together animated by the same spirit and in mutual love, one in heart, animated by one Spirit. Nothing should be done in a factious spirit or from vanity, but each of you should with all humility regard others as of more account than himself, And one and all should consider, not only their own interests, but also the interests of others.

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

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

Mostly literal renderings (with some occasional paraphrasing):

<p>An Understandable Version . Berean Study Bible . empty pride Christian Standard Bible . Conservapedia Translation . Revised Ferrar-Fenton¹¹ . Free Bible Version¹²</p>	<p>So then, if you're encouraged by being in Christ, if you're comforted by his love, if you share together in the Spirit, if you have compassion and sympathy—then make my joy complete by thinking the same way and loving the same way, spiritually united and having one purpose. Don't do anything from a spirit of selfishness or pride, but humbly think of others better than you do of yourself. None of you should be preoccupied about your own things—instead concern yourself with the interests of others too.</p>
<p>The Heritage Bible</p>	<p>If there is therefore any comfort in Christ, if any consolation^{1a} of love, if any partnership of the Spirit, if any inside tendernesses^{1b} and pities, Fulfill my joy, that you exercise same mindedness, having the same love, your souls together, exercising one mind, Nothing according to self-aggrandizing intrigue or vainglory, but in humility of mind govern holding one another above yourselves. Each one not attentively scoping⁴ the things of himself, but also each one attentively scoping the things of others;...</p> <p>^{1a}2:1 consolation, paramuthion, to tell a story alongside of someone to console and encourage him or her. This is the only place the noun appears. The verb appears in John 11:19, 31; 1 The 2:11; 5:14. ^{1b}2:1 inside tendernesses, splangchna, the word that is normally translated insides in The Heritage Bible, and bowels in KJV. It is the word for spleen referring to the insides of a person. We have added the word tendernesses to give the intended meaning in this passage. ⁴2:4 scoping, skopountes, to scope, to take aim at, to attentively watch, as in a telescope, or a micro-scope. In other words, to look out for, or watch out for one another and his things.</p>
<p>International Standard V</p>	<p>Unity through Humility Therefore, if there is any encouragement in the Messiah, [Or Christ] if there is any comfort of love, if there is any fellowship in the Spirit, if there is any compassion and sympathy, then fill me with joy by having the same attitude, sharing the same love, being united in spirit, and keeping one purpose in mind. Do not act out of selfish ambition or conceit, but with humility think of others as being better than yourselves. Do not be concerned about your own interests, but also be concerned about [The Gk. lacks be concerned about] the interests of others.</p>
<p>Montgomery NT</p>	<p>If then there is any comfort in Christ, if there is any persuasive power in love, if there is any companionship of the Spirit, if there is any tenderness or pity, I entreat you to make my joy overflow by living in harmony; possessing the same love, and with one soul united in one purpose. Do nothing out of strife, nothing out of vanity, but let each one in true humility consider the others to be of more account than himself. Let each have an eye not only for his own interests, but also for the interests of others.</p>
<p>NIV, ©2011 Riverside New Testament</p>	<p>IF there is any encouragement in Christ, any persuasive power in love, any fellowship in the Spirit, any sympathies and compassions, fill up my joy by having</p>

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

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

the same love, being of the same mind, thinking the same thing, doing nothing in a partisan or vainglorious way, but each modestly regarding the others as of more account than himself. Do not be each intent on his own interests, but also on the interests of others.

Leicester A. Sawyer's NT
The Spoken English NT¹³

.
Imitating Christ's Humility

So if you've experienced some encouragement in Christ, some comfort from love, some community in the Spirit, some compassion and mercy- Make my joy complete by having the same attitude, holding to the same love, being together in spirit, with one common attitude. Don't do anything out of competitiveness and petty status-seeking, but humbly value one another more than yourselves. Each person shouldn't just be looking out for their own interests, but also for each other's.

UnfoldingWord Literal Text
Urim-Thummim Version
Weymouth New Testament

.
If then I can appeal to you as the followers of Christ, if there is any persuasive power in love and any common sharing of the Spirit, or if you have any tender-heartedness and compassion, make my joy complete by being of one mind, united by mutual love, with harmony of feeling giving your minds to one and the same object. Do nothing in a spirit of factiousness or of vainglory, but, with true humility, let every one regard the rest as being of more account than himself; each fixing his attention, not simply on his own interests, but on those of others also.

Wikipedia Bible Project¹⁴
Worsley's New Testament

.
If therefore there be any consolation in Christ, if any comfort of love, if any participation of the Spirit, if any bowels of compassion, compleat ye my joy, be like-minded, maintaining the same love, with your souls united, *in* attending to the one *thing needful*. Do nothing through strife or vain-glory, but in lowliness of mind each esteeming others better than themselves. Look not every one to his own *interests only*, but every one also to the concerns of others.

Catholic Bibles (those having the imprimatur):¹⁵

Christian Community (1988)¹⁶ **Imitate the humility of Jesus**

• If I may advise you in the name of Christ and if you can hear it as the voice of love; if we share the same spirit and are capable of mercy and compassion, then I beg of you make me very happy: have one love, one spirit, one feeling, do nothing through rivalry or vain conceit. On the contrary let each of you gently consider the others as more important than your selves. Do not seek your own interest, but rather that of others. 2Cor 13:13; 10:1 1Cor 1:10; Romans 12:3; Jn 13:14

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 .

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

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/>

Eth Cipher Translation	IF <i>there be</i> therefore any consolation in Mashiach , if any comfort of love, if any fellowship of the Ruach , if any affection and mercy, Fulfil my joy, that ye be likeminded, having the same love, being of one accord, of one mind. <i>Let</i> nothing <i>be done</i> through strife or vainglory; but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others.
Hebraic Roots Bible ¹⁷ Holy New Covenant Trans.	. self-glory Are you encouraged in Christ? Are you comforted by his giving to you, for your good, expecting nothing in return? Do you share with the Spirit? Do you have any tender feelings or compassion for others? Make me truly happy; I want you to agree among yourselves and to have the same giving for one another, for their good, expecting nothing in return. Be united in your life and mind. Do nothing from selfish ambition or conceited pride. Instead, humbly treat others better than yourselves. Look for what is important to others, not just what is important to you.
The Scriptures 2009 Tree of Life Version	. Therefore if there is any encouragement in Messiah, if there is any comfort of love, if there is any fellowship of the Ruach, if there is any mercy and compassion, then make my joy complete by being of the same mind, having the same love, united in spirit, with one purpose. Do nothing out of selfishness or conceit, but with humility consider others as more important than yourselves, looking out not only for your own interests but also for the interests of others.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament ¹⁸	...if Someone so Comfort {is} in christ if Something Comfort [of] love {is} if Someone Sharing [of] spirit {is} if Someone Parts (Inner) and Cares {is} fill! [of] me the happiness that the it [You*] may think the her love Having Thinking (Alike) the one [thing] Thinking no [thing] {Thinking} in contention neither in recognition (empty) but [in] the lowliness one another {be!} Considering having (superiority) {more} [than] themselves^ not {be! Watching} the [things] [of] themselves^ Each [Man] {be! Watching them be!} Watching but and the [things] [of] other [men] Any [Men]...
Alpha & Omega Bible Awful Scroll Bible	. Consequently, if-someone calls-by from-within the Anointed One, if-someone has a saying-before of dear love, if-someone contributes in the Breath, if-someone has bowels of compassion and pity, be fulfilling my joy, in order that you shall be of the same sympathy, holding the same dear love, together-in-breath being one in sympathy, not-anything according to provocation or empty-of-splendor, however humble-in-reasoning, esteeming one another as holding-over yourselves. Be not each observing that his, however, each even that of the others.
Concordant Literal Version	If, then, there is any consolation in Christ, if any comfort of love, if any communion of spirit, if any compassion and pity, fill my joy full, that you may be mutually disposed, having mutual love, joined in soul, being disposed to one thing" nothing according with faction, nor yet according with vainglory - but with humility, deeming one another superior to one's self, not each noting that which is his own, but each that of others also."
exeGeses companion Bible	HUMBLING OF SELF So if there is any consolation in Messiah, if any consolation of love, if any communion of the Spirit, if any spleens and compassions,

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.

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

fulfil/shalam my cheer
 - of the same thought,
 having the same love,
 co-souled, of one thought,
 naught through rivalry or vainglory;
 but in humblemindedness
 esteem each other superior to self:
 each not scoping for ones own self,
 but each also on those of others.

God's Truth (Tyndale)
 Orthodox Jewish Bible

.
 If, therefore, there is any idud (encouragement) in Moshiach, if any nechamah (comfort) of ahavah (love), if any deveykus (attachment to G-d) in the Messianic chavrusashaft (association) of the Ruach Hakodesh, if any warmth of affection and rachamanut (compassion, mercy),
 Then make my simcha (joy) shleimah (complete) by having the same lev, the same ahavah, being an agudah association with one neshamah, thinking the same machshavot (thoughts),
 Doing nothing according to anochiyut (selfishness 1:17) nor according to empty ga'avah (conceit, haughtiness, arrogance), but in anavah (humility), fergin (graciously grant) each other esteem above yourselves [Ro 12:10].
 Let each of you talmidim look after not only your own interests, but also the best interests of others [2:21; 1C 10:24,33].

Rotherham's Emphasized B. .

Expanded/Embellished Bibles:

The Amplified Bible
 An Understandable Version

.
 Is there anything to be encouraged about by being in *[fellowship with]* Christ? Is there any comfort from His love? Is there any sharing with the Holy Spirit? *[Have you received]* any affection and compassion *[from Christ]*? *[Then]* make me completely happy by being like-minded, having the same love *[for one another]*, being united in spirit and having the same purpose. Do not do anything from rivalry or from empty conceit, but in humility, consider others better than yourselves. Each of you should not look out for your own interests *[only]*, but also for those of other people.

Benjamin Brodie's trans.¹⁹

Therefore, if there is any exhortation [encouragement to grow] in the sphere of Christ [and there is: from Bible doctrine], if there is any incentive toward virtue love [and there is: from Bible doctrine], if there is any fellowship with the Spirit [and there is: from Bible doctrine], if there are any emotional responses and [resultant] tender mercies [and there is: from Bible doctrine],
 Bring my inner happiness to completion [filled to the point of overflowing], so that you might increasingly think [good decisions from a position of strength] the same category of thing [systematic theology in the soul]: having the same virtue love [occupation with Christ in spiritual childhood], united in soul rapport [in spiritual adolescence], concentrating together on one thing [having the mind of Christ in spiritual maturity],
 Doing nothing on the basis of [motivated by] selfish ambition nor on the basis of delusion [false doctrine], but by means of genuine humility [grace orientation] be regarding each other as having surpassed yourselves [absence of spiritual competition],
 Not repeatedly concentrating on every one of the interests of yourselves [avoid narcissism and arrogant hypersensitivity], but also [being thoughtful towards] every

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

The Expanded Bible
Jonathan Mitchell NT

one of the interests [pressures] of others [concern for others as they advance in the spiritual life].

.
If, then, [there exists] any calling-alongside to receive relief, aid, encouragement, consolation, comfort or supporting influence (or: any receiving of the work of a paraclete) within Christ or in union with [the] Anointing, if [there is] any spoken comfort and consolation of love (belonging to love; having a source in love; or: which is love), if any common being and existence (common participation; fellowship; partnership; communion; sharing) of Breath-effect (or: belonging to spirit; from the result of [the] Breath), if any tender emotions (literally: upper internal organs) and compassions (or: pities),
fill my joy full, so that you folks may be continually having the same frame of mind (may be mutually disposed; may have the same opinion; may mind the same thing), habitually holding (or: having) the same Love: folks joined together in soul (inner life of feelings, will, heart and mind), continuously minding The One (or: habitually holding one opinion; constantly thinking one thing; regularly disposed to one [purpose]; [other MSS: the same]) –
nothing down from (or: along the line of; corresponding to; or: descending to) party interests (hireling-like contention; faction; self-serving; or: from a motive of financial gain, or to enhance one's career) nor down from (or: along the line of; corresponding to; or: descending to) empty reputation (futile opinion; vainglory; fruitless appearance) – but rather, in humility (or: by an attitude of being in a low station; in humbleness of disposition and way of thinking) constantly considering one another (or: each other) [as] those habitually holding [a position] above yourselves (or: [as] being superior in regard to yourselves),
not each one continuing to attentively view (keep an eye on and look out for) the things or interests pertaining to themselves, but to the contrary, each one also [looking out for] the things and interests pertaining to others (or: of different folks; of people that are different).

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

Bible Translations with Many Footnotes:

Lexham Bible

Humility and Unity

Therefore, if there is any encouragement in Christ, if any consolation of love, if any fellowship of the Spirit, if any affection and compassion, complete my joy, so that you are in agreement [Literally “you think the same thing ”], having the same love, united in spirit, having one purpose [Literally “thinking the one thing ”]. Do nothing according to selfish ambition or according to empty conceit, but in humility considering one another better than yourselves, each of you [Some manuscripts have “each one of you”] not looking out for your own interests [Literally “the things of yourselves”], but also each of you for the interests [Literally “the things”] of others.

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

<If there be, therefore, any encouragement in Christ,
If any comfort of love,
If any fellowship of spirit,
If any tender affections and compassions>
Fill ye up my’ joy—
That ||the same thing|| ye esteem,

||The same' love|| possessing,
 <Joined in soul> ||the one^c thing|| esteeming,—
 Nothing by way of faction,
 Nothing by way of vain-glory,—
 But <in lowliness of mind> accounting ||one another|| superior to yourselves,—
 Not ||to your own things|| |severally| looking,^d
 But ||to the things of others|| |severally|^e:—...

^c Or (WH): "same."

^d 1 Co. x. 24.

^e Or (WH) remove "severally" to beginning of next clause.

The Spoken English NT²⁰
 Updated ASV²¹

Christian Humility

If there is therefore any encouragement in Christ, if any consolation of love, if any fellowship of the Spirit,^[11] if any tender mercies and compassion, make my joy complete by being of the same mind,^[12] having the same love, being in full accord^[13] and of one mind. Do nothing from selfishness or empty conceit, but in humility^[14] consider others as more important than yourselves. Everyone should look out not only for his own interests,^[15] but also for the interests of others.

[11] Or any sharing of spirit

[12] That is, thinking the same thing

[13] Lit together in soul

[14] Lit lowly mindedness

[15] Lit not the (things) of themselves each (ones).

WEB — Messianic Edition
 Wilbur Pickering's New T.

About having the mind of Christ

Therefore, if there is any encouragement in Christ, if any comfort of love, if any fellowship from the Spirit, if any tenderness and acts of compassion, make my joy full by being like-minded, having the same love, being one in spirit and purpose. Do nothing out of selfish ambition or conceit, but in humility regard one another as being better than yourselves.¹ Let each of you look out not only for his own concerns, but also for what concerns others.²

(1) Personally I have a hard time with this one.

(2) Agape love is the opposite of selfishness.

Literal, almost word-for-word, renderings:

A Faithful Version

. Inner

Analytical-Literal Translation

Therefore, if [there is] any encouragement in Christ, if any comfort of love, if any fellowship of spirit, if any bowels [fig., affections] and mercies, fulfill my joy [or, make my joy complete], that you_p shall be thinking the same thing [fig., you_p are being like-minded], having the same love, united in spirit, thinking the one [thing] [fig., intending the same purpose], [doing] nothing according to selfish ambition or empty [or, groundless] conceit, but with humility be regarding one another [as] being better than yourselves. Stop being concerned each one about the things of themselves, but each one also [about] the things of others.

Berean Literal Bible

Therefore if there is any encouragement in Christ, if any comfort of love, if any fellowship of the Spirit, if any affections and compassions, fulfill my joy so that you may be of the same mind, having the same love, united in soul, minding the same thing, nothing according to self-interest or according to vain conceit, but in humility be esteeming one another surpassing themselves, each considering not the things of themselves, but each also the things of others.

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

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

Bill Puryear translation ²²	<p>Therefore, if [there is] any encouragement in Christ [and there is], if [there is] any comfort from love [and there is], if [there is] any fellowship with the Spirit [and there is], if [there are] any affections and mercies [and there are], bring to completion my happiness, namely, that you might be thinking the same thing, having that same virtue-love, united in the soul, thinking one and the same thing.</p> <p>[Do] nothing on the basis of contentiousness from selfish ambition, nor on the basis of excessive ambition from self-delusion, but by means of humility consider each other as better than yourselves.</p> <p>Every one of you, stop looking out for only your own personal interests, but also every one of you [look out for] the personal interests of others.</p>
C. Thomson updated NT Charles Thomson NT	<p>. ...if therefore there be any consolation in Christ, if any comfort of love, if any participation of spirit, if any compassion and tender mercies, complete my joy. In order that you may be like minded, exercising the same love, having your souls knit together, your minds bent on the one thing upon nothing out of a spirit of contention or vain glory, but in lowliness of mind esteeming one another better than yourselves, look not every one to his own interests, but every one of you to the interests also of others.</p>
Context Group Version	<p>If there is therefore any encouragement in the Anointed, if any consolation of allegiance, if any fellowship of the Spirit, if any tender generosity (pl) and compassions, make my joy full, that you (pl) are of the same mind, having the same allegiance, being of one accord, of one mind; [doing] nothing through faction or through self-esteem, but in lowliness of mind each counting one another better than himself; each of you (pl) not looking to his own things, but each of you (pl) also to the things of others.</p>
English Standard Version Far Above All Translation ²³ Green's Literal Translation James Allen translation Legacy Standard Bible Literal New Testament Literal Standard Version	<p>. significant If, then, any exhortation [is] in Christ, if any comfort of love, if any fellowship of [the] Spirit, if any yearnings and mercies, fulfill my joy, that you may mind the same thing—having the same love—of one soul—minding the one thing, nothing in rivalry or vainglory, but in humility of mind counting one another more excellent than yourselves—do not each look to your own, but each also to the things of others.</p>
Modern English Version Modern Literal Version 2020	<p>. Therefore, if <i>there is</i> any encouragement in Christ, if any consolation of love*, if any fellowship of the Spirit, if any affections and mercies, fulfill° my joy, in-order-that you° may be mindful of the same thing, having the same love*, fellowship in spirit*, being mindful of the one thing, (nothing according-to selfish ambition or empty conceit, but in humility): deeming one another superior to yourselves; each <i>one</i>, do° not note the things of yourselves, but each <i>one note</i> also the things of others.</p>
New American Standard B. New European Version New King James Version New Matthew Bible NT (Variant Readings) Niobi Study Bible	<p>. Title</p>

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

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

R. B. Thieme, Jr. translation Therefore if there is any encouragement in Christ [and there is], if there is any comfort from love [occupation with Christ; and there is], if there is any partnership with the Holy Spirit [and there is], if there is any emotional response to doctrine and resultant mercies [grace function in action; and there is], bring to completion my happiness [+H], that you might be thinking the same things, having the same love [occupation with Christ]^[3], united in soul, concentrating [intent] on the same objective [or, *on one objective*; that is ultra supergrace]. Do nothing motivated by contentiousness nor ambitious pride; but, by means of grace orientation [logistical or bravo grace], be considering each other [in the royal family] as better than himself.

Every one of you [advancing to ultra-super-grace] should not only be regarding his own personal interests [in the advance] but also every one of you [advancing to ultra supergrace] (should be advancing) should be regarding the personal interests of others [those who are also advancing].

R. B. Thieme, Jr. trans²⁴

IF, therefore (considering moving to Ultra Super-Grace Phil 1:28-30), there is any consolation or type of encouragement from Bravo Logistical Grace for the Super-Grace believer in Christ from Alpha Logistical Grace from Salvation Adjustment to the Justice of God, and there is, IF there is any type of encouragement, consolation, alleviation from Virtue Love of God Love of Occupation with the Person of Jesus of Nazareth, The Christ and a Relaxed Mental Attitude, and there is from Eternity Past in the provision of Bravo Grace, IF there is any partnership with God the Holy Spirit, and there is as our mentor and teacher, from Filling of God the Holy Spirit while advancing in the Spiritual Life, IF there is any emotional response to Bible Doctrine, and resultant compassion and grace in action or mercies, and there is through God the Holy Spirit;

Bring to completion, by your pressing on, advancing, moving through Super-Grace B into Ultra Super-Grace, my Sharing of the Happiness of God, in order that you might have the same thinking, in Super-Grace B, No Man's Land, from Metabolized Bible Doctrine in the Stream of Consciousness of the Soul, of the same category of things, having and holding, or maintaining from the past into the present, the same Love of Reciprocal Love for God, Occupation with the Person of Jesus of Nazareth, The Christ, united in the Filling of God the Holy Spirit in soul rapport, intent concentrating on the one purpose or objective of advance to the high ground of the Spiritual Life, Ultra Super-Grace.

'Do' (ellipsis) nothing, like a day laborer not under authority would, motivated by contentiousness, resulting in quarreling, pettiness, wrangling, getting eyes on people, nor empty conceit, excessive ambition and ambitious pride thus losing Bravo Grace Logistical Grace support, but with humility of thinking and by means of Logistical Grace of Bravo Grace Orientation from Metabolized Bible Doctrine in the Stream of Consciousness of the Soul let each one of you regard or be thinking and considering each other of the Royal Family of God as more important or better than himself in crossing No Man's Land of Super-Grace B.

Everyone of you advancing to Ultra Super-Grace should not only be regarding or noticing or respecting or looking out for his own personal affairs, interests or circumstances in the advance, but Everyone of you advancing to Ultra Super-Grace should be regarding or noticing or respecting or looking out also for the interests or circumstances of others advancing also to Ultra Super-Grace in the same order with you.

Revised Geneva Translation
Ron Snider translation

Therefore if there is any encouragement in Christ, if there is any consolation of love, if there is any fellowship of the Spirit, if any compassion and mercy, make my joy complete by being of the same mind, maintaining the same love, united in spirit,

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.

thinking the one thing. *Regarding* nothing from selfishness or empty conceit, but with humility of mind regarding one another as more important than yourselves; each of you not looking out only for your own personal interests, but also looking out for the interests of each of the others.

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

The gist of this passage:
1-4

Philippians 2:1a			
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>			
tis (τις) [pronounced <i>tihç</i>] ti (τι) [pronounced <i>tih</i>]	<i>one, someone, a certain one; any, anyone, anything; someone, something; some, some time, awhile; only</i>	feminine singular enclitic, indefinite pronoun; adjective; nominative case	Strong’s #5100
oun (οὖν) [pronounced <i>oon</i>]	<i>so [then], certainly; then, therefore, accordingly, consequently, and [so], but, now; these things being so</i>	adverbial particle	Strong’s #3767
paraklêsis (παράκλησις) [pronounced <i>par-AK-lay-sis</i>]	<i>comfort, consolation, exhortation, entreaty; imploration, solace; encouragement; a calling near</i>	feminine singular noun; nominative case	Strong’s #3874
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
Christos (χριστός) [pronounced <i>krees-TOHSS</i>]	<i>anointed, anointed one, Messiah; transliterated, Christ</i>	masculine singular noun; dative, locative or instrumental case	Strong’s #5547

Translation: *If [there is] any comfort in Christ [and there is];...*

Paul then gives the Philippians the mental attitude and the understanding that they need to keep on having.

Paul uses the 1st class conditional, meaning, he is supposing that something is true, and it is. Can you take comfort and solace in Jesus Christ? Absolutely you can.

Despite there being difficult circumstances, Paul tells them first to focus on Jesus Christ. Paul has just warned them about suffering which they might enduring and enemies that they might encounter in life.

Who also encountered enemies in life? Who also endured great suffering and anguish? Jesus endured these things on our behalf, so when we face circumstances which are difficult, we focus on Him. What do you know

about Jesus Christ? Think about that, focus on that, when you face difficulties, sufferings, and the attacks of enemies.

Philippians 2:1b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ei (εἰ) [pronounced /]	<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>			
tís (τις) [pronounced <i>tihç</i>] ti (τι) [pronounced <i>tih</i>]	<i>one, someone, a certain one; any, anyone, anything; someone, something; some, some time, awhile; only</i>	neuter singular enclitic, indefinite pronoun; adjective; nominative case	Strong's #5100
paramuthion (παραμύθιον) [pronounced <i>par-am-OO-thee-on</i>]	<i>consolation, comfort, exhortation, persuasion, encouragement; persuasive address</i>	neuter singular noun; nominative case	Strong's #3890 hapax legomenon
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: ...if [there is] any encouragement of agapê love [and there is];...

Is there any encouragement from agapê love? Certainly there is. Many times, agapê love is a reference to the filling of the Spirit combined with the application of Bible doctrine. Can we be consoled by that? Can we be comforted by that? Certainly we can.

There will be sufferings which we endure in this life. Paul is helping the Philippians to adjust their focus in life. Be encouraged and comforted from agapê (mental attitude) love.

Philippians 2:1c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ei (εἰ) [pronounced /]	<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>			
tís (τις) [pronounced <i>tihç</i>] ti (τι) [pronounced <i>tih</i>]	<i>one, someone, a certain one; any, anyone, anything; someone, something; some, some time, awhile; only</i>	feminine singular enclitic, indefinite pronoun; adjective; nominative case	Strong's #5100

Philippians 2:1c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
koinōnia (κοινωνία, ας, ῆ) [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; nominative case	Strong's #2842
pneuma (πνεῦμα) [pronounced <i>PNYOO-mah</i>]	<i>spirit, Spirit; breath; wind [blast], air</i>	neuter singular noun, genitive/ablative case	Strong's #4151

Translation: ...if [there is] any fellowship of the Spirit [and there is];...

Do you have fellowship or communion with the Holy Spirit? Are you a participant in the power of the Holy Spirit? Certainly you are.

When suffering or dealing with enemies, Paul gives the Philippians a third resource to draw from—the fellowship and empowerment of God the Holy Spirit.

Philippians 2:1d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ei (εἰ) [pronounced <i>ī</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>			
tīs (τις) [pronounced <i>tihç</i>] ti (τι) [pronounced <i>tih</i>]	<i>one, someone, a certain one; any, anyone, anything; someone, something; some, some time, awhile; only</i>	masculine singular enclitic, indefinite pronoun; adjective; nominative case	Strong's #5100
splagchna (σπλάγχνα) [pronounced <i>SPLANGKH-nah</i>]	<i>bowels, intestines, inward parts, spleen; pity, sympathy; tenderness, mercy; tender mercy; affections</i>	neuter plural noun; nominative case	Strong's #4698
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
oiktirmoí (οἰκτιρμοί) [pronounced <i>oyk-tir-MOY</i>]	<i>compassions, pities, mercies; bowels in which compassion resides, hearts of compassion; emotions, longings, manifestations of pity</i>	masculine plural noun; nominative case	Strong's #3628

Translation: ...if [there are] affections and compassions [and there are];...

Paul does not often focus on emotions or feelings. Do you have sympathy and compassion for others? Including your enemies? Now, how we feel toward our enemies may not be emotions like these. Therefore, our mental

attitude should be such that this describes the mental attitude which we should have. We should have sympathy, mercy and compassion toward those who would persecute us.

Philippians 2:1 If [there is] any comfort in Christ [and there is]; if [there is] any encouragement of agapê love [and there is]; if [there is] any fellowship of the Spirit [and there is]; if [there are] affections and compassions [and there are];... (Kukis mostly literal translation)

Philippians 2:2a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
plêroô (πληρώω) [pronounced play-ROH-oh]	<i>fill [a vessel, a hollow place, a valley]; fill [something] with [something]; supply [abundantly with something] [fully, completely], impart, imbue with; fulfill; perform fully; bring to a full end, complete [finish, accomplish]</i>	2 nd person plural, aorist active imperative	Strong's #4137
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)
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)
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

Translation: ...complete my joy...

Paul has a wonderful fellowship with the believers in Philippi, but he asks them to full up or to complete his joy (his inner mental happiness).

Paul has given his fellow believers four things to focus on. But there is more that should be a part of the mental attitude of the believers in Philippi.

Philippians 2:2b			
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
to (τό) [pronounced toh]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588

Philippians 2:2b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
auto (αὐτό) [pronounced ow-TOH]	<i>him, his, it; same</i>	3 rd person neuter singular pronoun; accusative case	Strong's #846
phroneô (φρονέω) [pronounced fron-EH-oh]	<i>to think (know) beforehand; 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>	2 nd person plural, present active subjective	Strong's #5426

Translation: ...so that you (all) might keep on thinking the same (thing),...

“You all need to be thinking the same thing, having the same understanding, having the same wisdom.” Where does this come from? It comes from the teaching of the Word of God, which is found in the existing Scriptures and in the words which Paul writes to them.

Philippians 2:2c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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)
autên (αὐτήν) [pronounced ow-TAYN]	<i>her, to her, towards her; it; same</i>	3 rd person feminine singular pronoun, accusative case	Strong's #846
agápê (ἀγάπη) [pronounced ag-AH-pay]	<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, accusative case	Strong's #26
echô (ἔχω) [pronounced EHKH-oh]	<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

Translation: ...having (and holding) the same agapê love,...

Paul tells them to keep on having and holding onto the same agapê love which he has already referenced. This is a mental attitude developed by the filling of the Holy Spirit and by the application of Bible doctrine to one's life and one's thinking.

Philippians 2:2d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
sumpsuchos (σύμψυχος) [pronounced SOOM- psoo-khoss]	<i>of one mind, of one accord, united in spirit; like-minded; similar in spirit</i>	masculine plural adjective; nominative case	Strong's #4861 hapax legomenon
to (τό) [pronounced toh]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
heís, mia, hen (εἷς, μία, ἓν) [pronounced hice, MEE-ah, ehn]	<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; accusative case	Strong's #1520
phroneô (φρονέω) [pronounced fron-EH-oh]	<i>thinking (knowing) beforehand; having understanding, being wise; one who is feeling, those who are thinking; having an opinion of one's self, thinking of one's self, being modest, not letting one's opinion (though just) of himself exceed the bounds of modesty; thinking or judging what one's opinion is</i>	masculine plural, present active participle; nominative case	Strong's #5426

Translation: ...[being] of one accord, thinking the same (thing);...

The believers in Philippi are to be of one accord and thinking the same thing. How is that accomplished? Through the teaching of Bible doctrine. The believers in Philippi have all kinds of different backgrounds; they are an assembly of people with many different personalities. Prior to salvation, these believers may not have even wanted to speak to one another or even be in the same room with one another. Yet Paul is encouraging them to be of one accord, to think the same thing. What should they be thinking? Bible doctrine.

Over and over again in Scripture, the key to the Christian life is what you think. It is all about your mental attitude. How is this developed? By the teaching of the Word of God.

Philippians 2:2 ...complete my joy so that you (all) might keep on thinking the same (thing), having (and holding) the same agapê love, [being] of one accord, thinking the same (thing);... (Kukis mostly literal translation)

Philippians 2:3a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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; accusative case	Strong's #3367 [The masculine, feminine irregular (second form) and neuter (third form) from G3361 and G1520]

Philippians 2:3a			
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
eritheía (ἐριθειία) [pronounced er-ith-Ī-ah]	<i>selfish ambition, inordinate ambition/competition; pursuit of political office by unfair means, partisanship, fractiousness</i>	feminine singular noun; accusative case	Strong's #2052

Translation: ...[doing] nothing according to selfish ambition...

Your life should not be about your own selfish ambition. It should not be all about competition. You should not have the focused pursuit of a politician, which is often first and foremost defined by what you want.

Philippians 2:3b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
mêde (μηδέ) [pronounced may-DEH]	<i>and not, but not, nor [yet] (continuing a negation), not</i>	negative conjunctive particle	Strong's #3366
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
kenodoxía (κενοδοξία) [pronounced ken-od-ox-EE-ah]	<i>self-conceit, empty conceit; vain glory; groundless, self esteem, empty pride; a vain opinion, error</i>	feminine singular noun; accusative case	Strong's #2754 hapax legomenon

Translation: ...nor according to self-conceit...

You should not be acting according to self-conceit, having a vain opinion about yourself. Do you consider yourself the most important person in the room? Are your wants and desires to be set above those of everyone else? Obviously not.

Philippians 2:3c			
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
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

Philippians 2:3c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tapeinophrosunē (ταπεινοφροσύνη) [pronounced <i>tap-i-of-ros-OO-nay</i>]	<i>humility, grace orientation; the having a humble opinion of one's self; a deep sense of one's (moral) littleness; modesty, lowliness of mind</i>	feminine singular noun; dative, locative or instrumental case	Strong's #5012

This word apparently has a very different positive or negative meaning, depending upon the context.

About half of the translations give the word a negative sense in Colossians 2:18, translating it variously as *asceticism, self-abasement, voluntary humility, false humility*.

Translation: ...but [acting] with grace orientation,...

Your life should be filled with grace orientation instead (which is the opposite of self-conceit). We recognize who and what we truly are, which is quite the opposite of being the greatest and most important person in the room.

Philippians 2:3d

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
allēlōn (ἀλλήλων, ἀλλήλους, ἀλλήλοις) [pronounced <i>al-LAY-lohn</i>]	<i>one another, each other, another; reciprocally, mutually</i>	masculine plural reciprocal pronoun; accusative case	Strong's #240
hêgeomai (ἡγέομαι) [pronounced <i>hayg-EH-ohm-ahee</i>]	<i>leading, commanding (with official authority), having the rule over, being chief (count, esteem, governor, judge); figuratively, considering; accounting; supposing, thinking</i>	masculine plural, present (deponent) middle/passive participle; nominative case	Strong's #2233
hyperéchō (ὑπερέχω) [pronounced <i>hoop-er-EHKH-oh</i>]	<i>having (or holding) (power) over one; standing out, rising above; being better than, being above, being superior in rank (authority, power); being the prominent men (or rulers); those excelling, the one being superior, being better than, surpassing</i>	masculine plural; present active participle; accusative case	Strong's #5242
heautōn (ἐαυτῶν) [pronounced <i>hay-ow-TONE</i>]	<i>theirs, of/for them, of/for themselves</i>	3 rd person masculine plural reflexive pronoun; genitive/ablative case	Strong's #1438

Translation: ...esteeming one another [as] having their prominence,...

Think of others with whom you associate—particularly with regards to other believers—and assign to them a prominence or rank superior to your own.

Philippians 2:3 ...[doing] nothing according to selfish ambition nor according to self-conceit but [acting] with grace orientation, esteeming one another [as] having their prominence,... (Kukis mostly literal translation)

Philippians 2:4a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
mē (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
ta (τά) [pronounced taw]	<i>the; these, those, to this, towards that; the [things]</i>	neuter plural definite article; accusative case	Strong's #3588
heautōn (ἐαυτῶν) [pronounced hay-ow-TONE]	<i>theirs, of/for them, of/for themselves</i>	3 rd person masculine plural reflexive pronoun; genitive/ablative case	Strong's #1438
hekastos (ἕκαστος) [pronounced HEHK-as-toss]	<i>each [one], every [man, one]; both, any [man, one]</i>	masculine plural adjective; nominative case	Strong's #1538
skorēō (σκοπέω) [pronounced skohp-EH-oh]	<i>looking at, observing, contemplating; marking, taking note of; fixing one's eyes upon, directing one's attention to (any one); looking to, taking heed to yourself</i>	masculine plural, present active participle; nominative case	Strong's #4648

Translation: ...each one not contemplating the (things) of themselves...

Do not spend all of your time thinking about yourself, the things that you want and need. Let God take care of those things.

Application: Do not misapply this. Don't go find a park bench and sit down, waiting for God to deliver a meal to you three times a day. We all have lives and work is a part of our lives. Adam and the woman both worked in the garden even under perfect environment. Work is even more a part of life after the fall. So, even though your focus in life is not all on yourself, you still have to go to work and you still have to pay the bills.

Philippians 2:4b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
allá (ἀλλά) [pronounced ah-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
ta (τά) [pronounced taw]	<i>the; these, those, to this, towards that; the [things]</i>	neuter plural definite article; accusative case	Strong's #3588
héteros (ἕτερος) [pronounced HEH-ter-os]	<i>another [of a different kind], other; different, altered</i>	masculine plural, correlative pronoun; adjective; genitive/ablative case	Strong's #2087

Translation: ...but even the (things) of others. (Kukis mostly literal translation)

Focus, Paul writes, on the things of others. What is important to them? What are their needs?

Philippians 2:4 ...each one not contemplating the (things) of themselves but even the (things) of others. (Kukis mostly literal translation)

Philippians 2:1–4 If [there is] any comfort in Christ [and there is]; if [there is] any encouragement of agapê love [and there is]; if [there is] any fellowship of the Spirit [and there is]; if [there are] affections and compassions [and there are]; complete my joy so that you (all) might keep on thinking the same (thing), having (and holding) the same agapê love, [being] of one accord, thinking the same (thing); [doing] nothing according to selfish ambition nor according to self-conceit but [acting] with grace orientation, esteeming one another [as] having their prominence, each one not contemplating the (things) of themselves but even the (things) of others. (Kukis mostly literal translation)

Paul is redirecting the focus of the Philippian believers. In the cosmic system, it is natural for people to see themselves as the most important person in the room, the one whose needs must be met. Paul is giving such a person a completely different focus, a completely different mental attitude.

Philippians 2:1–4 Is there comfort and consolation to be found in Jesus Christ? Yes there is. Is there encouragement and strength to be found in the application of a mental attitude? Yes there is. Is there a fellowship of the Spirit which we can enjoy? Yes there is. Are we able to have compassion and sympathy directed toward others? Certainly. Therefore, bring my joy to completion by thinking the same thing (Bible doctrine); by having and holding onto a mental attitude love; by all being of one accord; by thinking the same thing; doing nothing according to your own selfish ambition, not acting out of self-conceit but acting with grace orientation, thinking of one another as being prominent, contemplating not the things of themselves, but think about the needs of others. (Kukis paraphrase)

Paul has indicated that the focus of the Philippians should be upon Jesus Christ. So what ought they to think about the Lord? He will answer this question in vv. 5–11, which is one of the great Christological treatises in the New Testament.

To this (thing), you (all) keep on understanding in you (all) which even [is] in Christ Jesus, Who in a form of God kept on living, not a seizing He considered to keep on being equals to God, but himself He made empty, a form of a servant taken, in a likeness of men (He) had come to be, and in present design being found as men, He had brought low Himself, having become obedient until of death, now of a death of a post.

Philippians
2:5–8

You (all) (first) keep on thinking this in you (all) which [thinking is] even in Christ Jesus, Who kept on existing in the form of God, He did not consider [it] something to be seized (and held) to keep on being equals to God, but He made Himself empty, taking the form of a servant, having come to be in the likeness of men, and being found [to be] in a figure like men, He humbled Himself, having become obedient unto death, even the death of a Roman cross.

First keep on having this mindset in you, which mindset is also in Christ Jesus, Who continued to exist in the form of God. He did not consider His Deity to be something that He needed to hold onto, despite being equal to God. Instead, He emptied Himself, taking on the form of a slave, having come to be exactly like a man discovered to be the body of a man. In that form, He humbled himself, having become obedient even to an actual physical death, even the death of a Roman stake.

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek) To this (thing), you (all) keep on understanding in you (all) which even [is] in Christ Jesus, Who in a form of God kept on living, not a seizing He considered to keep on being equals to God, but himself He made empty, a form of a servant taken, in a likeness of men (He) had come to be, and in present design being found as men, He had brought low Himself, having become obedient until of death, now of a death of a post.

Complete Apostles Bible Let this mind be in you which was also in Christ Jesus, who, existing in the form of God, did not consider it robbery to be equal with God, but made Himself of no reputation, taking the form of a bondservant, and coming to be in the likeness of men.

And being found in appearance as a man, He humbled Himself, becoming obedient unto death, even the death of the cross.

Douay-Rheims 1899 (Amer.) For let this mind be in you, which was also in Christ Jesus: Who being in the form of God, thought it not robbery to be equal with God: But emptied himself, taking the form of a servant, being made in the likeness of men, and in habit found as a man.

He humbled himself, becoming obedient unto death, even to the death of the cross.

Holy Aramaic Scriptures
Original Aramaic NT

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And reason in your souls this that also Yeshua The Messiah did: He who, while he was in the form of God, did not esteem this as a prize, that he was the equal of God,

But he stripped himself and took the form of a Servant and was in the form of the children of men, and was found in fashion as a man.

And he humbled himself and was obedient unto death, even the death of being crucified.

Lamsa Peshitta (Syriac)

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Significant differences:

Limited Vocabulary Translations:

Bible in Basic English Let this mind be in you which was in Christ Jesus, To whom, though himself in the form of God, it did not seem that to take for oneself was to be like God; But he made himself as nothing, taking the form of a servant, being made like men; And being seen in form as a man, he took the lowest place, and let himself be put to death, even the death of the cross.

Bible in Worldwide English Think the same way Jesus Christ thought. He was in every way like God. Yet he did not think that being equal to God was something he must hold on to.

He gave this up and became a servant. He was born a baby.

And when he was a man, he was humble. He was even willing to die, yes, to die on a cross.

Easy English

Easy-to-Read Version–2008 .
In your life together, think the way Christ Jesus thought. He was like God in every way, but he did not think that his being equal with God was something to use for his own benefit. Instead, he gave up everything, even his place with God. He accepted the role of a servant, appearing in human form. During his life as a man, he humbled himself by being fully obedient to God, even when that caused his death-- death on a cross.

God's Word™

Have the same attitude that Christ Jesus had. Although he was in the form of God and equal with God, he did not take advantage of this equality. Instead, he emptied himself by taking on the form of a servant, by becoming like other humans, by having a human appearance. He humbled himself by becoming obedient to the point of death, death on a cross.

Good News Bible (TEV)

The attitude you should have is the one that Christ Jesus had: He always had the nature of God, but he did not think that by force he should try to remain equal with God. Instead of this, of his own free will he gave up all he had, and took the nature of a servant. He became like a human being and appeared in human likeness. He was humble and walked the path of obedience all the way to death--- his death on the cross.

J. B. Phillips

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The Message

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NIRV

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New Life Version

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Radiant New Testament

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New Simplified Bible

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

Casual English Version

.

Contemporary English V.

Care about them as much as you care about yourselves and think the same way that Christ Jesus thought: Christ was truly God. But he did not try to remain equal with God. Instead he gave up everything and became a slave, when he became like one of us. Christ was humble. He obeyed God and even died on a cross.

Goodspeed New Testament

.

The Living Bible

.

New Berkeley Version

.

New Living Translation

.

The Passion Translation

And consider the example that Jesus, the Anointed One, has set before us. Let his mindset become your motivation. He existed in the form of God, yet he gave no thought to seizing equality with God as his supreme prize. Instead he emptied himself of his outward glory by reducing himself to the form of a lowly servant. He became human! He humbled himself and became vulnerable, choosing to be revealed as a man and was obedient. He was a perfect example, even in his death—a criminal's death by crucifixion!.

Plain English Version

.

UnfoldingWord Simplified T.

Think the same way as the Messiah Jesus thinks: Although he is deserving of all the honors that God should receive, he took his honors and laid them down, and did not hold on to them. Instead, he gave up everything, taking on the qualities of a servant, and he became a human being. And he humbled himself by taking on human form, and in his humility he obeyed God even though obedience to God meant he had to die, and he died a terrible death, the death of a criminal, death on the cross.

