

Philippians 3

written and compiled by Gary Kukis (first draft)

Philippians 3:1–21

Correct Qualifications, Pressing Toward the Goal, Imitation

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 3 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 contrasts believers in Jesus Christ with the Judaizers, recognizes us as being the true circumcision. Although Paul has reason to brag before the Jewish community, all of these things are loss before Jesus Christ. We have not attained to some level of perfection, but we keep on growing spiritually and looking to obtain the prize to be graciously given us in the end. Paul urges the Philippians to continue to imitate him and his team—not to imitate his personality, but the nature of his spiritual growth. He contrasts us with the enemies of Jesus Christ, whose glory is their shame.

*Bible Summary: We put no confidence in the flesh. I count all things as loss compared to Christ. I press on towards the prize. Brothers, imitate me.*¹

By the third draft, this should be the most extensive examination of Philippians 3 available, where you will be able to examine in depth every word of the original text.

Brief Overview:

Date	Events	Contemporary Historical Events	Rome
61-62 AD	Paul wrote Philippians while imprisoned in Rome during his first imprisonment. Acts 27	A 5-6 magnitude earthquake in Pompeii and Herculaneum on February 5. Battle of 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 3:

Preface
Introduction

- vv. 1–
- 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.

- Addendum [A Complete Translation of Philippians 3](#)
- Addendum [Doctrinal Teachers Who Have Taught Philippians 3](#)
- Addendum [Word Cloud from the Kukis Paraphrase of Philippians 3](#)
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Chapter Outline	Charts, Graphics and Short Doctrines	
Beginning of Document	Verse Navigation	Introduction and Text
First Verse	Chapter Summary	Addendum
www.kukis.org	Exegetical Studies in Philippians	

Doctrines Covered or Alluded To			

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

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

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

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

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

Definition of Terms	
<p>Rebound (Restoration to fellowship with God)</p>	<p>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).</p>

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

Chapter Outline	Charts, Graphics and Short Doctrines	
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An Introduction to Philippians 3

Introduction: Philippians 3

A title or one or two sentences which describe Philippians 3.

Titles and/or Brief Descriptions of Philippians 3 (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 3 (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 3

Some of these questions may not make sense unless you have read Philippians 3. 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 3

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

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

The Principals of Philippians 3

Characters

Biographical Material

Characters	Biographical Material

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

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

The Places of Philippians 3

Place

Description

Place	Description

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

By the Numbers

Item

Date; duration; size; number

Item	Date; duration; size; number

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

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

A Synopsis of Philippians 3

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

The ESV (capitalized) is used below:

Outlines and Summaries of Philippians 3 (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 3 from the Summarized Bible

Keith L. Brooks, *Summarized Bible; Complete Summary of the Bible*; ©1919; from e-Sword, Philippians 3 (edited).

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

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

The Big Picture (Philippians 1–24)

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

The Big Picture (Philippians 1–24)

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

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Changes—additions and subtractions:

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

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

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

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

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

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

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

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

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

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

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

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

Chapter Outline

Charts, Graphics and Short Doctrines

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

Kukis slavishly literal translation:

The remaining, brothers of me, you (all) keep on rejoicing in a Lord, the same (things) to keep on writing to you (all) to me indeed [is] not indolence, but to you (all) certain.

Philippians
3:1

Kukis mostly literal translation:

Finally, my brothers, you (all) keep on rejoicing in the Lord. To keep on writing the same (things) to you certainly [is] not troublesome (or laziness) for me, but [it is] reliable (and certain) [teaching] for you (all).

Kukis paraphrase

.

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

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

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)	<u>The remaining, brothers of me, you (all) keep on rejoicing in a Lord, the same (things) to keep on writing to you (all) to me indeed [is] not indolence, but to you (all) certain.</u>
Complete Apostles' Bible	<u>Finally, my brothers, rejoice in the Lord. For me to write the same things to you is not troublesome, but for you it is safe.</u>
Douay-Rheims 1899 (Amer.)	<u>As to the rest, my brethren, rejoice in the Lord. To write the same things to you, to me indeed is not wearisome, but to you is necessary.</u>
Holy Aramaic Scriptures ⁵ Original Aramaic NT ⁶	. <u>Therefore, my brethren, rejoice in Our Lord; it is not tedious to me as I write these same things to you, because they protect you.</u>
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	<u>For the rest, my brothers, be glad in the Lord. Writing the same things to you is no trouble to me, and for you it is safe.</u>
Bible in Worldwide English	<u>Now, my brothers, I say be glad for what the Lord has done for you. It is not hard for me to write the same things to you over and over. And it is good for you.</u>
Easy English Easy-to-Read Version–2008	. <u>And now, my brothers and sisters, be filled with joy in the Lord. It is no trouble for me to write the same things to you again. I want to be sure that you are prepared. Now then, brothers and sisters, be joyful in the Lord. It's no trouble for me to write the same things to you, and it's for your safety.</u>
<i>God's Word</i> TM	<u>In conclusion, my friends, be joyful in your union with the Lord. I don't mind repeating what I have written before, and you will be safer if I do so.</u>
Good News Bible (TEV)	.
J. B. Phillips <i>The Message</i>	.
NIRV	.

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

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

New Life Version .
 Radiant New Testament .
 New Simplified Bible .

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

Casual English Bible⁷ .
 Contemporary English V. . Finally, my dear friends, be glad that you belong to the Lord. It doesn't bother me to write the same things to you that I have written before. In fact, it is for your own good.
 Goodspeed New Testament .
 The Living Bible .
 New Berkeley Version .
 New Living Translation .
 The Passion Translation . My beloved ones, don't ever limit your joy or fail to rejoice in the wonderful experience of knowing our Lord Jesus! I don't mind repeating what I've already written you because it protects you—.
 Plain English Version⁸ .
 UnfoldingWord Simplified T. . Finally, my fellow believers, continue to rejoice because you belong to the Lord. Though I will now write to you about those same matters that I mentioned to you before, this does not make me tired, and it will protect you from those who would like to harm you.
 Williams' New Testament⁹ .

Partially literal and partially paraphrased translations:

American English Bible .
 Beck's American Translation .
 Breakthrough Version . For the rest of the time, my brothers, be happy in the Master. To be writing the same things to you is certainly not lazy of me, but certain for you.
 Common English Bible .
 Len Gane Paraphrase¹⁰ . Finally my brothers, rejoice in the Lord. Indeed to write the same things to you doesn't wear me out, and for you it is safety.
 A. Campbell's Living Oracles .
 New Advent (Knox) Bible .
 NT for Everyone .
 20th Century New Testament . In conclusion, my Brothers, all joy be yours in your union with the Lord. To repeat what I have already written does not weary me, and is the safe course for you.

Mostly literal renderings (with some occasional paraphrasing):

An Understandable Version .
 Berean Study Bible .
 Christian Standard Bible .
 Conservapedia Translation .
 Revised Ferrar-Fenton¹¹ .

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

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

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

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

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

Free Bible Version ¹²	To sum up: my dear friends, delight in the Lord! Itnot a burden for me to repeat these things to you—it’s to keep you safe!
The Heritage Bible	Finally, my brothers, rejoice in the Lord. To write the same things to you, to me indeed is absolutely not a hesitancy, and for you, security.
International Standard V	Warning against Pride So then, [Or Furthermore] my brothers, keep on rejoicing in the Lord. It is no trouble for me to write the same things to you; indeed, it is for your safety.
Lexham Bible	Warning Against Evil Workers Finally, my brothers, rejoice in the Lord. To write the same things to you is not troublesome to me, but is a safeguard for you.
Montgomery NT	Finally, my brothers, continue to rejoice in the Lord. To write the same thing is not indeed wearisome to me, and it is safe for you.
NIV, ©2011	.
Riverside New Testament	TO conclude, my brethren: rejoice in the Lord. To repeat to you the same things is not tiresome to me and it is safe for you.
Leicester A. Sawyer’s NT	.
The Spoken English NT ¹³	.
UnfoldingWord Literal Text	.
Urim-Thummim Version	.
Weymouth New Testament	.
Wikipedia Bible Project ¹⁴	.
Worsley’s New Testament	.

Catholic Bibles (those having the imprimatur):¹⁵

Christian Community (1988) ¹⁶	Do not turn back to the Jewish law Finally, my brothers and sisters, rejoice in the Lord. 1:4; 2Cor 13:11 The second half of v. 1 will be placed with the next passage for context.
New American Bible (2011)	.
New Catholic Bible	.
New Jerusalem Bible	.
NRSV (Anglicized Cath. Ed.)	.
Revised English Bible–1989	.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	.
Eth Cipher Translation	FINALLY , my brethren, rejoice in Yahuah . To write the same things to you, to me indeed is not grievous, but for you <i>it is</i> safe.
Hebraic Roots Bible ¹⁷	.
Holy New Covenant Trans.	Last of all, my brothers, be happy in the Lord. It does not bother me to write the same things to you again inasmuch as it is safety for you.
The Scriptures 2009	For the rest, my brothers, rejoice in יהוה. To write the same matters to you is truly no trouble to me, and for you it is safe.
Tree of Life Version	.

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

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

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

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

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

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

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament ¹⁸	...The [Thing] Remaining Brothers [of] me enjoy! in lord the them to write [to] you* [for] me certainly not Slow [for] you* but [It] Unfailing...
Alpha & Omega Bible	. no trouble
Awful Scroll Bible	Hereafter my brothers, be rejoicing from-within the Lord. To write the same things to yous, I surely hesitate not, but it is for you all's surety!.
Concordant Literal Version	.
exeGesges companion Bible	WARNINGS Finally my brothers, cheer in Adonay. To scribe the same to you, to me indeed is not slothful, but for you it is certain.
God's Truth (Tyndale)	.
Orthodox Jewish Bible	As to the rest, Achim b'Moshiach of mine, have simcha in Adoneinu [1:25; 2:18,28,29; 4:4]. To keep writing the zelba thing [1:4,18; 1:25; 2:2,17,18, 28,29] to you is not an irksome bother to me, but for you it is a te'udat bitachon (safeguard).
Rotherham's Emphasized B.	<For the rest my brethren>—Rejoice in the Lord. <To be writing [the same things] unto you> To me is not irksome, while for you it is safe:—...

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	.
An Understandable Version	Finally, my brothers, rejoice in [your relationship to] the Lord. It does not trouble me to write the same things to you again, because you will be safer if I do. [Note: These things" may refer to warnings against false teachers which Paul had either spoken to them or written about previously].
Benjamin Brodie's trans. ¹⁹	In addition, my brethren, keep on having inner happiness in the Lord. To repeatedly write these same things to you [continual reminders] is to be sure not troublesome to me, but for your spiritual security .
The Expanded Bible	.
Jonathan Mitchell NT	As for the rest (or: For what remains), my brothers (= family; = fellow believers), continue rejoicing (be habitually glad and delighted) within [the] Lord [= Christ or Yahweh]. To be repeatedly writing the same things to you (or: To continue writing these very things for you) [is] surely not troublesome for me (or: delaying me or causing me to hesitate), and for you [it is] something to secure you from stumbling.
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.	.

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

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

The Spoken English NT²⁰

Beware of People who Claim That you Have to be Circumcised

Well,^a my brothers and sisters, be happy^b in the Lord. It's no trouble for me to repeat some things,^c and it's a safeguard for you.

a. Lit. "Finally". He's beginning to wrap up the letter.

b. Or "goodbye". "Be happy" is a standard farewell greeting, like "be well". But Paul adds "in the Lord," making it a Christian parting blessing. Probably Php. 4:21–23 once followed immediately on this sentence, and what starts at 3:1b is the main portion of a letter Paul wrote to them some years earlier. See the nt. on 1:1.

c. Lit. "to write the same things".

Updated ASV²¹

Wilbur Pickering's New T.

Paul's example

Finally, my brothers, rejoice in the Lord. For me to write the same things to you is not troublesome and for you it is the safe thing.

WEB — Messianic Edition

Literal, almost word-for-word, renderings:

A Faithful Version

Analytical-Literal Translation [As to] the rest [or, Finally], my brothers [and sisters], be rejoicing in the Lord. For me to be writing the same [things] to you indeed is not tiresome, but for you [it is] a safeguard.

Berean Literal Bible

Bill Puryear translation²²

From now on, my brethren, keep on having happiness in the Lord. On the one hand, to write the same things to you [is] not troublesome for me, on the other hand [it is] a safeguard for you.

C. Thomson updated NT

Charles Thomson NT

Context Group Version

Finally, my brothers, rejoice in the Lord. To write the same things to you (pl), to me indeed is not irksome, but for you (pl) it is safe.

English Standard Version

Far Above All Translation²³

Green's Literal Translation

James Allen translation

Legacy Standard Bible

Literal New Testament

Literal Standard Version

As to the rest, my brothers, rejoice in the LORD; indeed, [it] is not tiresome to me to write to you the same things, and for you [is] sure.

Modern English Version

Modern Literal Version 2020

Furthermore, my brethren, rejoice in the Lord. Indeed, it is not tedious for me to write the same things to you, but a secure thing for you.

New American Standard B.

New European Version

New King James Version

New Matthew Bible

NT (Variant Readings)

Niobi Study Bible

R. B. Thieme, Jr. translation

Finally my brethren, keep on having (inner) happiness [+H] in the Lord. To go on writing the same doctrines to you, on the one hand, is not irksome (or tedious),

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/>

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

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

while on the other hand and for you it is a safeguard [or, a security measure] to you [basis of security from falling into reversionism].

R. B. Thieme, Jr. trans²⁴

Finally, for the rest of it, my brothers, all Philippian believers and all members of the Royal Family of God, all believers who continue under Positive Volition, keep on having the Ultra Super-Grace Inner Absolute Happiness of God, in the Lord under Occupation with the Person of Jesus of Nazareth, The Christ. On the one hand, to keep on or go on writing the same things or doctrines to you to your advantage to repeat for you, is not tedious, boring, irksome to me, on the other hand it is for you in the Royal Family of God, a safe guard or security from falling into reversionism and for false teachers and Reverse Process Reversionism.

Revised Geneva Translation
Ron Snider translation

Finally, my brothers, rejoice in the Lord. To write the same things again is not bothersome to me, but it is a safeguard for you.

Updated ASV

Righteousness Through Faith in Christ

Finally, my brothers, rejoice in the Lord. To be writing the same things to you is not troublesome to me, and for you, it is a safeguard.

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

The gist of this passage:

Philippians 3:1a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
to (τό) [pronounced <i>toh</i>]	<i>the, this, that; who, which</i>	neuter singular definite article; nominative case	Strong's #3588
loipon (λοιπόν) [pronounced <i>loy-POHN</i>]	<i>from now on; finally; remaining, the rest; hereafter, for the future, henceforth; at last, already; for the rest, besides, moreover</i>	neuter singular adjective/adverb; nominative case	Strong's #3063
<p>These two words are variously translated, finally, <i>furthermore</i>; for the rest (of the time), as to the rest; <i>the thing remaining</i>; (and) <i>now</i>; in conclusion, <i>to sum up, to conclude, now then, so then, last of all, therefore; well</i>. In each category of meanings, the most often used translation is bolded. <i>Finally</i> was the translation found two-thirds of the time overall.</p>			
adelphoi (ἀδελφοί) [pronounced <i>ad-el-FOY</i>]	<i>brothers, brethren (literally or figuratively); figuratively for, royal family</i>	masculine plural noun, vocative	Strong's #80
emou (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)

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

Philippians 3:1a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
chairō (χαίρω) [pronounced KHAI-row]	<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
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

Translation: Finally, my brothers, you (all) keep on rejoicing in the Lord.