Williams' New Testament

Keep on fostering the same disposition that Christ Jesus had. Though He was existing in the nature of God, He did not think His being on an equality with God a thing to be selfishly grasped, but He laid it aside as He took on the nature of a slave and became like other men. Because He was recognized as a man, in reality as well as in outward form, He finally humiliated Himself in obedience so as to die, even to die on a cross.

Partially literal and partially paraphrased translations:

American English Bible

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Beck's American Translation Breakthrough Version	. . Focus on this among you: what is also in <i>the</i> Anointed King Jesus, who being in <i>the</i> form of God, did not regard the "to be equal with God" <i>thing</i> as something that must be tightly held on to. But He emptied Himself, after taking <i>on the</i> form of a slave when He became in <i>the</i> likeness of people. And after being found in an entity as a person, He put Himself down low when He became obedient up to death, a death from a cross.
Common English Bible Len Gane Paraphrase	. . Have this attitude in you, which was also in Christ Jesus, who, being in the form of God, didn't think it robbery to be equal to God but made himself a nobody and took the form of a slave and was made in the likeness of men. Being found outwardly as a man, he humbled himself and became obedient to death even the death of the cross.
A. Campbell's Living Oracles	Now let this disposition be in you which was also in Christ Jesus; who, though he was in the form of God, did not affect to appear in divine majesty; but divested himself, taking upon him the form of a servant, being made in the likeness of men; and being found in fashion as a man, he humbled himself, and became obedient to death, even the death of the cross.
New Advent (Knox) Bible NT for Everyone 20 th Century New Testament	. . Let the spirit of Christ Jesus be yours also. Though the divine nature was his from the beginning, yet he did not look upon equality with God as above all things to be clung to, But impoverished himself by taking the nature of a servant and becoming like men; He appeared among us as a man, and still further humbled himself by submitting even to death--to death on a cross!

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 The attitude you should have is the same as that of Christ Jesus. Though in his nature he was always God, he didn't concern himself to cling on to his equality with God. Instead he emptied* himself, taking the nature of a servant, becoming like a human being. Coming in human form, humbling himself, he submitted himself to death—even death on a cross.
The Heritage Bible	Therefore exercise this mind in yourself, which was also in Christ Jesus, Who, existing in the shape of God, governed it absolutely not something seized to be equal with God, Note Gen 18:1 (which note is placed in the Addendum) But emptied himself, taking the shape of a servant, and became in the likeness of men; And being found in fashion as a man, he humbled himself, becoming obedient as far as death, even the death of the cross.
International Standard V	Have the same attitude among yourselves [Or Have this mind in you] that was also in the Messiah [Or Christ] Jesus: [Verses 6-11 probably represent an early Christian hymn.] In God's own form existed he, and shared with God equality, deemed nothing needed grasping. Instead, poured out in emptiness, a servant's form did he possess, a mortal man becoming. In human form he chose to be,

	and lived in all humility, death on a cross obeying.
Lexham Bible Montgomery NT	. Let this mind be in you which was also in Christ Jesus, who, though from the beginning he had the nature of God, did not reckon equality with God something to be forcibly retained, but emptied himself of his glory by taking the form of a slave, when he was born in the likeness of men. More than this, after he had shone himself in human form, he humbled himself in his obedience even to death; yes, and to death on a cross.
NIV, ©2011 Riverside New Testament	. Let this mind be in you which was also in Christ Jesus, who, though he was in the form of God, did not think that equality with God was something to be grasped, but emptied himself, taking the form of a servant and coming into the likeness of men, and when found in the condition of a man he humbled himself by becoming obedient even to death — death on the cross.
Leicester A. Sawyer's NT The Spoken English NT UnfoldingWord Literal Text Urim-Thummim Version	. abased . . Let this mind be in you that was also in Christ Jesus: Who, being in the external appearance of Elohim, thought it not robbery to be equal with Elohim: But made himself of no reputation and took upon himself the form of a slave, and was made in the image of men: And being found in fashion as a man, he humbled himself and became obedient unto death, even the death of the stake.
Weymouth New Testament	Let the same disposition be in you which was in Christ Jesus. Although from the beginning He had the nature of God He did not reckon His equality with God a treasure to be tightly grasped. Nay, He stripped Himself of His glory, and took on Him the nature of a bondservant by becoming a man like other men. And being recognized as truly human, He humbled Himself and even stooped to die; yes, to die on a cross.
Wikipedia Bible Project Worsley's New Testament	. Let the same mind be in you, which was also in Christ Jesus: who being in the form of God, thought it not robbery to be as God. Yet He emptied himself, assuming the form of a servant, when made in the likeness of men: and being in the human state, He humbled himself, and was obedient even unto death, and that the death of the cross.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	Your attitude should be the same as Jesus Christ had: Though he was in the form of God, he did not regard equality with God as something to be grasped, Jn 1:1; Col 1:15; Heb 1:3 but emptied himself, taking on the nature of a servant, made in human likeness, and in his appearance found as a man. 2Cor 8:9; Mt 20:28; Gal 4:4 He humbled himself by being obedient to death, death on the cross. Romans 5:19; Heb 5:8
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	. Let this mind be in you, which was also in Mashiach Yahusha : Who, being in the form of Elohiym , thought it not robbery to be equal with Elohiym : But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.
Hebraic Roots Bible	For think this within you, which mind was also in Messiah Yahshua, who existed in the very form of Elohim, thought it not robbery to be the equal with Elohim, but emptied Himself, taking the image of a servant, having become in the image of the sons of men and being found in form like a man, He humbled Himself, having become obedient until death, even the death of a torture stake.
Holy New Covenant Trans.	Have the same attitude among you that Christ Jesus had: though Christ was divine by nature, he did not think that being equal with God was something to be grasped. Instead, he emptied himself, taking on the very nature of a slave. He became like human beings appearing in human form. He humbled himself. He obeyed though it meant dying, even dying on a cross !
The Scriptures 2009	For, let this mind be in you which was also in Messiah עֵשׂוּרִי, who, being in the form of Elohim, did not regard equality with Elohim a matter to be grasped, but emptied Himself, taking the form of a servant, and came to be in the likeness of men. And having been found in fashion as a man, He humbled Himself and became obedient unto death, death even of a stake.
Tree of Life Version	.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...this think! in you* Which and {is} in christ Jesus Who in form [of] god Becoming not plunder considers the+ to be [Things] Equal~ [to] god but himself [He] empties form [of] servant Receiving in appearance [of] men Becoming and [in] situation Being Found as Man [He] lowers himself Becoming Obedient until death death but [of] cross...
Alpha & Omega Bible Awful Scroll Bible	. 15:28 For, be this reasoning from-within yous, which is also from-within the Anointed One, Jesus, who is beginning-by being from-within the form of God, esteems it not robbery to be equal to God, however, He empties Himself, taking the form of a devoted slave, coming to be from-within the likeness of the aspects-of-man, and being found as to the aspects-of-man, He humbles Himself, coming about listening-under to the point of death, moreover the death of an upright pale.
Concordant Literal Version	For let this disposition be in you, which is in Christ Jesus also, Who, being inherently in the form of God, deems it not pillaging to be equal with God, nevertheless empties Himself, taking the form of a slave, coming to be in the likeness of humanity, and, being found in fashion as a human, He humbles Himself, becoming obedient unto death, even the death of the cross."
exeGesés companion Bible	<u>THE SELF-HUMBLING OF MESSIAH</u> Indeed have this thought in you, which is also in Messiah Yah Shua: who, being in the form of Elohim, deemed it not usurpation to be equal with Elohim: but voided himself and took the form of a servant and became in the likeness of humanity:

and being found in configuration as a human,
 he humbled himself
 and became obedient to death
 - even the death of the stake.

God's Truth (Tyndale)
 Orthodox Jewish Bible

.
 Let this mind be in you which was also in Rebbe, Melech HaMoshiach Yehoshua, Who, though existing in the demut of the mode of being of Elohim [His etzem or essential nature, Yn 1:1-2; 17:5], nevertheless Moshiach did not regard being equal with G-d as a thing to be seized [BERESHIS 3:5],
 But poured out and emptied himself [2C 8:9], taking the demut of the mode of being of an eved [YESHAYAH 52:13- 53:12] [T.N. see the AVDI TZADDIK TZEMACH DOVID MOSHIACH YIRMEYAH 23:5; ZECHARIAH 3:8], and was born in the likeness of Bnei Adam [Yn 1:14; Ro 8:3; MJ 2:14-17], and having been found in appearance as an Adam,
 Rebbe, Melech HaMoshiach humbled himself and took the path of shiflut (lowliness), unto mishma'at (obedience 2:12) [cf. BERESHIS 3:17] even unto death [Yn 10:17; MJ 5:8; 12:2], and that, a death on HaEtz [the Tree, DEVARIM 21:23; 27:26; Ga 3:13; Pp 3:18].

Rotherham's Emphasized B. .

Expanded/Embellished Bibles:

The Amplified Bible
 An Understandable Version

.
 You should think about things the way Christ Jesus did. He existed in the form of God [i.e., He shared God's very nature], but did not consider [remaining] equal with God something [to continue] to hold onto. Instead, He gave up what He had and took on the form [i.e., the nature] of a slave, becoming like a man, [and even] His appearance was found to be like a man's. He humbled Himself [by] becoming obedient [to God] to the point of death, even death on a cross.

Brodie's Expanded Trans.

Keep on thinking this [doctrine] within you, which [doctrine] was also in Christ Jesus, Who although He pre-existed [pre-incarnate Christ] in the form [divine essence and attributes] of God [Christ as eternal God], He did not consider equalities with God [the other two members of the Trinity] to be a gain to be seized and retained [spiritual booty],
 But He deprived Himself [by exercising divine sovereignty] when He took the form [inner essence] of a slave, when He was born in the overt likeness of men. In fact, although He was discovered in outward appearance like a man [humanly speaking], He humbled Himself [voluntarily submitted to the Father] by becoming obedient to the point of spiritual death, that is, the spiritual death of the cross .

The Expanded Bible
 Jonathan Mitchell NT

.
 You see, this way of thinking (this attitude and disposition) is continuously within and among you folks (or, as an imperative: So let this minding be habitually within you folks) – which [is] also within Christ Jesus,
 Who, starting and continuing as inherently existing (or: beginning under; subsisting) within God's form (or: in an outward mold which is God), He does not consider the [situation] to be equals in and by God a plunder (or: a pillaging; a robbery; a snatching; or: a thing or situation seized and held), (or: Who, [although] constantly humbly and supportively ruling in union with an external shape and an outward appearance from God, did not give consideration to a seizure: the [situation] to continuously exist being the same things with God, even on the same levels in God, or equal [things; aspects] to God,)
 but to the contrary, He empties Himself (or: removed the contents of Himself; made Himself empty), receiving (or: taking; accepting) a slave's form (external shape;

outward mold), **coming to be** (or: birthing Himself) **within an effect of humanity's** (mankind's; people's) **likeness**.

And so, being found in an outward fashion, mode of circumstance, condition, form-appearance (or: character, role, phase, configuration, manner) **as a human** (a person; a man), **He lowers Himself** (or: humbled Himself; made Himself low; degrades Himself; levels Himself off), **coming to be** (or: birthing Himself) **a submissive, obedient One** (one who gives the ear and listens) **as far as** (or: to the point of; until) **death – but death of a cross** (torture stake)!

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

Bible Translations with Many Footnotes:

Lexham Bible

Christ's Humiliation and Exaltation

Think this in [Or “among”] yourselves which **was** also in Christ Jesus, who, existing in the form of God, did not consider being equal with God something to be grasped, but emptied himself

by [*Here “by” is supplied as a component of the participle (“taking”) which is understood as means] **taking the form of a slave,**

by [*Here “by” is supplied as a component of the participle (“becoming”) which is understood as means] **becoming in the likeness of people.**

And being found in appearance like a man, he humbled himself

by [*Here “by” is supplied as a component of the participle (“becoming”) which is understood as means] **becoming obedient to the point of death,**

that is, death on a cross.

NET Bible® .

New American Bible (2011) .

The Passion Translation .

Rotherham's Emphasized B.

||The same thing|| esteem |in yourselves| which also ||in Christ Jesus|| [ye esteem],—

Who <|in form of God|^f subsisting>

Not ||a thing to be seized|| accounted the being equal with God,

But ||himself|| emptied

Taking ||a servant's form||,

Coming to be ||in men's likeness||;

And <||in fashion|| being found ||as a man||>

Humbled himself,

Becoming obedient as far as death,

Yea, ||death upon a cross||.

^fOr: “divine form.”

The Spoken English NT

Although he was in the form of God,

He didn't regard equality with God as something to run off with.

Just the opposite: he poured himself out.^b

He took the form of a servant, and became the same as a human being.^c

And being found^d in the shape of a human being,

he humbled himself,

And was obedient all the way to death, even death on a cross.

b. Or “emissary”; see “Bible Words” under “apostle”.

Apostle: This means “someone sent,” or an emissary: a person who is sent out with a mission to accomplish on behalf of, and representing, the person

that sent them. For the Christians, an apostle was someone specifically sent by God to spread the good news of Jesus Christ. “Missionary” would also be a possible translation of the Greek word *apostolos*, which is transliterated into English as “apostle”. This word was also a title given by Jesus to twelve of his closest followers, whom he sent out with his message (see Mark 3:13-19; Luke 6:12-16; Luke 9:1-6). They were understood by the first Christians as those appointed by Jesus to be the foundation (see Matthew 16:13-19) and the authoritative high council for his spiritual community after his resurrection (e.g. observe their role in Acts 6:1-7; Acts 15:1-21; Galatians 2:6-10). James, Jesus’ brother, was also an acknowledged member of this circle (see Galatians 1:17-19).

c. Some important ancient mss lack the words, “in Ephesus”. It’s very possible that this letter was sent to Laodicea, a city Paul never visited (see Colossians 2:1). It appears that Paul wrote both this letter and the letter to the Colossians when he was in prison (see Ephesians 3:1; Ephesians 6:19-20; Colossians 4:18).

d. Lit. “...blessed, who...”.

Updated ASV

Christ’s Humility and Exaltation

Have this mind^[16] in yourselves which was also in Christ Jesus, who, though he was in the form of God, did not count equality with God a thing to be grasped, but emptied himself, taking the form of a servant, being made in the likeness of men. Being found in appearance as a man, he humbled himself by becoming obedient to the point of death, even death on a cross.

[16] Lit be thinking, mental attitude

Wilbur Pickering’s New T.

In fact, let this mindset be in you that was also in Christ Jesus, who, existing in God’s form, did not consider equality with God a thing to be grasped,³ but divested Himself, taking a slave’s form, coming to be in the likeness of men.⁴ And being found in appearance as a man, He humbled Himself, becoming obedient to the point of death⁵—even death on a cross!

(3) “In the heavenly realms” may be a synonym for Heaven.

(4) The blessings are only for those who are in Christ.

(5) Here the pronoun refers to the Father, not ‘Christ’. Below, whenever the referent changes I will indicate this by [F] or [S], which will be good until the next change.

WEB — Messianic Edition .

Literal, almost word-for-word, renderings:

A Faithful Version .

Analytical-Literal Translation Indeed, be letting the frame of mind [or, attitude] be in you, which [was] also in Christ Jesus, who existing in the nature of God, did not consider being equal to God something to be held onto, but He emptied Himself, having taken the nature of a slave, having come to be in the likeness of people, and having been found in appearance as a person, He humbled Himself, having become obedient to the point of death—even of death of a cross.

Berean Literal Bible .

Bill Puryear translation Keep on thinking this within you, which also [was] in Christ Jesus, Who, although He existed in the essence of God, He did not think to be equal with God a gain to be seized, but He deprived Himself [of the normal function of deity], by having received the form of a servant, although He had been born in the likeness of mankind. In fact, although having been discovered in outward appearance as a man, He humbled Himself, by becoming obedient to the point of [spiritual] death; that is, the death produced by the cross.

C. Thomson updated NT .

Charles Thomson NT For let this temper of mind be in you which was in Christ Jesus, who being in the form of God did not think it robbery to be like God, but he emptied himself;having

taken the form of a servant, being in the likeness of men, and found in fashion as a man, he humbled himself and became obedient to death, even the death of a cross;...

Context Group Version

Have this mind in you (pl), which was also in the Anointed Jesus: who, existing in the form of God, did not consider equality with God something to be robbed {or used to advantage}, but emptied himself, taking the form of a slave, being made in the likeness of men; and being found in structure as a man, he afflicted himself, becoming obedient [even] to death, yes, the death of the cross.

English Standard Version
Far Above All Translation

.
Let everyone look not to his own *interests*, but also each one to the *interests* of others. So have this frame of mind in you, which is also in Christ Jesus, who, existing in *the* form of God, did not consider being equal to God *to be* misappropriation, yet he emptied himself, having taken on *the* status of a servant, having come in *the* appearance of men, and having been found in appearance as a man, he humbled himself, and became obedient to *the extent of* death, and *the* death of *the* cross at that,...

Green’s Literal Translation
James Allen translation
Legacy Standard Bible
Literal New Testament

.
. .
THIS FOR LET MIND BE IN YOU WHICH ALSO IN CHRIST JESUS [WAS]; WHO, IN [THE] FORM OF GOD SUBSISTING, NOT RAPINE ESTEEMED IT TO BE EQUAL WITH GOD; BUT HIMSELF EMPTIED, FORM A BONDMAN'S HAVING TAKEN, IN [THE] LIKENESS OF MEN HAVING BECOME; AND IN FIGURE HAVING BEEN FOUND AS A MAN, HE HUMBLLED HIMSELF, HAVING BECOME OBEDIENT UNTO DEATH, EVEN DEATH OF [THE] CROSS.

Literal Standard Version
Modern English Version
Modern Literal Version 2020

.
. For* let this mindset be in you°, which was also in Christ Jesus: who, existing in *the* form of God, did not deem *it* a seizure to be equal to God, but emptied himself, having taken the form of a bondservant, *when* he became in the likeness of men; and having been found in fashion as a man, he humbled himself, *when* he became obedient* as far as death, and *even* death of a cross.

New American Standard
New European Version
New King James Version
New Matthew Bible
NT (Variant Readings)
Niobi Study Bible
R. B. Thieme, Jr. translation

.
. .
. .
. Title
Keep on thinking this doctrine within you, which also was resident in Christ Jesus, Who though He existed in the essence of God, He did not think equality with God a gain to be seized and held,... He did not see Deity as something which must be held onto, thus not advancing the plan of God. This is so He would not hinder or frustrate the plan of God. ...but He deprived himself [= *kenosis*] of the proper function of deity, when He had received the form of a servant, although He had been born in the likeness of mankind. In fact, although having been discovered in outward appearance as a man, He humbled Himself by becoming obedient to the point of [spiritual] death, that is, the death of the cross.

R. B. Thieme, Jr. trans2

(YOU THE SUPER GRACE BELIEVER ENJOYING R&R BLESSINGS IN SUPER GRACE A) Have this attitude or Keep objectively thinking this Metabolized Bible Doctrine in your Stream of Consciousness of the Soul in No Man’s Land within yourselves, that which was (ellipsis) also resident in the Stream of Consciousness of the Soul of the Humanity of Christ Jesus

Who though he, Jesus of Nazareth, The Christ, eternally preexisted in The form or The Inner Essence of The Eternal God, He did not think or regard an attitude of Equalities with God the Father and God the Holy Spirit as something he did not have, a profit or gain to be violently seized as from vulnerable prey and held (He had enforced and genuine humility) to hinder the fathers plan for the 1st advent, or at the expense of not coming to the earth.

But, in contrast, he, Jesus of Nazareth, The Christ, deprived or emptied himself of the proper function of his Deity (Kenosis) when he had taken on or received the form of a bond servant a slave, although he, Jesus of Nazareth, The Christ, had been born in the highest quality of overt not inward likeness of mankind, homosapien, with the Human Spirit, without the Old Sin Nature, in fact having been discovered in outward appearance looking and acting as a man in every respect. In fact, although, having been discovered, being stripped naked during the cross, in outward overt appearance as a man, He, Jesus of Nazareth, The Christ humbled himself (Volition & Self Motivation with Priorities) by becoming obedient to the point of Spiritual Death that is even THE unique Substitutionary Spiritual Death of the Cross.

Revised Geneva Translation
Ron Snider translation

.
Have this mindset among yourselves which was present in Christ Jesus, who, although existing in the form of God, did not regard equality with God a thing to be grasped, but emptied Himself, by taking the form of a slave, by being made in the likeness of men. And being found in appearance as a man, He humbled Himself by becoming obedient to the point of death, even death on a cross.

Updated ASV
Updated Bible Version 2.17
A Voice in the Wilderness

.
Let this mind be in you which was also in Christ Jesus, who, being in the form of God, did not consider clinging, to be equal with God, but emptied Himself, taking the form of a bondservant, and coming in the likeness of men. And being found comprised as a man, He humbled Himself and became obedient unto death, even the death of the cross.

Webster's Translation
World English Bible
Worrell New Testament

. no reputation
. Have this mind in you, which *was* also in Christ Jesus; Who, existing originally in the form of God, accounted it not a prize to he equal with God. but emptied Himself, taking a slave's form, coming to be in *the* likeness of men; and, being found in fashion as a man, He humbled Himself, becoming obedient unto death, even *the* death of *the* cross.

The gist of this passage:
5-8

Philippians 2:5			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
<p>τούτο (τούτο) [pronounced TOO-toh]</p>	<p>to this [thing], for that (thing), this one; that (thing); the same</p>	<p>demonstrative singular pronoun; neuter singular; accusative case</p>	<p>Strong's #5124 (Neuter, singular, nominative or accusative of #3778)</p>
<p>The Byzantine Greek text and Scrivener Textus Receptus both include the explanatory particle gar.</p>			

Philippians 2:5

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
This particle is not found in the Westcott Hort text or in Tischendorf's Greek text.			
phroneô (φρονέω) [pronounced fron-EH-oh]	<i>think (know) beforehand; have an understanding, be wise; feel, think; have an opinion of one's self, think of one's self, be modest, do not let one's opinion (though just) of himself exceed the bounds of modesty; think or judge what one's opinion is</i>	2 nd person plural; present active imperative	Strong's #5426
The KJV translated this, <i>let this mind be</i> .			
R. B. Thieme, Jr.: <i>[This verb] means to think of beforehand, to apply one's self to a thing, to strive to exhibit, the perceive in advance, to think in advance. It finally comes to mean "have regard for" or "respect." Here it means to respect.</i> ²⁵ Having said that, Bob translated this verb as, <i>Keep on thinking this doctrine</i> .			
Thayer definitions: 1) to have understanding, be wise; 2) to feel, to think; 2a) 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; 2b) to think or judge what one's opinion is; 2c) to be of the same mind, i.e. agreed together, cherish the same views, be harmonious; 3) to direct one's mind to a thing, to seek, to strive for; 3a) to seek one's interest or advantage; 3b) to be of one's party, side with him (in public affairs).			
I cannot help but think that <i>thinking or knowing beforehand</i> or <i>to first think, to first know</i> is key to understanding this verb.			
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
ho (ὃ) [pronounced hoh]	<i>whom, which, what, that; to whom, to that, whose, whoever</i>	neuter singular relative pronoun; nominative case	Strong's #3739
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
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

²⁵ From Thieme's 1977 Roman series, lesson #377 given on 03/30/1978.

Philippians 2:5

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; dative, locative or instrumental case	Strong's #5547
Iêsous (Ἰησοῦς) [pronounced <i>ee-ay-SOOCE</i>]	<i>Jehovah is salvation; transliterated Jesus, Joshua</i>	proper singular noun, dative, locative or instrumental case	Strong's #2424

Translation: You (all) (first) keep on thinking this in you (all) which [thinking is] even in Christ Jesus,...

The main verb in this phrase is the 2nd person plural; present active imperative *phroneô* (φρονέω) [pronounced *fron-EH-oh*], which means, *think (know) beforehand; think; have an opinion of one's self, think of one's self, be modest, do not let one's opinion (though just) of himself exceed the bounds of modesty; think or judge what one's opinion is.* Strong's #5426.

We are being told to think just as Jesus Christ thinks. We are told to place into our minds that which Christ Jesus placed into His mind.

We are able to think that which Jesus thinks because Paul, guided by God the Holy Spirit, tells us what Jesus thinks. Elsewhere in Scripture, Paul assures us that *we have the mind of Christ.*

Philippians 2:5 You (all) (first) keep on thinking this in you (all) which [thinking is] even in Christ Jesus,... (Kukis mostly literal translation)

One of the most important aspects of the Christian life is thinking like Christ thinks. This tells us that it is possible for man to have the same thinking as God.

Philippians 2:6a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hos (ὅς) [pronounced <i>hohç</i>]	<i>who, which, what, that, whose, whoever</i>	masculine singular relative pronoun; nominative case	Strong's #3739
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
morphê (μορφή) [pronounced <i>mor-FAY</i>]	<i>form, shape; nature; fashion; the form by which a person or thing strikes the vision; external appearance, outward appearance</i>	feminine singular noun; dative, locative or instrumental case	Strong's #3444

While I assemble this chart, I certainly cannot help but wonder why the word used emphasizes the external or outward appearance.

theos (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
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Philippians 2:6a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
huparchô (ὑπάρχω) [pronounced <i>hoop-AR-khoh</i>]	<i>living, being, beginning under (quietly), coming, existing</i>	masculine singular, present active participle; nominative case	Strong's #5225

Translation: ...Who kept on existing in the form of God,...

In these next few phrases, the Greek places the verb at the end of the phrase; but we put the verb up front in the English.

Jesus kept on existing in the form of God. The word *form* is morphê (μορφή) [pronounced *mor-FAY*], which means, *form, shape; nature; fashion; the form by which a person or thing strikes the vision; external appearance, outward appearance*. Strong's #3444. The emphasis, weirdly enough, appears to be on the external appearance, and yet we know that God has no external appearance, per se. That is, no matter how much doctrine you have in your soul, if someone said, *draw a picture of God*, then you ought to be stumped (and Jesus does not look like all of the pictures that we seem to have of Him).

Even though there is no actual physical description of Jesus in the gospels, there seemed to be this odd thing which I have noticed. When a believer wants speak to Jesus, he seems to be able to recognize Him, even though there were no physical descriptions of Him. On the other hand, when Jesus wanted to, He could slip through a crowd, leaving His enemies unawares. Remember when Jesus was to be seized in the garden of Gethsemane, Judas was paid to point Him out, so that the soldiers did not accidentally grab up one of His disciples by mistake.

I think using this word emphasizes the many times that God manifested Himself to a believing man, whether it be by a burning bush or by a cloud in the daytime. The believer is able to recognize that this is God speaking to him or leading him.

At the same time, God has no physical appearance, so Jesus continued to exist as God in a way that could not be seen.

We know, based upon the concept of the Hypostatic Union, that Jesus is God. He is God come in the flesh. He is the God-man. Now, exactly how this takes place, combining the unseen force and Person of God with a man, we might not fully understand (although there are many principles which, through the teaching of the Word of God, that we could elucidate).

For more information, see the [Doctrine of the Hypostatic Union](#) (by R. B. Thieme, Jr.) in the [Addendum](#).

Philippians 2:6b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ouch (οὐχ) [pronounced <i>ookh</i>]	<i>no, not, nothing, none, no one</i>	negation; used before an aspirate	Strong's #3756
harpagmós (ἄρπαγμός) [pronounced <i>har-pag-MOSS</i>]	<i>the act of seizing, robbery; a thing seized or to be seized, something to be grasped; plunder, booty, to deem anything a prize; a thing to be seized upon or to be held fast, retained</i>	masculine singular noun; accusative case	Strong's #725 hapax legomenon

Philippians 2:6b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hêgeomai (ἡγέομαι) [pronounced hayg-EH-ohm-ah-ee]	<i>to lead, to command (with official authority), to have the rule over, to (be) chief (count, esteem, governor, judge); figuratively, to deem, to consider; to account; to suppose, to think</i>	3 rd person singular, aorist (deponent) middle indicative	Strong's #2233
to (τό) [pronounced toh]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
einai (εἶναι) [pronounced Ī-nī or Ī-nah-ee]	<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)
isos (ἴσος) [pronounced EE-sos]	<i>equal, alike in quantity, alike in quality</i>	neuter plural adjective; nominative case	Strong's #2470
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

Translation: ...He did not consider [it] something to be seized (and held) to keep on being equals to God,...

The fact that Jesus is God, is not something which Jesus considered a thing to be held onto. It was not something for Him to grab onto and keep on holding onto. In other words, Jesus was able to let this go. He was able to set this aside.

What exactly does this look like? We are told, for instance, that Jesus kept on holding the universe together. So, let's say that there are functions of Deity which were a part of what Jesus is. How exactly do these things function, if Jesus is not tightly holding onto His Deity? Let me give this analogy. We have a brain and this brain does some stuff automatically and it also thinks in the current moment creatively and personally. It is the same brain, but it has two very different sets of functions. When I eat an apple, I do not have to instruct this apple where it needs to go throughout my body. I am not thinking about the nutrients in the apple that my body needs, and how I will take those nutrients out of the apple that I am masticating. But my brain automatically takes care of that. It tells the body exactly what to do. Besides those functions, I have my normal day-to-day life, when I think and determine what I will do next. These automatic functions, which I am not aware of (except intellectually) are taking place and I cannot stop them or change them. What functions Jesus has as Deity appear to continue on automatically. What He does as a man is His conscious mind, His determinative thinking.

Another oddity in this passage is the neuter plural adjective *isos* (ἴσος) [pronounced EE-sos]. It means, *equal, alike in quantity, alike in quality*. Strong's #2470. I don't know why exactly that this word is in the neuter plural, which does not match up with Jesus or with God (both being masculine singular nouns). R. B. Thieme, Jr. explains the plural by the fact that there are three Members of the Godhead. In any case, this is something which certainly stands out in the Greek.

Philippians 2:6 ...Who kept on existing in the form of God, He did not consider [it] something to be seized (and held) to keep on being equals to God,... (Kukis mostly literal translation)

Even though Jesus continually existed in the form of God, He did not consider this something which He needed to seize and hold onto, the fact that He continues to be equal to God. He did not do this in deed, because when Jesus performed a miracle, this was not something which He personally did. God the Father or God the Holy Spirit exercised Their power, and Jesus merely pointed to what They did.

Interestingly enough, Jesus did not even make a great many statements claiming to be equal to God. He made a few, which could be so understood (for instance, "**I and the Father are One**"). However, this was not the thrust of His earthly ministry.

That Jesus is God, there is no doubt. See the [Deity of Jesus Christ](#) (by R. B. Thieme, Jr.) in the [Addendum](#).

Philippians 2:7a			
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
heauton (ἑαυτόν) [pronounced <i>heh-ow-TOHN</i>]	<i>him, himself, to him</i>	3 rd person masculine singular reflexive pronoun; accusative case	Strong's #1438
kenoō (κενόω) [pronounced <i>kehn-OH-oh</i>]	<i>to empty, to make empty; to deprive of force, to render vain (useless, of no effect); to cause a thing to be seen to be empty (hollow or false)</i>	3 rd person singular, aorist active indicative	Strong's #2758

Translation: **...but He made Himself empty,...**

The exact mechanics of Jesus emptying Himself of His Deity are unclear. Obviously, He continued to be Deity throughout the incarnation, but Jesus did nothing from His Deity, depending instead upon God the Father and God the Holy Spirit.

Jesus did not consciously cause His Deity to function in any way. I think that this is likely true for His entire life on this earth, although many believe that functions of His Deity can be found throughout the gospels. I have gone through the gospel of Luke, word-by-word, and I did not come across any passage where Jesus clearly operated in the realm of Deity.

Jesus, in complete obedience to His Father, did exactly what His Father would have Him do. Interestingly enough, Jesus was able to do this without being given detailed written (or oral) instructions to start with each day. By His life, Jesus tested out the divine dynasphere for believers in the Church Age, so that we can live the spiritual life and grow in the spiritual life, just as Jesus did (Luke 2:40, 52). Jesus test-drove the spiritual life for believers in the Church Age, so that we follow His example (with the addition of using rebound as a spiritual skill).

Philippians 2:7b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
morphê (μορφή) [pronounced <i>mor-FAY</i>]	<i>form, shape; nature; fashion; the form by which a person or thing strikes the vision; external appearance, outward appearance</i>	feminine singular noun; accusative case	Strong's #3444

Philippians 2:7b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
doulos (δοῦλος) [pronounced DEW-loss]	<i>slave, servant, attendant</i>	masculine singular noun; genitive/ablative case	Strong's #1401
lambánō (λαμβάνω) [pronounced lah-m-BAHN-oh]	<i>taking, receiving, having, holding; obtaining; getting a hold of; removing; claiming for oneself, taking in marriage</i>	masculine singular, aorist active participle, nominative case	Strong's #2983

Translation: ...taking the form of a servant,...

Jesus took on the form of a servant (or of a slave). This means, He was in every sense a man. And He did not suddenly appear as a man, Jesus was born into the human race. So, in every way, Jesus was human. In every way, He was a Person.

Philippians 2:7c

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
homoíōma (ὁμοίωμα) [pronounced hom-OY-oh-mah]	<i>likeness; a figure, image, representation</i>	neuter singular noun; dative, locative or instrumental case	Strong's #3667
anthrōpoi (ἄνθρωποι) [pronounced ANTH-row-poy]	<i>men [in the generic sense], mankind, human beings; men [in reference to gender]; people</i>	masculine plural noun; genitive/ablative case	Strong's #444
gínomai (γίνομαι) [pronounced GIN-oh-mī]	<i>that which has come to be, the thing which has happened; becoming, being; coming to be; coming on the stage; being made; things being completed; performing, being performed; being done</i>	masculine singular, aorist (deponent) middle participle; nominative case	Strong's #1096

Although the first portion of v. 8 is found here in the Westcott Hort text, nearly every translation I reviewed began v. 8 with this phrase. Therefore, I placed it with v. 8. This does not actually affect the Westcott Hort text.

Translation: ...having come to be in the likeness of men,...

Jesus became just like mankind. He was, in every respect, a man.

Philippians 2:7 ...but He made Himself empty, taking the form of a servant, having come to be in the likeness of men,... (Kukis mostly literal translation)

Jesus operationally divested Himself of His Deity and in every way was a man walking this earth.

Philippians 2:8a			
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
schema (σχῆμα) [pronounced <i>SKAY-mah</i>]	<i>shape of things in their present form; the present design; the present construction; the habitus, as comprising everything in a person which strikes the senses, a figure, bearing, discourse, actions, manner of life; fashion, external condition</i>	neuter singular noun; dative, locative or instrumental case	Strong's #4976
heuriskō (εὕρισκω) [pronounced <i>hyoo-RIHS-ko</i>]	<i>finding (literally or figuratively); discovering; coming across (someone or something); getting, the one obtaining; perceiving, seeing</i>	masculine singular, aorist passive participle; nominative case	Strong's #2147
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
anthrōpoi (ἄνθρωποι) [pronounced <i>ANTH-row-poy</i>]	<i>men [in the generic sense], mankind, human beings; men [in reference to gender]; people</i>	masculine plural noun; nominative case	Strong's #444

This entire phrase is v. 7d in the Westcott Hort text.

Translation: ...and being found [to be] in a figure like men,...

This is a third or fourth phrase emphasizing how Jesus was a man. He was fully human. He was found to be the schema (a schematic) of men. Schema (σχῆμα) [pronounced *SKAY-mah*] means, *shape of things in their present form; the present design; the present construction; the habitus, as comprising everything in a person which strikes the senses, a figure, bearing, discourse, actions, manner of life; fashion, external condition.* Strong's #4976.

Jesus Is Fully Human

- 1) Jesus did not grab onto and hold onto the fact that He is equal to God. Philippians 2:6b
- 2) Jesus empties Himself of His Deity. Philippians 2:7a
- 3) Jesus took on the external form of a man. Philippians 2:7b
- 4) Jesus is found to be in the figure of a man. Philippians 2:8a

Philippians 2:8b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tapeinoō (ταπεινῶω) [pronounced <i>tap-i-NO-oh</i>]	<i>to bring low, to depress; figuratively to humiliate (in condition or heart), to abase, humble (self)</i>	3 rd person singular, aorist active indicative	Strong's #5013
heauton (ἑαυτόν) [pronounced <i>heh-ow-TOHN</i>]	<i>him, himself, to him</i>	3 rd person masculine singular reflexive pronoun; accusative case	Strong's #1438

Philippians 2:8b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
gínomai (γίνομαι) [pronounced GIN-oh-mī]	<i>that which has come to be, the thing which has happened; becoming, being; coming to be; coming on the stage; being made; things being completed; performing, being performed; being done</i>	masculine singular, aorist (deponent) middle participle; nominative case	Strong's #1096
hupêkoos (ὑπήκοος) [pronounced hoop-AY-ko-oss]	<i>attentively listening; (by implication) obedient, submissive</i>	masculine singular adjective, nominative case	Strong's #5255
mechri/mechris (μέχρι/μεχρις) [pronounced MEHKH-ree/mekh-RIHS]	<i>until, as far as, up to a certain point (as a preposition, of extent (denoting the terminus, especially to the space of time or place intervening)</i>	adverb	Strong's #3360
thanatos (θάνατος) [pronounced THAH-nah-toss]	<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: ...He humbled Himself, having become obedient unto death,...

Jesus humbled Himself, making Himself completely obedient to God's plan. The most important aspect of God's plan was to die for our sins. Jesus became obedient unto death.

Philippians 2:8c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
thanatos (θάνατος) [pronounced THAH-nah-toss]	<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
dé (δέ) [pronounced deh]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
stauros (σταυρός) [pronounced stow-ROSS]	<i>a stake or post (as set upright), a pole or Roman cross (as an instrument of capital punishment); figuratively: exposure to death, possibly, complete self denial; by implication the atonement of Christ</i>	masculine singular noun, genitive/ablative case	Strong's #4716

Translation: ...even the death of a Roman cross. (Kukis mostly literal translation)

Jesus was obedient to the point of death. He was willing to endure a death on the Roman cross (it was actually more of a T than a cross). He allowed the sins of all mankind to be poured out upon Him, taking on the punishment for those sins.

Philippians 2:8 ...and being found [to be] in a figure like men, He humbled Himself, having become obedient unto death, even the death of a Roman cross. (Kukis mostly literal translation)

Jesus took on the form of a man and became obedient to a death on the Roman stake.

Philippians 2:5–8 You (all) (first) keep on thinking this in you (all) which [thinking is] even in Christ Jesus, Who kept on existing in the form of God, He did not consider [it] something to be seized (and held) to keep on being equals to God, but He made Himself empty, taking the form of a servant, having come to be in the likeness of men, and being found [to be] in a figure like men, He humbled Himself, having become obedient unto death, even the death of a Roman cross. (Kukis mostly literal translation)

Philippians 2:5–8 First keep on having this mindset in you, which mindset is also in Christ Jesus, Who continued to exist in the form of God. He did not consider His Deity to be something that He needed to hold onto, despite being equal to God. Instead, He emptied Himself, taking on the form of a slave, having come to be exactly like a man discovered to be the body of a man. In that form, He humbled himself, having become obedient even to an actual physical death, even the death of a Roman stake. (Kukis paraphrase)

Consequently even the God Him has exalted and has given to Him the name, the superior to every name, that in the name Jesus, every knee might bend, heavenly ones and earthly ones and subterranean ones, and every tongue might confess that Lord [is] Jesus Christ to a glory of God a Father.

Philippians
2:9–11

Therefore, even the God has exalted Him and has given Him the name, superior to every [other] name, so that at the name Jesus, every knee might bow—heavenly (beings) and terrestrial (beings) and subterranean (beings)—and every tongue might confess that Jesus Christ [is] the Lord to the glory of God the Father.

Therefore, God the Father has exalted Him, Jesus, and has given Him a name superior to every other name, so that, at the name of Jesus, every knee will bow—whether in heaven, on earth, or under the earth—and every being will confess that Jesus is the Christ, the Lord of all, to the glory of God the Father.

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek)	Consequently even the God Him has exalted and has given to Him the name, the superior to every name, that in the name Jesus, every knee might bend, heavenly ones and earthly ones and subterranean ones, and every tongue might confess that Lord [is] Jesus Christ to a glory of God a Father.
Complete Apostles Bible	Therefore God also has highly exalted Him, and has graciously given Him a name which is above every name, that at the name of Jesus every knee may bow, of those in heaven, and of those on earth, and of those under the earth, and that every tongue may confess that Jesus Christ is Lord, to the glory of God the Father.
Douay-Rheims 1899 (Amer.)	For which cause, God also hath exalted him and hath given him a name which is above all names: That in the name of Jesus every knee should bow, of those that are in heaven, on earth, and under the earth: And that every tongue should confess that the Lord Jesus Christ is in the glory of God the Father.
Holy Aramaic Scriptures	.

Original Aramaic NT Because of this, God has also greatly exalted him and he has given him The Name which is greater than all names,
That in The Name of Yeshua, every knee shall bow, which is in Heaven and in The Earth and which is under The Earth,
And every tongue shall confess that Yeshua The Messiah is THE LORD JEHOVAH* to the glory of God his Father.

Lamsa Peshitta (Syriac) .

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English For this reason God has put him in the highest place and has given to him the name which is greater than every name;
So that at the name of Jesus every knee may be bent, of those in heaven and those on earth and those in the underworld,
And that every tongue may give witness that Jesus Christ is Lord, to the glory of God the Father.

Bible in Worldwide English That is why God has made him very great. God has given him a name above every name.
Everyone in heaven, everyone on earth, and everyone under the earth will kneel before the name of Jesus.
Everyone will admit that Jesus Christ is Lord. They will praise God the Father for this.

Easy English .

Easy-to-Read Version–2008 So God raised him up to the most important place and gave him the name that is greater than any other name. God did this so that every person will bow down to honor the name of Jesus. Everyone in heaven, on earth, and under the earth will bow. They will all confess, "Jesus Christ is Lord," and this will bring glory to God the Father.

God's Word™

This is why God has given him an exceptional honor- the name honored above all other names- so that at the name of Jesus everyone in heaven, on earth, and in the world below will kneel and confess that Jesus Christ is Lord to the glory of God the Father.

Good News Bible (TEV)

For this reason God raised him to the highest place above and gave him the name that is greater than any other name. And so, in honor of the name of Jesus all beings in heaven, on earth, and in the world below will fall on their knees, and all will openly proclaim that Jesus Christ is Lord, to the glory of God the Father.

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.

Then God gave Christ the highest place and honored his name above all others. So at the name of Jesus everyone will bow down, those in heaven, on earth, and under the earth. And to the glory of God the Father everyone will openly agree, "Jesus Christ is Lord!"

Goodspeed New Testament .

The Living Bible .

New Berkeley Version	.
New Living Translation	.
The Passion Translation	Because of that obedience, God exalted him and multiplied his greatness! He has now been given the greatest of all names! The authority of the name of Jesus causes every knee to bow in reverence! Everything and everyone will one day submit to this name—in the heavenly realm, in the earthly realm, and in the demonic realm. And every tongue will proclaim in every language: “Jesus Christ is Lord Yahweh,” bringing glory and honor to God, his Father!
Plain English Version	.
UnfoldingWord Simplified T.	Because of the Messiah's obedience to him, God honored him very much; he honored him more than anyone else who has ever lived, so that when everyone hears the name " Jesus" everyone will bow down to honor him, people who are in heaven, and on earth, and under the earth; so that everyone will say the same praises, that Jesus the Messiah is Lord, and they will praise God the Father because of him.
Williams' New Testament	This is why God has highly exalted Him, and given Him the name that is above every other name, so that in the name of Jesus everyone should kneel, in heaven, on earth, and in the underworld, and everyone should confess that Jesus Christ is Lord, to the praise of God the Father.