I translated the first two words as *finally*, as that was the most common translation found here. However, we are about midway in the letter to the Philippians. Perhaps the meaning is, Paul is coming to the last few points which are in his mind, even though it may take some time to develop them.

Paul encourages the believers in Philippi to rejoice in the Lord. Paul has already called for the Philippians to rejoice with him in Philippians 2:18. He will call for them to rejoice again in Philippians 4:4.

Paul is writing this from a rented home where is under house arrest. He cannot just pick up and leave. He apparently has the best circumstance that he could have, as being arrested, although there are times in his incarceration epistles that he appears to be in chains or shackles (he is probably shackled to the guard with him). Paul does not go into detail about this, although he mentions the shackles several times (Ephesians 6:20 Philippians 4:18²⁵), so we don't know if this is Paul's constant state of being. Nevertheless, regardless of his current status, he speaks of his joy and of rejoicing throughout this letter to the Philippians.

Philippians 3:1b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ta (τά) [pronounced tau]	<i>the; these, those, to this, towards that; the [things]</i>	neuter plural definite article; accusative case	Strong's #3588
auta (αὐτά) [pronounced ow-TAH]	<i>them, to them, toward them; same; to (toward) the things</i>	3 rd person neuter plural personal pronoun; accusative case	Strong's #846
graphō (γράφω) [pronounced GRAF-oh]	<i>to write, to delineate (or form) letters on a tablet, parchment, paper, or other material, to commit to writing, to give information, directions; to fill with writing; to compose</i>	present active infinitive	Strong's #1125

²⁵ During Paul's second imprisonment, he will be bound with chains, as per 2Timothy 1:16 2:9.

Philippians 3:1b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
humin (ὐμῖν) [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
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)
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
ouk (οὐκ) [pronounced ook]	<i>no, not, nothing, none, no one</i>	negation; this form is used before a vowel	Strong's #3756
oknēros (ὀκνηρός) [pronounced ok-nay-ROSS]	<i>indolence, idle, laziness, slothful; negligent; lagging; connoting hesitation through weariness, sloth, fear, bashfulness; being troublesome</i>	neuter singular adjective; nominative case	Strong's #3636

Translation: To keep on writing the same (things) to you certainly [is] not troublesome (or laziness) for me,...

There is an adjective used by Paul here which is only found 3x in the New Testament: oknēros (ὀκνηρός) [pronounced ok-nay-ROSS], which means, *indolence, idle, laziness, slothful; negligent; lagging; connoting hesitation through weariness, sloth, fear, bashfulness; being troublesome*. Strong's #3636. I assume that this is not laziness on Paul's part to write these same things again, nor is it a bother to him (troublesome).

Philippians 3:1c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
humin (ὐμῖν) [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
dé (δέ) [pronounced deh]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
asphalês (ἀσφαλῆς) [pronounced as-fal-ACE]	<i>firm (that which can be relied on); certain, reliable, certainty, true, a fact, factual; suited to confirm; secure, safe, sure</i>	neuter singular adjective, nominative case	Strong's #804

Translation: ...but [it is] reliable (and certain) [teaching] for you (all). (Kukis mostly literal translation)

What Paul is writing is reliable and certain for the Philippian readers.

Philippians 3:1 Finally, my brothers, you (all) keep on rejoicing in the Lord. To keep on writing the same (things) to you certainly [is] not troublesome (or laziness) for me, but [it is] reliable (and certain) [teaching] for you (all). (Kukis mostly literal translation)

Look at the dogs! Look at the evil laborers! Look at the mutilation! Philippians 3:2 **Behold the dogs! Behold the evil workers! Behold the mutilation!**

Beware of dogs! Beware of evil, cosmic system workers! Beware of the mutilation that they are trying to pass off as spirituality.

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek)	Look at the dogs! Look at the evil laborers! Look at the mutilation!
Complete Apostles Bible	Beware of the dogs, beware of the evil workers, beware of the false circumcision!
Douay-Rheims 1899 (Amer.)	Beware of dogs: beware of evil workers: beware of the concision.
Holy Aramaic Scriptures	.
Original Aramaic NT	Beware of dogs; beware of evildoers; beware of the circumcisers.
Lamsa Peshitta (Syriac)	.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	Be on the watch against dogs, against the workers of evil, against those of the circumcision:...
Bible in Worldwide English	Watch out for those teachers who are like dogs. Watch out for those teachers who do wrong things. And watch out for those teachers who want you to have the mark of a Jew cut in your bodies.
Easy English	.
Easy-to-Read Version–2008	Be careful of the dogs--those men whose work does only harm. They want to cut on everyone who isn't circumcised.
God's Word™	Beware of dogs! Beware of those who do evil things. Beware of those who insist on circumcision.
Good News Bible (TEV)	Watch out for those who do evil things, those dogs, those who insist on cutting the body.
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.	Watch out for those people who behave like dogs! They are evil and want to do more than just circumcise you.
Goodspeed New Testament	.
The Living Bible	.

New Berkeley Version	.
New Living Translation	.
The Passion Translation	My beloved ones, don't ever limit your joy or fail to rejoice in the wonderful experience of knowing our Lord Jesus! I don't mind repeating what I've already written you because it protects you—beware of those religious hypocrites who teach that you should be circumcised to please God. V. 1 is included for context.
Plain English Version	.
UnfoldingWord Simplified T.	Beware of those people who are as dangerous to you as wild dogs. They just mutilate men's bodies so they will become Jews.
Williams' New Testament	Look out for those dogs, those mischief-makers, those self-mutilators!

Partially literal and partially paraphrased translations:

American English Bible	.
Beck's American Translation	.
Breakthrough Version	Look out for the dogs. Look out for the bad workers. Look out for the mutilators.
Common English Bible	.
Len Gane Paraphrase	.
A. Campbell's Living Oracles	.
New Advent (Knox) Bible	.
NT for Everyone	.
20 th Century New Testament	Beware of those 'dogs'! Beware of those mischievous workers! Beware of the men who mutilate themselves!

Mostly literal renderings (with some occasional paraphrasing):

An Understandable Version	.
Berean Study Bible	Watch out for those dogs, those workers of evil, those mutilators of the flesh!
Christian Standard Bible	.
Conservapedia Translation	.
Revised Ferrar-Fenton Bible	.
Free Bible Version	.
The Heritage Bible	Look out for dogs; look out for evil workers; look out for the mutilators, ² ... ² 3:2 mutilators , <i>katatome</i> , used here only in sarcasm of those insisting that every believer be circumcised.
International Standard V	Beware of the dogs! Beware of the evil workers! Beware of the mutilators! [Lit. the mutilation; Lit. <i>katatome</i> (a cutting off)]...
Lexham Bible	.
Montgomery NT	Beware of "these dogs," these mischievous workers, beware of the concision!
NIV, ©2011	.
Riverside New Testament	Beware of the dogs, beware of the bad workmen, beware of the excision.
Leicester A. Sawyer's NT	.
The Spoken English NT	.
UnfoldingWord Literal Text	.
Urim-Thummim Version	.
Weymouth New Testament	.
Wikipedia Bible Project	.
Worsley's New Testament	.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	• It is not a burden for me to write again the same things, and for you it is safer. Beware of the dogs, beware of the bad workers; beware of the circumcised. V. 1b is included for context. The extensive footnote for this is placed in the Addendum .
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Romans 16:17; Gal 6:12

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 **Beware of dogs, beware of evil workers, beware of the circumcision of the flesh alone.**
 Hebraic Roots Bible .
 Holy New Covenant Trans. **Watch out for dogs. Watch out for men who do evil. Watch out for mutilators.**
 The Scriptures 2009 .
 Tree of Life Version .