Partially literal and partially paraphrased translations:

American English Bible	.
Beck's American Translation	.
Breakthrough Version	For this reason, God also put Him up high and in an act of generosity gave Him the name over every name, so that in the name of Jesus every knee would double over (of heavenly <i>beings</i> , of earthly <i>beings</i> , and of underground <i>beings</i>) and every tongue would acknowledge out loud that Jesus <i>is the</i> Master, <i>the</i> Anointed King, for <i>the</i> magnificence of Father God.
Common English Bible	.
Len Gane Paraphrase	Therefore God has also highly exalted him and given him a name, which is above every name. So that at the name of Jesus every knee will bow, things in heaven, on earth, and under the earth and that every tongue will confess that Jesus Christ is Lord to the glory of God the Father.
A. Campbell's Living Oracles	And for this reason, God has exceedingly exalted him, and has bestowed on him a name which is above every name; that, at the name of Jesus, every knee should bow; of those in heaven, and upon the earth, and under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.
New Advent (Knox) Bible	.
NT for Everyone	.
20 th Century New Testament	And that is why God raised him to the very highest place, and gave him the Name which stands above all other names, So that in adoration of the Name of Jesus every knee should bend, in Heaven, on earth, and under the earth, And that every tongue should acknowledge JESUS CHRIST as LORD- -to the glory of God the Father.

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	That's why God placed him in the position of greatest honor and power, and gave him the most prestigious name—so that in the name of Jesus everyone should bow in respect, whether in heaven or on earth or under the earth, and all will declare that Jesus Christ is Lord, to the glory of God the Father.
The Heritage Bible	Therefore God also exalted him to the highest position, and graced to him a name above every name, That in the name of Jesus every knee shall bow, of heavenly things, and earthly things, and under the earth things, And every tongue should acknowledge that Jesus Christ is Lord, to the glory of God the Father.
International Standard V	Now lifted up by God to heaven, a name above all others given, this matchless name possessing. And so, when Jesus' name is called, the knees of everyone should fall, [Or every knee should bend] wherever they're residing. [Lit. in heaven, on earth, and under the earth] Then every tongue in one accord, will say that Jesus the Messiah [Or Christ] is Lord, while God the Father praising.
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 cosmos It is in consequence of this that God has also so highly exalted Him, and has conferred on Him the Name which is supreme above every other, in order that in the Name of JESUS every knee should bow, of beings in Heaven, of those on the earth, and of those in the underworld, and that every tongue should confess that JESUS CHRIST is LORD, to the glory of God the Father.
Wikipedia Bible Project Worsley's New Testament	. .

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	That is why God exalted him and gave him the Name which outshines all names, Mt 23:12; Jn 10:17; Eph 1:20; Acts 5:41; so that at the Name of Jesus all knees should bend in heaven, on earth and among the dead, Eph 4:10 and all tongues proclaim that Christ Jesus is the Lord to the glory of God the Father. Is 45:23; Romans 10:9; Acts 2:36
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	. Wherefore Elohiym also has highly exalted him, and given him a name which is above every name: That at the name of Yahusha every knee should bow, of things in heaven, and things in earth, and things under the earth; And that every tongue should confess that Yahuah is Yahusha Ha'Mashiach, to the glory of Elohiym the Father.
Hebraic Roots Bible	For this reason also, YAHWEH highly exalted Him and gave Him a name above every name, that at the name of Yahshua "every knee should bow," of those in heaven, and those on earth, and those under the earth, and "every tongue should confess" that Yahshua Messiah is YAHWEH, (the Son) to the glory of YAHWEH His Father. (Isa. 45:23)
Holy New Covenant Trans.	So God made him the most important. God gave him a name that is above every name. God wanted every knee to bow when the name of Jesus is mentioned; those in the heavenly world, on earth, and under the earth. And every tongue will confess that "Jesus Christ is Lord" for the glory of God the Father.
The Scriptures 2009	Elohim, therefore, has highly exalted Him and given Him the Name which is above every name, that at the Name of עֲשׂוּהִי every knee should bow, of those in heaven, and of those on earth, and of those under the earth, and every tongue should confess Isaiah 45:23 that עֲשׂוּהִי Messiah is Master, to the esteem of Elohim the Father.
Tree of Life Version	. profess

Weird English, 🌐 English, Anachronistic English Translations:

Accurate New Testament	...so and The God him elevates and [He] grants [to] him the name the [thing] above every name that in the name [of] Jesus Every Knee may bow [of] [ones] heavenly and [of] [ones] earthly and [of] [ones] underground and Every Tongue may acknowledge for Lord {is} Jesus Christ to recognition [of] god father...
Alpha & Omega Bible Awful Scroll Bible	. Through-which God even elevates- Him -over, and graces to Him a Name that is over all names, in order that, by-within the Name of Jesus, every knee shall bow, upon-the-Expanse and upon-the-land, and down-along-the-lands, and every tongue itself shall together-consider-away, certainly-of-whom Jesus, the Anointed One, is Lord to the Splendor of God, the Father!.
Concordant Literal Version	Wherefore, also, God highly exalts Him, and graces Him with the name that is above every name, that in the name of Jesus every knee should be bowing, celestial and terrestrial and subterranean, and every tongue should be acclaiming that Jesus Christ is Lord, for the glory of God, the Father."
exeGeses companion Bible	<u>THE EXALTATION OF MESSIAH</u> So Elohim also supremely exalted him and granted him charism - a name above every name: that in the name of Yah Shua every knee bows - of the heavenlies and earthly and subterranean; and that every tongue avow that Yah Shua Messiah is Adonay, to the glory of Elohim the Father. Isaiah 45:22,23
God's Truth (Tyndale) Orthodox Jewish Bible	. Therefore, also Hashem exalted [YESHAYAH 52:13; 53:12; DANIEL 9:26; 7:14; Ac 2:33; MJ 1:3] Rebbe, Melech HaMoshiach, and gave to him haShem [Ep 1:21; MJ 1:4] above every name,

That at haShem of Yehoshua, KOL BERECH (every knee YESHAYAH 45:23) will bow, of beings b'Shomayim and ba'Aretz and mitachat laAretz (in the world below), And KOL LASHON (every tongue YESHAYAH 45:23) shall make hoda'ah (confession) with an Ani Ma'amin that is an open and public admission that Rebbe, Melech HaMoshiach Yehoshua (Yeshua) is Adoneinu, to the kavod of Elohim Avinu.

Rotherham's Emphasized B. .

Expanded/Embellished Bibles:

The Amplified Bible

An Understandable Version .

Therefore, God also exalted Him to the highest position and gave Him the name [i.e., "Lord." See verse 11], which is superior to every [other] name. [This was] so that, in [honor of] the name of Jesus, everyone's knee in heaven, on earth and under the earth [i.e., all rational creatures] should bow [i.e., before God], and that everyone's mouth should confess that Jesus Christ is Lord, to the glory of God the Father.

Brodie's Expanded Trans.

Therefore, God [the Father was the Originator of the plan] then super-exalted Him [the resurrection, ascension & session of Christ] and bestowed on Him the Name [rank] which is above every Name, In order that in the presence of Jesus, every knee in the heavens [elect angels go 1st] shall bow [genuflex], including those on earth [believers, humans go 2nd] and under the earth [the underworld goes 3rd, bowing in defeat], And every tongue will verbally acknowledge that Jesus Christ is Lord, resulting in the glory of God the Father .

The Expanded Bible

Jonathan Mitchell NT .

For this reason, God also lifts Him up above (or: highly exalted Him; elevates Him over) and by grace gives to Him (or: joyously favors on Him) the Name – the one over and above every name! – to the end that within The Name: Jesus! (or: in union with the name of Jesus; in the midst of the Name belonging to [Yahweh-the-Savior]), every knee (= person) – of the folks upon the heaven (of those belonging to the super-heaven, or [situated] upon the atmosphere) and of the people existing upon the earth and of the folks dwelling down under the ground (or: on the level of or pertaining to subterranean ones; [comment: note the ancient science of the day – a three-tiered universe]) – may bend (or: would bow) in worship, prayer or allegiance, and every tongue (= person) may speak out the same thing (should and would openly agree, confess, avow and acclaim) that Jesus Christ [is] Lord (Master; Owner) – [leading] into [the] glory of Father God (or: unto Father God's good reputation; [progressing] into a manifestation which calls forth praise unto God [the] Father)!

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.

Wherefore also ||God|| uplifted him far on high,
And favoured him with the name which is above every' name,—
In order that ||in the name of Jesus|| every' knee might bow—⁹

Of beings in heaven, and on earth, and underground,—
And *every tongue* might openly confess—^h

That Jesus Christ is *Lord*,
Unto the glory of God the Father.

^g Is. xlv. 23; Ro. xiv. 11; Rev. v. 13.

^h See previous.

The Spoken English NT

Because of that, God has lifted him up high.
And has given him the name that's above every name,
So that at the name of Jesus
Everyone is going to kneel,^e
And every voice^f is going to confess
That Jesus Christ is Lord,^g
To the glory of God the Father.

f. Lit. "as"—which is capable in Greek as in English of conveying a sense of "because".

g. Lit. "foundation".

h. Lit. "spotless," or "blameless".

Updated ASV

Therefore God has highly exalted him and bestowed on him the name that is above every name, so that in the name of Jesus^[17] every knee should bow, of those who are in heaven and on earth and under the earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father.

[17] The prepositional phrase (ἐν τῷ ὀνόματι ἰησοῦ) "in the name of Jesus," as it is rendered in (ASV UASV, etc.) should be understood as an explanation of the means of worship that everyone should give as they bend their knee and bow in worship of God, who has exalted Jesus "and bestowed on him the name that is above every name." Jesus is the Lord through whom the creation should offer their worship to God.

Wilbur Pickering's New T.

Indeed, that is why God highly exalted Him and gave Him the name that is above every name, so that at the name of Jesus⁶ every knee will bow—of those in heaven, those on earth and those under the earth—and every tongue will acknowledge⁷ that Jesus Christ is Lord, to the glory of God the father.

(6) The syntax is ambiguous: does "in love" go with the preceding clause, or the following one? If the preceding, then it would be our love for Him; if the following, His love for us. When the Text is ambiguous I like to allow for both possibilities, which is why I place a comma before and after.

(7) I take it that many people, as they contemplate the mess the world is in, doubt that the Creator [[if He exists]] knew what He was doing. One day we will agree that the design is marvelous.

WEB — Messianic Edition .

Literal, almost word-for-word, renderings:

A Faithful Version .

Analytical-Literal Translation . And so God highly exalted Him [or, put Him in the most important position] and gave to Him a Name, the [Name] above every name, so that at the name of Jesus every knee shall bow, of heavenly [ones] and of earthly [ones] and of [ones] under the earth, and every tongue [fig., person] shall confess that Jesus Christ [is] Lord to [the] glory of God [the] Father! [cp. Isaiah 45:23].

Berean Literal Bible .

Bill Puryear translation

Therefore also, God has exalted Him to the maximum and has graciously bestowed on Him the rank which is over and above every rank, in order that at the command of Jesus, every knee of heavenly beings shall bow, both the ones on earth and the ones under the earth, and every tongue shall acknowledge from itself that Jesus Christ [is] the Lord resulting in the glory of God the Father.

C. Thomson updated NT
 Charles Thomson NT
 Context Group Version

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 .
 Therefore God also highly exalted him, and gave to him the name which is above every name; that in the name of Jesus every knee should bow, of [things] in the celestial and [things] on land and [things] under the land, and that every tongue should confess, The Lord Jesus the Anointed, to the public honor of God the Father.

English Standard Version
 Far Above All Translation

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 So have this frame of mind in you, which is also in Christ Jesus, who, existing in the form of God, did not consider being equal to God *to be* misappropriation, yet he emptied himself, having taken *on the* status of a servant, having come in *the* appearance of men, and having been found in appearance as a man, he humbled himself, and became obedient to *the extent of* death, and *the* death of *the* cross at that, which *is* why God has also greatly exalted him and has granted him a name above every name, so that at the name of Jesus every knee should bow, in the upper-heavens and on earth and underground, and every tongue confess that Jesus Christ is Lord, to *the* glory of God *the* father. Vv. 5–11 in the FAA.

Green’s Literal Translation
 James Allen translation
 Legacy Standard Bible
 Literal New Testament
 Literal Standard Version
 Modern English Version
 Modern Literal Version 2020

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 Hence, God also highly exalted him, and granted to him the name the one above every name; in-order-that every knee should bow in the name of Jesus, *those* from *the* heavenly and earthly and subterranean *places*, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

New American Standard
 New European Version
 New King James Version
 New Matthew Bible
 NT (Variant Readings)
 Niobi Study Bible
 R. B. Thieme, Jr. translation

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 Therefore also, the God [the Father] has exalted Him to the maximum, and has bestowed on Him [Jesus Christ] the rank which is above every rank, in order that in the presence of the person of Jesus every knee of heaven shall bow, both the ones on earth [believers alive at the Rapture], and the ones under the earth [believers who die before the Rapture occurs], and every tongue shall acknowledge that Jesus Christ is Lord, resulting in the glory of God the Father.

R. B. Thieme, Jr. trans2

Because of which, therefore, also, The God the Father, has highly exalted to the maximum, in resurrection, ascension and session at his right hand, him, Jesus of Nazareth, The Christ, to the maximum above every other, and has appointed, given freely, graciously, bestowing as a favor on him, the unique one, Jesus of Nazareth, The Christ, the name or human rank, which is above every name or human rank (Battlefield Royalty),
 Therefore, in order that, at the Name of or in the presence of the person of the Humanity of Jesus of Nazareth, The Christ in Hypostatic Union, every knee of heaven, every believer in the Royal Family of God, who makes it to the vastness of heaven, in genuflexion, shall bow, both the ones, the Royal Family of God living on earth and the ones the Royal Family of God under the earth, who died during the Church Age prior to the resurrection.
 and every tongue shall verbally acknowledge that the Lord is the UNIQUE Jesus of Nazareth, The Christ, resulting in the Glorification of THE God the Father.

Revised Geneva Translation .

Ron Snider translation

For this reason also God highly exalted Him as He bestowed on Him the name which is above every name, so that at the name of Jesus EVERY KNEE WILL BOW, of those who are in heaven and on earth and under the earth, and that every tongue will confess that Jesus Christ is Lord, to the glory of God the Father.

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 2:9a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
dio (διό) [pronounced DEE-oh]	<i>consequently, as a consequence; for which cause, for this reason; therefore, wherefore, on account of; in fact (?)</i>	conjunction	Strong's #1352
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
ho (ὁ) [pronounced ho]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
theos (θεός) [pronounced theh-OSS]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, nominative case	Strong's #2316
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
huperupsōō (ὑπερυψώω) [pronounced hoop-er-ooop-SO-oh]	<i>metaphorically to exalt to the highest rank and power, to raise to the highest position (place), to raise (one) to supreme majesty; to extol most highly; to be lifted up with pride, to elevate above others, to be exalted beyond measure; to carry one's self loftily; to exalt</i>	3 rd person singular, aorist active indicative	Strong's #5251 hapax legomenon

Translation: Therefore, even the God has exalted Him...

The conjunction dio (διό) [pronounced DEE-oh] means, *consequently, as a consequence; for which cause, for this reason; therefore, wherefore, on account of*. Strong's #1352. Therefore, God has exalted Jesus based upon what has come before.

What came before was the previous passage:

Philippians 2:5–8 First keep on having this mindset in you, which mindset is also in Christ Jesus, Who continued to exist in the form of God. He did not consider His Deity to be something that He needed to hold onto, despite being equal to God. Instead, He emptied Himself, taking on the form of a slave, having come to be exactly like a man discovered to be the body of a man. In that form, He humbled himself, having become obedient even to an actual physical death, even the death of a Roman stake. (Kukis paraphrase)

Because of this—because of all that we read above, God exalts Jesus. The verb found here is only used once in the New Testament. It is *huperupsōō* (ὑπερυψώω) [pronounced *hoop-er-ooop-SO-oh*] and it means, metaphorically *to exalt to the highest rank and power, to raise to the highest position (place), to raise (one) to supreme majesty; to extol most highly; to be lifted up with pride, to elevate above others*. Strong's #5251.

Interestingly enough, this verb is in the aorist (point of time) tense. So we are referring to a specific event here rather than something which is continuous condition being described.

Jesus is raised up to a position which is higher than every other position. As R. B. Thieme, Jr. so accurately explained this, *Jesus is the ONLY human celebrity, the only name which is above all other names*.²⁶

Philippians 2:9b			
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
charizomai (χαρίζομαι) [pronounced <i>khar-ID-zohm-ahee</i>]	<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 (deponent) middle indicative	Strong's #5483
αὐτῷ (αὐτῷ) [pronounced <i>ow-TOH</i>]	<i>in him, by him, to him; for him; by means of him; with me; same</i>	3 rd person masculine singular personal pronoun; locative, dative or instrumental case	Strong's #846
το (τό) [pronounced <i>toh</i>]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
ονομα (ὄνομα, ατος, τό) [pronounced <i>OHN-oh-mah</i>]	<i>name, title, character, reputation; person</i>	neuter singular noun; accusative case	Strong's #3686
το (τό) [pronounced <i>toh</i>]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
ὑπέρ (ὑπέρ) [pronounced <i>hoop-AIR</i>]	<i>superior to, more, more than, greater than; beyond, over</i>	preposition with the accusative case	Strong's #5228

²⁶ This is not a particular quote but a general summation of what Bob taught for many years.

Philippians 2:9b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
παν (πᾶν) [pronounced <i>pahn</i>]	<i>each, every, any, anything; all, entire; anyone, all things, everything; some [of all types]</i>	neuter singular adjective, accusative case	Strong's #3956
ονομα (ὄνομα, ατος, τό) [pronounced <i>OHN-oh-mah</i>]	<i>name, title, character, reputation; person</i>	neuter singular noun; accusative case	Strong's #3686

Translation: ...and has given Him the name, superior to every [other] name,...

The name of Jesus is a name superior to every other name. The word *name* is *onoma* (ὄνομα, ατος, τό) [pronounced *OHN-oh-mah*] and it means, *name, title, character, reputation; person*. Strong's #3686. So it is not simply the name *Jesus*; but this is a reference to the *title, character, reputation; person* of our Lord Jesus Christ.

Jesus is the only celebrity in this world. He is the only One greater than all others.

Philippians 2:9 **Therefore, even the God has exalted Him and has given Him the name, superior to every [other] name,...** (Kukis mostly literal translation)

R. B. Thieme, Jr.: *What is a celebrity? Someone who is glamorous, someone who has status in life, someone with great ability and talent? What happens to celebrities in the human realm? They deteriorate; they lose their ability and their popularity; they grow old; their glamour fades; they die! Did you ever see a football player ten years after he was washed up as a professional? Three hundred pounds of flab! Have you ever seen a movie queen after her heyday? If she is working, she is playing character roles! A true celebrity is perfect. A believer with any knowledge of doctrine would never make a celebrity of a human being! Our true Celebrity is perfect; He has neither a beginning nor an ending. (pp. 5–6)*

Jesus Christ ... has never changed His essence for anyone or anything. His character remains intact and will continue to do so throughout time and eternity. "Jesus Christ the same yesterday, and today, and forever" (Heb. 13:8).

The true Celebrity of Christianity knew every person in the world from eternity past. He has always known every need, every problem, every heartache, every frustration in your life. He has gone through the entire angelic conflict without being inconsistent or unstable in any way. That's our Celebrity!.²⁷

Philippians 2:10a

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
en (ἐν) [pronounced <i>en</i>]	<i>in, in the sphere of, into, on, at, by, by means of, with; among; about, after, against; before, between; through; under; when, while, where</i>	preposition with the locative, dative and instrumental cases	Strong's #1722

²⁷ *The Celebrityship of Jesus Christ* by R. B. Thieme, Jr.; p. 6.

Philippians 2:10a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tō (τῷ) [pronounced toe]	<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
onoma (ὄνομα, ατος, τό) [pronounced OHN-oh-mah]	<i>name, title, character, reputation; person</i>	neuter singular noun; dative, locative or instrumental case	Strong's #3686
Iêsous (Ἰησοῦς) [pronounced ee-ay-SOOCE]	<i>Jehovah is salvation; transliterated Jesus, Joshua</i>	proper singular noun, genitive/ablative case	Strong's #2424
pan (πᾶν) [pronounced pahh]	<i>each, every, any; all, entire; anyone</i>	neuter singular adjective, nominative case	Strong's #3956
gonu (γόνυ) [pronounced gon-OO]	<i>the knee, the act of kneeling down</i>	neuter singular noun; nominative case	Strong's #1119
kámptō (κάμπτω) [pronounced KAMP-toh]	<i>to bend, to bow the knee (the knees) [to one; in honour of one; in religious veneration]; used of worshipers; to bow one's self</i>	3 rd person singular, aorist active subjunctive	Strong's #2578

Translation: ...so that at the name Jesus, every knee might bow...

It appears that there might be some sort of announcement, such as God the Father speaking from the heavens, so that all creation might hear Him, saying something along the lines of, "Behold, My Son, the Lord Jesus Christ!" At which point, every knee shall bow.

This is the subjunctive of result. That is, Paul is not writing, *maybe every knee will bow*; but he is saying, based upon the action of God exalting the Lord's name above every other name—that is, proclaiming Jesus the celebrity over all mankind—every knee will bow, as a result.

Philippians 2:10b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
epouranios (ἐπουράνιος) [pronounced ep-oo-RAN-ee-oss]	<i>heavenly; celestial; existing in heaven, the heavenly realm, the heavenly regions (places); heaven itself, of the stars; the heavens, of the clouds</i>	masculine plural adjective; genitive/ablative case	Strong's #2032
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
epigeios (ἐπίγειος) [pronounced ep-IHG-i-oss]	<i>existing upon the earth, earthly, terrestrial; worldly (physically or morally)</i>	neuter plural, adjective; genitive/ablative case	Strong's #1919

Philippians 2:10b

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
katachthónios (καταχθόνιος) [pronounced kat-akh-THON-ee-oss]	<i>subterranean (refers to those who dwell in the world below), belonging to the world of departed spirits, departed souls; under the earth</i>	masculine plural adjective; genitive/ablative case	Strong's #2709 hapax legomenon

Translation: ...—heavenly (beings) and terrestrial (beings) and subterranean (beings)—...

Heavenly beings would be all of the elect angels who are in heaven. Terrestrial beings are all of us who live on the earth. Subterranean beings are those who have died but have been raised up for this. Also, this would be a reference to all angelic beings who have been placed under chains of darkness, confining their activity.

Philippians 2:10 ...so that at the name Jesus, every knee might bow—heavenly (beings) and terrestrial (beings) and subterranean (beings)—... (Kukis mostly literal translation)

Philippians 2:11a

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
pasa (πάσα) [pronounced PAH-sah]	<i>each, every, any; all, entire; anyone, some</i>	feminine singular adjective; nominative case	Strong's #3956
glōssa (γλῶσσα) [pronounced GLOHS-sah]	<i>the tongue, a member of the body, an organ of speech; a tongue; the language or dialect used by a particular people distinct from that of other nations</i>	feminine singular noun; nominative case	Strong's #1100
exomologeō (ἐξομολογέω) [pronounced ex-o-mo-lo-GEH-oh]	<i>to confess; to profess, to acknowledge openly and joyfully; to praise, to celebrate; to promise or agree [to do something]</i>	3 rd person singular, aorist middle subjunctive	Strong's #1843
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
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; nominative case	Strong's #2962
Iêsous (Ἰησοῦς) [pronounced ee-ay-SOOCE]	<i>Jehovah is salvation; transliterated Jesus, Joshua</i>	proper singular noun, nominative case	Strong's #2424

Philippians 2:11a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
Christos (χριστός) [pronounced krees-TOHSS]	<i>anointed, anointed one, Messiah; transliterated, Christ</i>	masculine singular noun; nominative case	Strong's #5547

Translation: ...and every tongue might confess that Jesus Christ [is] the Lord...

There are actually three different ways to translate this: (1) ...and every tongue might confess that Jesus Christ [is] the Lord... (2) ...and every tongue might confess that the Lord [is] Jesus Christ... We would not translate this, ...and every tongue might confess the Lord Jesus Christ... because of the conjunction hóti (ὅτι) [pronounced HOH-tee]. We would need to find a definite article.

Every created being will recognize that Jesus Christ is the Lord over all, the ultimate authority in life.

As before, the subjunctive verb does not mean that maybe some will confess and many some will not; but that this is a subjunctive of purpose/result. Because God has exalted Jesus Christ above all else, every created being will bow before Him and confess Him as Lord.

Philippians 2:11b

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
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

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

That Jesus is so recognized glorifies God the Father, as the plan of salvation for all mankind was the plan of God the Father, executed by God the Son in the power of God the Holy Spirit (until the cross, where Jesus suffered the punishment for our sins in His humanity).

Philippians 2:11 ...and every tongue might confess that Jesus Christ [is] the Lord to the glory of God the Father. (Kukis mostly literal translation)

Philippians 2:9–11 Therefore, even the God has exalted Him and has given Him the name, superior to every [other] name, so that at the name Jesus, every knee might bow—heavenly (beings) and terrestrial (beings) and subterranean (beings)—and every tongue might confess that Jesus Christ [is] the Lord to the glory of God the Father. (Kukis mostly literal translation)

Philippians 2:9–11 Therefore, God the Father has exalted Him, Jesus, and has given Him a name superior to every other name, so that, at the name of Jesus, every knee will bow—whether in heaven, on earth, or under the earth—and every being will confess that Jesus is the Christ, the Lord of all, to the glory of God the Father. (Kukis paraphrase)

So that, beloved of me, just as always you (all) have listened, not like in the presence of me alone but now many in the absence of me, with fear and trembling the, of yourselves, salvation keep on performing, for God keeps on being the One working in you (all) and the One willing and the One working above the good will.

Philippians
2:12–13

So that, my beloved (ones), just as you (all) have always listened (and obeyed) [me], not as in my presence only but now much more in my absence, keep on working out for yourselves the salvation with reverence and [your] utmost [effort], for God keeps on being the One being operational in you (all), both to will and to produce on behalf of (His) good pleasure.

So that, my beloved ones, just as you have listened carefully to me in the past when I was present, I know that you will concentrate even more in my absence (as this letter is read). Keep on working through for yourselves your salvation with reverence and your utmost effort, for God keeps on being the One Who is operational inside of you all, intending to help your will and your production, which is in line with His divine good purposes.

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek)	So that, beloved of me, just as always you (all) have listened, not like in the presence of me alone but now many in the absence of me, with fear and trembling the, of yourselves, salvation keep on performing, for God keeps on being the One working in you (all) and the One willing and the One working above the good will.
Complete Apostles Bible	So then, my beloved, just as you have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling; for it is God who is working in you, both to will and to do for His good pleasure.
Douay-Rheims 1899 (Amer.)	Wherefore, my dearly beloved, (as you have always obeyed, not as in my presence only but much more now in my absence) with fear and trembling work out your salvation. For it is God who worketh in you, both to will and to accomplish, according to his good will.
Holy Aramaic Scriptures Original Aramaic NT	. Therefore beloved, just as you have always obeyed, not when I am near to you only, but now when I am far from you, all the more, with awe and with trembling, do the service of your life *. For God is carefully working in you both to desire and to do that thing which you desire *.
Lamsa Peshitta (Syriac)	.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	So then, my loved ones, as you have at all times done what I say, not only when I am present, but now much more when I am not with you, give yourselves to working out your salvation with fear in your hearts; For it is God who is the cause of your desires and of your acts, for his good pleasure.
Bible in Worldwide English	My dear people, you have always obeyed me. God has saved you from wrong ways. Now show this by the good things that you do. You must live that way, not only when I am with you, but much more now that I am not with you. Think of how wrong it will be if you do not. Try hard to work out how to do it. For God is at work in you. He helps you want to do it. And he helps you do what he wants you to do.
Easy English Easy-to-Read Version–2008	. My dear friends, you always obeyed what you were taught. Just as you obeyed when I was with you, it is even more important for you to obey now that I am not there. So you must continue to live in a way that gives meaning to your salvation. Do this with fear and respect for God. Yes, it is God who is working in you. He helps you want to do what pleases him, and he gives you the power to do it.
<i>God's Word™</i>	My dear friends, you have always obeyed, not only when I was with you but even more now that I'm absent. In the same way continue to work out your salvation with fear and trembling. It is God who produces in you the desires and actions that please him.
Good News Bible (TEV)	So then, dear friends, as you always obeyed me when I was with you, it is even more important that you obey me now while I am away from you. Keep on working with fear and trembling to complete your salvation, because God is always at work in you to make you willing and able to obey his own purpose.
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, you always obeyed when I was with you. Now that I am away, you should obey even more. So work with fear and trembling to discover what it really means to be saved. God is working in you to make you willing and able to obey him.
Goodspeed New Testament The Living Bible New Berkeley Version New Living Translation The Passion Translation My beloved ones, just like you've always listened to everything I've taught you in the past, I'm asking you now to keep following my instructions as though I were right there with you. Now you must continue to make this new life fully manifested as you live in the holy awe of God—which brings you trembling into his presence. God will continually revitalize you, implanting within you the passion to do what pleases him.
Plain English Version	.

UnfoldingWord Simplified T.	My dear friends, as you always obeyed God when I was with you, now that I am apart from you, obey him even more. Honor God together, be humble, and do your best to live as those whom God is saving. For God is working in your hearts so that you will want to do and then actually do the good things that please him.
Williams' New Testament	So, my dearly loved friends, as you have always been obedient, so now with reverence and awe keep on working clear down to the finishing point of your salvation not only as though I were with you but much more because I am away; for it is God Himself who is at work in you to help you desire it as well as do it.

Partially literal and partially paraphrased translations:

American English Bible	.
Beck's American Translation	.
Breakthrough Version	In such a way, my loved <i>ones</i> , just as you always obeyed, not only as in my presence, but now much more in my absence, with fear and trembling work on and complete your own rescue. You see, God is the <i>One</i> who is active among you, both the "to be wanting" <i>part</i> and the "to be active" <i>part</i> on behalf of the good notion.
Common English Bible	.
Len Gane Paraphrase	Therefore, my beloved, as you have always obeyed, not only in my presence but now much more in my absence work out you own salvation with fear and trembling. For it is God who shows his work in you both to will and do his good pleasure.
A. Campbell's Living Oracles	Wherefore, my beloved, since you have always obeyed, not in my presence only, but now much more in my absence; effectually work out your own salvation, with fear and trembling; for it is God who works effectually in you, both to will and to perform, on account of his benevolence.
New Advent (Knox) Bible	.
NT for Everyone	.
20 th Century New Testament	Therefore, my dear friends, as you have always been obedient in the past, so now work out your own Salvation with anxious care, not only when I am with you, but all the more now that I am absent. Remember it is God who, in his kindness, is at work within you, enabling you both to will and to work.

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	So, my good friends, continue to work towards the goal of salvation with complete reverence and respect for God, following what you were told—not just when I was with you, but even more so now I'm away from you. For it's God who is working within you, creating the will and the ability to do what he wants you to do.
The Heritage Bible	. Therefore, my beloved, as you always attentively listened, not as in my coming to be at your side only, but now much more in my absence, work fully your own salvation with fear and trembling, <small>Note Mtt 24:3</small> 24:3 coming to be at our side, <i>parousia</i> , the arrival and the continued presence of Jesus at His second coming. The reason that you see <i>parousia</i> in some translations translated coming, and in others presence is because <i>parousia</i> includes the entire concept of coming and remaining. This is the first time <i>parousia</i> is used in the Bible. Saint Paul in Php 2:12 contrasts Paul's <i>parousia</i> , coming and being present, with his <i>arousia</i> , absence. <i>Parousia</i> is used in 2 Pet 1:16 to describe His transfiguration before the disciples in the mount, Mat 17:2. <i>Parousia</i> is also used of the revelation of the Lawless One, 2 The 2:8-9. What a terrifying thought! The

Lawless One is coming to stand at the side of the people on earth at that time! It is also used of the arrival and presence of other humans, 1 Cor 16:17, etc.

Because God is the one supernaturally working in you both to will and to super-naturally work his good thinking

International Standard V

Blameless Living

And so, my dear friends, just as you have always obeyed, not only when I was with you but even more now that I am absent, continue to work out your salvation with fear and trembling. For it is God who is producing in you both the desire and the ability to do what pleases him.

Lexham Bible

Holding Fast to the Word of Life

Therefore my dear friends, just as you have always obeyed, not as in my presence only but now much more in my absence, work out your own salvation with fear and trembling. For the one at work in you, both to will and to work for his good pleasure, is God.

Montgomery NT

And so, my beloved, as you have always obeyed, not only in my presence, but now much more in my absence, with reverence and self-distrust work out your own salvation; for it is God who, in his good-will is ever working in you both will and deed.

NIV, ©2011

Riverside New Testament

Leicester A. Sawyer's NT

The Spoken English NT

UnfoldingWord Literal Text

Urim-Thummim Version

Weymouth New Testament

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 . esteemed
 Therefore, my dearly-loved friends, as I have always found you obedient, labour earnestly with fear and trembling--not merely as though I were present with you, but much more now since I am absent from you--labour earnestly, I say, to make sure of your own salvation. For it is God Himself whose power creates within you the desire to do His gracious will and also brings about the accomplishment of the desire.

Wikipedia Bible Project

Worsley's New Testament

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Catholic Bibles (those having the imprimatur):

Christian Community (1988) • Therefore, my dearest friends, as you always obeyed me while I was with you, even more now that I am far from you, continue working out your salvation "with fear and trembling." It is God who makes you not only wish but also carry out what pleases him. 2Cor 7:15
 • 12. Continue working out your salvation with fear and trembling. It is not a matter of being afraid of God. Paul has just urged his readers to rejoice, since they no longer have the spirit of slaves to make them fearful, but the spirit of sons and daughters (Rom 8:15).
 Paul, in fact, has just recalled Christ's sacrifice and he draws this conclusion: take your life very seriously (this is the meaning of fear and trembling: as does the one who carefully carries a precious load). Be aware that God is at work in you through these good desires that come to you. Live in the presence of God.

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	. Elohiym
Hebraic Roots Bible	. YAHWEH
Holy New Covenant Trans.	So - you to whom I give myself- you have always obeyed when I was with you, but it is even more important that you obey while I am gone. Work out your own deliverance from sin with awesome respect and trembling, because God is the One who is working in you. How? He causes you to want to do what pleases Him.
The Scriptures 2009	So that, my beloved, as you always obeyed – not only in my presence, but now much rather in my absence – work out your own deliverance with fear and trembling , Psalm 2:11. for it is Elohim who is working in you both to desire and to work for <i>His</i> good pleasure.
Tree of Life Version	.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...that [Men] Loved [of] me as always [You*] obey not as {You* obey} in the coming [of] me only but now [by] [thing] much more {You* obey} in the absence [of] me with fear and trembling the [of] themselves^ saving work! God for is The [One] Working in you* and the+ {you*} to want {it} and the+ {you*} to work for the pleasure...
Alpha & Omega Bible	.
Awful Scroll Bible	So-as my beloved, accordingly-as-to yous, as-when-at-all times listen-under, not as from-within my being-besides only, however, now much more from-within my being-away, be working-out-along-down you all's own Deliverance, with fear and trembling, for it is God, the One undertaking-from-among from-within yous, both to desire and to undertake-from-among, in behalf of His well-suppositions.
Concordant Literal Version	So that, my beloved, according as you always obey, not as in my presence only, but now much rather in my absence, with fear and trembling, be carrying your own salvation into effect, for it is God Who is operating in you to will as well as to work for the sake of His delight.
exeGesés companion Bible	<u>WORKING OUT SALVATION</u> So my beloved, exactly as you always obeyed, not as in my presence only, but now much more in my being away, work out your own salvation with awe and trembling. Ephesians 2:8-10 For it is Elohim who energizes in you both to will and to energize his well-approval.
God's Truth (Tyndale)	.
Orthodox Jewish Bible	Therefore, Chaverim, just as you have always had mishma'at (obedience 2:8) concerning me, not as in my presence only, but now much more in my absence, work out your own Yeshu'ah (Salvation) [1:19,28] B'YIR'AH ("with fear") and BIRA'DAH "with trembling" [TEHILLIM 2:11]. For Hashem is the one working in you, both to will and to work according to His chafetz (good pleasure of His will). [EZRA 1:5]
Rotherham's Emphasized B.	So, then, my beloved— <Even as ye have always' obeyed, Not {as} in my presence only, But now much more in my absence> With fear and trembling your own' salvation be working out; For it is God who energiseth within you, both the desiring and the energising, in behalf of his good pleasure.

Expanded/Embellished Bibles:

The Amplified Bible

An Understandable Version

So then, my dear ones, just as you people were always obedient [to my teaching] when I was there with you, so now, in my absence [also], be [obedient] all the more. [Continue to] complete your own salvation [i.e., by living faithfully to the end. See Rom. 13:11] with fear and trembling [i.e., with a reverent and submissive spirit], for it is God who is at work in you, both to motivate the desire and to carry out what pleases Him.

Brodie's Expanded Trans.

So then, my beloved [special group of mature believers], just as you have always [every single day] obeyed my authority, not only in my presence, but also now much more in my absence [non-resident pastor-teacher], keep on accomplishing [spiritual advance] with reverence [caution & vigilance] and respect [for Bible doctrine] your own preservation in danger [sanctification-salvation], Since it is God [the Holy Spirit] Who continues to work in you [inner spiritual dynamics], both to will [motivation] and to do [function] with a view to the [His] good pleasure [super-abounding grace status]. .

The Expanded Bible

Jonathan Mitchell NT

Consequently, my loved ones, according as at all times (or: as always) you folks submissively listened, paid attention and humbly obeyed, not as only in my presence, but further, now (at this moment) much more in my absence – in company with fear and trembling (or: = earnestness and concern) – be habitually working commensurately with the deliverance (or: be constantly producing on the level and sphere of the wholeness and well-being which are the outcome of the rescue and salvation) of, or pertaining to, yourselves, for you see, God is the One habitually being inwardly active, constantly working and progressively effecting [results] within you folks – both the willing (intending; purposing; resolving) and the [situation] to be continuously effecting the action and inward work – above the thing that pleases (or: over [the situation of] well-thinking and delight; for the sake of [His] good pleasure).

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

So then, my dear friends! Just as you've always listened to me^h-not just like you did whenⁱ I was with you, but now much more, while I'm away-let each of you be working, with fear and trembling, to achieve your own salvation. Because God is the one who is in you, enabling you both to desire, and to achieve, what pleases God.^j

h. Or "obeyed".

i. Some mss have, "—not just when".

j. Lit. "For God is the one enabling/accomplishing in you the will and the accomplishment for the sake of the good will".

Updated ASV

Wilbur Pickering's New T.

Act like children of God

So then, my dear ones, just as you have always obeyed (not only in my presence but now much more in my absence), keep working out your own salvation with fear

and trembling, because God Himself is the One at work in you, both to will and to produce,⁸ for His good pleasure.

(8) Paul places our responsibility and God's sovereignty side by side; we must consciously cooperate with Him.

WEB — Messianic Edition .

Literal, almost word-for-word, renderings:

A Faithful Version .

Analytical-Literal Translation . So then, my beloved, just as you_p always obeyed, not as in my presence only, but now much more in my absence, be working out your_p own salvation with fear and trembling, for God is the One supernaturally working in you_p both to be desiring and to be supernaturally working for the sake of His good pleasure.

Berean Literal Bible .

Bill Puryear translation . Therefore, my dear friends, just as you have always obeyed, not while in my presence only, but now much more in my absence, keep on accomplishing your own preservation with respect and trembling; for the One who works in you both to will and to work for the sake of His will and good pleasure is God.

C. Thomson updated NT .

Charles Thomson NT .

Context Group Version . So then, my beloved, even as you (pl) have always obeyed, not as in my royal arrival {or presence; gr. Parousia} only, but now much more in my absence, work out your (pl) own rescue with fear and trembling; for it is God who works in you (pl) both to will and to work, for his good pleasure.

English Standard Version .

Far Above All Translation .

Green's Literal Translation .

James Allen translation .

Legacy Standard Bible .

Literal New Testament .

Literal Standard Version . so that

Modern English Version .

Modern Literal Version 2020 . So-then my beloved, just-as you^o *have* always obeyed*, not only as in my presence, but now much more in my absence, work^o out your^o own salvation with fear and trembling. For* it is God who is working in you^o both to will and to work, on behalf of *his* delight.

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 . So then, my beloved, just as you have always obeyed, not as in my presence only, but now much more in my absence, be accomplishing your own preservation in **danger** [be advancing in ultra supergrace] with **reverence** [directed toward Christ] and **respect** [directed toward Bible doctrine].

For it is God [Holy Spirit] Who is at work in you both to will [spiritual motivation] and to do [spiritual execution] above and beyond His will and good pleasure.

R. B. Thieme, Jr. trans2

So then my beloved, believers advancing across No Man's Land of Super-Grace B, just as you have always consistently obeyed recognizing my absolute authority and attending and concentrating on the teaching of Bible Doctrine, not in my presence only but now also much more in my absence (AD 62 1st roman imprisonment), be overcoming or achieving or bringing about or accomplishing professionally your own deliverance and preservation in danger of No Man's Land of Super- Grace B, by

Advance to Ultra Super Grace and Occupation with the Person of Jesus of Nazareth, The Christ with reverence toward Jesus of Nazareth, The Christ, the living Word, and respect toward Bible Doctrine the Written Word.

for it absolutely always is and keeps on being The God the Holy Spirit who, has been from Salvation Adjustment to the Justice of God to the present time, at work in all you believers, both to will or purpose, producing desire and motivation to take in Bible Doctrine in No Man's Land, and to do, execution of the intake of Bible Doctrine for spiritual growth, above and beyond his, God's, will and good pleasure reaching Ultra Super-Grace.

Revised Geneva Translation
Ron Snider translation

So then, my beloved, just as you have always obeyed, not only when I was present, but now much more in my absence, work out your own salvation with fear and trembling; for God is the one working in you, both to will and to work on behalf of His good pleasure.

Updated ASV

Holding Fast to the Word of Life

So then, my beloved, just as you have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling; for it is God who works in you, both to will and to act for his good pleasure.

Updated Bible Version 2.17
A Voice in the Wilderness

Therefore, my beloved, as you have always obeyed, not as in my presence only, but now much more in my absence, cultivate your salvation with fear and trembling; for it is God who works in you both to will and to do for His good pleasure.

Webster's Translation
World English Bible
Worrell New Testament

The gist of this passage:
12-13

Philippians 2:12a			
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
agapētos (ἀγαπητός) [pronounced ag-ap-ay- TOSS]	<i>[dearly, well] beloved, esteemed, dear, favourite, worthy of love</i>	masculine plural adjective, vocative	Strong's #27
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)

Translation: So that, my beloved (ones),...

The conjunction hōste (ὥστε) [pronounced HOCE-teh] means, *so that, accordingly, thus; therefore, wherefore*. Strong's #5620. Paul is moving logically from what he just stated to the next things on his agenda. Paul was just talking about how *every knee will bow and every tongue shall confess that Jesus Christ is the Lord*. So, thinking about that statement, Paul is going to say a few more things related to that very solemn and powerful event.

Paul refers to the Philippians as *my beloved ones*.

Philippians 2:12b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kathōs (καθώς) [pronounced <i>kath-OCE</i>]	<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
pántote (πάντοτε) [pronounced <i>PAHN-toht-eh</i>]	<i>always, at all times, ever</i>	adverb	Strong's #3842
hupakouō (ὑπακούω) [pronounced <i>hoop-ak-OO-oh</i>]	<i>to listen, to harken; of one who on the knock at the door comes to listen who it is, (the duty of a porter); to hear a command and obey it; to obey, to be obedient to, to submit to</i>	2 nd person plural, aorist active indicative	Strong's #5219

Translation: ...just as you (all) have always listened (and obeyed) [me],...

Paul points out that, when he was there teaching, that the Philippians listened to him carefully and they did what was required of them. Paul founded this church, so he is not speaking hypothetically about him returning and speaking live to them. He is saying this based upon having taught there previously.

Philippians 2:12c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
mē (μή) [pronounced <i>may</i>]	<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
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
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
tē (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
parousía (παρουσία) [pronounced <i>par-oo-SEE-ah</i>]	<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; dative, locative or instrumental case	Strong's #3952

Philippians 2:12c

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)
μονον (μόνον) [pronounced <i>MOHN-</i> <i>on</i>]	<i>alone, but, only; merely</i>	adverb	Strong's #3440

Translation: ...not as in my presence only...

Paul was aware that the believers there gave him their attention and acting in accordance with his teachings. At that time, many of them heard Paul proclaiming the gospel message and they believed it.

Philippians 2:12d

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ἀλλά (ἀλλά) [pronounced <i>ah-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
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
πολυς, πολλος (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
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
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
απουσία (ἀπουσία) [pronounced <i>ap-oo-</i> <i>SEE-ah</i>]	<i>absence, being away; deficiency, waste</i>	feminine singular noun; dative, locative or instrumental case	Strong's #666 hapax legomenon
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: ...but now much more in my absence,...

Paul is also assuming that, by this letter, that the Philipians will listen and concentrate even more carefully.

Bear in mind that a letter can be read and reread, and then exegeted phrase by phrase to apprehend its full meaning. Paul is indicating that, because this letter is in written form, that he can depend upon them carefully listening and paying close attention and pressing *rewind* whenever necessary.

Philippians 2:12e			
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
phobos (φόβος) [pronounced <i>FOHB-oss</i>]	<i>fear, dread, terror; that which strikes terror; reverence for one's husband</i>	masculine singular noun; genitive/ablative case	Strong's #5401
kaí (καί) [pronounced <i>kí</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
trómos (τρόμος) [pronounced <i>TROM-oss</i>]	<i>trembling; quaking with fear; with fear and trembling, used to describe the anxiety of one who distrusts his ability completely to meet all requirements, but religiously does his utmost to fulfil his duty</i>	masculine singular noun; genitive/ablative case	Strong's #5156
tên (τήν) [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)
heautôn (ἐαυτῶν) [pronounced <i>hay-ow-TONE</i>]	<i>theirs, of/for them, of/for themselves</i>	3 rd person masculine plural reflexive pronoun; genitive/ablative case	Strong's #1438
<p>Although this reflexive pronoun is used chiefly as a 3rd person singular or plural pronoun, it is also used as a 1st or 2nd person reflexive pronoun (without any change in spelling to indicate a different person). Context makes the determination. So, for instance, if there is an imperative issued to a 2nd person plural subject, and heautou (ἐαυτοῦ) is a part of the sentence (in plural form), it is translated as a 2nd person plural reflexive pronoun.</p>			
<p>See Bill Mounce for plenty of examples.</p>			
sôtêria (σωτηρία) [pronounced <i>soh-tay-REE-ah</i>]	<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
katergázomai (κατεργάζομαι) [pronounced <i>kat-er-GAD-zom-ahēē</i>]	<i>perform, accomplish, achieve; do, bring about, work out, do that from which something results; fashion, render one fit for a thing</i>	2 nd person plural, present (deponent) middle/passive imperative	Strong's #2716

Translation: ...keep on working out for yourselves the salvation with reverence and [your] utmost [effort],...

Paul tells the Philippians to *katērgázomai* (κατεργάζομαι) [pronounced *kat-er-GAD-zom-ahēe*]. In the present (deponent) middle/passive imperative, Paul is telling them to keep on *performing, accomplishing, achieving; doing, bringing about, working out*. Strong's #2716. They are to do this *for themselves* (the plural genitive *heautōn* (ἐαυτῶν)). So each person is to do this for himself or for herself. This *doing, performing, working out* is to be done with fear and trembling, or with reverence and one's utmost effort (see the Greek exegesis tables). What are they to be working out or doing? Their *sôtēria* (σωτηρία) [pronounced *soh-tay-REE-ah*], which is their *salvation; safety, deliverance [from present or eternal danger], preservation [from danger or destruction]; welfare, prosperity*. Strong's #4991. Every person who has believed in Jesus Christ is saved. Salvation is achieved in just a moment of time. So what they are doing is working through their salvation experience. They are accomplishing their post-salvation life, the spiritual life. This is to be done with reverence and with their utmost effort.

Philippians 2:12 So that, my beloved (ones), just as you (all) have always listened (and obeyed) [me], not as in my presence only but now much more in my absence, keep on working out for yourselves the salvation with reverence and [your] utmost [effort],... (Kukis mostly literal translation)

Philippians 2:13a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
theos (θεός) [pronounced <i>theh-OSS</i>]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, nominative case	Strong's #2316
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
estí (ἐστί) [pronounced <i>ehs-TEE</i>] or estín (ἐστίν) [pronounced <i>ehs-TIN</i>]	<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)
ho (ὁ) [pronounced <i>ho</i>]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
energéō (ἐνεργέω) [pronounced <i>en-erg-EH-oh</i>]	<i>working (for someone), producing, being effective (effectual); being operative, being at work, putting forth power; a worker/workers, being of aid to someone; displaying one's activity, showing one's self operation</i>	masculine singular, present active participle, nominative case	Strong's #1754
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
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: ...for God keeps on being the One being operational in you (all),...

This is not something which they do simply in and of themselves. God is operational in them. God is effective within them. God is at work in them. God has put forth power within them.

Philippians 2:13b			
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
to (τό) [pronounced toh]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
thélō (θέλω) [pronounced THEH-loh]	<i>to will, to have in mind, to wish, to desire, to purpose, to intend, to please; to take delight [pleasure] in</i>	present active infinitive	Strong's #2309
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
Sometimes the use of two kais means, ...both...and... Based upon Acts 26:29, they seem to mean, <i>either...or...</i>			
to (τό) [pronounced toh]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
energēō (ἐνεργέω) [pronounced en-erg-EH-oh]	<i>to work, to produce, to be effective; to be operative, to be at work, to put forth power; to work for one, to aid one; to display one's activity, to show one's self operative</i>	present active infinitive	Strong's #1754
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
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
Sometimes a definite article is used as a personal pronoun. This is why so many translations have, <i>for His good pleasure</i> .			
eudokia (εὐδοκία) [pronounced you-dohk-EE-ah]	<i>good will, satisfaction, delight, desire, good pleasure; or (objectively) kindness, wish, purpose</i>	feminine singular noun; genitive/ablative case	Strong's #2107

Translation: ...both to will and to produce on behalf of (His) good pleasure. (Kukis mostly literal translation)

God will help them with the will and the production which is to be done for the sake of God's good pleasure.

Philippians 2:13 ...for God keeps on being the One being operational in you (all), both to will and to produce on behalf of (His) good pleasure. (Kukis mostly literal translation)

Philippians 2:12–13 So that, my beloved (ones), just as you (all) have always listened (and obeyed) [me], not as in my presence only but now much more in my absence, keep on working out for yourselves the salvation with reverence and [your] utmost [effort], for God keeps on being the One being operational in you (all), both to will and to produce on behalf of (His) good pleasure. (Kukis mostly literal translation)

There are many times when I waiver in my resolve and my work, and I find it necessary to pray to God to keep me on track and interested in His Word.

Philippians 2:12–13 So that, my beloved ones, just has you listened carefully to me in the past when I was present, I know that you will concentrate even more in my absence (as this letter is read). Keep on working through for yourselves your salvation with reverence and your utmost effort, for God keeps on being the One Who is operational inside of you all, intending to help your will and your production, which is in line with His divine good purposes. (Kukis paraphrase)

All (things) you (all) keep on doing apart (from) complaining and speculations that you (all) might become blameless and unmixed, children of God, unblemished ones, to a middle of a generation, a crooked (one) and having been distorted, in whom you are caused to keep on being lights in a cosmos (system). A word of life [you all] having (and holding to a boasting to me to a day of Christ, that not to vain I ran neither to vain I grew weary.

Philippians
2:14–16

You (all) keep on doing all (things) without complaints or disputes, so that you (all) might become blameless and unmixed (with evil), unblemished children of God, [in the] midst of a perverse (and surly) generation, (a generation) having been corrupted, among whom you (all) appear as lights in [this] cosmic system. [You all] keep on having (and holding) the Word of Life for the purpose of my boasting at the Day of Christ, that I ran not in vain nor labored hard in vain.

Keep on doing all things without complaints or disputes, so that you might become blameless and unmixed with evil as unblemished children of God, who live in the midst of a perverse and surly generation, a generation which has allowed itself to become corrupted. To them, living in the cosmic system, you appear as light. Therefore, keep on having and holding onto the Word of Life (Bible teaching) so that I might be able to glory in you in the Day of Christ. I don't want to have run this race in vain; I don't want my labor on your behalf to have been done in vain.

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek) All (things) you (all) keep on doing apart (from) complaining and speculations that you (all) might become blameless and unmixed, children of God, unblemished ones, to a middle of a generation, a crooked (one) and having been distorted, in whom you are caused to keep on being lights in a cosmos (system). A word of life [you all] having (and holding to a boasting to me to a day of Christ, that not to vain I ran neither to vain I grew weary.

Complete Apostles Bible Do all things without grumbling and disputing,

in order that you may become blameless and harmless, children of God without fault in the midst of a crooked and perverted generation, among whom you shine as light bearers in the world, holding fast the word of life, so that I may rejoice in the day of Christ, that I have not run in vain or labored in vain.

Douay-Rheims 1899 (Amer.) And do ye all things without murmurings and hesitations: That you may be blameless and sincere children of God, without reproof, in the midst of a crooked and perverse generation: among whom you shine as lights in the world. Holding forth the word of life to my glory in the day of Christ: because I have not run in vain, nor laboured in vain.

Holy Aramaic Scriptures
Original Aramaic NT .
Do everything without complaining and without division, That you would be perfect and without blemish as purified children of God who dwell in a hard and crooked generation, and appear among them as lights in the world. For you are in the place of life* to them, unto my boasting in the day of The Messiah, because I have not run for nothing, neither have I labored worthlessly.

Lamsa Peshitta (Syriac) .

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English Do all things without protests and arguments; So that you may be holy and gentle, children of God without sin in a twisted and foolish generation, among whom you are seen as lights in the world, Offering the word of life; so that I may have glory in you in the day of Christ, because my running was not for nothing and my work was not without effect.

Bible in Worldwide English Do everything without grumbling or making trouble. In that way you will be completely good. No one will be able to say anything wrong about you. You will be Gods good children living amongst bad people. Among them you will shine like lights in the world. You will have the message of life for them. I will be proud of you when Christ comes. My work and trouble will not be for nothing.

Easy English
Easy-to-Read Version–2008 .
Do everything without complaining or arguing so that you will be blameless and pure, children of God without any fault. But you are living with evil people all around you, who have lost their sense of what is right. Among those people you shine like lights in a dark world, and you offer them the teaching that gives life. So I can be proud of you when Christ comes again. You will show that my work was not wasted-that I ran in the race and won.

God's Word™ Do everything without complaining or arguing. Then you will be blameless and innocent. You will be God's children without any faults among people who are crooked and corrupt. You will shine like stars among them in the world as you hold firmly to the word of life. Then I can brag on the day of Christ that my effort was not wasted and that my work produced results.

Good News Bible (TEV) Do everything without complaining or arguing, so that you may be innocent and pure as God's perfect children, who live in a world of corrupt and sinful people. You must shine among them like stars lighting up the sky, as you offer them the message of life. If you do so, I shall have reason to be proud of you on the Day of Christ, because it will show that all my effort and work have not been wasted.

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. Do everything without grumbling or arguing. Then you will be the pure and innocent children of God. You live among people who are crooked and evil, but you must not do anything that they can say is wrong. Try to shine as lights among the people of this world, as you hold firmly to the message that gives life. Then on the day when Christ returns, I can take pride in you. I can also know that my work and efforts were not useless.

Goodspeed New Testament .
 The Living Bible .
 New Berkeley Version .
 New Living Translation .
 The Passion Translation Live a cheerful life, without complaining or division among yourselves. For then you will be seen as innocent, faultless, and pure children of God, even though you live in the midst of a brutal and perverse culture. For you will appear among them as shining lights in the universe, offering them the words of eternal life. I haven't labored among you for nothing, for *your lives are the fruit of my ministry* and will be my glorious boast at the unveiling of Christ!.

Plain English Version .
 UnfoldingWord Simplified T. Do everything without complaining or arguing, so that you neither do nor think of anything wrong as you live among unbelievers, since many of these are wicked people who call evil good. Among these wicked people you should be like the stars at night that shine in the midst of darkness. Keep trusting in the message that can make you live forever. If you do this, I will rejoice at the time when the Messiah returns, because then I will know that I did not work among you uselessly..

Williams' New Testament Practice doing everything without grumbling and disputing, so that you may prove to be blameless and spotless, faultless children of God in a crooked and perverted age, in which you shine as light-bearers in the world as you continue to hold up the message of life. That will give me ground for boasting on the day of Christ, because neither my career nor my labor has been a failure.

Partially literal and partially paraphrased translations:

American English Bible .
 Beck's American Translation .
 Breakthrough Version Do everything without grumblings and questions so that you might become faultless and unpolluted, children of God unblemished in the middle of a crooked and twisted generation among whom you appear as light sources in the world, being attentive to the message of life (for bragging to me in the day of the Anointed King that I didn't run for a meaningless cause, nor labor for a meaningless cause).

Common English Bible .
 Len Gane Paraphrase Do all things without grumbling and questioning [what is true]. So that you may be blameless and innocent, the children of God, without need for rebuke, in the midst of a crooked and perverse nation, among whom you shine as lights in the world. Offering the word of life, so that I can rejoice on the Day of Christ, so that I have not worked so hard in vain, nor exhausted myself in vain.

A. Campbell's Living Oracles Do all things without murmurings and disputing; that you may be blameless and harmless, the children of God, unblemished in the midst of a crooked and perverse race; among whom shine as lights in the world, holding forth the word of life; that

I may rejoice in the day of Christ, that I have not run in vain, nor have labored in vain.

New Advent (Knox) Bible
NT for Everyone

20th Century New Testament

In all that you do, avoid murmuring and dissension, So as to prove yourselves blameless and innocent-- 'faultless children of God, in the midst of an evil-disposed and perverse generation,' in which you are seen shining like stars in a dark world, Offering to men the Message of Life; and then I shall be able at the Day of Christ to boast that I did not run my course for nothing, or toil for nothing.

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

Do everything without complaining or arguing so that you'll be sincere, innocent of any wrong. Be God's blameless children living in the middle of a dishonest and corrupt people. Shine among them as lights to the world, holding out to them the word of life. That way I'll have something to be proud of when Christ returns, proving I didn't run around and work for nothing!

The Heritage Bible

Do all things apart from grumblings and reasonings,

That you may be blameless and innocent, children of God, unblemished, in the midst of a crooked and perverted generation, among whom you shine as luminaries in the world,

Holding up the word of life for a boast to me to the day of Christ, that I have absolutely not run in vain, and absolutely not worked hard in vain.

International Standard V

Do everything without complaining or arguing so that you may be blameless and innocent, God's children without any faults among a crooked and perverse generation, among whom you shine like stars in the world as you hold firmly to the word of life. Then I will be proud when the Messiah [Or Christ] returns [Lit. will boast in the day of the Messiah] that I did not run in vain or work hard in vain.

Lexham Bible

Montgomery NT

NIV, ©2011

Riverside New Testament

Leicester A. Sawyer's NT

The Spoken English NT

UnfoldingWord Literal Text

Do all things without complaining or arguing, so that you may become blameless and pure, children of God without blemish, among whom you will shine as lights in the world, in the middle of a crooked and depraved generation. Hold on to the word of life so that on the day of Christ I may boast that I did not run in vain or labor in vain.

Urim-Thummim Version

Do all things without murmuring and disputing: That you may be blameless and harmless, the sons of Elohim, without rebuke, in the middle of a crooked and perverse nation, among whom you shine as Lights in the cosmos; Holding forth the Word of Life; that I may rejoice in the day of Christ, that I have not run in vain, neither labored in vain.

Weymouth New Testament

Be ever on your guard against a grudging and contentious spirit, so that you may always prove yourselves to be blameless and spotless--irreproachable children of God in the midst of a crooked and perverse generation, among whom you are seen as heavenly lights in the world, holding out to them a Message of Life. It will then be my glory on the day of Christ that I did not run my race in vain nor toil in vain.

Wikipedia Bible Project
Worsley's New Testament

Do all *things* without murmurings and disputings: that ye may be blameless and inoffensive, the children of God without reproof, in the midst of a crooked and perverse generation; among whom ye shine as lights in the world, exhibiting the word of life; to my rejoicing in the day of Christ, that I have not run in vain, nor laboured in vain.

Catholic Bibles (those having the imprimatur):

Christian Community (1988) Do everything without grumbling, so that without fault or blame, you will be children of God without reproach among a crooked and perverse generation. You are a light among them, like stars in the universe, holding to the Word of life. I shall feel proud of you on the day of Christ on seeing that my effort and labor have not been in vain. Dt 32:5; Mt 5:14; 1P 4:4

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 .

Hebraic Roots Bible .

Holy New Covenant Trans. Do everything without complaining or arguing about it. Then you will be pure and innocent. You will be God's children, spotless in the middle of a dishonest, evil generation of people. You will shine among them like stars in the universe. Hold out the message of life. Then when Christ comes, I can boast that my past work was not wasted, or the work I do now either.

The Scriptures 2009 Do all *matters* without grumbings and disputings, in order that you be blameless and faultless, children of Elohim without blemish in the midst of a **crooked and perverse generation**, Deuteronomy 32:5 among whom you shine as lights in the world, holding on to the Word of life, for a boast to me in the day of Messiah, that I have not run in vain or laboured in vain.

Tree of Life Version Do everything without grumbling or arguing, so that you might be blameless and innocent, children of God in the midst of a crooked and twisted generation. Among them you shine as lights in the world, holding fast to the word of life, so that I may boast in the day of Messiah that I did not run or labor in vain.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament ...all [things] make! apart [from] grumbling* and [from] reasoning* that [You*] may become Blameless and Unmixed Children [of] god Faultless [Thing] Middle [of] generation crooked and having been corrupted in whom* [You*] are shown as Lights in world word [of] life Holding to boasting [in] me to day [of] christ for not to [thing] empty [I] run not to [thing] empty [I] labor...

Alpha & Omega Bible
Awful Scroll Bible

Be doing all things without grumbings and calculating-throughout, in order that, you shall come about blame-less and un-mingled children of God, un-blemished from-within the midst, of a crooked and having been thoroughly-turned-around generation, from-among whom, yous are being shone like the stars from-within the starry array, holding-over the Word of Life, for me to boast in the day of the Anointed One, that I dashed not in vain and- toil -not in vain.

Concordant Literal Version All be doing without murmurings and reasonings, that you may become blameless and artless, children of God, flawless, in the midst of a generation crooked and perverse among whom you are appearing as luminaries in the world, having on the word of life, for my glorying in the day of Christ, that I did not run for naught, neither that I toil for naught."

exeGeses companion Bible Do all apart from murmurings and reasonings: that you be blameless and unadulterated - the children of Elohim - unblemished midst a crooked and perverted generation; in whom you manifest as lights in the cosmos: holding forth the word of life, to boasting to the day of Messiah, that I neither ran in vain nor labored in vain.

God's Truth (Tyndale)
Orthodox Jewish Bible

.
Do all things without murmurings and madon,
That you may be innocent and without michshol of blame [1:10], bnei haElohim TAMIM U'MUM ("unblemished and unspotted" Ex 12:5; Lv 22:20; Isa 53:7-9) in the midst of a DOR IKKESH UFETALTOL ("warped and crooked generation Dt 32:5), among whom you shine as the ZOHAR (Dan 12:3) in the Olam HazeH,
Holding fast the Dvar HaChayyim. This is so that I will have reason for glorying on the Yom HaMoshiach [1:6,10], that I neither ran nor labored L'TOHU (in vain) [YESHAYAH 49:4; 65:23].

Rotherham's Emphasized B. .

Expanded/Embellished Bibles:

The Amplified Bible

An Understandable Version

.
Do everything without complaining and arguing, so that you will be without just blame and innocent [of wrongdoing], children of God without fault in the middle of a crooked and perverted generation of people. You must shine among them like stars lighting up the sky, as you hold out [i.e., offer to people] the message of [never ending] life. Then I will have something to boast about on the day of Christ's [return, See 1:6], that I had not run the race for nothing nor had worked for nothing.

Brodie's Expanded Trans.

Keep doing all things without complaining [to God] or arguing [with men],
In order that you yourselves might become blameless [not involved in the arrogance complex of sins] and innocent [not involved in the hatred complex of sins], students of God [always learning], blameless [not under divine discipline] in the midst of a crooked [unscrupulous] and perverse [depraved] generation, among whom you yourselves may shine as lights [historical impact] in the world [Satan's cosmic system],
Continually concentrating on the Word of Life [Bible doctrine], so that on my part I may have something to boast about [being proud of my students] with reference to the day of Christ [rewards at the Judgment Seat], so that I have not exerted myself to the limit [studying] in vain nor struggled [teaching] in vain .

The Expanded Bible
Jonathan Mitchell NT

.
Be habitually doing (accomplishing; constructing; producing) all things apart from grumbling complaints (or: murmurings) and reasoned considerations (or: designing thoughts; divided reckonings unto the settlements of accounts; arguments which permeate the environment or go in every direction),
so that you folks may come to be blameless ones (those without defect), even unmixed (unblended; artless and sincere) children of God – unblemished (flawless) people in the midst of a crooked and distorted (as having been misshaped on the potter's wheel) generation (or: a twisted family which has been altered and turned in different ways so as to be dislocated), within which (or: among whom) you folks

are continuously shining (giving light; or: appearing; made visible by light) as illuminators (causes of light; or: luminaries) within [the] ordered System (world of secular culture, religion, economics and government), constantly holding upon (or: having added; keeping a good grip on) Life's Word (or: a message which is life), [leading you] into loud-tongued exulting-effects (boasting; vaunting) for me (or: in me), on into Christ's Day (a day of [the] Anointed; or: a day which is anointed), because I do not (or: did not) run into emptiness (that which is without content), nor do I (or: did I) become weary or struggle in labor into emptiness (that which is without content).

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

Bible Translations with Many Footnotes:

Lexham Bible

Do all things without grumbling and disputing, in order that you may become blameless and innocent, children of God without fault [Or "blameless"] in the midst of a crooked and perverted generation, among whom you shine as stars in the world, [Or possibly "in the universe"] holding fast to the word of life, for a source of pride [Or "for a cause of boasting"] to me in the day of Christ, that I did not run in vain or labor in vain.

NET Bible®

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

||All things|| be doing, apart from murmurings and disputing;
 In order that ye may become faultless and inviolate,^a
Children of God, blameless amidst a crooked and perverted generation,^b
 Amongst whom ye appear as luminaries in the world,
 ||A word of life|| holding forth,—
 As a matter of boasting unto me, for the day of Christ,—
 That ||not in vain|| I ran,
 Nor ||in vain|| I toiled^c:—...

^a Or: "pure." Cp. Mt. x. 16; Ro. xvi. 19.

^b Deu. xxxii. 5.

^c Is. xlix. 4; lxxv. 23.

The Spoken English NT

Do everything without grumbling and arguing-that way you'll be faultless and innocent, blameless children of God in the middle of a twisted and perverse culture.^k You shine in front of them like stars in the world,^l as you hold onto the Message of Life.^m You're going to make me proud on the day of Christ! Because I won't have run my race and done such hard work for nothing.ⁿ

k. Lit. "generation".

l. Or "You shine on them as stars shine on the world".

m. That is, the good news.

n. Lit. "...day of Christ, that I didn't run in vain nor labor in vain".

Updated ASV

Lights in the World

Do all things without grumbling or disputing, that you may come to be blameless^[18] and innocent, children of God without blemish in the midst of a crooked and perverse generation, among whom you shine as lights in the world, holding fast the word of life, so that in the day of Christ I can boast because I did not run in vain nor toil in vain.

[18] **Blameless:** (Heb. *tam, tamim*; Gr. *amomos, amometos*) means, "perfect, blameless, sincerity, entire, whole, complete, and full." Of course, Noah, Jacob, and Job were not literally perfect. When used of imperfect humans, the terms are relative, not absolute. However, if we are fully committed to following, a life course

based on God's will and purposes, fully living by his laws, repent when we fall short, he will credit us righteousness.—Gen. 6:6; 25:27; Job 9:20-22| Ps. 119:1; Pro. 11:20; Phil 2:15; 1 Thess. 5:23.

Wilbur Pickering's New T.

Do all things without grumbling or arguing,⁹ so that you may become blameless and pure, children of God without fault in the midst of a crooked and depraved generation,¹⁰ among whom you shine as light bearers in the world,¹¹ holding fast the Word of Life, so that I may rejoice in the day of Christ that I did not run in vain nor labor for nothing.¹²

(9) When we grumble or argue we are rejecting the Holy Spirit's control, and the result is not purity.

(10) Can there be any doubt that our generation is crooked and depraved? And it's not getting any better.

(11) As we both live out and actively promote biblical values, the Word of Life, we will stand out like a bright torch at night. The darker it is, the farther any light can be seen.

(12) At the Accounting, one measure of our success will be the extent to which others bought into our commitment.

WEB — Messianic Edition .

Literal, almost word-for-word, renderings:

A Faithful Version . disputes

Analytical-Literal Translation Be doing all things without complaints and arguments, so that you, shall become blameless and innocent children of God, unblemished in [the] midst of a crooked and having been perverted generation, among whom you, shine like stars in the universe, holding firmly to [or, offering] the word of life, as my right to boast in [the] day of Christ, that I did not run [fig., exert myself] in vain, nor did I labor in vain.

Berean Literal Bible
Bill Puryear translation .

Keep on doing all things without complaints and arguments, in order that you might become blameless and innocent, faultless sons of God in the middle of an unscrupulous and perverted generation, among whom you keep shining as stars in the world, continuing to fix your attention on and hold firmly to [believe] the Word of Life resulting in my pride on the day of Christ, that I have not run in vain, nor worked hard for no purpose.

C. Thomson updated NT
Charles Thomson NT .

For this good pleasure do you all things without murmurings and surmises, that you may be blameless and sincere, spotless children of God in the midst of a crooked and perverse generation, amongst whom shine ye forth as lights in the world, displaying the word of life, that I may have matter of boasting for the day of Christ, that I did not run in vain, nor labour in vain, but can if I am even poured out as a libation on the sacrifice and service of your belief, rejoice and congratulate with you all. V. 18 is included for context.

Context Group Version

Do all things without murmurings and questioning: that you (pl) may become blameless and harmless, children of God without blemish in the midst of a crooked and perverse generation, among whom you (pl) are seen as lights in the world, holding out the word of life; that I may have from which to boast in the day of the Anointed, that I did not run in emptiness nor labor in emptiness.

English Standard Version
Far Above All Translation .

Do everything without grumbings and disputes, in order that you may be blameless and unspoiled, unblemished children of God in the midst of a crooked and perverted generation, among whom you shine as lights in *the* world, presenting *the* word of life, to my exultation on *the* day of Christ, in that I did not run in vain nor did I toil in vain.

Green's Literal Translation .

James Allen translation	.
Legacy Standard Bible	.
Literal New Testament	.
Literal Standard Version	.
Modern English Version	.
Modern Literal Version 2020	Do** all things without murmurings and arguments, in-order-that you° might become blameless and harmless children of God, flawless in the midst of a crooked and perverse generation, among whom you° appear as illuminations in <i>the</i> world. <i>Keep</i> holding onto the word of life, *for a boasting to me in the day of Christ, that I did not run in vain nor labored in vain.
New American Standard	.
New European Version	.
New King James Version	.
New Matthew Bible	.
NT (Variant Readings)	.
Niobi Study Bible	.
R. B. Thieme, Jr. translation	<p>Keep on doing all things [advancing] without sullen discontent [pouting] and augmentations [which undermine authority].</p> <p>In order that you yourselves might become blameless [faultless, not censored by God for reversionism], even innocent [full of doctrinal integrity; not influenced by evil], blameless [from the standpoint of establishment, morality, patriotism], sons of God in the middle of a crooked [rejection of establishment] and perverted [under the influence of evil] generation, among whom you [mature believers] keep shining as light-giving bodies in the world [the devil's domain].</p> <p>Be concentrating on the world of life [crossing no man's land to ultra supergrace]; that I might have a basis for boasting with reference to the day of Christ [Rapture, with emphasis on the judgment seat of Christ], that I have not run in vain, nor worked hard for no purpose.</p>
R. B. Thieme, Jr. trans2	<p>Press on and Keep on doing all things in advance through Super-Grace B to Ultra Super-Grace without sullen discontent, argumentation, bitching, complaining, having or being tempted to a sloppy Evil Mental Attitude, which puts down and undermines someone in authority.</p> <p>In order that you yourselves might become (because of your historical impact) faultless, blameless, not censored by God for reversionism, in Ultra Super-Grace EVEN undiluted by evil, pure or innocent without evil, full of integrity from Metabolized Bible Doctrine, children under the discipline and authority of God, not a disgrace to society, harmless in the sense of Laws of Divine Establishment, being patriotic, pro military, pro Law Enforcement, Pro free enterprise, anti communist, etc with obligation under the Laws of Divine Establishment in the areas of morality and patriotism, child students of a Father God, in the midst of a crooked, unscrupulous, dishonest not influenced by the Laws of Divine Establishment or Bible Doctrine, and a depraved, perverse, misshapen generation under the influence of Evil, among whom you believers in Maturity Adjustment to the Justice of God keep shining in your generation as a light giving body with radiance of maximum Metabolized Bible Doctrine in the Stream of Consciousness of the Soul in the world under satan's rule, Be concentrating on, hold onto or hold fast, give attention to, focus on by means of the daily function under the Grace Apparatus for Perception, the word of life, Bravo Grace which sustains the life of the Super-Grace B Believer, moving into Ultra Super-Grace, in order that I (Paul) having a personal interest in you, may have a basis for Esprit De Corps and boasting, with reference to THE Unique day of Christ, the rapture of the church, that I have not run or advanced to Maturity Adjustment to the Justice of God, Ultra Super-Grace, for no profit nor have worked very hard or struggled to exhaustion in personal study for no purpose.</p>
Revised Geneva Translation	.

Ron Snider translation

Do all things without grumbling or disputing; so that you will become blameless and innocent, children of God above reproach in the midst of a crooked and perverse generation, among whom you appear as lights in the world, holding fast the word of life, so that (as a result) in the day of Christ I will have reason to boast that I did not run in vain nor toil in vain.

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:

14-16

Philippians 2:14			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
panta (πάντα) [pronounced PAHN-ta]	<i>all, everyone, anyone, all things; anything</i>	neuter plural adjective; accusative case	Strong's #3956
ποιεῖδ (ποιέω) [pronounced poi-EH-oh]	<i>do, make, construct, produce; accomplish; carry out, execute [a plan, an intention]; practice; act</i>	2 nd person plural, present active imperative	Strong's #4160
chôris (χωρίς) [pronounced khoh-REECE]	<i>separate [ly], apart [from]; without [any]; beside [s]; by itself</i>	adverb of separation	Strong's #5565
gongusmois (γογγυσμοί) [pronounced gong-gooS-MOY]	<i>complaints, grumbings, murmurings, mutterings; quiet displays of displeasure, secret debates</i>	masculine plural noun, genitive/ablative case	Strong's #1112
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
dialogismoi (διαλογισμοί) [pronounced dee-al-og-is-MOY]	<i>speculations, discussions, (an internal) considerations; or (an external) debates, disputes; doubtful, doubting; imaginations, reasonings, thoughts</i>	masculine plural noun, genitive/ablative case	Strong's #1261

Translation: You (all) keep on doing all (things) without complaints or disputes,...

Paul implores the Philippians to keep on doing all things without complaints and without debates, disputes or doubting.

I knew a person like this, who was outstanding in their field, but launched into a million complaints at the drop of a hat. Every person has things about which they can complain. Although there are reasonable times to express one's complaints, believers in Philippi were not to be known for their complaining. Despite the difficulties and problems of being a believer in this era, Paul tells them to function without having a myriad of complaints.

The same would be true around a local church. Although Paul’s command was directed toward the believers in Philippi, individuals might be reasonably warned not to develop a myriad of complaints about the local church and particularly not about the people in it.

The believers in Philippi were also to be without the masculine plural noun dialogismoι (διαλογισμοί) [pronounced *dee-al-og-is-MOY*], which means, *debates, disputes; doubtful, doubting; imaginations, reasonings, thoughts*. Strong’s #1261. Accurate Church Age information was provided through pastor-teachers, prophets (a gift which was beginning to fade by this time) and Apostles. The doctrinal teaching from these authorities was not up for debate. If someone has the spiritual authority, they were not to be disputed with or doubted.

Application: What about today? Let’s say you have the Bible before you and you have a pastor-teacher who is not teaching what is found in the Bible—is it up to you to go up to this pastor-teacher and straighten him out? No. You have determined that this local church is not meeting your needs, and you should be looking elsewhere. When you leave your church for another one, do it quietly and without complaints or debates.

Application: What if you find yourself in an area where there are no doctrinal churches? What do you do? There are doctrinal churches throughout the United States. Obviously, you can get the materials from any one of these churches, often available online. For a stopgap measure, you listen to this pastor-teacher from wherever in the United States. However, we are mandated to continue to meet in person at a local church. What do we do with that? We can contact that church and see if there are any other believers in your general area that you might meet together and listen to the teachings from that church. However, the best approach—and obviously, this should be done with God’s guidance—is to move to the place where that church actually is (some doctrinal churches have meeting places outside of the church²⁸).

Application: It may seem cultish for you to pick up and move five states over to go to a doctrinal church, but if that is where there is accurate teaching taking place, then you have to consider your scale of values. What should be at the very top of that scale of values? Accurate, doctrinal teaching. It has been clear that, for a long-time coming, there is judgment being stacked up against our nation. We have seen that played out geographically in, for instance, the state of California (where I was raised). I write this in the year 2025, where California has been plagued with forest fires throughout the state for the past decade or more. This is one of many signs to the doctrinal believer living there to *get out*. Furthermore, when judgment comes to our nation, do you want to live in a geographical region where you are the only doctrinal believer? Remember when God spoke to Abraham about the destruction of Sodom, and they discuss the number of believers in Sodom. They came down to the number of ten believers within that city, and God told Abraham, “For ten believers, I will not destroy Sodom.” There were not ten believers in Sodom. We have two considerations in today’s era: the number of believers and the number of believers advancing spiritually in God’s game plan. If you are living in a city and there are no churches there which accurately teach the Word of God, then you need to rethink your location.

I have strayed somewhat from this original verse, which is...

Philippians 2:14 You (all) keep on doing all (things) without complaints or disputes,... (Kukis mostly literal translation)

Philippians 2:15a			
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

²⁸ Berachah Church, for instance, has had Fx groups for a very long time.

Philippians 2:15a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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>	2 nd person plural, aorist (deponent) middle/passive subjunctive	Strong's #1096
amemptos (ἄμemptος) [pronounced AM-emp-toss]	<i>blameless, irreproachable, faultless; deserving no censure, free from fault or defect</i>	masculine plural adjective; nominative case	Strong's #273
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
akeraios (ἀκέραιος) [pronounced ak-EHR-ah-yoss]	<i>unmixed, pure as in wines or metals; of the mind, without a mixture of evil, free from guile, innocent, harmless, simple</i>	masculine plural adjective; nominative case	Strong's #185

Translation: ...so that you (all) might become blameless and unmixed (with evil),...

Paul suggests to the Philippians that they might be amemptos (ἄμemptος) [pronounced AM-emp-toss]. This means, *blameless, irreproachable, faultless; deserving no censure, free from fault or defect*. It is in the masculine plural because this applies to the believers in Philippi. Now, does this describe your life? Are you blameless and without fault or defect? I thought not. Believers need to spend their time, as much as possible, in fellowship. This is achieved by 1John 1:9. This describes the believer in fellowship. As much as possible, every believer in Philippi needs to be in fellowship (in the Spirit). This is accomplished by naming your sins to God, and keeping short accounts with God (don't keep on a week's worth of sins before naming them to God). When you sin, you name it to God; and when you sin again, you name it again. For a new believer, this might be every five seconds.

The believers are also to be akeraios (ἀκέραιος) [pronounced ak-EHR-ah-yoss], which means, *unmixed, pure as in wines or metals; of the mind, without a mixture of evil, free from guile*. I believe that the key meaning here is being unmixed with evil. Strong's #185. We need to understand the cosmic system and to step away from it. In many cases, it is the guidance of the pastor-teacher to help his congregation keep from being mixed with evil.

It is easy, in this political climate, to become very political, as one party seems to be very aligned with God and with the laws of divine establishment and the other party seems to be running from such things. Of course, we should vote and it is always okay to have opinions. However, your church is where you learn Bible doctrine, not where you politic to gain voters for your candidate. Our hope is not in a great political leader; our hope is in the Word of God.

Application: This does not mean that the individual believer cannot be involved with politics. It is legitimate for believers to run for office or to be involved in political campaigns. However, when in church, that aspect of your life is shut down. And if you ever have to make the choice between politics and spiritual growth, you always choose the latter.

Philippians 2:15b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tekna (τέκνα) [pronounced TEK-na]	<i>children, daughters, sons; metaphorically, citizens; those produced</i>	neuter plural noun; nominative case	Strong's #5043
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
amōmos (ἄμωμος) [pronounced AM-oh-moss]	<i>unblemished; (as a sacrifice) without spot or defect; morally: without blemish, faultless, without blame</i>	neuter plural adjective; nominative case	Strong's #299

Translation: ...unblemished children of God,...

We have another adjective used here which is very similar in meaning to the one found in v. 15a. It is amōmos (ἄμωμος) [pronounced AM-oh-moss], and it means, *unblemished; (as a sacrifice) without spot or defect; morally: without blemish, faultless, without blame*. This would be an adjective very pertinent to an animal sacrifice, but here, it is applied to believers, called *children of God* (this is not the same thing as being a member of the cult, *the children of God*).

Here, the difference is, we are unblemished as children of God. We are in Christ, and in Christ, we share His perfection and character. This is our position in Christ, whereas the previous phrase, the discussion was about our actual behavior.

Philippians 2:15c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
mesos (μέσος) [pronounced MEH-soss]	<i>middle, midst, in the middle, center; among</i>	neuter singular adjective; accusative case	Strong's #3319
genea (γενεά) [pronounced ghen-eh-AH]	<i>generation; family; race, (group of) people; genealogy; nation, age, [period of] time</i>	feminine singular noun; genitive/ablative case	Strong's #1074
skolios (σκολιός) [pronounced skol-ee-OSS]	<i>crooked, curved, warped, winding; perverse, wicked; unfair, surly, froward</i>	feminine singular adjective; genitive/ablative case	Strong's #4646

Translation: ...[in the] midst of a perverse (and surly) generation,...

As children of God, we find ourselves in a culture, which culture is determined by the people of that culture. They are described here by the word skolios (σκολιός) [pronounced skol-ee-OSS]. This word means, *crooked, curved, warped, winding; perverse, wicked; unfair, surly*. Consider the values of this generation—how well they can be described as *warped, perverse, wicked and surly!* It is as if Paul were here today and had to come up with a word that described this current generation and their thinking. Could a better word be found than skolios (σκολιός)? Strong's #4646. Paul wrote these words 2000 years ago, and yet, they are so appropriate for this age.

Philippians 2:15d

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
diastrephō (διαστρέφω) [pronounced <i>dee-as-TREHF-oh</i>]	<i>distorting, (figuratively) misinterpreting, misleading; subverting, corrupting, being (morally) corrupt, being perverse, perverted; turning (away, aside), opposing; twisted</i>	feminine singular, perfect passive participle, genitive/ablative case	Strong's #1294

Translation: ...*(a generation) having been corrupted,*...

Paul continues to describe this generation with the perfect passive participle diastrephō (διαστρέφω) [pronounced *dee-as-TREHF-oh*]. As a passive participle, this word means, *being misled; being subverting, being corrupted, being (morally) corrupt, being perverse, being perverted; being caused to turn away or aside, being twisted*. Strong's #1294. There is a morality which is straight and accurate and true; but this generation has been turned away from that; they have been corrupted and misled.

Philippians 2:15e

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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
hois (οἷς) [pronounced <i>hoiς</i>]	<i>to whom, in which, by means of what; for that</i>	masculine plural relative pronoun; dative, locative or instrumental case	Strong's #3739
phainō (φαίνω) [pronounced <i>FIE-no</i> or <i>FAH-ee-noh</i>]	<i>to bring forth in the light, to make shine, to make visible, to shed light; to come into view, to appear; to become exposed, to become manifest [in the light]</i>	2 nd person plural, present passive indicative	Strong's #5316
hōs (ὡς) [pronounced <i>hohς</i>]	<i>like, as; how; about; in such a way; even as; when, while</i>	comparative particle, adverb	Strong's #5613
phōstêres (φωστῆρες) [pronounced <i>foce-TARE-ehς</i>]	<i>things which give light, illuminators; of the stars, luminaries, sun and moon; lights, brightness; stars; splendor</i>	masculine plural noun; nominative case	Strong's #5458
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
kōsmos (κόσμος) [pronounced <i>KOSS-moss</i>]	<i>world, world order, arrangement, order, organized world system, cosmic system</i>	masculine singular noun, dative, locative or instrumental case	Strong's #2889

Translation: ...among whom you (all) appear as lights in [this] cosmic system.

The believers in Philippi were to appear as lights in the darkness to this corrupt generation among whom they find themselves. Some of them develop an understanding of this cosmic system in which they live, and it is dark and gloomy and perverse, and the believers in Philippi appear to them as lights. Obviously, this is not true of every unbeliever in Philippi—or even of those confounded by their own culture—but when an unbeliever is on positive signals and wants to hear the truth, Paul says that the believers in Philippi are like a light to them.

Philippians 2:15 ...so that you (all) might become blameless and unmixed (with evil), unblemished children of God, [in the] midst of a perverse (and surly) generation, (a generation) having been corrupted, among whom you (all) appear as lights in [this] cosmic system. (Kukis mostly literal translation)

Paul is describing a goal to strive for, which comes about as believers grow spiritually.