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament **...see! the dogs see! the bad workers see! the cutting (off)...**
 Alpha & Omega Bible .
 Awful Scroll Bible **Be discerning the dogs, be discerning the pernicious undertakers, and be discerning they accordingly-cutting.**
 Concordant Literal Version **Beware of curs, beware of evil workers. Beware of the maimcision, for we are the circumcision who are offering divine service in the spirit of God, and are glorying in Christ Jesus, and have no confidence in flesh." V. 3 is included for context.**
 exeGeses companion Bible **See to the dogs;
 see to the evil workers;
 see to the incisors:...**
 God's Truth (Tyndale) .
 Orthodox Jewish Bible **Be shomer and on your guard and watch out for those [unclean, prowling] kelevim (dogs Ps 22:17(16),20; Rv 22:15), watch out for the evil po'alim (workers), watch out for the "circummutilators" (Ga 6:12).**
 Rotherham's Emphasized B. .

Expanded/Embellished Bibles:

The Amplified Bible .
 An Understandable Version **Watch out for the [Note: were viewed with disgust by the ancient Jews (Deut. 23:18; II Kings 8:13; Rev. 22:15) , so the term is used here derogatorily for Jewish Christians who were trying to impose on the church the requirements of the Law of Moses]. Watch out for the evil workers! Watch out for those who mutilate the body meaninglessly! [Note: Paul here alludes, in a derogatory wordplay, to the Jewish practice of circumcision].**
 Brodie's Expanded Trans. **Beware of those dogs [their nature as reversionistic believers], beware of those evil workers [their practice of opposing Paul's ministry], beware of the mutilations [their legalistic & ritualistic message],...**
 The Expanded Bible
 Jonathan Mitchell NT .
Constantly keep your eyes on and be aware of the dogs (= impudent, shameless or audacious people; scavengers without a master); habitually be observing so as to take heed of worthless workers (craftsmen of bad quality; laborers who are not as they ought to be); keep on seeing so as to continually observe and be aware of [the party of] the down-cision (the mutilation; the maimcision; the cutting-into; the

sacrificial meat-hacking; the wounding or maiming; or: = folks who cut things down or off; [comment: a sardonic slur = the circumcision]).

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

Bible Translations with Many Footnotes:

Lexham Bible **Beware of the dogs, beware of the evil workers, beware of the mutilation.** [This term is a wordplay on the Greek word “circumcision”]

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

**Beware of the dogs,
 Beware of mischievous' workers,
 Beware of the mutilation^f.**

^fGr: “kata-tomee...peri-tomee”: which may be rendered freely, “cutting up”=hacking: “cutting round”=hallowing.

The Spoken English NT

Watch out for the dogs, watch out for the evildoers, and watch out for those who practice mutilation.^d

d. Paul is parodying his opponents here. Certain Jewish-Christian preachers are going from place to place insisting that one is not a true Christian, acceptable to God, unless one is circumcised (see "Bible Words" under “circumcise”) and becomes a Jew. (His letter to the Galatians deals with the same issue.) “Dogs” and “evildoers” appear to be abusive names Jewish people typically used to refer to the “uncircumcised,” i.e. the non-Jews, the Gentiles. But the epithets turn upside-down when he follows them not with “the uncircumcised,” but with “those who practice mutilation,” referring to unnecessary circumcision.

Updated ASV

Beware of the dogs,^[22] beware of the evil workers, beware of those who mutilate the flesh!^[23]

[22] The dogs, referring to a well-known party—the Judaizers. These were nominally Christians who accepted Jesus as the Messiah, but as the Saviour of Israel only. They insisted that Christ’s kingdom could be entered only through the gate of Judaism. Only circumcised converts were fully accepted by God.

[23] “Those who mutilate the flesh,” or “the incision,” or “the mutilation” lit a cutting off (kata, “down,”temno, “to cut”), “a mutilation,” [it] is a term found [here], used by the apostle, by a paranomasia, contemptuously, for the Jewish circumcision with its Judaistic influence, in contrast to the true spiritual circumcision.

Wilbur Pickering’s New T.

Watch out for the ‘dogs’,¹ watch out for the evil workers,² watch out for the mutilation!³

(1) So who are ‘the dogs’? I think it scarcely credible that it could have been the author’s purpose to refer to the same group of people with these three clauses, though this handy gambit does get us off the hook—Paul is really mad at the Jewish proselytizers and souses this triple warning. That said however, I am obliged to confess that I don’t know who Paul was referring to, though the use of the definite article indicates a specific group that the Philippians would recognize.

(2) Might ‘the evil workers’ refer to people within the Christian community?

(3) ‘the mutilation’ is explained, by contrast, in the next verse—it refers to those who insisted on physical circumcision but without a change of heart.

WEB — Messianic Edition .

Literal, almost word-for-word, renderings:

A Faithful Version	.
Analytical-Literal Translation	Be watching out for [or, Beware of] the dogs! Be watching out for the evil laborers! Be watching out for the mutilation [or, false circumcision]!
Berean Literal Bible	.
Bill Puryear translation	Beware of those dogs; beware of those evil workers; beware of that mutilation [circumcision].
C. Thomson updated NT	.
Charles Thomson NT	Beware of the dogs; beware of the evil workers; beware of the concision; for we are the circumcision, who serve God in spirit, and glory in Christ Jesus, and have no confidence in flesh. V. 3 is included for context.
Context Group Version	Beware of the scavengers {lit. dogs}, beware of the evil workers, beware of the emasculation:...
English Standard Version	.
Far Above All Translation	.
Green’s Literal Translation	Look out for the dogs, look out for the evil workers, look out for the concision party.
James Allen translation	.
Legacy Standard Bible	.
Literal New Testament	.
Literal Standard Version	.
Modern English Version	.
Modern Literal Version 2020	.
New American Standard	.
New European Version	.
New King James Version	.
New Matthew Bible	.
NT (Variant Readings)	.
Niobi Study Bible	.
R. B. Thieme, Jr. translation	Beware of those dogs [legalistic reversionism in the form of Judaizers], beware of those evil workers, beware of that mutilation.
R. B. Thieme, Jr. trans2	Beware of and watch and look out for remaining alert from Metabolized Bible Doctrine in the Stream of Consciousness of the Soul, and understand those Judiazer dogs (the worst domestic animals in the ancient world) beware of those evil, worthless, corrupt, depraved workers opposing the ministry of teaching of Bible Doctrine, beware of that mutilation, self effacement of circumcision used as the means of Salvation and Spiritually.
Revised Geneva Translation	.
Ron Snider translation	Beware of the dogs, beware of the evil workers, beware of the false circumcision;...
Updated ASV	.
Updated Bible Version 2.17	.
A Voice in the Wilderness	.
Webster’s Translation	.
World English Bible	Beware of the dogs; beware of the evil workers; beware of the false circumcision.
Worrell New Testament	.

The gist of this passage:

Philippians 3:2a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
blepō (βλέπω) [pronounced BLEHP-oh]	look (at), behold, glance at; beware, look (on, to), perceive, regard, notice, see; take heed	2 nd person plural, present active imperative	Strong’s #991

Philippians 3:2a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tous (τοὺς) [pronounced tooç]	<i>the; these, to those; towards them; some</i>	masculine plural definite article; accusative case; also used as a demonstrative pronoun	Strong's #3588
kuōn (κύων) [pronounced KOO-ohn]	<i>dog, wild dog, semi-wild dog, hound; used metaphorically to refer to an impudent man, a man of an impure mind; a sodomite</i>	masculine plural noun, accusative case	Strong's #2965

Translation: Behold the dogs!