Philippians 2:14–15 You (all) keep on doing all (things) without complaints or disputes, so that you (all) might become blameless and unmixed (with evil), unblemished children of God, [in the] midst of a perverse (and surly) generation, (a generation) having been corrupted, among whom you (all) appear as lights in [this] cosmic system. (Kukis mostly literal translation)

Philippians 2:16a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
logos (λόγος, ου, ό) [pronounced LOHG-ohss]	a word; conception, idea; matter; thing; remark; decree, mandate; doctrine, teaching, message; the act of speaking, speech; reason, account; revelation	masculine singular noun, accusative case	Strong's #3056
zôê (ζωή) [pronounced dzoh-AY]	life; living, state of being	feminine singular noun, genitive/ablative case	Strong's #2222
epéchéō (ἐπέχω) [pronounced ehpe-CHKH-oh]	having, holding (upon, towards, upon), applying, observing, taking note of, attending to; giving (paying) attention to; presenting; checking; delaying, stopping, staying	masculine plural, present active participle, nominative case	Strong's #1907

Translation: [You all] keep on having (and holding) the Word of Life...

Although v. 16 continues where v. 15 left off (it is the same sentence in the Greek), I chose to take a breath and begin a new sentence with v. 16.

Paul has described what the believers in Philippi should be in vv. 14–15. In v. 16a, he provides them with the key to those lofty goals. The key is for them to keep on having and holding onto the Word of Life. This is more than just the gospel message; this is the whole realm of doctrine for the Church Age.

At present, we read this and understand it to refer to the Old and New Testaments—the entire Bible. When Paul wrote this, the Old Testament was well-defined and in existence. There was no New Testament, per se. Paul was writing what he knew to be accurate information to the Philippians and I would suggest that, based upon v.16a, he saw what he wrote on a par with the Old Testament (you may remember extensive Old Testament quotes found in the book of Romans). Even though Paul occasionally quotes something from the Old Testament in Philippians, it is mostly his writing and his thinking (which is taken as being authoritative).

Even today, I find it amazing that we in the Church Age are primarily governed and guided by this one man, Paul.

Philippians 2:16b			
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
kaúchēma (καύχημα) [pronounced KOW-khay-mah]	<i>boast, boasting; rejoicing; that of which one glories or can glory, matter or ground of glorying, a basis for boasting; a glorying or boasting (good or bad sense)</i>	neuter singular noun, accusative case	Strong's #2745
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: ...for the purpose of my boasting...

This and the next phrase are quite fascinating. Paul indicates that Paul has a stake of some sort in the Philippians, with regards to their own spiritual growth and production,

The preposition eis (εἰς) [pronounced ICE] means, *for, for the purpose of, for the sake of, on account of; against*. Strong's #1519. This is followed by the neuter singular noun kaúchēma (καύχημα) [pronounced KOW-khay-mah], which means, *boasting; rejoicing; that of which one glories or can glory, matter or ground of glorying*. Strong's #2745. Now, is Paul gathering with other Apostles and they get together and brag about what they have been doing? No, that is not what Paul is talking about. Because of what Paul has done in Philippi, he has an eternal stake in their spiritual heritage.

Philippians 2:16c			
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
hēmera (ἡμέρα) [pronounced hay-MEH-raw]	<i>day, daytime; 24-hour day; period of time</i>	feminine singular noun; accusative case	Strong's #2250
Christos (χριστός) [pronounced krees-TOHSS]	<i>anointed, anointed one, Messiah; transliterated, Christ</i>	masculine singular noun; genitive/ablative case	Strong's #5547

Translation: ...at the Day of Christ,...

Paul specifically speaks of the *Day of Christ*, which is both the rapture and the evaluation of all believers. Paul is going to be evaluated and the believers in Philippi are going to be a part of their review.

My pastor for about 30 years was R. B. Thieme, Jr. When he stands before God, he is reviewed based upon the members of his church and what happened with them.

Philippians 2:16d			
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
ouk (οὐκ) [pronounced ook]	<i>no, not, nothing, none, no one</i>	negation; this form is used before a vowel	Strong's #3756
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
kenos (κενός) [pronounced keh-OSS]	<i>empty, vain; destitute [of goods, of spiritual truth]; without wealth</i>	neuter singular adjective; accusative case	Strong's #2756
trechô (τρέχω) [pronounced TREK-oh]	<i>to run (in haste); metaphorically, to strive (hard) (like runners in a race); to spend one's strength</i>	1 st person singular, aorist active indicative	Strong's #5143

Translation: ...that I ran not in vain...

Paul is concerned. He does not want to have run this race in vain. When one runs a race, one runs to win that race, not to come in last place.

Philippians 2:16e			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
oude (οὐδέ) [pronounced oo-DEH]	<i>but not, neither, never, nor, not even, no more, not yet</i>	negative conjunction	Strong's #3761
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
kenos (κενός) [pronounced keh-OSS]	<i>empty, vain; destitute [of goods, of spiritual truth]; without wealth</i>	neuter singular adjective; accusative case	Strong's #2756
kopiaô (κοπιᾶω) [pronounced kop-ee-AH-oh]	<i>to grow weary, to be tired, to be exhausted (with toil or burdens or grief), to be fatigued; to work hard, to labor; to labour with wearisome effort, to toil; of bodily labour</i>	1 st person singular, aorist active indicative	Strong's #2872

Translation: ...nor labored hard in vain. (Kukis mostly literal translation)

Paul then speaks of his labor, the work that has brought him to the point of exhaustion. “I don’t want all of this work and effort to be in vain.” Again, Paul has a stake in the outcome of the believers in Philippi. His eternal rewards are based upon that.

Philippians 2:16 [You all] keep on having (and holding) the Word of Life for the purpose of my boasting at the Day of Christ, that I ran not in vain nor labored hard in vain. (Kukis mostly literal translation)

We have businesses today which are involved in pyramid selling or multi-level marketing. I sell products to you, from which I receive a commission. However, when you sell products, having come from me, I get a taste of your commission. And if you develop a business and others under you sell (or purchase) these products, I have a taste of that as well.

Don’t become confused here. I am not attempting to sign you up for Amway products. I am simply drawing an analogy. Paul has put work and effort into the Philippian church. If these believers grow and produce, Paul has a taste of that in his eternal rewards. And if from them, more believers come about (through their evangelism), Paul also gets a taste of that. All of this production takes place in accordance with our gifts. When filled with the Spirit, knowing Bible doctrine, and exploiting our gifts, divine good is produced. Furthermore, those directly impacted by our lives also grow spiritually and produce divine good, and we get a piece of that. This keeps on going. This is divine good because what we do survives into eternity.

In my life, I have restored and helped to restore a number of houses. This required work and great effort and time. However, at some point in time, these houses will no longer exist (for whatever reason). That is human good. What I did might be considered a good thing, but it will not last forever. Even as short a time as 30 or 40 years from now, someone might live in one of these houses, but he won’t remark, “You know, Kukis oversaw this particular change made to this house, and I think that was such a great idea.” No one is going to be saying that. What I did will disappear into history. Even though I spent twenty-five years teaching, and for some students, was a very good teacher, even that will fade. But, when it comes to divine good, whatever I have produced in the Spirit will continue as divine good, and God will perfectly track the effect of those things which I did in the Spirit, and that will accumulate to my record. This is true of all believers in the Church Age.

Application: Many of us think about our own future and we sometimes put aside money and other forms of investment so that, ten years from now or forty years from now, we are not destitute. There is nothing wrong with this; there is nothing wrong with having foresight. But if our life is nothing more than this, the perpetuation of such things is very temporal. It will fade away and die out forever. The believer needs to grow spiritually, exploit the power of the Holy Spirit and the function of our spiritual gift (s); and set up an eternal savings account. What we produce in the realm of divine good will last forever.

Philippians 2:16 [You all] keep on having (and holding) the Word of Life for the purpose of my boasting at the Day of Christ, that I ran not in vain nor labored hard in vain. (Kukis mostly literal translation)

Paul has a stake in the spiritual lives of the believers in Philippi. He is invested in them. He has toiled on their behalf. He does not want to have done this in vain.

Philippians 2:14–16 You (all) keep on doing all (things) without complaints or disputes, so that you (all) might become blameless and unmixed (with evil), unblemished children of God, [in the] midst of a perverse (and surly) generation, (a generation) having been corrupted, among whom you (all) appear as lights in [this] cosmic system. [You all] keep on having (and holding) the Word of Life for the purpose of my boasting at the Day of Christ, that I ran not in vain nor labored hard in vain. (Kukis mostly literal translation)

Philippians 2:14–16 Keep on doing all things without complaints or disputes, so that you might become blameless and unmixed with evil as unblemished children of God, who live in the midst of a perverse and surly generation, a generation which has allowed itself to become corrupted. To them, living in the cosmic system, you appear as light. Therefore, keep on having and holding onto the Word of Life (Bible teaching) so that I might be able to glory

in you in the Day of Christ. I don't want to have run this race in vain; I don't want my labor on your behalf to have been done in vain. (Kukis paraphrase)

But if even I keep on being poured out (as a drink offering) upon the sacrifice, and the public service of the faith of you (all), I keep on rejoicing and I keep on rejoicing with all of you (all). Now the same even you (all) keep on rejoicing and you (all) keep on rejoicing with me.

Philippians
2:17–18

But even if I keep on being poured out (as a drink offering) upon a sacrifice, and the service of your faith [is why] I keep on rejoicing and keep on rejoicing with all of you. Now you (all) should keep on rejoicing to the same [goal] and you (all) should keep on rejoicing with me.

But even though I feel as if I am a drink offering being poured out upon an animal sacrifice, I keep on rejoicing because of the divine good service of your faith, and I rejoice with you because of it. Similarly, you should all keep on rejoicing over your spiritual growth and production and you should rejoice with me, as you have learned this from me.

Here is how others have translated this passage:

Ancient texts:

- Westcott-Hort Text (Greek) But if even I keep on being poured out (as a drink offering) upon the sacrifice, and the public service of the faith of you (all), I keep on rejoicing and I keep on rejoicing with all of you (all). Now the same even you (all) keep on rejoicing and you (all) keep on rejoicing with me.
- Complete Apostles Bible But even if I am being poured upon the sacrifice and service of your faith, I rejoice; yea, and I rejoice with you all.
For the same reason you also rejoice and rejoice together with me.
- Douay-Rheims 1899 (Amer.) Yea, and if I be made a victim upon the sacrifice and service of your faith, I rejoice and congratulate with you all.
And for the selfsame thing, do you also rejoice and congratulate with me.
- Holy Aramaic Scriptures
Original Aramaic NT .
But even if I am offered upon the sacrifice and service of your faith, I rejoice and triumph with all of you.
Rejoice and triumph with me in this way also.
- Lamsa Peshitta (Syriac) .

Significant differences:

Limited Vocabulary Translations:

- Bible in Basic English And even if I am offered like a drink offering, giving myself for the cause and work of your faith, I am glad and have joy with you all:
And in the same way do you be glad and have a part in my joy.
- Bible in Worldwide English The life you live because you believe in God is like a sacrifice. Even if I am killed, it will be like wine which people pour on a sacrifice. I am happy to do this for you, and I am happy about you.
In the same way you must be happy. And you must be happy about me.
- Easy English .

Easy-to-Read Version–2008	Your faith makes you give your lives as a sacrifice in serving God. Maybe I will have to offer my own life with your sacrifice. But if that happens, I will be glad, and I will share my joy with all of you. You also should be glad and share your joy with me.
God's Word™	My life is being poured out as a part of the sacrifice and service I offer to God for your faith. Yet, I am filled with joy, and I share that joy with all of you. For this same reason you also should be filled with joy and share that joy with me.
Good News Bible (TEV)	Perhaps my life's blood is to be poured out like an offering on the sacrifice that your faith offers to God. If that is so, I am glad and share my joy with you all. In the same way, you too must be glad and share your joy with me.
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.	Your faith in the Lord and your service are like a sacrifice offered to him. And my own blood may have to be poured out with the sacrifice. If this happens, I will be glad and rejoice with you. In the same way, you should be glad and rejoice with me.
Goodspeed New Testament	.
The Living Bible	.
New Berkeley Version	.
New Living Translation	.
The Passion Translation	But I will rejoice even if my life is poured out like a liquid offering to God over your sacrificial and surrendered lives of faith. And so no matter what happens to me, you should rejoice in ecstatic celebration with me!
Plain English Version	.
UnfoldingWord Simplified T.	And I will greatly rejoice with you all, even if they kill me, and my blood pours out like something I offer to God. It will be in addition to what you sacrifice to God because you trust in him. In the same way you, too, should rejoice together with me!
Williams' New Testament	Yes, even if I am pouring out my life as a libation on the sacrifice and service your faith is rendering, I am glad to do so and congratulate you upon it; you too must do likewise, be glad of it, and congratulate me.

Partially literal and partially paraphrased translations:

American English Bible	.
Beck's American Translation	.
Breakthrough Version	But if my blood is also poured out as an offering on the sacrifice and ministry of your trust, I am happy. And I am happy together with you all. You also must be happy for the same <i>thing</i> . And be happy together with me..
Common English Bible	.
Len Gane Paraphrase	Yes, and if I am offered in sacrifice and service for your faith, I am glad and rejoice with you all. For this same thing you also are glad and rejoice with me.
A. Campbell's Living Oracles	.
New Advent (Knox) Bible	Yes, and if I be made a drink-offering upon the sacrifice and ministry of your faith, I joy and rejoice with you all; and for the same do you also joy and rejoice with me.
NT for Everyone	.

20th Century New Testament *And yet, even if, when your faith is offered as a sacrifice to God, my life-blood must be poured out in addition, still I shall rejoice and share the joy of you all; And do you also rejoice and share my joy.*

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 *So even if I pour out my life as a sacrifice and offering so you may trust in God, I'm happy for it, and I'm glad together with all of you, just as you have such joy and are glad with me.*

The Heritage Bible *On the contrary, also if I am poured out as an offering upon the sacrifice and public ministry of your faith, I rejoice, and rejoice with all of you.
 And you also rejoice in the same, and rejoice with me.*

International Standard V *Yet even if I am being poured out like an offering as part of the sacrifice and service I offer [The Gk. lacks I offer] for your faith, I rejoice, and I share my joy with all of you. In the same way, you also should rejoice and share your joy with me.*

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 *Nay, even if my life is to be poured as a libation upon the sacrificial offering of your faith, I rejoice, and I congratulate you all. And I bid you also share my gladness, and congratulate me.*

Wikipedia Bible Project .

Catholic Bibles (those having the imprimatur):

Christian Community (1988) *And if I am being poured out as a libation over the sacrifice and the offering of your faith, I rejoice and continue to share your joy; and you likewise should rejoice and share my joy. 2Tim 4:6; Romans 12:1; 15:6*

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. *No, even if it is true that I am poured out like a drink offering for the sacrifice and service of your faith, I am glad. I am happy for all of you. You should be happy for the same reason. Be happy with me!*

The Scriptures 2009 .
 Tree of Life Version .

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...but if and [I] am poured (out) at the sacrifice and ministry [of] the faith [of] you* [I] enjoy and [I] celebrate (together) [with] all you* the but it and You* enjoy! and celebrate! (together) [with] me...
Alpha & Omega Bible Awful Scroll Bible	. Notwithstanding, even-if I am being a libation on a sacrifice, and an undertaker-for-the-people for you all's confidence, I rejoice, even rejoice-with yous all. Moreover, in the same be yous also rejoicing, surely be rejoicing-with me.
Concordant Literal Version	But even if I am a libation on the sacrifice and ministrations of your faith, I am rejoicing myself and rejoicing together with you all." Now, to be mutual, you also be rejoicing, and be rejoicing together with me."
exeGeser's companion Bible	Rather, if I am libated on the sacrifice and service of your trust, I cheer and co-rejoice: and for the same cause you also cheer and co-rejoice with me.
God's Truth (Tyndale) Orthodox Jewish Bible	. And, indeed, if my neshamah is to be poured out as a nesekh (libation wine) offering upon the korban (sacrifice) of the avodas kodosh (kohen's service, ministry) of your emunah, I have simcha, rejoicing together with you all [cf. Ro 15:16; 2Ti 4:6]. And in the same way also you have simcha, rejoicing together with me [1:4,18;1:25;2:2,17].
Rotherham's Emphasized B.	Nay! <if I am even to be poured out as a drink-offering upon the sacrifice and public ministry of your faith> I rejoice, yea rejoice together with you all,— For the same cause moreover, do ye also rejoice, yea rejoice together with me.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i> An Understandable Version	. But even if I am poured out like a drink offering [See Ex. 29:38-41] on the sacrifice and service produced by your faith, I am glad and will rejoice with all of you. [Note: Paul here likens the possible pouring out of his blood to the wine and oil of the Old Testament sacrifice, which is then likened to the Philippians' faithful service to God]. And you should be glad and share your joy with me also.
Brodie's Expanded Trans.	But even if I am poured out as a libation [demanding life of a pastor or teacher] by sacrifice [studying] and service [teaching] with reference to your doctrine [so you can grow], I keep on having inner happiness and I congratulate all of you [for keeping up with me]. And for this same reason [because you have been progressing in the spiritual life], you yourselves [those who are progressing with Paul's teaching] should also keep on having inner happiness and ought to congratulate me [for teaching you so well].
The Expanded Bible Jonathan Mitchell NT	. But even more, since (or: if) I am also repeatedly poured out as a drink offering upon the sacrificial offering and public service pertaining to your faith (or: which comes from your trust; in regard to the faithful loyalty which comprises you people), I am constantly rejoicing (or: glad) – even continually rejoicing (glad) together with all of you! Now in the same way, you yourselves also be constantly rejoicing – even continually rejoicing together with 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 .

Preparations ahead of his Hoped for Release from Prison

However, even if I get poured out on the sacrifice and offering of your faith, I am celebrating, and I’m celebrating with you all.

I want you to do the same: celebrate, and celebrate with me.^o

o. Paul is convinced that he’s going to be released, but even if he turns out to be wrong, and he does get condemned to death, he urges the Philippians to look on the giving of his life for Christ as a “drink offering,” a kind of “topping” on top of the offering to God that they too are making by living as Christians in a hostile world (see Leviticus 23:13; Leviticus 23:18; Leviticus 23:37; Romans 15:16; 2Timothy4:6). He urges them to see it not as a tragedy, but as a gift joyfully given to God.

Updated ASV

But even if I am^[19] being poured out as a drink offering upon the sacrifice and service of your faith, I am glad and rejoice with all of you. And in the same way also you be glad and rejoice with me.

[19] i.e., his life is, his blood is

Wilbur Pickering’s New T. .
 WEB — Messianic Edition .

Literal, almost word-for-word, renderings:

A Faithful Version .

ministration

Analytical-Literal Translation

But even if I am being poured out as a drink offering on the sacrifice and sacred service of your_p faith, I rejoice, and I rejoice together with you_p all. And in the same [manner], you_p also are to be rejoicing and are to be rejoicing together with me.

Berean Literal Bible .

Bill Puryear translation

Now even if I am poured out as a drink offering on the sacrifice [study] and public service [teaching] which produces your doctrine [and I am], I keep on being happy and congratulate you all. Moreover for the same reason you also be happy and ought to congratulate me.

C. Thomson updated NT .

Charles Thomson NT .

Context Group Version .

English Standard Version .

Far Above All Translation

But even if I am poured out on the offering and ministering of your faith, I rejoice and will jointly rejoice with you all. In the same way, rejoice, yourselves too, and jointly rejoice with me.

Green’s Literal Translation .

James Allen translation .

Legacy Standard Bible .

Literal New Testament .

Literal Standard Version .

Modern English Version .

- Modern Literal Version 2020 But even if I am a drink-offering upon the sacrifice and ministry* of your° faith, I am rejoicing, and even rejoicing together-with you° all. Now you° also, rejoice° and rejoice° together-with me *in* the same thing.
- 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 even if I am being poured out as a libation on the altar of sacrifice [study] and service [teaching] with reference to your doctrine, I keep on having inner happiness, and I congratulate you all [who are right behind me, who have attained supergrace B].
Now you also have inner happiness for the same reason; in fact you ought to congratulate me.
- R. B. Thieme, Jr. trans2 But Even if I am expending my life’s energy, being poured out as a libation or drink offering upon the altar of sacrifice of the intense study which robs of energy and strength and service of faithful teaching of Bible Doctrine with reference to the teaching of your doctrine, AND I AM, I keep on having the inner Sharing the Happiness of God and rejoice with, congratulate all of ya’all Philippians on the attainment of Super-Grace B.
Now, you, Philippians, also have the same inner happiness for the same reason also having reached Super-Grace already in the past indeed in fact you ought to congratulate ME for faithfulness in studying and teaching doctrine.
- Revised Geneva Translation .
- Ron Snider translation But even if I am being poured out as a drink offering upon the sacrifice and service of your faith, I rejoice and share my joy with you all. Now likewise you yourselves rejoice and rejoice with 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:
17-18

Philippians 2:17a			
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
ei (εἰ) [pronounced <i>I</i>]	<i>if; whether; that; though; suppose; when</i>	conditional conjunction	Strong’s #1487
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 2:17a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
spéndō (σπένδω) [pronounced SPEN-do]	<i>to pour out as a drink offering, to make a libation; in the NT to be offered as a libation; figuratively used of one whose blood is poured out in a violent death for the cause of God; to devote (one's life or blood, as a sacrifice); to be ready to be offered</i>	1 st person singular, present passive indicative	Strong's #4689

Translation: But even if I keep on being poured out (as a drink offering)...

Paul has made it clear that he has a stake in the spiritual progress of the Philippians.

He has spoken of his race and his labor. Paul also now speaks of being poured on like a drink offering.

Recall that Paul is on house arrest in Rome, with some restricted freedoms. He portrays himself as a drink offering that is being poured out.

Philippians 2:17b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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
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
thusia (θυσία) [pronounced thoo-SEE-ah]	<i>a sacrifice, victim; the act or the animal; literal or figurative</i>	feminine singular noun; dative, locative or instrumental case	Strong's #2378

Translation: ...upon a sacrifice,...

One type of drink offering would be poured out upon an animal sacrifice.

Paul is simply drawing an analogy here, comparing his present-day circumstance to being poured out as a drink offering onto an animal sacrifice.

Philippians 2:17c

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 2:17c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
leitourgia (λειτουργία) [pronounced li-toorg-EE-ah]	<i>a public service, a public function, a public or religious office; a service rendered (often without remuneration)</i>	feminine singular noun; dative, locative or instrumental case	Strong's #3009
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-tihç]	<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
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: ...and the service of your faith...

Paul then references the public service or public function of the Philippians, which comes out as a result of the cultivation of their faith.

Philippians 2:17d

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
chairô (χαίρω) [pronounced KHAI-row]	<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
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
sugchairô (συγχαίρω) [pronounced soong-KHAH-ee-roh]	<i>to rejoice with, to take part in another's joy; to rejoice together, to congratulate</i>	1 st person singular, present active indicative	Strong's #4796
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
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: ...[is why] I keep on rejoicing and keep on rejoicing with all of you.

Paul speaks of rejoicing with all of the Philippians, and this is tied to their public service based upon their faith (v.17c). I tied these phrases together with the words *is why*.

There are two very similar verbs meaning *to rejoice* used here. The first simply means *to rejoice*; and the second means, *to rejoice with*. Based upon the divine good which the Philippians produce, Paul rejoices about that and he also rejoices with them concerning that service.

These same two verbs will be used in v. 18.

Philippians 2:17 **But even if I keep on being poured out (as a drink offering) upon a sacrifice, and the service of your faith [is why] I keep on rejoicing and keep on rejoicing with all of you.** (Kukis mostly literal translation)

Philippians 2:18a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
to (τό) [pronounced <i>toh</i>]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative 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
auto (αὐτό) [pronounced <i>ow-TOH</i>]	<i>him, his, it; same</i>	3 rd person neuter singular pronoun; accusative case	Strong's #846
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
humeis (ὕμεῖς) [pronounced <i>hoo-MICE</i>]	<i>you [all]</i>	2 nd person plural personal pronoun; nominative case	Strong's #5210, which is a form of Strong's #4771
chairô (χαίρω) [pronounced <i>KHAI-row</i>]	<i>rejoice (exceedingly), be glad; be well, thrive; in salutations, hail!; at the beginning of letters: give one greeting, salute</i>	2 nd person plural, present active imperative	Strong's #5463

Translation: Now you (all) should keep on rejoicing to the same [goal]...

Paul says that the Philippians should keep on rejoicing for the same reason (or for the same thing).

This verb was a 1st person singular, present active indicative in v. 17; and a 2nd person plural, present active imperative in v. 18a.

Philippians 2:18b			
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

Philippians 2:18b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
sugchairô (συγχαίρω) [pronounced soong- KHAH-ee-roh]	<i>rejoice with, take part in another's joy; rejoice together, congratulate</i>	2 nd person plural, present active imperative	Strong's #4796
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

Translation: ...and you (all) should keep on rejoicing with me. (Kukis mostly literal translation)

Similarly, Paul writes, you should rejoice and celebrate with me. The spiritual growth of the Philippians is a good thing for them just as it is a good thing for Paul. He will rejoice with them and he implores them to rejoice with him.

Philippians 2:18 **Now you (all) should keep on rejoicing to the same [goal] and you (all) should keep on rejoicing with me.** (Kukis mostly literal translation)

Philippians 2:17–18 **But even if I keep on being poured out (as a drink offering) upon a sacrifice, and the service of your faith [is why] I keep on rejoicing and keep on rejoicing with all of you. Now you (all) should keep on rejoicing to the same [goal] and you (all) should keep on rejoicing with me.** (Kukis mostly literal translation)

I rejoice with you all, Paul writes, because of the divine good which you have performed and how that reflects on me. Similarly, you should rejoice, because that divine good comes back to you in eternal dividends; and you should rejoice with me, because you learned this from my teaching.

Paul has a reason to rejoice with them; and they have a similar but different reason to rejoice with Paul.

Philippians 2:17–18 **But even though I feel as if I am a drink offering being poured out upon an animal sacrifice, I keep on rejoicing because of the divine good service of your faith, and I rejoice with you because of it. Similarly, you should all keep on rejoicing over your spiritual growth and production and you should rejoice with me, as you have learned this from me.** (Kukis paraphrase)

Now I keep on hoping in a Lord Jesus Timotheos quickly to send to you (all) that I also might have courage knowing the (things) about you (all). For no one I keep on having equal in soul who genuinely the (things) about you (all) he will be anxious, for the all the (things) of them they keep on seeking after, not the (things) of Christ Jesus.

Philippians
2:19–21

Now I keep on hoping in the Lord Jesus to quickly send Timothy to you (all) that I also might feel encouraged knowing these (things) about you (all), for I keep on having no one [else] equal in soul who will genuinely care for you (all), for they all keep on seeking after their [own] (things) [and] not the (things) of Christ Jesus.

I keep on expecting, in the Lord Jesus, to soon send Timothy to you that I might feel encouraged about all of you and your spiritual growth. Knowing these things about you, I have no one equal in soul to Timothy who will faithfully provide spiritual nourishment for you. Unfortunately, I have known others in my time who have spent their lives seeking after their own concerns rather than the furtherment of Jesus Christ.

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek)	Now I keep on hoping in a Lord Jesus Timotheos quickly to send to you (all) that I also might have courage knowing the (things) about you (all). For no one I keep on having equal in soul who genuinely the (things) about you (all) he will be anxious, for the all the (things) of them they keep on seeking after, not the (things) of Christ Jesus.
Complete Apostles Bible	Now I hope in the Lord Jesus to send Timothy to you shortly, that I also may be encouraged when I learn of your circumstances. For I have no one like-minded, who will be genuinely concerned about your circumstances. For all seek their own interests, not the things of Christ Jesus.
Douay-Rheims 1899 (Amer.)	And I hope in the Lord Jesus to send Timothy unto you shortly, that I also may be of good comfort, when I know the things concerning you. For I have no man so of the same mind, who with sincere affection is solicitous for you. For all seek the things that are their own not the things that are Jesus Christ's.
Holy Aramaic Scriptures Original Aramaic NT	. But I hope in Our Lord Yeshua to send Timotheaus to you soon, so that I may have refreshing when I learn about you. For I do not have another here, who, like myself, is earnestly concerned for what is yours, For they are all seeking what is their own and not what is of Yeshua The Messiah.
Lamsa Peshitta (Syriac)	.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	But I am hoping in the Lord Jesus to send Timothy to you before long, so that I may be comforted when I have news of you. For I have no man of like mind who will truly have care for you. For they all go after what is theirs, not after the things of Christ.
Bible in Worldwide English	I hope the Lord Jesus will let me send Timothy to you soon. I will be glad to hear about you. I have no one like Timothy. He is troubled to know about you. All the other people think only of themselves and not of Jesus Christ.
Easy English Easy-to-Read Version–2008	. With the blessing of the Lord Jesus, I hope I will be able to send Timothy to you soon. I will be glad to learn how you are. I have no one else like Timothy, who genuinely cares for you. Others are interested only in their own lives. They don't care about the work of Christ Jesus.
God's Word™	I hope that the Lord Jesus will allow me to send Timothy to you soon so that I can receive some encouraging news about you. I don't have anyone else like Timothy.

	He takes a genuine interest in your welfare. Everyone else looks after his own interests, not after those of Jesus Christ.
Good News Bible (TEV)	If it is the Lord's will, I hope that I will be able to send Timothy to you soon, so that I may be encouraged by news about you. He is the only one who shares my feelings and who really cares about you. Everyone else is concerned only with their own affairs, not with the cause of Jesus Christ.
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 want to be encouraged by news about you. So I hope the Lord Jesus will soon let me send Timothy to you. I don't have anyone else who cares about you as much as he does. The others think only about what interests them and not about what concerns Christ Jesus.
Goodspeed New Testament	.
The Living Bible	.
New Berkeley Version	.
New Living Translation	.
The Passion Translation	Yet I'm trusting in our Lord Jesus that I may send Timothy to you soon, so I can be refreshed when I find out how you're doing. Timothy is like no other. He carries the same passion for your welfare that I carry in my heart. For it seems as though everyone else is busy seeking what is best for themselves instead of the things that are most important to our Lord Jesus Christ.
Plain English Version	.
UnfoldingWord Simplified T.	I am trusting in the Lord Jesus to be able to send Timothy to you soon. I hope that when he returns, he will encourage me by telling me about what God is doing in your lives. I have no one else like Timothy who genuinely cares for you. All the others whom I might send to you are concerned only about their own matters. They are not concerned enough about what Jesus the Messiah considers important.
Williams' New Testament	I hope, with the approval of the Lord Jesus, soon to send Timothy to you, so that I too may be cheered on getting the news about you. For I have no one else with a heart like his who would take such genuine interest in you, for most people are looking out for their own interests, not for the interests of Jesus Christ.

Partially literal and partially paraphrased translations:

American English Bible	.
Beck's American Translation	.
Breakthrough Version	I anticipate in Master Jesus to send Timothy to you soon so that I also may have a good soul when I know the <i>things</i> about you. You see, I have no one with an equal soul, someone who will genuinely worry about the <i>things</i> concerning you; for the <i>people</i> all look for their own <i>things</i> , not the <i>things</i> of Jesus, <i>the</i> Anointed King.
Common English Bible	.
Len Gane Paraphrase	But I trust in the Lord Jesus to send Timothy to you shortly, so that I also may be cheerful when I know how you're doing. For I have no man like-minded, who will genuinely care how you're doing. For everyone seeks their own, not the things which are Jesus Christ's.

A. Campbell's Living Oracles Now I hope in the Lord Jesus to send Timothy to you soon, that I also may be of good courage, that I also may be of good courage, when I know your affairs. For I have no one like disposed, who will sincerely take care of your affairs; for all seek their own, not the things of Jesus Christ.

New Advent (Knox) Bible .

NT for Everyone .

20th Century New Testament I hope, however, as one who trusts in the Lord Jesus, to send Timothy to you before long, so that I may myself be cheered by receiving news of you. For I have no one but him to send--no one of kindred spirit who would take the same genuine interest in your welfare. They are all pursuing their own aims and not those 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

I'm hoping, if that's what the Lord Jesus wants, to send Timothy to you soon. It will cheer me up once I know how you're doing. I don't know anyone who genuinely cares about you as he does. Other people only worry about their own interests, not those of Jesus Christ.

The Heritage Bible

And I hope in the Lord Jesus to send Timothy shortly to you, that I also may be well in soul, knowing the things concerning you,

Because I have absolutely no one similar in soul, who will genuinely care for the things concerning you,

Because all seek their own, absolutely not the things of Christ Jesus.

International Standard V

News about Paul's Companions

Now I hope in the Lord Jesus to send Timothy to you soon so that I can be encouraged when I learn of your condition. I do not have anyone else like him who takes a genuine interest in your welfare. For all the others look after their own interests, not after those of Jesus the Messiah. [Or Christ]

Lexham Bible .

Montgomery NT .

NIV, ©2011 .

Riverside New Testament

But I hope in the Lord Jesus to send Timothy to you soon, that I may be cheered by knowing about you. For I have no one likeminded with him who will so sincerely care for your interests. For all pursue their own aims, not those of Christ Jesus.

Leicester A. Sawyer's NT .

The Spoken English NT

I'm hoping in the Lord Jesus to send Timothy to you soon: I'll feel better when I know how things are going with you. You know, I don't have anybody else who feels like I do, and who'll really care about your concerns. Because they're all looking out for themselves, not for the concerns of Jesus Christ..

UnfoldingWord Literal Text .

Urim-Thummim Version .

Weymouth New Testament

But, if the Lord permits it, I hope before long to send Timothy to you, that I, in turn, may be cheered by getting news of you. For I have no one likeminded with him, who will cherish a genuine care for you. Everybody concerns himself about his own interests, not about those of Jesus Christ.

Wikipedia Bible Project .

Worsley's New Testament .

Worsley's New Testament

But I hope in the Lord Jesus to send Timothy to you shortly, that I also may be refreshed, *by knowing the state of* your affairs. For I have no one of a like spirit,

who will with a *kind of* natural affection take care of your affairs. For all seek their own *interests*, not those of Christ Jesus.

Catholic Bibles (those having the imprimatur):

Christian Community (1988) **Paul's messengers**

• The Lord Jesus lets me hope that I may soon send you Timothy, and have news of you. With this I will feel encouraged. For I have no one so concerned for you as he is. Most follow their own interest, not those of Christ Jesus.

The **footnote** for this verse 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 trust in **Adonai Yahusha** to send Timotheus shortly unto you, that I also may be of good comfort, when I know your state. For I have no man likeminded, who will naturally care for your state. For all תא seek their own, not the things which are **Yahusha Ha'Mashiach's**.

Hebraic Roots Bible .
Holy New Covenant Trans. .

In the Lord Jesus, I hope to send Timothy to you soon. Then I will be cheered up when I find out about what is happening with you. Timothy is the only one who has the same attitude I have. He really cares about what happens to you. Everyone else looks out for himself - not for the things of Jesus Christ -...

The Scriptures 2009

But I trust in the Master עשוהי to send Timotiyos to you shortly, so that I too am encouraged by news from you. For I have no one else of the same mind, who takes a genuine interest in your welfare. For all seek their own interests, not those of Messiah עשוהי.

Tree of Life Version .

Weird English, ☺ English, Anachronistic English Translations:

Accurate New Testament

...[I] expect but in lord jesus timothy soon {me} to send [to] you* that (And) I may feel (good) Knowing the [things] about you* no [man] for [I] have thinking (alike) Who genuinely the [things] about you* will have (concern) The All [Men] for the [things] [of] themselves seek not {They} the [things] [of] jesus christ {seek}...

Alpha & Omega Bible

BUT I HOPE IN THE LORD JESUS TO SEND TIMOTHEOS (Timothy) TO YOU SHORTLY, SO THAT I ALSO MAY BE ENCOURAGED WHEN I LEARN OF YOUR CONDITION.

FOR I HAVE NO ONE ELSE OF KINDRED SPIRIT WHO WILL GENUINELY BE CONCERNED FOR YOUR WELFARE.

FOR THEY ALL SEEK AFTER THEIR OWN INTERESTS, NOT THOSE OF CHRIST JESUS.

Awful Scroll Bible

What is more, I expect by-within the Lord Jesus, to direct Timothy soon to yous, in order that, I-also shall be readied-in-the-breath, coming to know about yous.

For I hold of yet-not-one liked-breath, which-certain will genuinely care over yous. For they all seek that of themselves, not that of Jesus, the Anointed One.

Concordant Literal Version

Now I am expecting, in the Lord Jesus, to send Timothy to you quickly, that I also may be of good cheer when I know of your concerns."

exeGeses companion Bible **PAULOS SENDS TIMO THEOS AND EPAPHRODITUS**
 For I have no one equally sensitive, who will be so genuinely solicitous of your concerns, for all are seeking that which is their own, not that which is Christ Jesus'."
 And I hope in Adonay Yah Shua to quickly send Timo Theos to you, that I also be well-souled when I know about your state: for I have no one like-souled, who is genuinely concerned about your state. For all seek their own - not those of Yah Shua Messiah.

God's Truth (Tyndale) Orthodox Jewish Bible
 I have tikvah b'Adoneinu Yehoshua to send Timotiyos to you soon, that I also may be cheered up in the da'as of the things concerning you. For I have no one likeminded who will emesdik (genuinely) care for your spiritual welfare. All of them are seeking their own interests [2:4], not those of Rebbe, Melech HaMoshiach Yehoshua.

Rotherham's Emphasized B. .

Expanded/Embellished Bibles:

The Amplified Bible
 An Understandable Version
 But I hope in [harmony with the wishes of] the Lord Jesus to send Timothy to you soon, so that I could be encouraged when I learn of your situation [i.e., when Timothy returns with news from Philippi]. For I do not have anyone else [i.e., as a fellow-worker] who thinks the same way I do, and who will genuinely care for your [spiritual and material] needs. For everyone else is looking out for his own interests, not for those of Jesus Christ.

Brodie's Expanded Trans.
 Now I plan (with the permission of Jesus) to send Timothy to you as soon as possible, so that I may also have tranquility of soul when I come to know things concerning you [your status quo], For I have no one of equivalent soul [spiritual rapport], who would be genuinely concerned [by the very nature of spiritual maturity] with reference to the things concerning you [your affairs & spiritual welfare], For they all [believers in Rome] continue to seek their own things [arrogant preoccupation with themselves], not the things [interests] of Jesus Christ .

The Expanded Bible
 Jonathan Mitchell NT
 Now I continue expecting – in the Lord Jesus – to quickly send Timothy to you folks, so that I also may continue well in soul (in good cheer; in good spirits), knowing the [situations and circumstances] concerning (or: the things about) you folks. You see, I presently have no one equal-souled (of the same soul; = equally sensitive) who will proceed to legitimately (or: genuinely) divide his mind so as to continue having his thoughts anxious about your interests and to keep on caring for the [circumstances] concerning (or: the things about) you folks. For all those [others] are constantly concerned with (looking out for; are seeking) their own interests (or: things), not with the interests and things pertaining to and belonging to, or having the qualities and characteristics of, Jesus Christ.

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

Bible Translations with Many Footnotes:

Lexham Bible

Timothy's Proven Character

But I hope in the Lord Jesus to send Timothy to you soon, so that I also may be encouraged when I [*Here "when" is supplied as a component of the participle ("know") which is understood as temporal] know your circumstances [Literally "the things concerning you"]. For I have no one like-minded who will sincerely be concerned about your circumstances [Literally "the things concerning you"]. For they all seek their own interests [Literally "the things of themselves"], not those of Jesus Christ.

NET Bible®

New American Bible (2011)

The Passion Translation

Rotherham's Emphasized B.

I am hoping, however, in the Lord Jesus—

||Timothy|| |shortly| to send unto you,

In order that ||I also|| may be of cheerful soul, when I have ascertained the things that concern you.

For ||no one|| have I, of equal soul, Who ||genuinely|| |as to the things that concern you| will be anxious;

For ||they all|| |their own things| do seek,

Not the things of Christ Jesus^d;...

^dOr (WH): "Jesus Christ."

The Spoken English NT

Updated ASV

Wilbur Pickering's New T.

About Timothy

Now I hope in the Lord Jesus to send Timothy to you soon, that I also may be encouraged when I know how you are doing. For I have no one else like-minded, who will be genuinely concerned about your welfare (for all seek their own interests, not those of Christ Jesus).¹³

(13) Unfortunately, things haven't changed much in 2,000 years.

WEB — Messianic Edition

Literal, almost word-for-word, renderings:

A Faithful Version

Now I trust in the Lord Jesus to send Timothy to you soon that I may also be encouraged when I know your state of affairs; For I have no one who is likeminded, who has genuine concern for you. For all are seeking their own things, not the things of Christ Jesus.

Analytical-Literal Translation

But I hope [or, trust] in the Lord Jesus to soon send Timothy to you_p, so that I also shall be encouraged, having learned the things concerning you_p [fig. your_p circumstances]. For I have no one with the same attitude, who will be genuinely concerned about the [things] concerning you_p [fig. your_p circumstances]. For they all seek the [things] of themselves [fig., their own interests], not the [things] of Christ Jesus.

Berean Literal Bible

Bill Puryear translation

Now, I anticipate under the influence of the Lord Jesus to send Timothy to you without delay, that I also may have tranquility of soul, after I know your situation. For I have no one of equal soul [spiritual growth], who is of such quality that he will be genuinely concerned about your situation. The reason for this is that they all keep seeking their own interests, not those of Jesus Christ.

C. Thomson updated NT

Now I hope in the Lord Jesus to send Timothy very soon to you, that I may be refreshed by knowing the state of your affairs. For I have none of a like disposition who will sincerely interest himself in your concerns. For all are seeking their own things, not the things of the Christ Jesus.

Charles Thomson NT

Context Group Version

But I securely expect in the Lord Jesus to send Timothy shortly to you (pl), that I also may be of good comfort, when I know your (pl) state. For I have no man

likeminded, who will care truly for your (pl) state. For they all seek their own, not the things of Jesus the Anointed.

- English Standard Version .
- Far Above All Translation .
- Green's Literal Translation .
- James Allen translation .
- Legacy Standard Bible .
- Literal New Testament .
- Literal Standard Version . quickly
- Modern English Version .
- Modern Literal Version 2020

Now I am hoping in the Lord Jesus, to send Timothy to you^o shortly, in-order-that I may also be in good-spirits *after* I knew about the things concerning you^o. For* I have no one equal in spirit*, who will be genuinely anxious about the things concerning you^o. For* they are all seeking their *own*, not the things of Jesus Christ.

- New American Standard .
- New European Version .
- New King James Version .
- New Matthew Bible .
- NT (Variant Readings) .
- Niobi Study Bible

Timothy Commended

But (moreover) I trust in the Lord Jesus to send Timothy shortly unto you(p), that I also may be comforted when I know of your(p) state; for I have no man likeminded, who will naturally care for your(p) state. For all seek their own, not the things which are Jesus Christ's.

- R. B. Thieme, Jr. translation

Now I anticipate by the grace of the Lord Jesus to send Timothy to you without delay, that I also may have tranquillity of soul when I know your status. For I have no one of equal soul [comparable spiritual growth], who because of spiritual maturity will be genuinely concerned for your welfare. For they all [the reversionists of Rome] keep seeking their own interests, not the interests of Christ Jesus.