Dogs, in the ancient world, were despised. For the most part, these were wild dogs. However, Paul is not speaking to the Philippians warning them about literal dogs. This term is nearly always used metaphorically (in a reproachful way), with the exception of Luke 16:21 2Peter 2:22, where these are just dogs.

However, we cannot understand this to mean anything more than an animal which is dangerous and irritating.

Philippians 3:2b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
blepō (βλέπω) [pronounced BLEHP-oh]	<i>look (at), behold, glance at; beware, look (on, to), perceive, regard, notice, see; take heed</i>	2 nd person plural, present active imperative	Strong's #991
tous (τοὺς) [pronounced tooç]	<i>the; these, to those; towards them; some</i>	masculine plural definite article; accusative case; also used as a demonstrative pronoun	Strong's #3588
kakós (κακός) [pronounced kak-OSS]	<i>evil, bad; worthless; harmful, ill, wicked</i>	masculine plural adjective, accusative case	Strong's #2556
ergatai (ἐργάται) [pronounced ehr-GAHT-ī]	<i>laborers, [agricultural] workers, workmen, those who toil; teachers</i>	masculine plural noun, accusative case	Strong's #2040

Translation: Behold the evil workers!

Paul warns them about the evil workers. Those would be those who work for evil, which is thinking of Satan's cosmic system.

Philippians 3:2c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
blepô (βλέπω) [pronounced BLEHP-oh]	<i>look (at), behold, glance at; beware, look (on, to), perceive, regard, notice, see; take heed</i>	2 nd person plural, present active imperative	Strong's #991
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)
katatomê (κατατομή) [pronounced kat-at-om-AY]	<i>mutilation, concision; a cutting (up, off), excision (used ironically, sarcastically as a paronomasia)</i>	feminine singular noun; accusative case	Strong's #2699 hapax legomenon

Translation: Behold the mutilation! (Kukis mostly literal translation)

Paul will speak of Jewish circumcision in the next verse. The word for *mutilation* is *katatomê* (κατατομή) [pronounced *kat-at-om-AY*], and it means, *mutilation, concision; a cutting (up, off), excision*. It is used ironically, sarcastically as a paronomasia. Strong's #2699. Circumcision is *peritomê* (περιτομή) [pronounced *per-it-om-AY*], which means, *circumcised, circumcision (the rite, the condition or the people, literally or figuratively)*. Strong's #4061. You see we have the same root word but preceded by a different preposition. *Peri* means *around*, and the cutting would be carefully around the phallus to remove the excess skin. *Kata* means *against*, indicating that one would cut against the phallus (not something that any man would want).

What was happening was, the Judaizers were following Paul (and others) around and speaking to the churches founded by them. They attempted to get the people interested in circumcision.

Philippians 3:2 Behold the dogs! Behold the evil workers! Behold the mutilation! (Kukis mostly literal translation)

Philippians 3:2 Beware of dogs! Beware of evil, cosmic system workers! Beware of the mutilation that they are trying to pass off as spirituality. (Kukis paraphrase)

Many translations present vv. 3–6 as a singular paragraph, but this is not the only structure found. At least two have a subtitle in the middle of this. Differences and singular translations will all be recorded below.

For we, [even] we, keep on being the circumcision, the ones who keep on serving [God] by a Spirit of God and boasting in Christ Jesus and no in flesh having been convinced (or, *made confident*), although I keep on having trust even in flesh. If anyone keeps on thinking another (of the same kind) to have been convinced (or, having been confident) in flesh, I more. Circumcised on the eighth day; in offspring of Israel; of a tribe of Benjamin; a Hebrew out from Hebrews; according to Law a pharisee; according to zeal, continually pursuing the ekklêsia; according to righteousness, the ___ in law being blameless.

Philippians
3:3–6

For we, [even] we, keep on being the [true] circumcision, the ones who keep on serving [God] by the Spirit of God, even rejoicing in Christ Jesus and not having confidence in the flesh. Nevertheless, I keep on having confidence, even in the flesh. If anyone keeps on presuming to have confidence in the flesh, I [have the same fleshly confidence] to a greater degree. [Here are my credentials according to the flesh:] [I was circumcised on the eighth day; [I am] in the lineage of Israel, of the tribe of Benjamin; a Hebrew of the Hebrews. According to the Law, [I am] a pharisee; according to zeal, [I] kept on persecuting the church; according to [an overt] righteousness, (my righteousness) [is] faultless in the sphere of law.

For we (Paul and the Philippians) keep on being the true circumcision. We are the ones who truly serve God by the Spirit of God, celebrating our state in Jesus Christ, and having no confidence in the flesh. Nevertheless, if I wanted to compare my human righteousness with anyone else, I have great confidence that I would stand above the Judaizers who are trying to corrupt you. These are my personal credentials: I was circumcised on the eighth day as a genetic Hebrew, from the tribe of Benjamin. I am a Hebrew of the Hebrews. According to the Law as corrupted by Jewish traditions, I am a pharisee; according to my misplaced zeal, I have viciously persecuted the church; according to the fleshly standards of righteousness, my righteousness is faultless before the Law and traditions of Judaism.

Here is how others have translated this passage:

Ancient texts:

- Westcott-Hort Text (Greek) For we, [even] we, keep on being the circumcision, the ones who keep on serving [God] by a Spirit of God and boasting in Christ Jesus and no in flesh having been convinced (or, *made confident*), although I keep on having trust even in flesh. If anyone keeps on thinking another (of the same kind) to have been convinced (or, having been confident) in flesh, I more. Circumcised on the eighth day; in offspring of Israel; of a tribe of Benjamin; a Hebrew out from Hebrews; according to Law a pharisee; according to zeal, continually pursuing the ekklêsia; according to righteousness, the ___ in law being blameless.
- Complete Apostles Bible For we are the true circumcision, worshipping by the Spirit of God, rejoicing in Christ Jesus, and having no confidence in the flesh, although I also am having confidence in the flesh.
If any other person thinks to have confidence in the flesh, I even more:
circumcised the eighth day, of the nation of Israel, of the tribe of Benjamin, a Hebrew of Hebrews; with respect to the law, a Pharisee;
with respect to zeal, persecuting the church; with respect to righteousness which is in the law, blameless.
- Douay-Rheims 1899 (Amer.) For we are the circumcision, who in spirit serve God and glory in Christ Jesus, not having confidence in the flesh.
Though I might also have confidence in the flesh. If any other thinketh he may have confidence in the flesh, I more:

Being circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews. According to the law, a Pharisee:
According to zeal, persecuting the church of God: According to the justice that is in the law, conversing without blame.

Holy Aramaic Scriptures
Original Aramaic NT

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For we are the circumcision, those who serve God in The Spirit, and we glory in Yeshua The Messiah, and we do not trust upon the flesh,
As I did have trust in the flesh, for if a man has hoped in his trust in the flesh, I have more than he:

Circumcised on the eighth day, of the family of Israel, from the tribe of Benjamin, a Hebrew, son of a Hebrew, in the Law, a Pharisee;
In zeal, a persecutor of the church, in righteousness of The Written Law I was without indictment.

Lamsa Peshitta (Syriac)

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Significant differences:

Limited Vocabulary Translations:

Bible in Basic English

For we are the circumcision, who give worship to God and have glory in Jesus Christ, and have no faith in the flesh:
Even though I myself might have faith in the flesh: if any other man has reason to have faith in the flesh, I have more:
Being given circumcision on the eighth day, of the nation of Israel, of the tribe of Benjamin, a Hebrew of Hebrews; in relation to the law, a Pharisee:
In bitter hate I was cruel to the church; I kept all the righteousness of the law to the last detail.

Bible in Worldwide English

We have Gods Spirit and we worship God in the Spirit. So we are the people who have the mark of God. Christ Jesus is our reason for being joyful. We do not trust in having a mark cut in our bodies.
And yet I could trust in things about myself if I wanted to. If any other man thinks that he has something about himself to trust in, I have more things.
I had the mark of a Jew cut in my body when I was eight days old. I was born of the people of Israel. I belong to the family of Benjamin, so I was born a true Jew. I was a Pharisee, so I obeyed the Jewish law very carefully.
I was so full of my own ideas that I sent Christians to prison. But I was a good man in the way the Jewish law calls a man good.

Easy English

Easy-to-Read Version–2008

.
But we are the ones who have the true circumcision--we who worship God through his Spirit. We don't trust in ourselves or anything we can do. We take pride only in Christ Jesus. Even if I am able to trust in myself, still I don't do it. If anyone else thinks they have a reason to trust in themselves, they should know that I have a greater reason for doing so. I was circumcised on the eighth day after my birth. I am from the people of Israel and the tribe of Benjamin. I am a true Jew, and so were my parents. The law was very important to me. That is why I became a Pharisee. I was so eager to defend my religion that I persecuted the church. And no one could find fault with the way I obeyed the Law of Moses.

God's Word™

We are the true circumcised people of God because we serve God's Spirit and take pride in Christ Jesus. We don't place any confidence in physical things, although I could have confidence in my physical qualifications. If anyone else thinks that he can trust in something physical, I can claim even more. I was circumcised on the eighth day. I'm a descendant of Israel. I'm from the tribe of Benjamin. I'm a pure-blooded Hebrew. When it comes to living up to standards, I was a Pharisee. When

it comes to being enthusiastic, I was a persecutor of the church. When it comes to winning God's approval by keeping Jewish laws, I was perfect.

Good News Bible (TEV)

It is we, not they, who have received the true circumcision, for we worship God by means of his Spirit and rejoice in our life in union with Christ Jesus. We do not put any trust in external ceremonies. I could, of course, put my trust in such things. If any of you think you can trust in external ceremonies, I have even more reason to feel that way. I was circumcised when I was a week old. I am an Israelite by birth, of the tribe of Benjamin, a pure-blooded Hebrew. As far as keeping the Jewish Law is concerned, I was a Pharisee, and I was so zealous that I persecuted the church. As far as a person can be righteous by obeying the commands of the Law, I was without fault.

J. B. Phillips

The Message

NIRV

New Life Version

Radiant New Testament

New Simplified Bible

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

Casual English Version

Contemporary English V.

But we are the ones who are truly circumcised, because we worship by the power of God's Spirit and take pride in Christ Jesus. We don't brag about what we have done, although I could. Others may brag about themselves, but I have more reason to brag than anyone else. I was circumcised when I was eight days old, and I am from the nation of Israel and the tribe of Benjamin. I am a true Hebrew. As a Pharisee, I strictly obeyed the Law of Moses. And I was so eager that I even made trouble for the church. I did everything the Law demands in order to please God.

Goodspeed New Testament

The Living Bible

New Berkeley Version

New Living Translation

The Passion Translation

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For we have already experienced "heart-circumcision," and we worship God in the power and freedom of the Holy Spirit, *not in laws and religious duties*. We are those who boast in what Jesus Christ has done, and not in what we can accomplish in our own strength. It's true that *I once relied on all that I had become*. I had a reason to boast and impress people with my accomplishments—more than others—for my pedigree was impeccable. I was born a true Hebrew of the heritage of Israel as the son of a Jewish man from the tribe of Benjamin. I was circumcised eight days after my birth and *was raised in the strict tradition of Orthodox Judaism*, living a separated and devout life as a Pharisee. And concerning the righteousness of the Torah, no one surpassed me; I was without a peer. Furthermore, as a fiery defender of the truth, I persecuted the messianic believers with religious zeal.

Plain English Version

UnfoldingWord Simplified T.

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But as for us— the Spirit of God enables us to truly worship God; we rejoice because we trust in the Messiah Jesus; and the rituals or ceremonies that people perform mean nothing to us. Therefore we ourselves are what it truly means to be circumcised. If anyone could have done enough things to please God, it would have been me. They circumcised me seven days after I was born. I was born as one of the people of Israel. I am from the tribe of Benjamin. You cannot find a person more Hebrew than myself! My ancestors were all Hebrews. And it was as a Pharisee that I obeyed all the laws of Moses and what our ancestors taught about them. I was so passionate to make people obey the law that I caused believers in the Messiah to suffer. No one could say that I ever disobeyed the law.

Williams' New Testament For we are the true circumcision, who by the Spirit of God worship Him, who take pride in Christ Jesus only, and do not rely on outward privileges, though I too might rely on these. If anyone thinks that he can rely on outward privileges, far more might I do so: circumcised when I was a week old; a descendant of Israel; a member of the tribe of Benjamin; a Hebrew, a son of Hebrews. Measured by the law, I was a Pharisee; by the standard set by zeal, I was a persecutor of the church, and measured by the uprightness reached by keeping the law, I was faultless.

Partially literal and partially paraphrased translations:

American English Bible .
 Beck's American Translation .
 Breakthrough Version You see, we are the circumcision, the *people* ministering to God's Spirit, bragging about *the* Anointed King Jesus, and not having been confident in the physical body, even though I *am a person* also having confidence in the physical body. If anyone else seems to have been confident in *the* physical body, I *have* more. *I was* circumcised at eight days old, from a family of Israel, *the* family line of Benjamin, a Hebrew-speaking *Jew* from Hebrew-speaking *Jews*, regarding *the* law: a Separatist; regarding passion: persecuting the assembly; regarding *the* right way (*the one in the law*): *a person* who became faultless.

Common English Bible .
 Len Gane Paraphrase For we are the circumcision who worships God in the spirit, rejoice in Christ Jesus, and have no confidence in the flesh. Even though I could have confidence in the flesh. If any one thinks that he has something to be confident about in the flesh, then I more so. [I was] circumcised on the eighth day from Israeli descent, from the tribe of Benjamin, a Hebrew from Hebrews, concerning the law--a Pharisee. Concerning zeal, persecuting the church; concerning righteousness, which is in the Law, blameless.

A. Campbell's Living Oracles Beware of the snarlers, beware of evil workers, beware of the excision; for we are the circumcision, who worship God in spirit, who glory in Christ Jesus, and have no confidence in the flesh, Though indeed, I have a ground of confidence in the flesh, if any other thinks he has a ground of confidence-I have more. Circumcised the eighth day, of the race of Israel, of the tribe of Benjamin, a Hebrew of the Hebrews; with respect to the law, a Pharisee; with respect to zeal, persecuting the congregation; with respect to righteousness by law, I was blameless. V. 2 is included for context.

New Advent (Knox) Bible .
 NT for Everyone .
 20th Century New Testament For it is we who are the circumcised--we whose worship is prompted by the Spirit of God, who exult in Christ Jesus, and who do not rely upon external privileges; Though I, if any man, have cause to rely even upon them. If any one thinks he can rely upon external privileges, far more can I! I was circumcised when eight days old; I am an Israelite by race, and of the tribe of Benjamin; I am a Hebrew, and the child of Hebrews. As to the Law, I was a Pharisee; As to zeal, I was a persecutor of the Church; as to such righteousness as is due to Law, I proved myself blameless.