- R. B. Thieme, Jr. trans2

Now I anticipate with confidence by the higher authority and GRACE of the Lord Jesus to deliberately send Timothy to you promptly without delay, in order that I also may immediately have tranquillity of soul the things concerning you or your Status Quo,.
 for or because I have and hold no one else like minded with rapport of maturity and equality of spiritual growth of soul having common sense, knowing what to do, who because of his Spiritual Maturity will be legitimately and genuinely concerned or anxious for your welfare or Status Quo.
 For they, the reversionistic believers under the influence of evil in Rome, all keep seek (the things of themselves), their own interests and self gratification, NOT the things or interests of Jesus Christ.

- Revised Geneva Translation .
- Ron Snider translation

Now I hope in the Lord Jesus to send Timothy to you shortly, so that I also may be encouraged when I learn of your condition. For I have no one else of kindred spirit who will genuinely be concerned for your welfare. they all seek after their own interests, not those of Christ Jesus.

- Updated ASV

Timothy and Epaphroditus

But I hope in the Lord Jesus to send Timothy to you shortly, so that I also may be encouraged when I know the things concerning you. For I have no one else like-minded who will genuinely care for your concerns. For they all seek their own interests, not the things of Jesus Christ.

- Updated Bible Version 2.17 .
- A Voice in the Wilderness .
- Webster's Translation .

World English Bible
Worrell New Testament

The gist of this passage:
19-21

Philippians 2:19a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
elpizô (ἐλπίζω) [pronounced el-PID-zoh]	<i>to hope; to trust; to expect; to confide; in a religious sense, to wait for salvation with joy and full confidence; hopefully to trust in</i>	1 st person singular, present active indicative	Strong's #1679
dé (δέ) [pronounced deh]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
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
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; dative, locative or instrumental case	Strong's #2962
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
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; accusative case	Strong's #5095
tachéōs (ταχέως) [pronounced tahkh-EH-ocē]	<i>quickly, briefly, shortly, rapidly, at once, right away</i>	adverb	Strong's #5030
pep̄rô (πέμπω) [pronounced PEHM-poh]	<i>to send, to dispatch; to bid a thing to be carried to one; to send (thrust or insert) a thing into another</i>	aorist active infinitive	Strong's #3992
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: Now I keep on hoping in the Lord Jesus to quickly send Timothy to you (all)...

Paul had limited resources at this time. Since he is under house arrest in Rome, there are some who would carry on no differently than if he had been on another missionary tour. However, there are some associations of Paul who might have, given the current climate, set Paul and his needs aside (this will become more apparently as we continue in this passage).

Paul is in close contact with Timothy and Timothy recognizes Paul's authority, even though he is in bonds. That is not an issue to Timothy. Therefore, Paul can get in contact with Timothy and send him to the Philippians.

The adverb tachéōs (ταχέως) [pronounced *tahkh-EH-ocē*] means, *quickly, briefly, shortly, rapidly, at once, right away*. Strong's #5030. So Paul is able to get in touch with Timothy rather quickly dispatch him to the Philippians. He is not in a situation where he needs to be concerned when Timothy might next drop by.

If you will recall, Paul was in a circumstance where he could continue to receive visitors and send out mail. He was being taken care of. Remember, where he lived needed to be paid for; the food that he ate needed to be paid for. Timothy was probably taking care of much of this (and this offering which comes from the Philippians would be put to paying for such things).

Philippians 2:19b			
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
kagô/kamoi/kame (καγώ/κάμοι/κάμέ) [pronounced <i>kag-OH</i>]	<i>and I; I also, even I, I as well, I likewise, in like manner I; even I, this selfsame I; me, me also</i>	conjunction; 1 st person singular, dative, locative or instrumental case	Strong's #2504
eupsuchéō (εὐψυχέω) [pronounced <i>yoo-psoo-KHEH-oh</i>]	<i>to have courage, to be of good courage, to be of a cheerful spirit; to feel encouraged</i>	1 st person singular, present active subjunctive	Strong's #2174 hapax legomenon
ginōskō (γινώσκω) [pronounced <i>gih-NOH-skoh</i>]	<i>knowing, learning to know, coming to know, getting a knowledge of; perceiving, feeling; becoming known; understanding, having knowledge of; understanding</i>	masculine singular, aorist active participle, nominative case	Strong's #1097
ta (τά) [pronounced <i>taw</i>]	<i>the; these, those, to this, towards that; the [things]</i>	neuter plural definite article; accusative case	Strong's #3588
peri (περί) [pronounced <i>per-EE</i>]	<i>about, concerning, on account of, because [of], around, near</i>	preposition	Strong's #4012
humōn (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)

Translation: ...that I also might feel encouraged knowing these (things) about you (all),...

Paul apparently received a letter or a verbal report concerning the Philippians, and he finds himself to be very encouraged by what was taking place there.

In most circumstances, a religion might simply peter out, given that the *Founder* of that religion is crucified and no longer on this earth; and that one of the greatest advocates of it is now under house arrest. However, the Philippians carry on just as if Paul is on a missionary tour. They are not slowed in their forward movement.

One might ask, *if the Philippians are doing so well, why does Paul need to send anyone to them?* Paul has spent sometime, being under house arrest, considering the doctrines of this new age, the Church Age. He has already written the amazing treatise known as Romans, and it is apparent, by the books of Colossians and Ephesians that Paul has a great deal to teach. Since the Philippians are moving forward, then logically Paul would want them to

be filled up with the latest information on the spiritual life. Timothy would be able to do this, since he is, apparently, regularly in touch with Paul.

Based upon my own studies, it does not appear that Paul was able to have roommates, but he was able to receive visitors on a regular basis, and Timothy must be staying somewhere nearby and able to come by. At the same time, Paul seems to have doctrinal breakthroughs which continue, despite his circumstances. In fact, his circumstance might directly impact his ability to understand Church Age doctrine to an even greater degree.

Philippians 2:19 **Now I keep on hoping in the Lord Jesus to quickly send Timothy to you (all) that I also might feel encouraged knowing these (things) about you (all),...** (Kukis mostly literal translation)

Paul knows the Philippians and all about their current situation (which is, that they continue to grow in grace and the knowledge of the Lord Jesus Christ). He also knows Timothy, and he knows that this will be a good fit.

Philippians 2:20a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
οὐδείς (οὐδεῖς, οὐδεμία, οὐδέν) [pronounced oo-DICE, oo-deh-MEE-ah; oo-DEHN]	<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>	neuter singular adjective; accusative case; used as an absolute denial; emphatic negation; designates exclusivity	Strong's #3762
γάρ (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
echô (ἔχω) [pronounced EHKH-oh]	<i>to have [and/or] hold; to own, to possess, to adhere to, to cling to</i>	1 st person singular, present active indicative	Strong's #2192
isópsuchos (ισόψυχος) [pronounced ee-SOP-soo-khoss]	<i>equal in soul, of similar spirit; like-minded</i>	masculine singular adjective; accusative case	Strong's #2473 hapax legomenon

Translation: ...for I keep on having no one [else] equal in soul...

Paul has no one else who is equal in soul as Timothy. The adjective used to describe Timothy is isópsuchos (ισόψυχος) [pronounced ee-SOP-soo-khoss] and it means, *equal in soul, of similar spirit; like-minded*. Strong's #2473. Let me suggest that, out of the people with whom Paul is currently in touch, no one is better suited to suddenly head out to a pastorate and be so beneficial. No one is equal to Timothy in soul, meaning that he has a soul filled with Bible doctrine. Timothy is ready right now to be put to work.

Philippians 2:20b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hostis (ὅστις) [pronounced HOHS-tiss]	<i>which, whoever, whatever, who, everyone who, such a one who</i>	masculine singular, relative pronoun; nominative case	Strong's #3748

Philippians 2:20b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
gnēsiōs (γνησίως) [pronounced <i>gnay-SEE-ose</i>]	<i>genuinely, truly, faithfully, really, naturally, sincerely</i>	adverb	Strong's #1104 hapax legomenon
ta (τά) [pronounced <i>taw</i>]	<i>the; these, those, to this, towards that; the [things]</i>	neuter plural definite article; accusative case	Strong's #3588
peri (περί) [pronounced <i>per-EE</i>]	<i>about, concerning, on account of, because [of], around, near</i>	preposition	Strong's #4012
humōn (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)
merimnaō (μεριμνάω) [pronounced <i>mer-im-NAH-oh</i>]	<i>to be anxious, to be stressed; to be (overly) troubled with cares; to care for, to look out for, to provide for</i>	3 rd person singular, future active indicative	Strong's #3309

Translation: ...who will genuinely care for you (all),...

I may need to change the translation here, as it sounds as if Timothy is filled with strong emotion concerning the Philippians, making him ideal to send. Paul is not sending out pastor-teachers based upon their emotional makeup. Timothy is willing to put forth the effort and the time to continue moving the Philippians forward in their spiritual growth.

Logically, Paul has not been chatting with Timothy, saying, "How do you feel about the Philippians? Do you have good feelings toward them? Then maybe I should send you to them."

Paul has recently received information about the Philippians and their circumstances, and he realizes that Timothy would be a very good fit. After he sends this letter out, he is going to bring Timothy in and talk to him about this opportunity.

There is nothing in this letter to suggest that Paul has previously been talking to Timothy about going to Philippi. Paul thinks about this while writing this letter. In other words, Paul has not gauged Timothy's feelings at this time about the Philippians. Paul knows the doctrinal content of Timothy's soul and, therefore, knows him to be the right man for this job.

Philippians 2:20 ...for I keep on having no one [else] equal in soul who will genuinely care for you (all),... (Kukis mostly literal translation)

Philippians 2:21a

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

Philippians 2:21a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
pantes (πάντες) [pronounced PAHN- tehç]	<i>the whole, all; everyone, each one, all [things]</i>	masculine plural adjective, nominative case	Strong's #3956
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
ta (τά) [pronounced taw]	<i>the; these, those, to this, towards that; the [things]</i>	neuter plural definite article; accusative case	Strong's #3588
heautôn (ἐαυτῶν) [pronounced hay-ow- TONE]	<i>theirs, of/for them, of/for themselves</i>	3 rd person masculine plural reflexive pronoun; genitive/ablative case	Strong's #1438
zêteô (ζητέω) [pronounced zay-TEH- oh]	<i>to seek after [to find], to look for; to seek by thinking [reasoning, inquiring]; to seek for, to aim at, to strive after; to require [demand]; to crave, to desire from someone</i>	3 rd person plural, present active indicative	Strong's #2212

Translation: ...for they all keep on seeking after their [own] (things)...

Who exactly is this *they all*? To whom is Paul referring? Paul, because of his missionary tours and close associations which local churches throughout the Roman empire, knows a lot of people; and he has traveled with a number of people. There is a subset of Paul's acquaintances who would be potential pastor-teachers.

Among Paul's acquaintances, there are apparently a considerable number of them who are concerned with their own lives, their own concerns. We might reasonably suppose that when Paul was arrested, that some of those associated with him began to pull back. Perhaps some of them thought, *if Paul has been arrested, what about me? What might happen to me?* So there are people with whom Paul has been associated—men who appeared at first to have potential—but who have pulled back in their full-throated support of Paul. They keep on seeking after their own things, their own needs, their own concerns.

Philippians 2:21b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ou (οὐ) [pronounced oo]	<i>no, not, nothing, none, no one</i>	negation	Strong's #3756
ta (τά) [pronounced taw]	<i>the; these, those, to this, towards that; the [things]</i>	neuter plural definite article; accusative 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

Philippians 2:21b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
<p>Îsous (Ἰησοῦς) [pronounced ee-ay-SOOCE]</p>	<p><i>Jehovah is salvation; transliterated Jesus, Joshua</i></p>	<p>proper singular noun, genitive/ablative case</p>	<p>Strong's #2424</p>

Translation: ...[and] not the (things) of Christ Jesus. (Kukis mostly literal translation)

Such people are no longer gung ho for Jesus Christ. They are no longer contacting Paul directly and asking, *what can I do? Is there anywhere you need to send me?* For some, Paul's arrest would have been sobering.

Philippians 2:21 ...for they all keep on seeking after their [own] (things) [and] not the (things) of Christ Jesus. (Kukis mostly literal translation)

Paul had many associations developed over the years of founding and then going to various churches throughout the Roman Empire. However, suddenly this pool of resources has begun to dry up.

Philippians 2:19–21 Now I keep on hoping in the Lord Jesus to quickly send Timothy to you (all) that I also might feel encouraged knowing these (things) about you (all), for I keep on having no one [else] equal in soul who will genuinely care for you (all), for they all keep on seeking after their [own] (things) [and] not the (things) of Christ Jesus. (Kukis mostly literal translation)

Philippians 2:19–21 I keep on expecting, in the Lord Jesus, to soon send Timothy to you that I might feel encouraged about all of you and your spiritual growth. Knowing these things about you, I have no one equal in soul to Timothy who will faithfully provide spiritual nourishment for you. Unfortunately, I have known others in my time who have spent their lives seeking after their own concerns rather than the furtherment of Jesus Christ. (Kukis paraphrase)

Now the testing of him you (all) keep on knowing, that like to a father a child with me, he served to the gospel; this (one) indeed, so I keep on hoping to send like whomever I might turn (my eyes) to the (things) about me at once, now I have been convinced in the Lord that even myself quickly I will come.

Philippians 2:22–24

Now you (all) keep on knowing his proven character, that [he has been] like a son to a father to me. He has acted as a servant for the gospel message. Therefore, I indeed keep on expecting to send this one [to you all] that I might at once turn (my focus) on the (things) concerning me, now [that] I have been convinced in the Lord that I myself will soon come [to you as well].

You all certainly keep on knowing Timothy's proven character and you know that he has been like a son to me. Furthermore, he has devoted himself to the gospel message. Therefore, I certainly expect to send him to you that I might turn my own focus toward my own situation here in Rome. I need to deal with my situation here because I have become convinced that I will soon come to you as well.

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek)	Now the testing of him you (all) keep on knowing, that like to a father a child with me, he served to the gospel; this (one) indeed, so I keep on hoping to send like whomever I might turn (my eyes) to the (things) about me at once, now I have been convinced in the Lord that even myself quickly I will come.
Complete Apostles Bible	And you know his approved character, that as a child with his father he served as a slave for the gospel. Therefore I hope to send him at once, as soon as I may see how my circumstances go. But I have been persuaded in the Lord that I myself will also come shortly.
Douay-Rheims 1899 (Amer.)	Now know ye the proof of him: that as a son with the father, so hath he served with me in the gospel. Him therefore I hope to send unto you immediately: so soon as I shall see how it will go with me. And I trust in the Lord that I myself also shall come to you shortly.
Holy Aramaic Scriptures Original Aramaic NT	. But you know the proof of this man, that as a son with his father, so he has worked with me in The Gospel. But I hope to send this one to you soon, when I see my circumstances. But I trust in my Lord that I also am soon coming to you.
Lamsa Peshitta (Syriac)	.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	But his quality is clear to you; how, as a child is to its father, so he was a help to me in the work of the good news. Him then I am hoping to send as quickly as possible, when I am able to see how things will go for me: But I have faith in the Lord that I myself will come before long.
Bible in Worldwide English	But you know what a good man Timothy is. You know that he has worked with me in telling the good news. He has worked just as a son works with his father. So I hope to send him to you as soon as I see what happens to me. And I trust that the Lord will let me come to you soon myself.
Easy English Easy-to-Read Version–2008	. You know the kind of person Timothy is. He has served with me in telling the Good News like a son with his father. I plan to send him to you quickly, as soon as I know what will happen to me. I am sure the Lord will help me come to you soon.
<i>God's Word</i> TM	But you know what kind of person Timothy proved to be. Like a father and son we worked hard together to spread the Good News. I hope to send him as soon as I see how things are going to turn out for me. But the Lord gives me confidence that I will come to visit you soon.
Good News Bible (TEV)	And you yourselves know how he has proved his worth, how he and I, like a son and his father, have worked together for the sake of the gospel. So I hope to send him to you as soon as I know how things are going to turn out for me. And I trust in the Lord that I myself will be able to come to you soon.
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 you know what kind of person Timothy is. He has worked with me like a son in spreading the good news. I hope to send him to you, as soon as I find out what is going to happen to me. And I feel sure that the Lord will also let me come soon.
Goodspeed New Testament	.
The Living Bible	.
New Berkeley Version	.
New Living Translation	.
The Passion Translation	You already know about his excellent reputation, since he has served alongside me as a loyal son in the work of ministry. After I see what transpires with me he's the one I will send to you to bless you. And I'm trusting in my Lord to return to you in due time.
Plain English Version	.
UnfoldingWord Simplified T.	But you know Timothy's proven character, because as a son with a father he served me in the good news. I confidently expect to send Timothy to you as soon as I know what will happen to me. And because I believe that the Lord wants this to happen, I am confident that they will soon release me, and that I will come to you myself.
Williams' New Testament	But you know his tested character, how like a son in fellowship with his father he has toiled with me like a slave in preaching the good news. So I hope to send him to you just as soon as I can see how my case is going to turn out. Really, I am trusting that by the help of the Lord I soon shall come myself.

Partially literal and partially paraphrased translations:

American English Bible	.
Beck's American Translation	.
Breakthrough Version	You know the proof of him, that, as a child to a father, together with me, he was a slave for the good news. So I certainly anticipate to send this <i>person</i> immediately, as <i>soon as</i> I might look away to the <i>things</i> concerning me. I have been confident in <i>the</i> Master that I myself also will come soon.
Common English Bible	.
Len Gane Paraphrase	But you know his proven character that like a son with his father; he has served with me in the Gospel. Therefore I hope to send him quickly, as soon as I will see how it goes with me. But I trust in the Lord that I will also come soon.
A. Campbell's Living Oracles	But you know the proof of him, that, as a son with a father, so he has served with me in the gospel. Now, indeed, I hope to send him immediately, as soon as I shall see how it will go with me. However, I am fully persuaded by the Lord, that even I myself shall soon come.
New Advent (Knox) Bible	.
NT for Everyone	.
20 th Century New Testament	But you know what Timothy has proved himself to be, and how, like a child working for his father, he worked hard with me in spreading the Good News. It is Timothy, then, whom I hope to send, as soon as ever I can foresee how it will go with me. And I am confident, as one who trusts in the Lord Jesus, that before long I myself shall follow.

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 you already know what he's like—just as a child working to help his father, so he's worked with me to spread the good news. So I hope to send him as soon as I see how I'm doing, and I trust in the Lord that shortly I'll be able to come too.
The Heritage Bible	And you know the test of him, that, as a child to a father, he has served with me for the good news. This one therefore truly I hope to send, possibly the hour I see fully the things concerning myself. And I am convinced in the Lord that I also myself shall come shortly.
International Standard V	But you know his proven worth—how like a son with his father he served with me in the gospel. Therefore, I hope to send him as soon as I see how things are going to turn out for me. Indeed, I am confident in the Lord that I will come to visit you [The Gk. lacks to visit you] soon.
Lexham Bible Montgomery NT	. And you know Timothy's worth, how he has shared my servitude in furtherance of the gospel, like a son helping his father. So I hope to send him, as soon as ever I see how it will go with me; but I trust in the Lord that I also shall come shortly.
NIV, ©2011 Riverside New Testament Leicester A. Sawyer's NT	. But you know his tried virtue, that as a son with a father he has served with me in the gospel. Him therefore I hope to send to you as soon as I know how it will be with me; and I hope in the Lord that I also myself shall come shortly.
The Spoken English NT UnfoldingWord Literal Text Urim-Thummim Version	. But you know the proof of him, that as a son with the father, he has served with me in the Good News. Him therefore I hope to send presently, so soon as I will see how it will go with me. But I trust in the LORD that I also myself will come shortly.
Weymouth New Testament	But you know Timothy's approved worth--how, like a child working with his father, he has served with me in furtherance of the Good News. So it is he that I hope to send as soon as ever I see how things go with me; but trusting, as I do, in the Lord, I believe that I shall myself also come to you before long.
Wikipedia Bible Project Worsley's New Testament	. But ye know the proof <i>I have had</i> of him, that as son with a father he served with me in the gospel. I hope therefore to send him as soon as I see <i>the issue of</i> my own affairs. But I trust in the Lord, that I shall soon come myself too.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	But Timothy has proved himself, as you know. Like a son at the side of his father, he has been with me at the service of the Gospel. Because of that I hope to send him to you as soon as I see how things work out for me. Nevertheless the Lord lets me think that I myself shall be coming soon.
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 ye know the proof of him, that, as a son with the father, he has served with me in the Besorah. Him therefore I hope to send presently, so soon as I shall see how it will go with me. But I trust in Yahuah that I also myself shall come shortly.
Hebraic Roots Bible	.

Holy New Covenant Trans.	Everyone else looks out for himself - not for the things of Jesus Christ - but you know that Timothy has passed the test. Timothy has served with me for the Good News as a son working for his father. So I hope to send him whenever I see how things go here. I am sure in the Lord that I will come soon too.
The Scriptures 2009 Tree of Life Version	. But you know Timothy's proven character, that he served with me in spreading the Good News like a son with his father. Therefore I hope to send him immediately, as soon as I see how things go with me. And I trust in the Lord that soon I too will come myself.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...the but approval [of] him [You*] know for as [to] father Child {serves} with me [He] serves to the news (good) this certainly so [I] expect to send as ever [I] may see the [things] around me now [I] have agreed but in lord for and He soon will come...
Alpha & Omega Bible Awful Scroll Bible	. Furthermore, yous come to know the estimation of him, certainly-of-whom as a son to a father, he enslaves with me in the announcing-of-the-Good-Tidings. Surely in this therefore I anticipate, to direct him at-the-same moment, as I may perceive-out to be looked-away to that about myself. And I have confided from-within the Lord, certainly-of-whom I myself will also come shortly.
Concordant Literal Version	Now you know his testedness, that, as a child with a father, he slaves with me for the evangel." This one, indeed, then, I am expecting to send - as ever I may be perceiving my course from the things about me - forthwith." Yet I have confidence in the Lord that I myself shall also be coming quickly.
exeGesés companion Bible	But you know the proof of him, who, as a child with the father, he served with me in the evangelism. So indeed, I hope to send him immediately, as soon as ever I see how it goes with me. And I confide in Adonay that I myself also come shortly.
God's Truth (Tyndale) Orthodox Jewish Bible	. But of the proven mamashus (real worth) of Timotiyos you have da'as, because as a ben with his abba, Timotiyos served with me in the Besuras HaGeulah. Therefore, I have tikvah to send him, as soon as I see how things will go with me. But I have bitachon in Hashem that indeed I will come quickly.
Rotherham's Emphasized B.	But of the proof of him be taking note,— That <as child with father > With me hath he done service for the gladmessage; Him indeed, therefore, am I hoping to send— <As soon as I can look off from the things that concern myself>— forthwith . I am assured, however, in the Lord,—That I myself shall shortly' come.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i> An Understandable Version	. But you people know about his proven reliability, how he served with me in advancing [<i>the work of</i>] the Gospel just like a son working with his father. So, I hope to send him [<i>to you</i>] as soon as I see how things will go with me. But I am fully persuaded in [<i>harmony with the wishes of</i>] the Lord that I, myself, also will go to you soon. [<i>Note: Paul here expresses the hope of being released from</i>
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imprisonment, in spite of previous hints that he might be put to death. See 1:20; 2:17].

Brodie's Expanded Trans. But [in contrast to the Romans] you have come to know his [Timothy's] character, that as an apprenticed student, he labored as a slave [serving you] together with me for the sake of the gospel [Bible doctrine].

Therefore, on the one hand, I expect to send this one [Timothy] immediately, as soon as I am able to ascertain the things concerning me [my status quo];

But on the other hand, I have complete confidence in the Lord [occupation with Christ] that I myself will also return soon .

The Expanded Bible
Jonathan Mitchell NT

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Yet you folks continue knowing by experience his proof by scrutinized examination and testing, that as a child for a father, he slaves (performs as a slave) together with me, into the message of goodness, ease and well-being.

I continue expecting, indeed then, to send this one immediately (out of the very time or situation) – as soon as I can look away from the things around me (or: see-off the [situations and] things concerning me).

So I have been persuaded and am confident within [the] Lord [= Christ or Yahweh] that I myself, also, shall quickly proceed in coming to you folks.

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

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Bible Translations with Many Footnotes:

Lexham Bible

But you know his proven character, that like a child with a father he served with me for the gospel. Therefore I hope to send him at once, as soon as I see my circumstances [Literally “the things concerning me”]. And I am convinced in the Lord that I myself will arrive shortly also.

NET Bible®

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New American Bible (2011)

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The Passion Translation

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Rotherham's Emphasized B.

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The Spoken English NT

But you know how tried and true Timothy is. You know he's been a servant of the good news alongside me-how we've been like father and son. So I'm hoping to send him, just as soon as I get a sense of how my case is going. But I'm sure^p in the Lord that I'm going to come to you soon myself.

p. Or “I'm persuaded”.

Updated ASV

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Wilbur Pickering's New T.

But you know the proof of him, that as a son with his father he slaved¹⁴ with me for the Gospel. Therefore I hope to send him at once, as soon as I see how things go with me. Still, I am confident in the Lord that I myself will come soon.

(14) That's what the Text says.

WEB — Messianic Edition

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Literal, almost word-for-word, renderings:

A Faithful Version

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Analytical-Literal Translation

But you_p know his proven character, that as a child to a father, he served as a slave with me concerning the Gospel. Therefore, this [one] indeed I hope [or, expect] to send immediately, as soon as I ascertain the [things] concerning me [fig., my circumstances]. But I have placed [my] confidence in the Lord that I myself also will soon come.

Berean Literal Bible

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Bill Puryear translation	But you have come to know his character that (as a child to a father) he has served with me with respect to the gospel. Therefore, I definitely expect to send him as soon as I immediately determine my situation. Now I have confidence in the Lord that I myself also will be coming soon.
C. Thomson updated NT	.
Charles Thomson NT	.
Context Group Version	But you (pl) know the proof of him, that, as a child [to] a father, he served as a slave with me in furtherance of the Imperial News. Therefore I securely expect to send him immediately, as soon as I shall see how it will go with me: but I trust in the Lord that I myself also shall come shortly.
English Standard Version	.
Far Above All Translation	For all seek their own <i>interests</i> , not those of Christ Jesus, but get to know his trustworthiness, because as a child with <i>his</i> father he has served with me in <i>the cause</i> of the gospel. So I hope to send him just as soon as I see to my <i>affairs</i> , but I trust in <i>the</i> Lord that I myself will also come soon. V. 21 is included for context.
Green's Literal Translation	.
James Allen translation	.
Legacy Standard Bible	.
Literal New Testament	.
Literal Standard Version	.
Modern English Version	.
Modern Literal Version 2020	But you ^o know the trial of him, that as a child <i>serves</i> a father, so he served* together-with me *for the good-news. Therefore, I am indeed hoping to send this one promptly, as I would look away from the things around me {i.e. figuring out what to do next}, but I have confidence in the Lord that I myself will also be coming shortly.
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 you have come to know his character as a student with reference to a teacher, who has served with me in reference to the gospel. Therefore I expect to dispatch him [Timothy] immediately, as soon as I determine my status quo [or, 'as soon as I see how things turn out here']. Now I have confidence in the Lord that I myself also shall be coming [to see you] soon.
R. B. Thieme, Jr. trans2	But you have come to know and perceived and realized and respect, in contrast to the Roman reversionists, Timothy's very own character, honor and integrity, as a child student related to the strict discipline of his academic professor or ruler, he has served as a slave to Jesus of Nazareth, The Christ, with me in the ministry of teaching gospel and advanced Bible Doctrine. Therefore I, Paul, confidently expect to send or dispatch this one, Timothy, immediately, as soon as I determine my status quo or see how things turn out with me here in Rome in prison; Now I am convinced and have absolute confidence in the Lord from Occupation with the Person of Jesus of Nazareth, The Christ, that I myself also shall be coming to you soon.
Revised Geneva Translation	.
Ron Snider translation	Now you know of his proven worth that, like a child with his father, he served with me for the gospel. Therefore I hope to send him immediately, as soon as I see how things go with me; I trust in the Lord that I myself also will be coming shortly.
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:

22-24

Philippians 2:22a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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)
dé (δέ) [pronounced deh]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
dokimê (δοκιμή) [pronounced dok-ee-MAY]	<i>one who was tested and passed; proving, trial; approved, tried character; a proof, a specimen of tried; worth; proven character</i>	feminine singular noun; accusative case	Strong's #1382
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
ginōskō (γινώσκω) [pronounced gih-NOH-skoh]	<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>	2 nd person plural, present active indicative	Strong's #1097

Translation: Now you (all) keep on knowing his proven character,...

The Philippians may or may not be familiar with Timothy. Some of them apparently do know Timothy, that his character has been proven by testings and trials.

Philippians 2:22b

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
hōs (ὡς) [pronounced hohç]	<i>like, as; how; about; in such a way; even as; when, while</i>	comparative particle, adverb	Strong's #5613

Philippians 2:22b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
patêr (πατήρ) [pronounced <i>pat-AYR</i>]	<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; dative, locative or instrumental case	Strong's #3962
teknon (τέκνον) [pronounced <i>TEK-non</i>]	<i>child, daughter, son; metaphorically, citizens; those produced</i>	neuter singular noun; nominative case	Strong's #5043
sun (σύν) [pronounced <i>soon</i>]	<i>with, beside, in association with, along with</i>	preposition	Strong's #4862
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: ...that [he has been] like a son to a father to me.

They are also aware of Paul and Timothy's relationship, that Timothy has been like a child to Paul. Timothy would be the next generation to follow Paul. Timothy has follow Paul, accepting his authority (as a child would to a father).

Philippians 2:22c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
douleúō (δουλεύω) [pronounced <i>dool-YOO-oh</i>]	<i>to serve, to act as a servant, to be a slave, to be in bondage to</i>	3 rd person singular, aorist active indicative	Strong's #1398
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
to (τό) [pronounced <i>toh</i>]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
euangelion (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: He has acted as a servant for the gospel message.

Timothy has acted as a servant for the gospel message. He understands its importance, and he has so dedicated his life to the message of Jesus Christ.

Philippians 2:22 Now you (all) keep on knowing his proven character, that [he has been] like a son to a father to me. He has acted as a servant for the gospel message. (Kukis mostly literal translation)

Paul confirms Timothy's good character to the Philippians.

Philippians 2:23a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
touton (τοῦτον) [pronounced TOO-tohn]	<i>this, this one, this thing</i>	intermediate demonstrative pronoun; masculine singular; accusative case	Strong's #5126 (also Strong's #3778)
mén (μέν) [pronounced men]	<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
oun (οὖν) [pronounced oon]	<i>so [then], certainly; then, therefore, accordingly, consequently, and [so], but, now; these things being so</i>	adverbial particle	Strong's #3767
elpizô (ἐλπίζω) [pronounced el-PID-zoh]	<i>to hope; to trust; to expect; to confide; in a religious sense, to wait for salvation with joy and full confidence; hopefully to trust in</i>	1 st person singular, present active indicative	Strong's #1679
peprô (πέμπω) [pronounced PEHM-poh]	<i>to send, to dispatch; to bid a thing to be carried to one; to send (thrust or insert) a thing into another</i>	aorist active infinitive	Strong's #3992

Translation: Therefore, I indeed keep on expecting to send this one [to you all]...

Paul certainly expects to send Timothy to the Philippians to act as their next pastor.

Philippians 2:23b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hôs (ὡς) [pronounced hohç]	<i>like, as; how; about; in such a way; even as; when, while</i>	comparative particle, adverb	Strong's #5613
án (ὅν) [pronounced ahn]	<i>whomever, whichever, whatever; (what-, where-, with-, who-) ever</i>	particle, often untranslated; sometimes found with the relative pronoun	Strong's #302
aphoraô (ἀφοράω) [pronounced af-or-AH-oh]	<i>to turn the eyes away from other things and fix them on something, to consider attentively, to look (toward, at, in the direction of)</i>	1 st person singular, aorist active subjunctive	Strong's #872 (hapax legomena)

Philippians 2:23b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ta (τά) [pronounced <i>taw</i>]	<i>the; these, those, to this, towards that; the [things]</i>	neuter plural definite article; accusative case	Strong's #3588
peri (περί) [pronounced <i>per-EE</i>]	<i>about, concerning, on account of, because [of], around, near</i>	preposition	Strong's #4012
eme (ἐμέ) [pronounced <i>ehm-EH</i>]	<i>I, me, myself, my</i>	1 st person personal pronoun; accusative case	Strong's #1691 (a form of #3165)
exautēs (ἐξαυτῆς) [pronounced <i>ex-OW-tace</i>]	<i>at once, from that hour, instantly, immediately, presently, straightway</i>	adverb	Strong's #1824

Translation: ...that I might at once turn (my focus) on the (things) concerning me,...

Paul interestingly enough speaks about turning his focus toward his own stuff which he has going on. He is presently under house arrest in Rome, and yet, he has focused on writing several letters, and meeting with many people.

At this time, Paul has money (sent to him by the Philippians), and what appears to be the case is, he will move forward on his legal case to gain his freedom.

Philippians 2:23 **Therefore, I indeed keep on expecting to send this one [to you all] that I might at once turn (my focus) on the (things) concerning me,...** (Kukis mostly literal translation)

After sending out this letter, and then sending Timothy, Paul can now focus on his own life and the things which he has going on in Rome.

Philippians 2:24			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
peithō (πείθω) [pronounced <i>PIE-thoh</i>]	<i>to convince (by argument, true or false), to persuade; to agree, to assure, to believe, to have confidence in, to trust; to obey</i>	1 st person singular, perfect active indicative	Strong's #3982
dé (δέ) [pronounced <i>deh</i>]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
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

Philippians 2:24

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
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
autos (αὐτός) [pronounced ow-TOSS]	<i>he; himself; same; this; it</i>	3 rd person masculine singular personal pronoun; nominative case	Strong's #846
<p>One very odd use of this 3rd person masculine singular pronoun is, it can occasionally be combined with a 1st person singular and mean <i>myself</i>. You will note that many translations understood it to be used this way.</p> <p>This is how Bill Mounce uses it https://www.billmounce.com/greek-dictionary/autos (you have to go all the way to Acts 22:20, which, for me, was p. 55).</p> <p>The Bible Hub (https://biblehub.com/greek/846.htm) also speaks of this use in Romans 7:25 (under I. 1. d.).</p>			
tachéōs (ταχέως) [pronounced tahkh-EH-ocē]	<i>quickly, briefly, shortly, rapidly, at once, right away</i>	adverb	Strong's #5030
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>	1 st person singular, future (deponent) middle indicative	Strong's #2064

Translation: ...now [that] I have been convinced in the Lord that I myself will soon come [to you as well]. (Kukis mostly literal translation)

Paul suddenly drops a fascinating bomb, if you will, into this letter. *I have been convinced in the Lord that I myself will come to you soon*. How and why Paul is convinced of this, we are not told. However, Paul has the gift of prophecy. Whether Paul dreamed that he was before the Philippians teaching again, or, in the midst of writing these words has realized, *I will come to Philippi as well*; we don't know. But in some way, he has been convinced that he will come to them.

Bear in mind that Paul is writing the Word of God here, so for him, in the authority of being an Apostle, writes that he has been convinced that he will come to Philippi himself is both remarkable and true.

Philippians 2:24 ...now [that] I have been convinced in the Lord that I myself will soon come [to you as well]. (Kukis mostly literal translation)

Let me suggest that Paul first wrote Colossians, and then realized that this material would have been important to send to several churches. Then he writes Ephesians as a circular letter. Then, many months later, having heard from the Philippians and received a gift from them, that Paul becomes convinced that he will both resolve this situation in Rome and then he will go to Philippi. He expects all of this to take place soon.

Philippians 2:22–24 **Now you (all) keep on knowing his proven character, that [he has been] like a son to a father to me. He has acted as a servant for the gospel message. Therefore, I indeed keep on expecting to send this**

one [to you all] that I might at once turn (my focus) on the (things) concerning me, now [that] I have been convinced in the Lord that I myself will soon come [to you as well]. (Kukis mostly literal translation)

Philippians 2:22–24 You all certainly keep on knowing Timothy’s proven character and you know that he has been like a son to me. Furthermore, he has devoted himself to the gospel message. Therefore, I certainly expect to send him to you that I might turn my own focus toward my own situation here in Rome. I need to deal with my situation here because I have become convinced that I will soon come to you as well. (Kukis paraphrase)

Vv. 25–30 are a literary unit, so I will break this down into two passages.

Now necessary (things) I considered Epaphroditus, the brother and fellow-worker and fellow-soldier of me, now of you, an apostle and public minister of the necessity of me to send to you (all). When longing for he was to all you (all), to see and being troubled, because you (all) heard that he was weak. For even he was weak near death, but the God had mercy to him, but not to him alone, but even to me, that not sadness upon sadness I might have.

Philippians
2:25–27

Now I thought it necessary Epaphroditus, my brother and fellow-worker and fellow-soldier, now your apostle and servant of my need, to send [him] to you (all), since he was longing for all you (all), to know, even being troubled, because you (all) heard that he was sick. For indeed, he was sick, coming near to death, but the God showed mercy to him—but not to him only but even to me, that I might not have sadness upon sadness.

Now, I determined that it was necessary to send Epaphroditus, my brother and fellow-worker and fellow-soldier, who is also your apostle as well as the servant of my needs. He greatly desired to see you all again. However, Epaphroditus was very troubled because you are aware that he has been sick—in fact, so sick that he has been near death. Nevertheless, God showed mercy to him—but not just to him but to me as well, that I might not have sadness heaped upon sadness if we lost Epaphroditus.

Here is how others have translated this passage:

Ancient texts:

- Westcott-Hort Text (Greek) Now necessary (things) I considered Epaphroditus, the brother and fellow-worker and fellow-soldier of me, now of you, an apostle and public minister of the necessity of me to send to you (all). When longing for he was to all you (all), to see and being troubled, because you (all) heard that he was weak. For even he was weak near death, but the God had mercy to him, but not to him alone, but even to me, that not sadness upon sadness I might have.
- Complete Apostles Bible Yet I considered it necessary to send to you Epaphroditus, my brother, fellow worker, and fellow soldier, and your messenger and minister to my needs; since he was longing for you all, and was distressed because you had heard that he was sick.
For indeed he was sick, and near death; but God showed mercy on him, and not only on him but on me also, lest I should have sorrow upon sorrow.
- Douay-Rheims 1899 (Amer.) But I have thought it necessary to send to you Epaphroditus, my brother and fellow labourer and fellow soldier, but your apostle: and he that hath ministered to my wants.
For indeed he longed after you all: and was sad, for that you had heard that he was sick.

	For indeed he was sick, nigh unto death: but God had mercy on him. And not only on him, but on me also, lest I should have sorrow upon sorrow.
Holy Aramaic Scriptures Original Aramaic NT	. But now a matter has compelled me to send Epaphroditus to you, a brother who is a helper and worker with me, but your Apostle and a Minister of my needs, Because he was longing to see you all and he was grieved to know that you heard that he was ill. For he was ill even unto death, but God had compassion upon him, and not upon him only, but also upon me, lest I would have sorrow upon sorrow.
Lamsa Peshitta (Syriac)	.
Significant differences:	
Limited Vocabulary Translations:	
Bible in Basic English	But it seemed to me necessary to send to you Epaphroditus, my brother, who has taken part with me in the work and in the fight, and your servant, sent by you for help in my need; Because his heart was with you all, and he was greatly troubled because you had news that he was ill: For in fact he was ill almost to death: but God had mercy on him; and not only on him but on me, so that I might not have grief on grief.
Bible in Worldwide English	I thought I must send Epaphroditus, our Christian brother, back to you. He has worked with me and has also been a soldier of Christ with me. He was your messenger and he brought your gift for my needs. I am sending him back because he has been lonely without you all. And his heart has been troubled because you heard that he was sick. He was very sick! He almost died! But God was kind to him. He was not only kind to him, but also to me. God did not let me have one trouble after another.
Easy English Easy-to-Read Version–2008	. For now, I think I must send Epaphroditus back to you. He is my brother in God's family, who works and serves with me in the Lord's army. When I needed help, you sent him to me, but now he wants very much to see all of you again. He is worried because you heard that he was sick. He was sick and near death. But God helped him and me too, so that I would not have even more grief.
God's Word™	I feel that I must send Epaphroditus-my brother, coworker, and fellow soldier-back to you. You sent him as your personal representative to help me in my need. He has been longing to see all of you and is troubled because you heard that he was sick. Indeed, he was so sick that he almost died. But God had mercy not only on him but also on me and kept me from having one sorrow on top of another.
Good News Bible (TEV)	I have thought it necessary to send to you our brother Epaphroditus, who has worked and fought by my side and who has served as your messenger in helping me. He is anxious to see you all and is very upset because you had heard that he was sick. Indeed he was sick and almost died. But God had pity on him, and not only on him but on me, too, and spared me an even greater sorrow.
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 think I ought to send my dear friend Epaphroditus back to you. He is a follower and a worker and a soldier of the Lord, just as I am. You sent him to look after me, but now he is eager to see you. He is worried, because you heard he was sick. In fact, he was very sick and almost died. But God was kind to him, and also to me, and he kept me from being burdened down with sorrow.
Goodspeed New Testament	.
The Living Bible	.
New Berkeley Version	.
New Living Translation	.
The Passion Translation	But for now, I feel a stirring in my heart to send Epaphroditus back to you immediately. He's a friend to me and a wonderful brother and fellow soldier who has worked with me <i>as we serve as ministers of the gospel</i> . And you sent him as your apostle to minister to me in my need. But now he is grieved to know that you found out he had been sick, so he longs to return and comfort you in this. It's true he almost died, but God showed him mercy and healed him. And I'm so thankful to God for his healing, as I was spared from having the sorrow of losing him on top of all my other troubles!
Plain English Version	.
UnfoldingWord Simplified T.	I believe that I must send Epaphroditus back to you. He is a fellow believer and my fellow worker and soldier for the Messiah, and your messenger and servant whom you sent to help me in my need. When Epaphroditus learned that you heard he was sick, he became very worried and began longing to be there with all of you at Philippi. Indeed, he was so sick that he almost died, but he did not die. Instead, God was very kind to him and also to me, so that I would not have a reason to grieve much.
Williams' New Testament	But I think it proper now to send back to you Epaphroditus, my brother, fellow-laborer, and fellow-soldier, but your messenger to minister to my needs, for he has been longing to see you and has been homesick because you have heard that he was sick. For he was so sick that he was on the point of dying, but God took pity on him, and not only on him but on me too, to keep me from having one sorrow after another.

Partially literal and partially paraphrased translations:

American English Bible	.
Beck's American Translation	.
Breakthrough Version	I regard <i>it</i> essential to send to you Epaphroditus (the brother, co-worker, and fellow soldier of me, but your missionary and a minister of my need) since he was yearning for you all and upset because you heard that he was weak (you see, he actually was weak, near to death, but God showed forgiving kindness to him, not only to him, but also to me, so that I would not have sadness on sadness).
Common English Bible	.
Len Gane Paraphrase	However, I think it necessary to send Epaphroditus, my brother, fellow-worker, and fellow-soldier, to you, for he longed for you all and was full of heaviness, because you had heard that he had been sick. Truly he was sick, near to death, but God had mercy on him and not on him only but also on me, lest I would have sorrow on sorrow.
A. Campbell's Living Oracles	Yet I thought it necessary to send to you Epaphroditus, my brother and fellowlabourer, and fellowsoldier; but your Apostle, and a minister to my want. For he longed after you all, and was exceedingly grieved, because you had heard that he had been sick. And, indeed, he was sick nigh to death: but God had mercy on him; and not on him only, but on me also, that I might not have sorrow upon sorrow.
New Advent (Knox) Bible	.