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

Watch out for the wolves, those who do evil, those who insist on physical circumcision—for it's we who are truly circumcised, worshiping by the Spirit of God, placing our assurance in Christ Jesus. We have no confidence in human abilities*—for if there was a way to rely on human nature then I myself could have that confidence! If anyone thinks they have confidence in such human things, then I outdo them: I was circumcised on the eighth day, I'm an Israelite of the tribe of Benjamin, a true Hebrew. Regarding legal observance I'm a Pharisee; as for religious dedication I was a persecutor of the church; while in regard to doing right according to the law I'm blameless! V. 2 is included for context.

The Heritage Bible

Because we are the circumcision, who officially minister to God in the Spirit, and boast in Christ Jesus, and have absolutely no confidence in the flesh.

Although I might also have confidence in the flesh; if any other thinks he could have confidence in the flesh, I more;

Circumcised the eighth day, of the kin of Israel, tribe of Benjamin, a Hebrew of Hebrews; according to the law, a Pharisee;

According to zeal, pursuing the church; according to righteousness which is in the law, blameless.

International Standard V

For it is we who are the circumcision [Lit. peritome (a cutting around)] —we who worship in the Spirit of God [Other mss. read worship God in the Spirit] and find our joy in the Messiah [Or Christ] Jesus. We have not placed any confidence in the flesh, although I could have confidence in the flesh. If anyone thinks he can place confidence in the flesh, I have more reason to think so. [Lit. I more] Having been circumcised on the eighth day, I am of the nation of Israel, from the tribe of Benjamin, a Hebrew of Hebrews. As far as the Law is concerned, I was a Pharisee. As for my zeal, I was a persecutor of the church. As far as righteousness in the Law is concerned, I was blameless.

Lexham Bible
Montgomery NT

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For we are the true circumcision, who worship God in the spirit, and make our boast in Christ Jesus, and have no confidence in outward rites, although I myself might have confidence in outward rites. If any one else claims a right to trust in them, far more may I; circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, a Hebrew sprung from the Hebrews; as to the Law, a Pharisee; as to zeal, a persecutor of the church; as to the righteousness which comes through law, blameless.

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

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Because we are the circumcision, that worship Elohim in the spirit, and rejoice in Christ Jesus and have no confidence in the flesh. Though I also have cause of trust in flesh. If any other one does think to have trust in flesh, I the more; Circumcised the 8th day, of the stock of Israel, of the tribe of Benjamin, a Hebrew of the Hebrews; as touching the Law, a Pharisee; Concerning zeal, persecuting the ekklesia; touching the righteousness that is in the Law, blameless.

Weymouth New Testament

For we are the true circumcision--we who render to God a spiritual worship and make our boast in Christ Jesus and have no confidence in outward ceremonies: although I myself might have some excuse for confidence in outward ceremonies. If any one else claims a right to trust in them, far more may I: circumcised, as I was, on the eighth day, a member of the race of Israel and of the tribe of Benjamin, a Hebrew sprung from Hebrews; as to the Law a Pharisee; as to zeal, a persecutor of the Church; as to the righteousness which comes through Law, blameless.

Wikipedia Bible Project

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Worsley's New Testament For we are *of the true* circumcision, who worship God in spirit, rejoicing in Christ Jesus, and having no confidence in the flesh. Though I might also have confidence in the flesh. If any other thinks *he hath whereof* to trust in the flesh, I more: having been circumcised on the eighth day, of the race of Israel, of the tribe of Benjamin, an Hebrew of Hebrews, with respect to the law a pharisee, as to zeal persecuting the church, as to the righteousness of the law blameless: but those *things*, which were *once* gain to me, I counted loss for Christ. V. 7 is included for context.

Catholic Bibles (those having the imprimatur):

Christian Community (1988) We are the true circumcised people since we serve according to the Spirit of God, and our confidence is in Christ Jesus rather than in our merits.
Col 2:11; Jer 4:4; 2Cor 11:21

I myself do not lack those human qualities in which people have confidence. If some of them seem to be accredited with such qualities, how much more am I! I was circumcised when eight days old. I was born of the race of Israel, of the tribe of Benjamin; I am a Hebrew, born of Hebrews. With regard to the Law, I am a Pharisee, and such was my zeal for the Law that I persecuted the Church. As for being righteous according to the Law, I was blameless.

Genesis 17:10; Acts 23:6; Gal 1:14

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

Jewish/Hebrew Names Bibles:

Complete Jewish Bible .
Eth Cipher Translation .

For we are the circumcision, which worship **Elohiym** in the ruach, and rejoice in **Mashiach Yahusha**, and have no confidence in the flesh. Though I might also have confidence in the flesh. If any other man thinks that he has whereof he might trust in the flesh, I more: Circumcised the eighth day, of the stock of Yashar'el, of the tribe of Binyamiyn, an Ivriy of the Ivriym; as touching the Law, a Parashiy; Concerning zeal, persecuting the called out assembly; touching the righteousness which is in the Law, blameless.

Hebraic Roots Bible For we are the circumcision, the ones who worship by the Spirit of YAHWEH, and who glory in Messiah Yahshua, and who do not trust in flesh. And yet I might place reliance on the flesh. For, if any one thinks that his reliance should be on the flesh, I might do so more than he. For I was circumcised on the eighth day, being of the race of Israel, of the tribe of Benjamin, a Hebrew of the Hebrews; according to the Torah, a Pharisee; according to zeal, persecuting the Congregation; according to the standard of righteousness in the Torah, being blameless.

Holy New Covenant Trans. We are the true circumcision, not they. We worship in God's Spirit. We boast in Christ Jesus. Our trust is not based on flesh! I could trust in flesh. If someone thinks he can trust in the flesh, I have more reason to do that: I was circumcised eight days after I was born. I come from the people of Israel. I am from the tribe of Benjamin. My Hebrew parents gave me a Hebrew education. I learned the law as a Pharisee. I tried so hard that I even persecuted the called out people. I had the law "of being made right" - I felt no guilt.

The Scriptures 2009 For we are the circumcision, who are serving Elohim in the Spirit, and boasting in Messiah עֵשׂוּיָהּ, and do not trust in the flesh, though I too might have trust in the flesh. If anyone else thinks to trust in the flesh, I more – circumcised the eighth day, of the race of Yisra'el, of the tribe of Binyamin, a Hebrew of Hebrews, according to

Tree of Life Version Torah a Pharisee, according to ardour, persecuting the assembly; according to righteousness that is in the law, having become blameless.
 For it is we who are the circumcision, who worship by the Ruach Elohim and glory in Messiah Yeshua and have not depended on the flesh—though I myself might have confidence in the flesh also. If anyone else thinks he might depend on the flesh, I far more—circumcised the eighth day; of the nation of Israel; from the tribe of Benjamin; a Hebrew of Hebrews; in regard to the Torah, a Pharisee; as for zeal, persecuting Messiah’s community; as for Torah righteousness, found blameless.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament ...We for are The Circumcision The [Men] [by] spirit [of] god Serving and Boasting in christ jesus and not in flesh Having Agreed although I {am} Having confidence and in flesh if Someone thinks Another {him} to have agreed in flesh I {think me to have agreed} more [in] circumcision [I] Eighth {am} from kind {of} israel {I am} [from] tribe {of} benjamin {I am} Hebrew from hebrews in law {I am} Pharisee in passion [I] Pursuing the congregation {was} in right the [one] in law [I] Becoming Blameless {was}...

Alpha & Omega Bible
 Awful Scroll Bible .
 For we are the cutting-around that are serving God by the Breath, and boasting from-within the Anointed One, Jesus, and not having been persuaded from-within the flesh.
 Wholly-indeed, I also am holding confidence from-within the flesh, if-anyone else reputes to have confided from-within the flesh, I far more: cut-around on the eighth day, from the nation of Israel, of the shoot of Benjamin, a Hebrew of Hebrews, according to the Law: a Pharisee, according to zeal: persecuting they called-out, according to virtuousness, the one by-within the Law, coming about blame-less!.