NT for Everyone .
 20th Century New Testament . Still I think it necessary to send Epaphroditus to you now, for he is my brother, fellow-worker, and fellow-soldier, and he was also your messenger to help me in my need. For he has been longing to see you all, and has been distressed because you heard of his illness. And I can assure you that his illness very nearly proved fatal. But God had pity on him, and not on him only but also on me, that I might not have sorrow upon sorrow.

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 I thought it was important to send Epaphroditus to you. He's a brother to me, a co-worker and fellow-soldier. He's the one you sent to look after me, and he's been longing to see all of you, worried about you because you'd heard he was sick. He certainly was sick—he nearly died—but God had mercy on him. Not just on him, but on me too, so that I wouldn't have tragedy upon tragedy.

The Heritage Bible . And I governed it necessary to send to you Epaphroditus, my brother, and fellow-worker, and fellow-soldier, and your apostle, and an official minister to my need,
 Since he was craving after all of you, and was distressed, on the very account that you heard that he was weak,
 Because also he was weak, close to death, but God had mercy on him, and absolutely not on him only, but also me, so that I should not have sadness upon sadness.

International Standard V . Meanwhile, I thought it best to send Epaphroditus—my brother, fellow worker, and fellow soldier, but your messenger and minister to my need—back to you. For he has been longing for [Other mss. read longing to see] all of you and is troubled because you heard that he was sick. Indeed, he was sick to the point of death, but God had mercy on him, and not only on him but also on me, so that I would not have one sorrow on top of another. [Lit. sorrow on sorrow]

Lexham Bible .
 Montgomery NT .
 NIV, ©2011 .
 Riverside New Testament .
 Leicester A. Sawyer's NT . But I thought it necessary to send to you Epaphroditus, the brother and my fellow-laborer and fellow-soldier, but your apostle and servant of my need, for he greatly desired you all and was anxious, because you heard that he was sick. For indeed he was sick nigh to death; but God had mercy on him, and not on him only but on me also, lest I should have sorrow upon sorrow.

The Spoken English NT .
 UnfoldingWord Literal Text .
 Urim-Thummim Version . Still I supposed it necessary to send to you Epaphroditus, my brother and companion in labor, and fellow soldier, but your messenger, and he that attended to my needs. Because he longed after you all and was full of anguish, because you had heard that he had been sick. For indeed he was sick near to death: but Elohim had mercy on him; and not on him only, but on me too, unless I should have sorrow upon sorrow.

Weymouth New Testament . Yet I deem it important to send Epaphroditus to you now--he is my brother and comrade both in labour and in arms, and is your messenger who has ministered to my needs. I send him because he is longing to see you all and is distressed at your

having heard of his illness. For it is true that he has been ill, and was apparently at the point of death; but God had pity on him, and not only on him, but also on me, to save me from having sorrow upon sorrow.

Wikipedia Bible Project .
Worsley's New Testament .

Catholic Bibles (those having the imprimatur):

Christian Community (1988) I judged it necessary to send back to you Epaphroditus, who worked and fought at my side and whom you sent to help me in my great need. In fact, he missed you very much and was still more worried because you had heard of his sickness. He was indeed sick and almost died, but God took pity on him and on me, sparing me greater sorrow. 4:18

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 Yet I supposed it necessary to send to you Epaphroditus, my brother, and companion in labor, and fellowsoldier, but your messenger, and he that ministered to my wants. For he longed after you all, and was full of heaviness, because that ye had heard that he had been sick. For indeed he was sick nigh unto death: but **Elohiym** had mercy on him; and not on him only, but on me also, lest I should have sorrow upon sorrow.

Hebraic Roots Bible .
Holy New Covenant Trans. But I think I need to send back Epaphroditus, my brother, co-worker, and fellow-soldier. He is your messenger and he has helped me with whatever I needed. He yearns for all of you. He feels depressed because you heard that he was sick. He was so sick that he almost died! However, God gave him mercy, and not just him but me too! I would have become more and more sad.

The Scriptures 2009 But I thought it necessary to send to you Epaphroditos, my brother, fellow worker, and fellow soldier, and your emissary and servant to my need, since he was longing for you all, and being troubled because you had heard that he was sick. For indeed he was sick, near to death, but Elohim had compassion on him, and not only on him but on me as well, lest I should have sadness upon sadness.

Tree of Life Version .

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament ...[it] necessary but [I] consider epaphroditus the brother and [man] working (together) and soldier (sharing) [of] me [of] you* but delegate and minister [of] the need [of] me {me} to send to you* since Desiring [He] was all you* and Suffering because [You*] hear for [He] has (weakness) and for [He] has (weakness) nearly [to] death but The God gives (care) him not {He gives care} him but only but and {He gives care} me that not sadness to sadness [I] may have...

Alpha & Omega Bible .
Awful Scroll Bible Moreover, I esteem it enfolding-over, to direct with regards to yous Epaphroditus, my brother and undertaker-together and together-soldier, but you all's sent-out-one and undertaker-for-the-people to my needs, if-for-indeed-then he was yearning-for yous all, and being averse through-that yous hear that he ails. For indeed he ails

Concordant Literal Version	nearly-to death, however, God shows kindness to him, moreover not him only, however to me also, in-order-that- I shall -not be held of sorrow upon sorrow. Now I deem it necessary to send to you Epaphroditus, my brother and fellow worker and fellow soldier, yet your apostle and minister for my need, since, in fact, he was longing for you all and depressed, because you hear that he is infirm." For he is infirm, also, very nigh death, but God is merciful to him, yet not to him only, but to me also, lest I should be having sorrow on sorrow."
exeGesés companion Bible	Yet I deemed it necessary to send you Epaphroditus, my brother and co-worker and co-warrior - and your apostle and minister to my need. Since he yearned after you all and was distressed, because you heard he had been frail. For indeed he was frail - close by death: but Elohim mercied him; and not only him, but also me, lest I have sorrow upon sorrow.
God's Truth (Tyndale) Orthodox Jewish Bible	. But I considered it necessary to send to you Epaphroditus, the Ach b'Moshiach and fellow po'el (worker) and fellow chaiyal (soldier) of mine, but your shliach and keli kodesh (minister) of my need [4:18]. I am sending him to you, because he was yearning after you all and was under zeyar (extremely great) stress, because you heard that he was ill. For indeed he was ill, coming near to death, but Hashem had mercy on him not on him only but also on me, lest I should have agmat nefesh upon agmat nefesh.
Rotherham's Emphasized B. .	

Expanded/Embellished Bibles:

<i>The Amplified Bible</i> An Understandable Version	. But I considered it necessary to send to you Epaphroditus, my brother, fellow-worker and fellow-soldier, and your messenger [to me] and minister to my needs. For he longed to see all of you and was very distressed because you had heard that he was sick. And indeed, he was [so] sick that he almost died, but God had pity on him, and not only on him but also on me, so that I would not have one sorrow on top of another.
Brodie's Expanded Trans.	But now I consider it necessary [a pressing need] to send Epaphroditus face-to-face to you, my brother [fellow believer] and co-worker [communicator] and fellow soldier [in the angelic conflict], your envoy, even a minister with reference to my needs [companion to Paul in his time of need], Because he was longing to be with all of you [homesick] and was concerned [distressed] because you heard that he was critically ill, For truly he was so critically ill that he resembled death, but God had mercy on him, and not only him, but also me [blessing by association], so that I might not have sorrow upon sorrow [excessive grief].
The Expanded Bible Jonathan Mitchell NT	. Now I consider it necessary and pressing to send to you Epaphroditus, my brother and co-worker (joint-operative) and fellow soldier, yet your envoy (representative; emissary; sent-forth agent), and a public servant of my need, since he had been continuously having great affection and longing to see all of you folks, even being repeatedly dejected and deeply troubled because you heard (or: hear) that he fell sick (or: is ill).

For he even fell sick (or: also is ill) as being a consort near alongside of death. But contrariwise, God had mercy on (or: mercies) him – yet not only him, but further, me also – to the end that I should not have pain and sadness upon pain and sadness (or: = major and added sorrow).

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

Bible Translations with Many Footnotes:

Lexham Bible

Epaphroditus' Mission

But I considered it [*Here the direct object is supplied from context in the English translation] necessary to send to you Epaphroditus, my brother and fellow worker and fellow soldier, but your messenger and servant of my need, because he was longing for all of you and was distressed because you had heard that he was sick. For indeed he was sick, coming near to death, but God had mercy on him and not on him only, but also on me, so that I would not have grief upon grief.

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

||Needful|| nevertheless have I accounted it—
 ||Epaphroditus||
 <My brother and fellow worker and fellow soldier,
 But your' apostle and public minister to my need>
 To send unto you;
 Since he hath been longing to see |you all|,^e
 And hath been in great distress, because ye had heard he was sick;—
 And in fact he was' sick, nigh unto death;
 But ||God|| had mercy on him,—
 And |not on him only|,
 But ||on me also||,

^e Or (WH) simply: "longing after you all."

The Spoken English NT

I also think I'd better send you our brother Epaphroditus,^q my co-worker and fellow soldier. He's been your representative,^r and a servant to me in my time of need. I'm sending him because he's been missing you all, and he's been very upset because you've heard that he was ill. And actually he was ill-he nearly died.^s But God was merciful to him-and not only him, but to me too. I was spared so much grief!^t

q. Prn. *a-paf-ro-dye-tas*.

r. Or "emissary"; this is the same word that is usually translated as "apostle".

s. Lit. "almost to death".

t. Lit. "...me too, that I might not have grief upon grief".

Updated ASV

Epaphroditus' Mission

But I thought it necessary to send to you Epaphroditus my brother and fellow worker and fellow soldier, and your messenger and minister to my need; since he has been longing for all^[20] of you and was distressed because you had heard that he was sick. For indeed he was sick to the point of death, but God had mercy on him, and not on him only but also on me, so that I would not have sorrow upon sorrow.

[20] One early MS reads "to see you all"

Wilbur Pickering's New T.

About Epaphroditus

However, I considered it necessary to send to you Epaphroditus, my brother, fellow worker and fellow soldier; also your messenger and minister to my need; since he was longing for you all, and was distressed because you had heard that he was

sick. Well, he really was sick, nearly to death, but God had mercy on him, and not only on him but also on me, that I might not have sorrow upon sorrow.

WEB — Messianic Edition .

Literal, almost word-for-word, renderings:

A Faithful Version

But I felt it necessary to send to you Epaphroditus, my brother and fellow worker and soldier, but your messenger and minister for my need, Since he was longing after all of you, and was deeply depressed because you had heard that he was sick. For indeed he was sick, and close to death; but God had mercy on him; and not on him alone, but also on me, so that I might not have sorrow upon sorrow.

Analytical-Literal Translation

And I considered [it] necessary to send to you_p Epaphroditus, my brother and fellow-worker and fellow-soldier, but your_p apostle and public servant to my need, since he was longing for you_p all, and being distressed, because you_p heard that he was sick. For indeed he was sick nearly to death, but God showed him mercy, but not him only, but also me, so that I should not have sorrow upon sorrow.

Berean Literal Bible

. esteem

Bill Puryear translation

Now, I consider it necessary to send to you Epaphroditus, my brother and co-worker and comrade-in-arms, but your commander [pastor-teacher] and aide-de-camp for my need, because he was longing for you all and was distressed because you had heard that he had become sick. For as a matter of fact, he was so ill that he nearly died. But God had mercy on him, and not only on him, but also on me, lest I should have sorrow upon sorrow.

C. Thomson updated NT

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Charles Thomson NT

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Context Group Version

But I counted it necessary to send to you (pl) Epaphroditus, my brother and co-worker and fellow-soldier, and your (pl) emissary and public servant to my need; since he longed after you (pl) all, and was very troubled, because you (pl) had heard that he was sick: for indeed he was sick near to death: but God had generosity on him; and not on him only, but on me also, that I might not have sorrow on sorrow.

English Standard Version

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Far Above All Translation

However, I considered *it* necessary to send Epaphroditus to you, my brother and fellow worker and fellow soldier, but your apostle, and minister of my needs, since he was longing for you all, and was in distress, because you had heard that he was ill, for he did indeed fall so ill *that he was* near to death, but God had mercy on him, and not only him, but me also, so that I should not have grief upon grief, so I sent him with greater earnest, so that when you saw him again, you would rejoice and I would be somewhat relieved from sorrow. V. 28 is included for context.

Green's Literal Translation

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James Allen translation

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Legacy Standard Bible

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Literal New Testament

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Literal Standard Version

And I thought [it] necessary to send to you Epaphroditus—my brother and fellow-workman and fellow-soldier, and your apostle and servant to my need, seeing he was longing after you all, and in heaviness, because you heard that he ailed, for he also ailed near to death, but God dealt kindly with him, and not with him only, but also with me, that I might not have sorrow on sorrow.

Modern English Version

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Modern Literal Version 2020

But I deemed *it* necessary to send to you^o Epaphroditus, my brother and fellow worker and fellow soldier, and your^o ambassador* and minister* to my need; since he was longing-for you^o all, and was disheartened because you^o *had* heard that he was sick. For* he also was sick, close to death. But God showed-mercy *on* him, now not him only, but also me, in-order-that I might not have sorrow upon sorrow.

New American Standard

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- New European Version .
- New King James Version .
- New Matthew Bible .
- NT (Variant Readings) .
- Niobi Study Bible .
- R. B. Thieme, Jr. translation . Now I consider it proper to send Epaphroditus face to face with you, who is my brother, also my co-worker and comrade in arms; that is, your highest-ranked one, even your super-grace minister sent with reference to my need. Because he was longing for you all, and since he was distressed because you had heard that he had become critically ill. For as a matter of fact he was so ill that he nearly died: but God had mercy on him; and not only on him, but also on me, lest I should have sorrow stacked upon sorrow. NOW, as an expert in organizing and planning, after weighing the facts, I consider or conclude, think it proper, a matter of integrity, part of the Will of God, absolutely necessary, indispensable, to send face to face with all of you Epaphroditos (who is) my brother a fellow believer, together in the occupation of communication of Bible Doctrine and duty (MOS) and fellow soldier comrade in arms in the Angelic Conflict, that is your highest ranked one even your Super-Grace minister who communicates Bible Doctrine with reference to my spiritual need of rapport in Category III love friendship, because, in as much as, he has an extreme strong deep abiding soul love and affection and has been longing for you all, and since he was constantly temporarily distressed, depressed and concerned because you have heard that he has become extremely and critically ill and losing strength in the illness and in fact was dying. For in fact truly he was critically ill, and nearly died; But The God the Father had the mercy of Logistical Grace in action for him, and NOT ONLY on him, Epaphroditos, but on me also, lest I should have and hold sorrow of the death of Epaphroditos stacked and mounted upon sorrow of No Man's Land.
- R. B. Thieme, Jr. trans2 . But in the meantime I decided it was necessary to send to you Epaphroditus, my brother and fellow worker and fellow soldier, who is also your messenger and minister to my need; because he was longing for you all and was distressed because you had heard that he was sick. For indeed he was sick to the point of death, but God had mercy on him, and not on him only but also on me, so that I would not have sorrow upon sorrow.
- Revised Geneva Translation .
- Ron Snider translation .
- 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:
25-27

Philippians 2:25a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
anankaïos (ἀναγκαῖος) [pronounced an-ang-KAH-yoss]	<i>necessary, indispensable</i> ; by implication, <i>close (of kin)</i> ; <i>near, necessity, needful</i>	masculine plural adjective, accusative case	Strong's #316

Thayer adds: *what ought according to the law of duty be done, what is required by the circumstances.*

Philippians 2:25a

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
hêgeomai (ἡγέομαι) [pronounced hayg-EH-ohm-ah-ee]	<i>to lead, to command (with official authority), to have the rule over, to (be) chief (count, esteem, governor, judge); figuratively, to deem, to consider; to account; to suppose, to think</i>	1 st person singular, aorist (deponent) middle indicative	Strong's #2233
Epaphrôditos (Ἐπαφρόδιτος) [pronounced ep-af-ROD-ee-toss]	<i>lovely; devoted to; transliterated, Epaphroditus</i>	masculine singular proper noun person; accusative case	Strong's #1891

Thayer description: *an associate with Paul in the ministry.*

Translation: Now I thought it necessary Epaphroditus,...

Paul is under house arrest in Rome. He would like to come and teach the Philippians more—and he expects that he will (v. 24). However, in the meantime, he believes that it is necessary to send Epaphroditus. (The verb to *send* is found at the very end of v. 25, and most translations move it up to the beginning of this verse.)

Paul senses a need for the Philippians to have a motivated and educated believer to come there and to instruct them further. From the book of Romans through to Ephesians, Paul has had many breakthroughs on the spiritual life during this era. The Philippians are hungry for good and accurate teaching.

Everything that we know about Epaphroditus is found in the book of Philippians. This passage combined with Philippians 4:18 (*I have received full payment, and more. I am well supplied, having received from Epaphroditus the gifts you sent, a fragrant offering, a sacrifice acceptable and pleasing to God.*—ESV)

So Epaphroditus appears to have come from Philippi to Paul, bringing him many gifts. Paul has to eat, he has to pay the rent on where he lives, he may need additional clothing. Even though he is in Rome awaiting trial under house arrest, in his circumstances, Rome is not paying for his food and rent. Because Paul is awaiting trial, his ability to move about is limited. He certainly is not going to leave Rome and he probably does not leave the place where he is staying (logically, he is renting a place to live).

The Philippians, being aware of his needs, send him many gifts to take care of his needs. They were brought to him from Philippi presumably by the hand of Epaphroditus.

Philippians 2:25b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ton (τόν) [pronounced tahn]; also to (το) [pronounced toh]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588
adelphos (ἀδελφός) [pronounced ad-el-FOSS]	<i>a brother (literally or figuratively)</i>	masculine singular noun, accusative case	Strong's #80

Philippians 2:25b			
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
sunergós (συνεργός) [pronounced <i>soon-er-GOSS</i>]	<i>fellow worker (laborer), fellow workman, workfellow, co-worker</i>	masculine singular adjective, accusative case	Strong's #4904
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
sustratiôtēs (συστρατιώτης) [pronounced <i>soos-trat-ee-OH-tace</i>]	<i>fellow soldier; (figuratively) an associate in Christian toil, an associate in labours and conflicts for the cause of Christ</i>	masculine singular noun; accusative case	Strong's #4961
μου (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: ...my brother and fellow-worker and fellow-soldier,...

Paul recognizes Epaphroditus as a close ally, calling him *my brother and fellow-worker and fellow-soldier*. Epaphroditus is a brother in Christ, one who also labors in the faith, and a fellow soldier (as they are both in a spiritual war).

Paul knows Epaphroditus well at this point, but did he know him previously? Based on Paul's warm remarks, Paul is not meeting Epaphroditus for the first time when he arrives in Rome with gifts from Philippi. How Paul knows him is not clear. Was he an unnamed member of Paul's evangelistic team or is he a resident of Philippi, whom Paul got to know when he founded the church there? I lean toward the latter.

Philippians 2:25c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
humôn (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)
dé (δέ) [pronounced <i>deh</i>]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
apostolos (ἀπόστολος) [pronounced <i>ap-OSS-tol-oss</i>]	<i>one sent forth, a delegate, an ambassador [of the gospel], a messenger [of Christ]; transliterated, apostle</i>	masculine singular noun; accusative case	Strong's #652
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

Philippians 2:25c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
leitourgos (λειτουργός) [pronounced <i>li-toorg-OSS</i>]	<i>a public minister, a servant of the state; a minister, a (public) servant; military laborer</i>	masculine singular noun; accusative case	Strong's #3011
tês (τῆς) [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
chreia (χρεία) [pronounced <i>KHRI-ah</i>]	<i>necessity, necessary, need; duty, business; task; an occasion; a demand, requirement; use; want</i>	feminine singular noun; genitive/ablative case	Strong's #5532
emou (ἐμοῦ) [pronounced <i>eh-MOO</i>]; mou (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: ...now your apostle and servant of my need,...

Epaphroditus is called an apostle to the Philippians here, suggesting that he has both rank and authority there. Because Philippi is a city where many former military men go, I would suggest that he is a former soldier and possibly one of very high rank (the secular use of *apostle* is the captain of the highest rank). Could that have been the actual rank of Epaphroditus? We don't know for certain. However, there would have been very few men of this rank in Philippi, even as a retirement city for military types.

Paul also calls Epaphroditus *a servant of my need*. This is a wild contrast, calling Epaphroditus both an apostle (highest rank) and a servant (lowest rank). Epaphroditus came to Rome with a gift for Paul from Philippi. Paul is going to send him back with this letter, this epistle that we are currently studying.

Epaphroditus—probably ex-military of rank—is not insulted by being called both an apostle and a servant. He was proud to be both.

Philippians 2:25d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
πεμπῶ (πέμπω) [pronounced <i>PEHM-poh</i>]	<i>to send, to dispatch; to bid a thing to be carried to one; to send (thrust or insert) a thing into another</i>	aorist active infinitive	Strong's #3992
humas (ὕμᾱς) [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)

Translation: ...to send [him] to you (all),...

It is at the end of v. 25 that we have the verb *to send*. Most translations place this verb close to the beginning of v. 25.

Philippians 2:25 **Now I thought it necessary Epaphroditus, my brother and fellow-worker and fellow-soldier, now your apostle and servant of my need, to send [him] to you (all),...** (Kukis mostly literal translation)

Philippians 2:26a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
epeidê (ἐπειδή) [pronounced ep-ih-DAY]	<i>when [now], since [now]; after that; because, whereas, since, seeing that, forasmuch as</i>	a conjunction of time or cause	Strong's #1894
epipothêō (ἐπιποθέω) [pronounced ep-ee-poth-EH-oh]	<i>longing for, desiring; pursuing with love, longing after; lusting (after, for), harboring forbidden desire</i>	masculine singular, present active participle, nominative case	Strong's #1971
ên (ἦν) [pronounced ayn]	<i>was, were, has been; to have existed; to have stayed; had occurred, took place; was present [available]</i>	3 rd person singular, imperfect indicative	Strong's #2258 (imperfect of Strong's #1510)
pantas (πάντας) [pronounced PAHN-tas]	<i>the whole, all (of them), everyone; anything</i>	masculine plural adjective, accusative case	Strong's #3956
humas (ὑμᾶς) [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: ...since he was longing for all you (all),...

Epaphroditus had a very strong desire to return the Philippians. He certainly communicated this to Paul.

My assumption is, Paul's home was large enough to entertain guests who could actually stay there. Furthermore, there would be safe storage for the money and the things sent to Paul.

Philippians 2:26b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
horaō (ὁράω) [pronounced hoe-RAW-oh]	<i>to see with the eyes; to see with the mind, to perceive, to know; to experience; to look to</i>	aoist active infinitive	Strong's #3708
This verb is not found in the Byzantine Greek text, Scrivener Textus Receptus or in Tischendorf's Greek text. It is found in the Westcott Hort text, but with brackets placed around it. This indicates that they do not believe this text to be here, but suggest that perhaps there is some historic significance.			
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532

Philippians 2:26b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
adēmonēō (ἀδημονέω) [pronounced <i>ad-ay-mon-EH-oh</i>]	<i>being troubled, being in great distress; being in great anxiety; those who are distressed</i>	masculine singular, present active participle; nominative case	Strong's #85

Translation: ...to know, even being troubled,...

The verb, the aorist active infinitive of horaō (ὁράω) [pronounced *hoe-RAW-oh*] means, *to see with the eyes; to see with the mind, to perceive, to know*. Strong's #3708. If you read the Greek exegesis above, you can see that it is a questionable word at best. It is also very hard to determine exactly how it fits into this text. The verbs on both sides have Epaphroditus as their subject, so it would seem that he should be the subject here, which is hard to make sense of. The interlinear Bible which I use gives the translation *behold*, although that is not the common translation for this verb in this form. I don't know offhand any translation which contains this word or any acknowledgment of it.

In any case, Epaphroditus is both longing to return to Philippi and he is greatly troubled as well. Paul will explain why he is so deeply troubled.

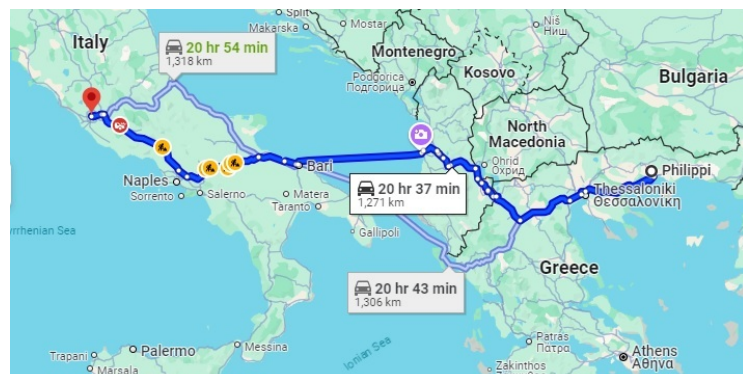
Philippians 2:26c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
dioti (διότι) [pronounced <i>dee-OAT-ee</i>]	<i>because (that), for, that; therefore, one account of, on the very account that, or inasmuch as</i>	conjunction	Strong's #1360
akoūō (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, aorist active indicative	Strong's #191
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
astheneō (ἀσθενέω) [pronounced <i>as-then-EH-oh</i>]	<i>to be weak, to be feeble, to be without strength, to be incapacitated; to be powerless; to be weak in means, to be needy, to be poor; to be sick</i>	3 rd person singular, aorist active indicative	Strong's #770

Translation: ...because you (all) heard that he was sick.

Epaphroditus no doubt has responsibilities in Philippi, but primarily he wants to return to teach them. He is called their *apostle*, which suggests that he has great authority in the realm of teaching in Philippi. He is troubled because they are aware that he is sick.

These four words tell us a great deal. First of all,



Epaphroditus did not arrive in Rome yesterday and was sick today. It is about 760 miles (1222 km) between these two cities (Philippi and Rome). It is 10 days to walk this distance (without stopping). So, Epaphroditus has to have been ill for a considerable amount of time for him to first arrive in Rome, provide a gift for Paul, and then to be ill for a long enough time for the people in Philippi to find out about his illness (and for Paul to be aware that they knew).

Rome to Philippi (a map); from [Google maps](#); accessed January 30, 2025. Obviously, this is a current map with several routes give on several modern roads by car.

All of this information informs us that Epaphroditus had to have been ill for a considerable amount of time (perhaps a month or so) for this information to flow back and forth between Rome and Philippi.

Philippians 2:26 ...since he was longing for all you (all), to know, even being troubled, because you (all) heard that he was sick. (Kukis mostly literal translation)

Interestingly enough, it is Epaphroditus who is troubled over his illness. Not because he is sick, but he longs to return to Philippi and because they are aware that he is sick.

The second thing we should pick up on is, Paul, despite having the gift of healing, does not simply put his hands on Epaphroditus and say, “Be healed.” We are very confused about the gift of healing. We look at it very subjectively and think that it is all about the relief from suffering. The gift of healing is not about that. The gift of healing often got various Apostles a hearing wherever they happened to be. The people recognized their great authority, having healed someone known to the entire city.

Paul did not need to establish his authority with Epaphroditus or with the Philippians. If Paul needed to influence any of the Roman soldiers with his gift and authority, God would have provided him the means, if necessary, to accomplish that.

See the [Doctrine of Healing](#) (by R. B. Thieme, Jr.) in the [Addendum](#).

Philippians 2:25–26 Now I thought it necessary Epaphroditus, my brother and fellow-worker and fellow-soldier, now your apostle and servant of my need, to send [him] to you (all), since he was longing for all you (all), to know, even being troubled, because you (all) heard that he was sick. (Kukis mostly literal translation)

Philippians 2:27a			
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
γάρ (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
astheneō (ἀσθενέω) [pronounced <i>as-then-EH-oh</i>]	<i>to be weak, to be feeble, to be without strength, to be incapacitated; to be powerless; to be weak in means, to be needy, to be poor; to be sick</i>	3 rd person singular, aorist active indicative	Strong’s #770
paraplêsion (παραπλήσιον) [pronounced <i>par-ap-LAY-see-on</i>]	<i>(coming) near (to), almost to; close by</i>	adverb	Strong’s #3897 hapax legomenon

Philippians 2:27a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
thanatos (θάνατος) [pronounced THAH-nah-toss]	death [natural, a penalty, real, figurative, danger, threat, manner of]; physical death; spiritual death; eternal death	masculine singular noun; genitive/ablative case	Strong's #2288

Translation: For indeed, he was sick, coming near to death,...

Paul confirms what the Philippians apparently know (or gives them additional information), that Epaphroditus was so sick that he was nearly dying.

Philippians 2:27b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
allá (ἀλλά) [pronounced ah-LAH]	but, but rather, but on the contrary, instead, nay (rather); yea, yes, in fact, moreover; nevertheless	adversative particle	Strong's #235
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
eleeō (ἐλεέω) [pronounced eh-eh-EH-oh]	to have mercy on, to have compassion for, to be compassionate; to help an afflicted person	3 rd person singular, aorist active indicative	Strong's #1653
auton (αὐτόν) [pronounced ow-TAHN]	him, to him, towards him; same	3 rd person masculine singular personal pronoun, accusative case	Strong's #846

Translation: ...but the God showed mercy to him...

Paul recognizes that God showed mercy or compassion toward Epaphroditus, implying that he was healed.

Philippians 2:27c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ouk (οὐκ) [pronounced ook]	no, not, nothing, none, no one	negation; this form is used before a vowel	Strong's #3756
auton (αὐτόν) [pronounced ow-TAHN]	him, to him, towards him; same	3 rd person masculine singular personal pronoun, accusative case	Strong's #846

Philippians 2:27c			
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
monos (μόνος) [pronounced MON-oss]	<i>alone, only, by themselves, forsaken, destitute of help, merely; without a companion</i>	masculine singular adjective, accusative case	Strong's #3441
allá (ἀλλά) [pronounced ahI-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
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)

Translation: ...—but not to him only but even to me,...

God's mercy or compassion extends to Paul as well, as Paul had a close relationship with Epaphroditus.

Philippians 2:27d			
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
mē (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
lupē (λύπη) [pronounced LOO-pay]	<i>sadness, sorrow, grief; pain, annoyance, affliction; of persons mourning</i>	feminine singular noun, accusative case	Strong's #3077
epí (ἐπί) [pronounced eh-PEE]; spelled eph (ἐφ) [pronounced ehf] before a vowel	<i>to, towards; on, upon; at, by, before; over, against; to, across; for, because (of); for (over) the space of</i>	preposition of superimposition; a relation of motion and direction with accusative case	Strong's #1909
lupē (λύπη) [pronounced LOO-pay]	<i>sadness, sorrow, grief; pain, annoyance, affliction; of persons mourning</i>	feminine singular noun, accusative case	Strong's #3077
echô (ἔχω) [pronounced EHKH-oh]	<i>to have [and/or] hold; to own, to possess, to adhere to, to cling to</i>	1 st person singular, aorist active subjunctive	Strong's #2192

Translation: ...that I might not have sadness upon sadness. (Kukis mostly literal translation)

Had anything happened to Epaphroditus, Paul would have had sadness upon sadness. Imagine that the Philippians send Paul many gifts to sustain him by one who has been sustaining them with teaching, and that man never returns, having died in Rome. Paul would have been very said indeed.

Philippians 2:27 For indeed, he was sick, coming near to death, but the God showed mercy to him—but not to him only but even to me, that I might not have sadness upon sadness. (Kukis mostly literal translation)

Philippians 2:25–27 Now I thought it necessary Epaphroditus, my brother and fellow-worker and fellow-soldier, now your apostle and servant of my need, to send [him] to you (all), since he was longing for all you (all), to know, even being troubled, because you (all) heard that he was sick. For indeed, he was sick, coming near to death, but the God showed mercy to him—but not to him only but even to me, that I might not have sadness upon sadness. (Kukis mostly literal translation)

Philippians 2:25–27 Now, I determined that it was necessary to send Epaphroditus, my brother and fellow-worker and fellow-soldier, who is also your apostle as well as the servant of my needs. He greatly desired to see you all again. However, Epaphroditus was very troubled because you are aware that he has been sick—in fact, so sick that he has been near death. Nevertheless, God showed mercy to him—but not just to him but to me as well, that I might not have sadness heaped upon sadness if we lost Epaphroditus. (Kukis paraphrase)

Hastily, therefore, I sent him, that [your] seeing him again, you (all) might rejoice and I, free from anxiety, keep on being. You (all) keep on admitting therefore him in a Lord with every joy and the things valued you (all) keep on having (and holding), that through the work of a Lord until death he has come near, disregarding the soul that he might fill up the lack of you (all), face to face with me, a public service.

Philippians
2:28–30

Therefore, I sent him with haste that you (all) might be caused to rejoice [at] seeing him again and I might keep on being from anxiety [or, grief or trouble]. Therefore, you (all) keep on accepting him by means of the Lord with every joy and you (all) keep on holding onto the valued things [of Bible doctrine] [or perhaps, *valued (people)*], that through the work of the Lord he had come near up to death, disregarding [his] life that he might supply what was [previously] lacking in your service to me.

Therefore, I am quickly sending Epaphroditus back to you so that you might all be caused to rejoice at seeing him again, and further than I may feel less anxiety over the circumstance of him coming to me and becoming ill. Therefore, receive him back by the Lord with every joy and keep on holding onto and appreciating your valuable resources (Epaphroditus being one of them). Through his work in the Lord, Epaphroditus had come near to his death, but he disregarded his own life in order to supply what was needed in your service to me.

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek) Hastily, therefore, I sent him, that [your] seeing him again, you (all) might rejoice and I, free from anxiety, keep on being. You (all) keep on admitting therefore him in a Lord with every joy and the things valued you (all) keep on having (and

holding), that through the work of a Lord until death he has come near, disregarding the soul that he might fill up the lack of you (all), face to face with me, a public service.

Complete Apostles Bible

Therefore I sent him more eagerly, in order that when you see him again you may have joy, and I may be less anxious.

Receive him therefore in the Lord with the utmost joy, and hold such ones in honor; because for the work of Christ he drew near unto death, being careless with his life, in order that he might fill up that which was lacking in your service to me.

Douay-Rheims 1899 (Amer.)

Therefore, I sent him the more speedily: that seeing him again, you may rejoice, and I may be without sorrow.

Receive him therefore with all joy in the Lord: and treat with honour such as he is. Because for the work of Christ he came to the point of death: delivering his life, that he might fulfil that which on your part was wanting towards my service.

Holy Aramaic Scriptures
Original Aramaic NT

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Therefore, I diligently sent him to you, that when you see him again you will rejoice, and I shall have a little rest.

Receive him therefore in THE LORD JEHOVAH with all joy, and hold in honor those who are such.

For because of the work of The Messiah he approached death and scorned his life, to fulfill what you lacked in the ministry that was for me.

Lamsa Peshitta (Syriac)

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Significant differences:

Limited Vocabulary Translations:

Bible in Basic English

I have sent him, then, the more gladly, so that when you see him again, you may be happy and I may have the less sorrow.

So take him to your hearts in the Lord with all joy, and give honour to such as he is: Because for the work of Christ he was near to death, putting his life in danger to make your care for me complete.

Bible in Worldwide English

I want even more to send him to you so that you will be happy when you see him again. And I will not be so troubled any more.

So receive him with much joy because he is a Christian brother. Give respect to men like him.

He almost died doing the work of Christ. You wished to help me, but you could not come. He came instead. He was willing to put his life in danger in order to help me.

Easy English

Easy-to-Read Version–2008

.
So I want very much to send him to you. When you see him, you can be happy. And I can stop worrying about you. Welcome him in the Lord with much joy. Give honor to people like Epaphroditus. He should be honored because he almost died for the work of Christ. He put his life in danger so that he could help me. This was help that you could not give me.

God's Word™

So I'm especially eager to send him to you. In this way you will have the joy of seeing him again and I will feel relieved. Give him a joyful Christian welcome. Make sure you honor people like Epaphroditus highly. He risked his life and almost died for the work of Christ in order to make up for the help you couldn't give me.

Good News Bible (TEV)

I am all the more eager, then, to send him to you, so that you will be glad again when you see him, and my own sorrow will disappear. Receive him, then, with joy, as a believer in the Lord. Show respect to all such people as he, because he risked his life and nearly died for the sake of the work of Christ, in order to give me the help that you yourselves could not give.

J. B. Phillips
The Message

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NIRV	.
New Life Version	.
Radiant New Testament	.
New Simplified Bible	.

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

Casual English Version	.
Contemporary English V.	Now I am more eager than ever to send Epaphroditus back again. You will be glad to see him, and I won't have to worry any longer. Be sure to give him a cheerful welcome, just as people who serve the Lord deserve. He almost died working for Christ, and he risked his own life to do for me what you could not.
Goodspeed New Testament	.
The Living Bible	.
New Berkeley Version	.
New Living Translation	.
The Passion Translation	So you can see why I'm delighted to send him to you now. I know that you're anxious to see him and rejoice in his healing, and it encourages me to know how happy you'll be to have him back. So warmly welcome him home in the Lord, with joyous love, and esteem him highly, for people like him deserve it. Because of me, he put his life on the line, despising the danger, so that he could provide for me with what you couldn't, since you were so far away. And he did it all because of his ministry for Christ.
Plain English Version	.
UnfoldingWord Simplified T.	So I am sending him back to you as quickly as possible. I will do this in order that you may rejoice when you see him again, and that I might grieve less. Welcome Epaphroditus with the great joy we have because the Lord Jesus loves us. Honor him and other believers like him. As he was working for the Messiah, he almost died. He ran the risk of dying in order to supply the things that I needed, something you could not do because you are far away from me.
Williams' New Testament	I very eagerly send him, so that when you see him you may be glad of it, and I may be less sorrowful. So give him a hearty Christian welcome and hold in honor men like him, because he came near dying for the sake of the Lord's work and risked his life to make up for your lack of opportunity to minister to me.

Partially literal and partially paraphrased translations:

American English Bible	.
Beck's American Translation	.
Breakthrough Version	So I more aggressively sent him so that when you see him again you might be happy, and I may not be as sad. So accept him in with every <i>bit</i> of happiness in <i>the</i> Master and hold these types of <i>people</i> as valued because he was near up to <i>the point of</i> death because of the work of <i>the</i> Anointed King when he exposed <i>his</i> soul so that he might fill up what you lacked, the ministry to me.
Common English Bible	.
Len Gane Paraphrase	Therefore I sent him even sooner, so that when you see him again, you may rejoice and that I have less grief. Therefore welcome him with all gladness, and hold such [men] in honor. Because for the work of Christ, he was close to dying, disregarding his life in order to complete [what's] lacking in meeting my needs.
A. Campbell's Living Oracles	Wherefore I have sent him the more speedily, that seeing him again, you may rejoice, and that I may be the more free from sorrow. Receive him, therefore, in the Lord, with all joy, and have such persons in great estimation; because for the work of Christ, he drew nigh to death, not regarding his life, that he might fully supply the want of your service toward me.

New Advent (Knox) Bible .
 NT for Everyone .
 20th Century New Testament I am all the more ready, therefore, to send him, so that the sight of him may revive your spirits and my own sorrow be lightened. Give him, then, the heartiest of Christian welcomes, and hold such men in great honour. For it was owing to his devotion to the Master's work that he was at the point of death, having risked his own life in the effort to supply what was wanting in the help that you sent 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 .
 The Heritage Bible .
 International Standard V .
 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 .
 Wikipedia Bible Project .

That's why I'm so keen to send him, so that when you see him you'll be happy, and I won't have to be so anxious. So welcome him with much happiness in the Lord—honor people like him, because in working for Christ he nearly died, putting his life on the line to make up for the help you weren't in a position to give me.
 Therefore with earnest speed I sent him, that seeing him again, you may rejoice, and that I may be without sadness.
 Receive him therefore to yourself in the Lord with all joy, and hold such as valuable,
 Because through the work of Christ he drew near to death, not regarding his soul, to fill up your lack of public service toward me.
 Therefore, I am especially eager to send him so that you may have the joy of seeing him again, and so that I may feel relieved. So joyfully welcome him in the Lord and make sure you honor such people highly, because he came close to death for the work of the Messiah [Or Christ; other mss. read Lord] by risking his life to complete what remained unfinished in your service to me.
 I send him the more readily that you may see him and rejoice again and I be less sorrowful. Receive him in the Lord with all joy and hold such men in honor, because for the work of Christ he was near to death, hazarding his life to complete the service you were not here to do for me.
 I have sent him therefore the more diligently, that seeing him again you may rejoice and I be less sorrowful. Receive him therefore in the Lord with all joy, and have such in estimation, because on account of the work he was nigh to death, not having consulted properly for his life, that he might fully supply your lack of service to me.
 I sent him therefore the more carefully, that when you see him again you may rejoice, and that I may be the less sorrowful. Receive him therefore in the LORD with all gladness; and hold such in reputation: Because for the work of Christ he was near to death, not regarding his life, to supply your lack of service toward me.
 I am therefore all the more eager to send him, in the hope that when you see him again you may be glad and I may have the less sorrow. Receive him therefore with heartfelt Christian joy, and hold in honour men like him; because it was for the sake of Christ's work that he came so near death, hazarding, as he did, his very life in endeavouring to make good any deficiency that there might be in your gifts to me.

Worsley's New Testament I have sent him therefore the more desirously, that when ye see him again ye may rejoice, and I may be the less sorrowful. Receive him therefore in the Lord with all joy, and have such in high esteem: because for the work of Christ he was nigh unto death, not regarding *his own* life, so that he might fill up what was wanting in your kind offices towards me.

Catholic Bibles (those having the imprimatur):

Christian Community (1988) And so I am eager to send him to you, so that on seeing him you will be glad and I will be at peace. Receive him then with joy, as is fitting in the Lord. Consider highly persons like him, who almost died for the work of Christ; he risked his life to serve me on your behalf when you could not help me. 1Cor 16:16

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 sent him therefore the more carefully, that, when ye see him again, ye may rejoice, and that I may be the less sorrowful. Receive him therefore in **Yahuah** with all gladness; and hold such in reputation: Because for the work of **Mashiach** he was nigh unto death, not regarding his life, to supply your lack of service toward me.

Hebraic Roots Bible I sent him therefore the more speedily, that, when ye see him again, ye may rejoice, and that I may be the less sorrowful. Receive him therefore in the Messiah with all gladness; and hold such in reputation: Because for the work of the Messiah he was nigh unto death, not regarding his life, to supply your lack of service toward me.

Holy New Covenant Trans. So I am very eager to send Epaphroditus. When you see him again, you will be happy. And I will not feel so sad. Welcome him in the Lord with great joy. Give glory to men like him. For Christ's work, Epaphroditus almost died. He risked his life to make up for what was missing in your service to me.

The Scriptures 2009 .
 Tree of Life Version .

Weird English, 01dɛ English, Anachronistic English Translations:

Accurate New Testament ...eagerly more so [I] send him that Seeing him again [You*] may enjoy (And) I (Not) Sadder may be accept! so him in lord with every happiness and the these valued have! for because of the work [of] christ until death [He] approaches Risking the soul that [He] may occupy the [of] you* shortage [of] the to me ministry...

Alpha & Omega Bible .
 Awful Scroll Bible I direct him therefore, eagerly, in order that, perceiving him anew, yous may rejoice and-I shall be without-grief.
 Be receiving- him -near therefore from-within the Lord, with all joy, and be holding certainly-of-these from-among-honor, certainly-of-what because of the work of the Anointed One, he comes near to the point of death, being proposed-off-from his life, in order that he should make fulfilled, you all's deficiency of undertaking-for-the-people, with regards to me.

Concordant Literal Version .
 exeGeses companion Bible So I send him diligently,
 so that when you see him again, you cheer
 and that I also be ungrieving.

So receive him in Adonay with all cheer;
and hold such honorable:
for, because of the work of Messiah
he approached death, hazarding his soul,
to fill full/shalam your lack of liturgy toward me.

God's Truth (Tyndale)
Orthodox Jewish Bible

.
Therefore, I am all the more eager to dispatch him to you, in order that when you have seen him again, you may have simcha and I may have less agmat nefesh. Therefore, receive him in Adoneinu with all simcha and hold esteem for such klei kodesh (ministers) [1C 16:16,8; 1Ti 5:17],
Because he came near to death on account of the avodas kodesh of Moshiach, performing an act of Messianic mesirat nefesh (whole-hearted devotion to the cause of Moshiach, even at risk of life) having risked his life, that he might make up for the ministry to me that you could not give.

Rotherham's Emphasized B.

||The more promptly|| therefore, have I sent him,
That <seeing him again> ye may rejoice,
And |||| |the less sorrowful| may be.
Be giving him welcome, therefore, in the Lord, ||with all' joy||;
And ||such as he|| |in honour| be holding,—
Because ||for the sake of the work of the Lord|| |unto death| he drew nigh,
Running hazard with his life,
That he might fill up your' lack of the public service |towards me|..

Expanded/Embellished Bibles:

The Amplified Bible

An Understandable Version

.
So, I am all the more eager to send him to you people, so that when you see him again you will be glad, and that my sorrow will be lessened [*i.e., in knowing that you are relieved to see that he is well again*]. So, you should welcome him in [*the fellowship of*] the Lord with great joy, and regard such people with honor, because he almost died for the work of Christ, risking his life to provide me with what you were not able to.

Brodie's Expanded Trans.

Therefore, I have sent him [Epaphroditus] with great urgency, so that when you see him again, you may have restored happiness and I may be less anxious. Therefore, you yourselves welcome him back [throw your arms around him] in the Lord with all inner happiness. Furthermore, keep on regarding such persons with great respect [highest honor & esteem],
Because due to the work [business] of Christ, he came close to the point of death, when he recklessly exposed his own life to danger, in order that he might bring to completion your lack of service [unfinished business] face-to-face with me [social life].

The Expanded Bible
Jonathan Mitchell NT

.
More diligently (earnestly; eagerly), then, I send (or: sent) him, so that in seeing him again, you may be glad and rejoice – and I may be more relieved of pain and sadness.
Be focusing on him, then, to welcome and continue receiving him within the Lord with all joy, and be constantly holding such people in honor and value, because through Christ's work (with other MSS: on account of [the] Lord's Act) he drew (or: draws) near, as far as death, with [his] soul casting himself to the side (or: in [his] inner being handing himself over and risking [his] life; = throwing self aside, he gambled [his] life), so that he might fill back up your deficiency (your lack; your coming too late; = what you were unable to do) in the area of public service toward me (= civic sponsorship and funding me).

P. Kretzmann Commentary

Syndein/Thieme .
 Translation for Translators .
 The Voice .

Bible Translations with Many Footnotes:

Lexham Bible	Therefore I am sending him with special urgency, in order that when [*Here “when” is supplied as a component of the participle (“see”) which is understood as temporal] you see him again you may rejoice, and I may be less anxious. Therefore welcome him in the Lord with all joy, and consider such people highly honored, because on account of the work of Christ he came near to the point of death, risking his life in order that he might make up for your inability to serve me [Literally “he might fill up your lack of service to me”].
NET Bible® New American Bible (2011) The Passion Translation Rotherham’s Emphasized B. The Spoken English NT	So I’m sending him to you that much more urgently-so you’ll get to celebrate seeing him again, and I’ll be relieved too. ^u So welcome him in the Lord with a big celebration. ^v Hold people like him in high esteem, because he nearly died doing ^w the work of Christ. He risked his life to fill out the rest of your service to me. ^x u. Paul well knows the pain of being in anxious suspense about somebody’s health. So in one sense his relief won’t be complete until they get the in-person proof that Epaphroditus is all right. v. Lit. “with all joy”. w. Lit. “For because of Christ’s work he came near to death”. x. Lit. “to fill up the lack of your service towards me”. Paul doesn’t at all mean that they were lacking in their service to him. He means that they sent him a gift of money (see 4:10-18), but, not feeling that money was enough, they also sent one of their members to give him practical help.
Updated ASV	Therefore I am sending him all the more eagerly so that when you see him again you may rejoice and that I may be less anxious. Therefore receive him in the Lord with all joy, and hold men like him in high regard; because he came close to death for the work of Christ, risking his soul ^[21] to complete what was lacking in your service to me. ^[21] Soul: (Heb. <i>nephesh</i> ; Gr. <i>psyche</i>) The Hebrew word <i>nephesh</i> and the Greek word <i>psyche</i> basically refer to (1) people, (2) animals, or (3) the life that a person or animal has. (Gen. 1:20; 2:7; Num. 31:28; 1 Pet. 3:20) The Bible author’s use of both <i>nephesh</i> and <i>psyche</i> , in connection with earthly creatures, humans or animals, refer to that which is material, tangible, visible, and mortal.
Wilbur Pickering’s New T.	So I sent him the more eagerly, that upon seeing him you might have joy, and I be less anxious. Receive him in the Lord with great joy, and hold such men in honor, because for the work of Christ he came close to death, not regarding his life, ¹⁵ to complete what was lacking in your service toward me. (15) Right. That’s the kind the Church and the world need to see.
WEB — Messianic Edition	.

Literal, almost word-for-word, renderings:

A Faithful Version	. great care
Analytical-Literal Translation	Therefore, I sent him as quickly as possible [or, with great urgency], so that having seen him again you _p shall rejoice, and I shall be relieved of sorrow. Therefore, be receiving [or, be welcoming] him in [the] Lord, with all joy, and be holding such [ones] in honor, because he came near to the point of death on account of the work

	of Christ, having shown disregard for his life, so that he shall fill up [fig., supply] your _p deficiency of sacred service to me.
Berean Literal Bible Bill Puryear translation	. deficit So, I have sent him with special urgency, in order that when you see him again, you might have intensified happiness and I may be free from anxiety. Therefore, look forward to and welcome him in the Lord with all happiness, and be holding in highest honor such a one, because on account of his work for Christ, he came close to dying, having risked his life, in order that he might make up for your absence through service to me.
C. Thomson updated NT Charles Thomson NT	. I have therefore sent him with the greater despatch, that upon seeing him again you may rejoice, and that I may be less sorrowful. Receive him then in the Lord with all joy and hold such in high esteem because he was on the brink of death, for the work of the Christ, having exposed his life that he might supply the want of your religious service for me.
Context Group Version	I have sent him therefore the more diligently, that, when you (pl) see him again, you (pl) may rejoice, and that I may be the less sorrowful. Receive him therefore in the Lord with all joy; and hold such in honor: because for the work of the Anointed he came near to death, hazarding his life to supply that which was lacking in your (pl) ministry toward me.
English Standard Version Far Above All Translation	. Receive him therefore in <i>the</i> Lord with all joy, and hold such in honour, because for the work of Christ he came near to death, not having regarded his life, so that he could make up for the <i>thing that was</i> missing in your service towards me. V. 28 was placed with the previous passage for context.
Green's Literal Translation James Allen translation Legacy Standard Bible Literal New Testament Literal Standard Version Modern English Version Modern Literal Version 2020 Therefore, I sent him more diligently, in-order-that having seen him again, you ^o should rejoice and <i>that*</i> I may be sorrow-free. Therefore accept ^o him in the Lord with all joy, and hold ^o the ones <i>who are</i> such as admired; because he drew near <i>almost</i> as far as death, because of the work of the Christ, having disregarded the life, <i>he had</i> , in-order-that he might fill the lack <i>in</i> your ^o ministry* toward 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	So as has been said, I have sent him with special urgency, in order that, when you see him again you might have intensified happiness and I may be less concerned. Therefore receive him with submission to his authority and expectation in the Lord with all happiness, also beholding such pastors in the highest honor, because on account of the business of Christ he came close to dying, when he gambled his life, in order that he might make up for your lack of service to me.
R. B. Thieme, Jr. trans2	So as has been said, I have sent him, Epaphrodi'tos, with special urgency, zeal and haste, in order that when you see and receive him back again concentrating and staring at him, you may have intensified Absolute Happiness of God and that I may become and be less concerned or anxious. Welcome him with open arms face to face, therefore, I know you will, receive him with submission and expectation, recognizing his authority, in the sphere of the Lord

associated with all the Absolute Happiness of God; also be having and holding, clinging to him and keep on preserving and possessing this kind of a high class pastor in highest honor most valued and precious, for I have come to have much happiness and encouragement by your love because the tender affections of the saints have been refreshed through you.

Because, on account of the business of Christ, he, Epaphrodi'tos, came close to dying, when he gambled his life or his soul in death, having no concern, in order that he might fulfill with highest quality a deficiency or make up for your lack of service of warmth and love and fellowship, face to face with me.

Revised Geneva Translation
Ron Snider translation

Therefore I have sent him all the more eagerly so that when you see him again you may rejoice and I may be less concerned about you. Therefore welcome him in the Lord with all joy, and keep holding men like him in high regard; because he came close to death because of the work of Christ, chosing to risk his life to complete what was lacking from your service to me.

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

I sent him, therefore, the more urgently, that, seeing him again, ye may rejoice, and I may be the less sorrowful. Receive him, therefore, in the Lord with all joy, and hold such in honor; because, for the work of Christ, he came near to death; imperiling his soul, that he might fill up your lack of ministry toward me.

The gist of this passage:
28-30

Philippians 2:28a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
spoudaiotérōs (σπουδαιοτέρως) [pronounced spoo-dah-yot-ER-ocē]	<i>hastily, with haste; diligently, earnestly; sooner than expect; more carefully</i>	adverb with the accusative case	Strong's #4708 hapax legomenon
oun (οὖν) [pronounced oon]	<i>so [then], certainly; then, therefore, accordingly, consequently, and [so], but, now; these things being so</i>	adverbial particle	Strong's #3767
pepōdō (πέμπω) [pronounced PEHM-poh]	<i>to send, to dispatch; to bid a thing to be carried to one; to send (thrust or insert) a thing into another</i>	1 st person singular, aorist active indicative	Strong's #3992
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

Translation: Therefore, I sent him with haste...

Epaphroditus has recovered; God has given him health. Therefore, Paul quickly writes this letter to the Philippians so that it might be sent with Epaphroditus with great haste.

Philippians 2:28b			
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
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 plural, aorist active participle; nominative case	Strong's #1492
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
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
chairō (χαίρω) [pronounced KHAI-row]	<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>	2 nd person plural, aorist (deponent) passive subjunctive	Strong's #5463

Translation: ...that you (all) might be caused to rejoice [at] seeing him again...

It has come to the attention of the Philippians that Epaphroditus was very sick; so when he returns to Philippi, the believers there will be caused to rejoice at seeing him again. This would be a great moment for them all.

Philippians 2:28c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kagō/kamoi/kame (καγώ/κάμοι/κάμέ) [pronounced kag-OH]	<i>and I; I also, even I, I as well, I likewise, in like manner I; even I, this selfsame I; me, me also</i>	conjunction; 1 st person singular, nominative case	Strong's #2504
alupóteros (ἀλυπότερος) [pronounced al-oo-POT-er-oss]	<i>free from anxiety; free from pain or grief or trouble; less sorrowful</i>	masculine singular comparative adjective; nominative case	Strong's #253 hapax legomenon
ō, ês, ê (ὦ, ἦς, ἦ) [pronounced oh, ace, ay] (there are other forms)	<i>to be, will be, is</i>	1 st person singular, present subjunctive	Strong's #5600 (subjunctive of Strong's #1510)

Translation: ...and I might keep on being from anxiety [or, grief or trouble].

Paul had some anxiety, knowing that the believers in Philippi sent a gift to him by Epaphroditus, and they had been worried that he was going to die. This really got them concerned, and Paul had some anxiety over how they were

feeling. Knowing that Epaphroditus was on his way to Philippi to deliver this letter, along with himself, made Paul relieved.

Philippians 2:28 **Therefore, I sent him with haste that you (all) might be caused to rejoice [at] seeing him again and I might keep on being from anxiety [or, grief or trouble].** (Kukis mostly literal translation)

Philippians 2:29a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
prosdechomai (προσδέχομαι) [pronounced <i>pros-DEKH-om-ah-ee</i>]	<i>admit (to intercourse, hospitality, credence) or, by implication: await (with confidence or patience); accept, allow, look [for]</i>	2 nd person plural, present (deponent) middle/passive imperative	Strong's #4327
oun (οὖν) [pronounced <i>oon</i>]	<i>so [then], certainly; then, therefore, accordingly, consequently, and [so], but, now; these things being so</i>	adverbial particle	Strong's #3767
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
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
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
pasês (πάσης) [pronounced <i>PAH-sace</i>]	<i>each, every; of any; from all; an entire; of anyone, from some</i>	feminine singular adjective, genitive/ablative case	Strong's #3956
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

Translation: **Therefore, you (all) keep on accepting him by means of the Lord with every joy...**

Paul encourages them to accept him back with joy. Now, how could they receive him in any other way? Well, some might think, *he was disciplined for going to Rome and that is why he was sick.* That is certainly not the case; he was simply ill (exactly how and exactly the reason is not given to us). The proper way to receive him is with joy and not with judgment or apprehension.

Philippians 2:29b			
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>toos</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
τοιούτος (τοιούτος) [pronounced <i>toy-OO-toss</i>]	<i>things such as this, things of this kind or sort, these things</i>	masculine plural adjective, accusative case	Strong's #5108
entimos (ἐντιμος) [pronounced <i>EN-tee-moss</i>]	<i>valued, held in honour, prized, precious</i>	masculine plural adjective; accusative case	Strong's #1784
echô (ἔχω) [pronounced <i>EKKH-oh</i>]	<i>have [and/or] hold; own, possess, adhere to, cling to</i>	2 nd person plural, present active imperative	Strong's #2192

Translation: ...and you (all) keep on holding onto the valued things [of Bible doctrine] [or perhaps, valued (people)],...

Paul tells them to keep on holding onto the valued things. Perhaps Paul means here *the valued persons*, since this is series of masculine plurals and not neuter plurals. Paul would therefore be urging the believers in Philippi to see Epaphroditus as a man to be valued.

Philippians 2:29 Therefore, you (all) keep on accepting him by means of the Lord with every joy and you (all) keep on holding onto the valued things [of Bible doctrine] [or perhaps, valued (people)],... (Kukis mostly literal translation)

Philippians 2:30a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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
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
to (τό) [pronounced <i>toh</i>]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588

Philippians 2:30a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ergon (ἔργον) [pronounced EHR-gon]	<i>work, production, deed, act, something done; undertaking; business, enterprise</i>	neuter singular noun, accusative case	Strong's #2041
According to the Westcott Hort text:			
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
But instead, the Byzantine Greek text and the Scrivener Textus Receptus has the definite article + <i>Christ</i> ; and Tischendorf's Greek text has <i>Christ</i> without the definite article.			
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
mechri/mechris (μέχρι/μεχρις) [pronounced MEHKH-ree/mekh-RIHS]	<i>until, as far as, up to a certain point (as a preposition, of extent (denoting the terminus, especially to the space of time or place intervening)</i>	adverb	Strong's #3360
thanatos (θάνατος) [pronounced THAH-nah-toss]	<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
eggizô (ἐγγίζω) [pronounced eng-ID-zoh]	<i>to make near, to approach; to be at hand, to come (draw) near, to be (coming, drawing) close</i>	3 rd person singular, aorist active indicative	Strong's #1448

Translation: ...that through the work of the Lord he had come near up to death,...

Here is what we know about Epaphroditus' sickness: it came to him through the work of the Lord and he had come near to death as a result. So, Epaphroditus was not doing anything wrong. He was functioning as a priest in the royal family, doing what God had him do. Nevertheless, something made him very ill. Could it have been the cold or coming into contact with someone who had something, we don't know. But given Paul's words here, Epaphroditus became ill simply through his Christian service.

Philippians 2:30b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
parabouleúomai (παραβουλεύομαι) [pronounced par-abool-YOO-om-ah-ee]	<i>consulting amiss; that is, disregarding, not regarding; exposing oneself to danger, being reckless</i>	masculine singular, aorist (deponent) middle participle; nominative case	Strong's #3851 hapax legomenon

Philippians 2:30b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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
psuchê (ψυχῆ) [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; accusative case	Strong's #5590

Translation: ...disregarding [his] life...

It could be that Epaphroditus became very ill along the way to Paul, and pushed himself to get to Paul, disregarding his life in order to meet the mission.

Philippians 2:30c			
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
anaplērōō (ἀναπληρώω) [pronounced an-ap-lay-ROH-oh]	<i>to fill; to fill up; to fulfill; to make full (a ditch); to supply; to occupy</i>	3 rd person singular, aorist active subjunctive	Strong's #378
to (τό) [pronounced toh]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
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)
hustérēma (ὑστέρημα) [pronounced hoos-TEHR-ay-mah]	<i>lack; that which is lacking, deficit; especially, poverty, want, deficiency</i>	neuter singular noun, accusative case	Strong's #5303
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
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)
leitourgia (leitourgía) [pronounced li-toorg-EE-ah]	<i>a public service, a public function, a public or religious office; a service rendered (often without remuneration)</i>	feminine singular noun; genitive/ablative case	Strong's #3009

Translation: ...that he might supply what was [previously] lacking in your service to me. (Kukis mostly literal translation)

I don't think that Paul is implying, by these words, that the Philippians somehow owed him this offering and that they paid him their due by sending the money with Epaphroditus. It reads here *your lacking*, indicating that this was their service to God, to send this gift to Paul. They thought about it, then gathered it and sent it.

In our lives, God blesses us with material benefits and we must meet what God demands of us, sometimes with these material benefits. Not giving them when God gives us the opportunity is something lacking in us. We fill up that lack by giving the material gift. When they have these material blessings, and a place to send them to, there is a lack in themselves, which lack is filled up by giving the material blessings.

I am not saying that every bit of excess money needs to be given away. I am simply indicating that, for the mature believer, God will place people in your way who have needs, and you are the person to supply them with their needs.

In my mind, I am searching for a way to express this. The Philippians have an excess of material benefits, but that to them is a lack, a shortage, a deficiency. However, when they gift it appropriately, that alleviates that lack, shortage or deficiency. So Paul is presenting this as their lack, shortage or deficiency (not in a berating way), and their gift fills up that lack, shortage or deficiency. It is somewhat a play on words.

Philippians 2:30 ...that through the work of the Lord he had come near up to death, disregarding [his] life that he might supply what was [previously] lacking in your service to me. (Kukis mostly literal translation)

Philippians 2:29–30 Therefore, you (all) keep on accepting him by means of the Lord with every joy and you (all) keep on holding onto the valued things [of Bible doctrine] [or perhaps, *valued (people)*], that through the work of the Lord he had come near up to death, disregarding [his] life that he might supply what was [previously] lacking in your service to me. (Kukis mostly literal translation)

Philippians 2:28–30 Therefore, I sent him with haste that you (all) might be caused to rejoice [at] seeing him again and I might keep on being from anxiety [or, grief or trouble]. Therefore, you (all) keep on accepting him by means of the Lord with every joy and you (all) keep on holding onto the valued things [of Bible doctrine] [or perhaps, *valued (people)*], that through the work of the Lord he had come near up to death, disregarding [his] life that he might supply what was [previously] lacking in your service to me. (Kukis mostly literal translation)

Philippians 2:28–30 Therefore, I am quickly sending Epaphroditus back to you so that you might all be caused to rejoice at seeing him again, and further than I may feel less anxiety over the circumstance of him coming to me and becoming ill. Therefore, receive him back by the Lord with every joy and keep on holding onto and appreciating your valuable resources (Epaphroditus being one of them). Through his work in the Lord, Epaphroditus had come near to his death, but he disregarded his own life in order to supply what was needed in your service to me. (Kukis paraphrase)

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	

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 2 is in the Word of God

- 1.
- 2.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

When studying a chapter in the Bible, there are a number of topics which that study leads to.

What We Learn from Philippians 2

- 1.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

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 2

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

A Brief Review of Philippians 2

Addendum

This footnote was referenced in [Philippians 2:1–4](#).

Footnote for Philippians 2:1 (Christian Community Bible)

• 2.1 Unity is often supported by a shared feeling of being the best, or the strongest, or having to contend with another group: in that way many religious groups maintain their strength, their discipline and the efforts and sacrifices needed for this. All that is also found in Christian groups, but it should not be, for we have another spirit (Lk 9:55). With us, unity will follow from much humility and understanding of others. Here, Paul gives the secret of Christian co-existence: look for what is humble and do nothing through rivalry or for glory.

In a hymn which is a sort of creed, Paul proposes the example of Christ: his path from God to man, from rich

Footnote for Philippians 2:1 (Christian Community Bible)

to poor, from first to last, from master to servant.

The Lord Jesus desired to identify with the most humble, the most afflicted, the most despised. Such were Jesus' attitudes and they must be those of his followers, the Christians. A desire to identify with the most humble and to share with them is the motivation for a truly evangelical life.

In this we must differ from the majority of people who are mainly interested in their personal or family fulfillment. Their ambitions are legitimate, and who among us does not share them at least partly? Yet they have been devalued by Christ by the simple fact that he took the opposite way.

He did not regard equality with God: the mystery of God's Son who became a mortal man and gave up God's Glory, although he could have preserved it even in his human life. Since Christ was to be the New Man, glorified by God and placed above everything, his being subject to misery and limitations was a way of being reduced to nothingness.

God exalted him. The humiliation and obedience of Christ were the condition for receiving his glory. He gave him the Name (of God), that is, he made him fully enjoy in his human nature the divine Power (or Name).

From http://kukis.org/Translations/Christian_Community_Bible/41-Philippians-Large.pdf (Philippians 2).

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

This was cited in [Philippians 2:6](#).

Heritage Bible Footnote for Philippians 2:6 (taken from Genesis 18:1)

Genesis 18:1 And Jehovah¹ appeared to him by the oaks of Mamre, and he sat in the tent door in the heat of the day; And he lifted up his eyes, and saw, and lo, three men were stationed by him; and when he saw, he ran to meet them from the tent door, and prostrated himself upon the earth,...

¹**18:1-2 Jehovah...men.** We are not only created in the image of God spiritually, we are also made in the image and shape of God physically, Gen 1:26-27. This is the first appearance of Jehovah God in the form of a man. Theologians have called these accounts of God appearing in the shape, or likeness, or appearance of man as anthropomorphisms. Anthropomorphism means for man to attribute to God the likeness of a man because man in his finite condition can only view God as he views himself. This is not true. When commentators say that man is responsible for perceiving God in man's likeness, they are saying that these are not God's words but man's limited ideas. Every word in this Bible is God breathed and is not man's limited notion, 2 Tim 3:16. The exact opposite of their humanistic opinion is true. Not only are our spirits created in the image of God, for God is spirit, John 4:24, but our bodies are made in His likeness. Every vision of God in the Bible is a vision given by God, not the invention of man's limited understanding. God is spirit, and is not flesh and bone, but our shape physically is like His as spirit, because He made us in His likeness. Moses looked intently at His shape, Num 12:8. Every account in the Bible of God's appearance is that the appearance of His shape is the same as ours. See Deuteronomy 4:15-19. God commands us not to make any graven image of God, Ex 20:4-5. The reason is that God has already made a living image of Himself in creating us. He has made us in His shape as a temple in which He will live and walk, Lev 26:12; Jer 31:33. 2 Cor 6:6. Our body is such that His spiritual shape fits right into us, if our heart will open the door. As we, God has a face, Gen 3:8; eyes, Gen 6:8; arms, Ex 6:6; Is 52:10; fingers, Ex 8:19; 31:18; Dt 9:10; feet, Ex 24:10; hands and back, Ex 33:22-23; a mouth, Num 3:16, 39,51; Is 40:5; ears, Neh 1:6; nostrils, Num 11:1; et al. God has never assumed the shape of an animal, bird, fish, reptile, or insect, but from Genesis forward He has always appeared in the shape of a man, because that is His spiritual shape: Gen 18:1-2, 10, 13-14, 17, 22, 26; 19:1. Gen 32:24-30; Josh 5:13-15; Is 6:1; Ezk 1:26-28. He eventually came to earth very God and very man in the person of Jesus of Nazareth, as the true temple, that in Him we can also be temples of God, John 2:17-21; 1 Cor 3:16; 6:19. Now he forever shines forth in the shape of His

Heritage Bible Footnote for Philippians 2:6 (taken from Genesis 18:1)

glorious Father, Dan 7:13; Rev 1:13-18, which is also our likeness. The reason that we are in this bodily shape, and not in the shape of some animal - and man has never been in the shape of an animal - is because we are created in the image of God, spirit, soul, and body, so He can forever live and walk in us. See Note on Gen 1:26-27.

From http://kukis.org/Translations/Heritage_Bible/48Philippians.pdf accessed October 14, 2024.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

This doctrine was referenced in [Philippians 2:6](#).

The Doctrine of the Hypostatic Union (by R. B. Thieme, Jr.)

1. By way of definition, in the person of Jesus Christ are two natures inseparably united, without mixture or loss of separate identity, without loss or transfer of properties or attributes, the union being personal and eternal.
2. The two natures involve the deity of Christ. He is coequal with the Father and with the Holy Spirit, both of whom have identical characteristics. When the Bible says God is one it is always referring to essence. Jesus Christ is also different from the other members of the Trinity in that he is a man having a body, a soul, and a human spirit. So He has two natures, God and Man in one person forever. John 1:1-14; Romans 1:2-5; (;5; Philippians 2:5-11; 1Timothy 3:16; Hebrews 2:14.
3. The incarnate person of Christ includes His deity. Jesus Christ is God, coequal and co-eternal with the Father and with the Holy Spirit. His incarnation does not diminish His deity and therefore He is undiminished deity even though He is in hypostatic union. There is no change in the deity of Christ.
4. The incarnate person of Christ is true humanity. He is a bona fide member of the human race with a body, a soul, and a human spirit, minus the old sin nature. Because of the virgin birth Jesus Christ came into the world without a sin nature and without the imputation of Adam's sin. He was without both of those and so He was born in the same status as Adam came into the world — without sin.
5. The two natures are united without transfer of attributes. The attributes adhere to their corresponding natures. That means that the divine attributes are always the divine attributes and the human attributes are always the human attributes and their is no "leak" back and forth. The essence of deity cannot be changed — doctrine of immutability; the infinite cannot be transferred to the finite. If you rob God of one attribute of His essence then you destroy His deity. To rob Jesus Christ of His humanity or one single attribute of His humanity would destroy humanity. But it must be remembered that from the virgin birth Jesus Christ has been and always will be truly God and truly man in one person forever.
6. No attribute of essence or deity was changed by the incarnation. In fulfilling the purpose of the first advent certain attributes of deity were not used. But this does not imply that they were either surrendered or destroyed. They were merely held in check in keeping with the plan of the Father for the first advent. The plan of the Father for the first advent was to provide a strategic victory which would once and for all break the back of Satan. This strategic victory calls for the humiliation of Christ, bearing our sins on the cross. The problem of the old sin nature has to be solved in the cosmos. All of the sins of the old sin nature are poured out and judged and all human good is rejected at the cross. Then, because Jesus Christ is a priest and because the offering of Himself was only the first function of His priesthood He must remain alive. In death He is eliminated as a priest, but three days later His resurrection, ascension and session puts Him in the driver's seat to make intercession for us, as per Hebrews 7:25. Therefore the priesthood of Christ is perpetuated by resurrection, therefore He had to be resurrected. Then, furthermore, the priesthood of Christ was perpetuated by His ascension. Whereas the high priest in Israel could only enter the holy of holies once a year our high priest has entered the reality. The holy of holies is merely a type of heaven. Our high priest has actually entered heaven and now represents us at the right hand of the Father making intercession for us. The true doctrine of Kenosis: Jesus Christ, during His time on this earth, voluntarily restricted the independent use of certain divine attributes in keeping with the plan of the Father during the first advent. This did not in any way eliminate them from His essence.

The Doctrine of the Hypostatic Union (by R. B. Thieme, Jr.)

7. Therefore the union of divine essence and human nature in the incarnation of Christ is hypostatic and personal. "Hypostatic" refers to the whole person of Christ as distinguished from His two natures, divine and human. "Personal" refers to the emergence of a unique person. The hypostatic union is personal in the sense that Jesus Christ is truly God and truly man, of course superior to all mankind.
8. There is a false interpretation which occasionally breaks out during the course of church history. Many of the great controversies in church history have occurred over this very fact. The false interpretation is that deity possessed humanity, or that the deity of Christ indwelt His humanity, or that the union was simply harmony or sympathy. These are the major heresies in the field. But, once again, the hypostatic union is personal, the divine and human natures have been combined into one person, once essence, forever.
9. Therefore Jesus Christ, the God-Man has one hypostasis or one essence forever. The attributes of the divine and human nature belong to the person of Christ. The characteristics of one nature are never attributed to the other and this means that during the first advent Jesus Christ would be simultaneously omnipotent and weak, omniscient and ignorant. However, the ignorance of His humanity was quickly overcome by the daily function of GAP — Luke 2:40,52; John 1:14.
10. The necessity for the humanity of Christ. There are four reasons why Christ had to become a member of the human race.
 - a. The first reason is because as God he can't save us. Deity can plan it but deity can't execute the plan. It takes humanity to execute the plan. Every characteristic of deity is immutable and unchangeable. What happened to the deity of Christ on the cross? It remained in the hypostasis but it remained without change. Philippians 2:7,8; Hebrews 2:14,15.
 - b. To be a mediator. A mediator must be equal with both parties in the mediation. A mediator is defined for us in Job. He pulls two parties together by being equal with both parties — Job 9:2, 32-33; 1Timothy 2:5,6.
 - c. Priesthood — emphasises in Hebrews 7:4,5,14,28; 10:5,10-14. A priest is a man, he must be a member of the human race.
 - d. God cannot lie. Veracity is one of the characteristics of His essence. When God makes a promise He must keep the promise. In this case God promised David that no matter whether he failed or succeeded he would have a son in his line who would rule forever, and that David's dynasty would be the one dynasty in all of history that would be perpetuated into eternity. 2Samuel 7:8-16; Psalm 89:20-37. There is no way that this could be fulfilled except one, and that is for Jesus Christ to come in the line of David.
11. Everything verbally communicated by Christ during the incarnation came from one of three sources: His deity — John 8:58; His humanity — John 19:28; His hypostatic union — His calls for salvation, like Matthew 11:28.
12. Categories of attributes as related to the person of Jesus Christ.
 - a. Attributes true of His whole person, the God-Man, include redeemer or saviour. Both divine and human natures are essential to the function of Christ as saviour.
 - b. Attributes true only of His deity but the whole person [God-Man] is the subject. John 8:58.
 - c. Attributes true only of His humanity but the whole person is the subject — John 19:28.
 - d. The person of Christ is described according to the divine nature but predicate of the human nature — Revelation 1:12-18. In other words, Christ is described as the one who was dead but now is alive. The deity of Christ is in evidence but death is only possible to the humanity of Christ.
 - e. The person is described according to the human nature but the predicate of the divine nature — John 6:62. The Son of man belongs to the human nature. The Son of man ascending up where He was before applies only to the divine nature.
 - f. The person of Christ described according to His divine nature but predicate of both natures — John 5:25-27. Here we have Christ as the Son of God who spoke to those who were spiritually dead and those who heard, having positive volition, lived. But in the future Christ will execute judgement as the Son of man — His human nature. So the person of Christ is described according to His divine nature but the predicate of both natures.
 - g. The person of Christ is described according to His human nature but the predicate of both natures

The Doctrine of the Hypostatic Union (by R. B. Thieme, Jr.)

— Matthew 27:46. Here Christ was speaking from the viewpoint of His human nature but the pronoun “me” has reference to both natures.

This doctrine would have come out of the early 1970s. Bob has taught this doctrine with many more details subsequent to this.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

This doctrine was referenced in [Philippians 2:6](#).

The Deity of Jesus Christ (by R. B. Thieme, Jr.)

1. There are three verses of scripture where the deity of Christ is presented as a syllogism [a logical progression in which the subject of the first sentence becomes the object of the second sentence, whereas the object of the first sentence becomes the subject of the second sentence, and the two are placed together in the third sentence], 1Peter 1:2 2Corinthians 13:14 Matthew 28:19. The syllogism is the Trinity is eternal. Christ is a member of the Trinity, Christ is eternal.
2. The outstanding scriptures dealing with the deity of Christ: John 1:1–3 8:58 Micah 5:2 Romans 9:5 Titus 2:13 Hebrews 1:8–10 1John 5:20.
3. The pre-incarnate work of Christ. This necessitates His preexistence. His preexistence obviates the concept of deity. For example, Christ created the universe, not all at one time. The heavens and the earth were created instantly; man was created on the sixth day of restoration, long after the heavens and the earth were created. The angels were created some time between the creation of the universe and the creation of man. Animal life was created in three different sections. Every act of original creation is the work of the Lord Jesus Christ, John 1:3 Colossians 1:16 Hebrews 1:10.
4. The doctrine of divine decrees. Jesus Christ had a definite part in the doctrine of divine decrees. He is so identified with the doctrine of divine decrees as to be God. For example, whenever the divine decrees is mentioned and Jesus Christ is mentioned in connection with them, He is mentioned as God. Therefore, once again, there are certain passages where the decrees are mentioned where Christ is mentioned, and Christ is identified as God. For example, Psalm 2:7–9 22:1–6 40 110. In other words, Jesus Christ is so identified with the doctrine of divine decrees as to be God.
5. The Christophanies also indicate the deity of Jesus Christ. There are the Christophanies or the theophanies, there are synonymous terms because the only person in the Godhead who has ever been manifest, old Testament or incarnation, is always Jesus Christ. We are dealing with one special Christophany here. Jesus Christ often came as a man. He was the one who wrestled with Jacob. He also came as the burning bush to Moses. But we are talking about a specific Christophany which indicates that Jesus Christ is God, Jesus Christ appeared as an angel. As such in the Old Testament He is called the angel of Jehovah. He is also called Jehovah.
 - a. The angel of Jehovah is identified as Jehovah in the following passages: Genesis 16:7–13 22:11–18 31:11–13 48:15,16 Exodus 3:1ff Cf Acts 7:30–35 Exodus 13:21 14:19 Judges 6:11–23 13:9–20. In all of these passage find Jesus Christ mentioned in context as the angel of Jehovah. That isn't conclusive until in the same context the angel of Jehovah is also called
 - b. However, the angel of Jehovah is distinguished from Jehovah. Why? Because the angel of Jehovah is always Jesus Christ. Take the word elohim which is plural. As a plural word translated “God” in the Old Testament it refers to the entire Trinity. Whenever one or more persons are going to be mentioned we have the word Jehovah. It is used for God the Father, it is used for God the Son, and it is used for God the Holy Spirit. However it is only the Son who is the angel of Jehovah, it is only the Son who is ever a theophany or Christophany. Jesus Christ is the only person of the Godhead who ever is manifest to man or to creatures in the form of a creature, or in some other form like the burning bush, the pillar of fire at night, the cloud by day. But He is still God. Jesus Christ is the angel of Jehovah, but since He is also Jehovah the passage will say somewhere in it, “Jehovah said,” indicating that the angel of Jehovah is Jehovah and that Jehovah is the angel of Jehovah, and

The Deity of Jesus Christ (by R. B. Thieme, Jr.)

that this is a theophany and that this is God. Obviously when some other member of the Godhead is involved in some other operation where the angel of Jehovah is functioning it will say, "Jehovah said to the angel of Jehovah." Why? Because the Father is Jehovah too, and the Father isn't a Christophany or theophany but He is talking to a Christophany or a theophany. Genesis 24:7,40 Exodus 23:20 32:34 1Chronicles 21:15–18 Isaiah 63:9 Zechariah 1:12,13. The angel of Jehovah is distinguished from Jehovah.

- c. The angel of Jehovah is the second person of the Trinity. Two form of argument: 1. Jesus Christ is always said to be the visible God, the only member of the Trinity who is ever visible — John 1:18 6:46 1Timothy 6:16 1John 4:12. After the incarnation of Christ the angel of Jehovah never appears again.
6. The tetragrammaton [means four letters]. This is the sacred name of God, JHWH. The Jews never pronounced that name, they always said "Adonai." So when you come to something like that you can use the vowel points of Adonai, the vowel points of the verb to be. So we have two different theories. We started out by using Jehovah. Then someone came along and said no, that is Yaweh. The tetragrammaton is used for the Father and used for the Son and used for the Holy Spirit. The principle: Jesus Christ is called Jehovah in the following passages: Isaiah 9:6,7 40:3 Jeremiah 23:5,6 Zechariah 12:10.
7. Certain characteristics are ascribed to deity. These characteristics are specifically ascribed to Jesus Christ. So we recognise the deity of Christ from the doctrine of divine essence. The essence box is simply describing the characteristics of God, sovereignty, absolute righteousness, justice, love, eternal life, omnipotence, omniscience, omnipresence, immutability, veracity. All of these attributes are ascribed somewhere in scripture to Jesus Christ.
 - a. For example, eternal life, Isaiah 9:6 Micah 5:2 John 1:1 8:58 Colossians 1:16,17 Ephesians 1:4 Revelation 1:11.
 - b. For example, righteousness and justice [holiness] which is ascribed to God the Son, Luke 1:35 John 6:69 Hebrews 7:26.
 - c. Love, John 13:1,34 1John 3:16.
 - d. Immutability. Hebrews 13:8.
 - e. Omniscient, Matthew 9:4 John 2:25 1Corinthians 4:5 Colossians 2:3 Revelation 2:23.
 - f. Omnipotent, Matthew 24:30 28:13 1Corinthians 15:28 Philippians 3:21 Hebrews 1:3 Revelation 1:8.
 - g. Omnipresent — Matthew 28:20 Ephesians 1:23 Colossians 1:27. Any one of these scriptures proves the deity of Christ.

This doctrine would have come out of the early 1970s. Bob has taught this doctrine with many more details subsequent to this.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

This footnote was referenced in [Philippians 2:19](#).

Footnote for Philippians 2:19 (Christian Community Bible)

• 19. Paul usually deals with personal matters at the end of his letters. Here he seems to interrupt the subject of his letter that he will take up again in 3:1. Paul announces two visits to the Christians of Philippi.

Timothy is Paul's assistant; he is entrusted with several missions to the communities. It seems that Timothy did not have much authority and could be easily humiliated by those who dis liked Paul's direction.

As to Epaphroditus, he was a Christian from Philippi who had left his family, spent his money and faced risks in order to go and visit Paul. The community of believers must pay attention to its most committed members, who have little means, in order to assist them. The Church sometimes presents as examples, militants from the

Footnote for Philippians 2:19 (Christian Community Bible)

working class or peasants who were quite forgotten by their brothers and sisters in the faith during their lives.

From http://kukis.org/Translations/Christian_Community_Bible/41-Philippians-Large.pdf (Philippians 2).

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

This doctrine was referenced in [Philippians 2:19](#).

The profile of Timothy (by R. B. Thieme, Jr.)

1. Timothy is the son of an unbeliever Greek and a believer Jewess — Acts 16:1-3.
2. He was reared by his grandmother Lois and his mother Eunice — 2 Timothy 1:5. Both were supergrace believers representing two generations of supergrace believers. Consequently Timothy had a fantastic spiritual heritage.
3. Timothy was circumcised by the apostle Paul under unusual circumstances — Acts 16:3.
4. He was ordained to the ministry in 1 Timothy 4:14; 2 Timothy 4:5.
5. He went to Philippi with the apostle, along with Luke — Acts 16:12. He remained to supervise the main Philippian church. Timothy did a great job in Philippi. Those who were there were very responsive to his teaching ministry. He was himself at the time a believer advancing.
6. He was left behind a second time with Silas at Berea — Acts 17:14. Since the Bereans were positive to doctrine, again for the second time he had a great ministry.
7. Having joined Paul at Athens he next went to Thessalonica, according to 1 Thessalonians 3:2.
8. From there he was sent to Corinth, and there he failed. For the first time he came up against negative believers, he came up against reversionism, and 1 Corinthians 16:10 tells us that he was a total failure. He was too soft, too weak to handle the Corinthians. This failure foreshadows his failure at Ephesus. Timothy was not tough enough with bullies, he lost control of the local church; thus becoming disillusioned with people he moved into reversionism when he got to Ephesus.
9. He shared Paul's first roman imprisonment — Philippians 1:1; 2:19; Colossians 1:1; Philemon 1.
10. Afterwards he started out with Paul on his fourth missionary journey. He was left behind at Ephesus where he failed miserably.

This apparently came from the 1975 1Timothy series, lesson #2 (3/7/1975).

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

The Doctrine of Healing of referenced in [Philippians 2:26](#).

Doctrine of Healing (by R. B. Thieme, Jr.)

1. During the First Advent, healing was used to verify and establish the fact that the Messiah had come to Israel. Healing was not used to alleviate suffering, but to present the Messiah.
2. There is no "healing in the atonement." That is a false satanic doctrine. "Healing in the atonement" would imply lack of eternal security: a sick Christian would be a lost
3. God often provides illness as a means of divine discipline, 1Corinthians 11:30.
4. Good health is not a sign of spirituality or salvation. Beware of judging those who have lost their health.
5. In the pre-Canon period of the Church Age, God the Holy Spirit sovereignly bestowed a temporary gift of healing on certain men to establish their credentials as apostles and other communicators of doctrine. Healing established the man as from God. 1Corinthians 12:11.
6. All temporary spiritual gifts were designed to take up the slack in the Church Age until the Canon was completed and circulated.
7. However, once the Bible was completed (96 AD), all temporary gifts were withdrawn to be replaced by doctrine.

A Complete Translation of Philippians 2

The Kukis Reasonably Literal Translation

Kukis Paraphrase

Chapter Outline

Charts, Graphics and Short Doctrines

Doctrinal Teachers Who Have Taught Philippians 2

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 1–6
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 2

Word Cloud from Exegesis of Philippians 2²⁹

These two graphics should be very similar; this means that the exegesis of Philippians 2 has stayed on topic and has covered the information found in this chapter of the Word of God.

Chapter Outline	Charts, Graphics and Short Doctrines	
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www.kukis.org	Exegetical Studies in Philippians	

²⁹ Some words have been left out of this graphic; including *Strong*, *BDB*, and *pronounced*.