Concordant Literal Version And am I having confidence in flesh, also? If any other one is presuming to have confidence in flesh, I rather:"
 in circumcision the eighth day, of the race of Israel, of the tribe of Benjamin, a Hebrew of Hebrews, in relation to law, a Pharisee, in relation to zeal, persecuting the ecclesia, in relation to the righteousness which is in law, becoming blameless."
 V. 3 was placed with the previous passage for context.

exeGeses companion Bible ...for we are the circumcision,
 who liturgize Elohim in spirit
 and boast in Messiah Yah Shua
 and have no confidence in flesh.
 Though I also have confidence in flesh.
 If any other thinks he has whereof to confide in flesh,
 I more:
 circumcised the eighth day;
 of the genos of Yisra El;
 of the scion of Ben Yamin;
 a Hebrew of the Hebrews:
 as touching the torah, a Pharisee;
 concerning zeal, persecuting the ecclesia;
 touching the justness in torah, become blameless.

God’s Truth (Tyndale)
 Orthodox Jewish Bible .
 For we are the Bnei HaMilah [Ro 2:29; Co 2:11-12], the ones whose avodas kodesh is by the Ruach Hakodesh [Yn 4:23; Ro 8:4] and whose kavod is in Moshiach Yehoshua and who take no bitachon in the basar,
 Even though I could be having bitachon also in the basar. If any other person thinks he has grounds to have bitachon in the basar, I have more (2C 11:18-12:10):

Bris milah on the eighth day [Lk 1:59; 2:21]; from Bnei Yisroel by birth; of the tribe of Benjamin; a speaker of Lashon HaKodesh, Ivrit of Ivrit-speaking horim, a Hebrew of Hebrews (2C 11:22); with regard to the Torah, from the kat haPerushim (Ac 23:6; 26:5);

With regard to kin'a (zealousness), persecuting the Adat HaMoshiach (Ac 8:3; 22:4; 26:9 11); with regard to tzidkat HaTorah, [3:9; Ro 2:27-29, as opposed to the tzidkat Hashem], I was medakdekim bmitzvot unreproachable [i.e., hairsplittingly and rigorously observant, glatt kosher, frumkait, and shomer mitzvot].

Rotherham's Emphasized B. .

Expanded/Embellished Bibles:

The Amplified Bible

An Understandable Version

For we [Christians] are the [true] circumcision [i.e., the real "Jews" in God's eyes. See Rom. 2:28-29]. We worship by means of God's Holy Spirit [i.e., are empowered and motivated by the Holy Spirit], and boast in [the person and work of] Christ Jesus, and [we] place no confidence in the flesh [i.e., in any outward ritual or status for salvation]. However I, myself, have [reasons for such] confidence in the flesh. [But] if any other person has [reasons for placing] confidence in the flesh, I have more [reasons]. [I was] circumcised eight days after I was born; [I am] from the nation of Israelites; from the tribe of Benjamin and of Hebrew ancestry [i.e., an outstanding Hebrew]. As far as the Law of Moses is concerned, [I am] a Pharisee [i.e., a strict sect of the Jewish religion]. As far as enthusiasm is concerned, I persecuted the church; as far as being righteous according to the Law of Moses is concerned, I was without just blame.

Brodie's Expanded Trans.

For as for us, we [super-abounding grace believers] continue to be the [true] circumcision, the ones who continually worship in the Spirit of God [in fellowship] and who boast in Christ Jesus [spiritual esprit de corps] and who do not have confidence in the flesh [human ability, external rites, ceremonies, and rituals are irrelevant],

Although in spite of that [even though Paul now worships in the Spirit and not the flesh], I myself could also have confidence in the flesh [legalistic religion was Paul's life in the past]. If anyone of the same category [fellow Jewish believers] presumes to place confidence in the flesh [like the false Judaistic teachers], I myself could presume more [Paul's superiority in legalism was publicly known in times past]:

Circumcision on the eighth day, from the race of Israel [not a proselyte], from the tribe of Benjamin, a Hebrew from the Hebrews [born of conservative Hebrew parents], with reference to the law a Pharisee [a separatist],

With reference to zeal [ruthlessness] having persecuted the church [breathing out threatenings and slaughter], with reference to righteousness having myself become blameless in the law [a model Jew] .

The Expanded Bible

Jonathan Mitchell NT

For you see, we ourselves are (exist being) The Circumcision: the people (or: those) continuously rendering sacred service in a spirit of God (or: by God's Breath-effect; to God's Spirit; with God's breath; [some MSS: service to God in spirit; p46 omits "God," so simply: serving in spirit]) and constantly making our boast (being loud-tongued, vaunting and exulting) within, and in union with, Christ Jesus; even folks (or: those) being people having been persuaded and thus continuing to put no confidence within flesh (= having no reliance upon what is physical: e.g., religious works or natural heritage; or: the estranged human nature; [comment: this could be a reference to animal sacrifices]).

Even though I myself continue holding (or: having) [grounds for] trust and confidence also within flesh, if any other man is in the habit of thinking (or: is constantly seeming) or presuming to have come to a settled persuasion, thus

having confidence within [his] flesh, I to a greater degree (more so; for a better reason; rather more):
 in circumcision, on [the] eighth day; out of race (from posterity; by birth; as to class or species), of Israel; of Benjamin's tribe; a Hebrew out of the midst of [the] Hebrews (or: = a supreme Hebrew); in accordance to Law, a Pharisee (or: down from custom, a Pharisee);
 in accordance to zeal, one constantly pressing, pursuing and persecuting the called-out community; in accordance to fairness and equity in the way pointed out in the Law, one coming to be, of myself, without defect (one becoming blameless).

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

Bible Translations with Many Footnotes:

Lexham Bible

For we are the circumcision, the ones who worship [Or “who serve”] by the Spirit [Or “in the Spirit”] of God and boast in Christ Jesus and do not put confidence in the flesh, although I could have confidence even in the flesh.

Righteousness Through Christ

If anyone else thinks to put confidence in the flesh, I can do so more: circumcised on the eighth day [Literally “with respect to circumcision it was on the eighth day”], from the nation of Israel, of the tribe of Benjamin, a Hebrew born from Hebrews, according to the law a Pharisee, according to zeal persecuting the church, according to the righteousness in the law being blameless.

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

For ||we|| are the circumcision_ who
 ||In the Spirit of God|| are doing divine service,
 And are boasting in Christ Jesus,
 And ||not in flesh|| having confidence,—
 Although_ indeed_ |||| might have confidence even in flesh.
 <If any other thinketh to have confidence in flesh>
 |||| more:—
 |Circumcised| the eighth day,
 Of the race of Israel,
 Of the tribe of Benjamin,
 A Hebrew of Hebrews,—
 ||Regarding law|| a Pharisee,
 ||Regarding zeal|| persecuting the assembly,
 ||Regarding the righteousness that is in law|| having become^a blameless.

^a Or: “been found.”

The Spoken English NT

After all, we’re the circumcision.^e We’re the ones worshiping with the Spirit of God.^f And we’re proud of Christ Jesus, rather than putting confidence in our flesh—even though I have a reason for confidence in my flesh.^g If somebody else thinks they have a reason to be confident in flesh, I have more reason:

- * Circumcised on the eighth day
- * From the people of Israel
- * From the tribe of Benjamin
- * A Hebrew born of Hebrew parents
- * In relation to the Law, a Pharisee
- * In relation to zeal, a persecutor of the Christian community
- * In relation to the innocence that you get from the Law,^h faultless.

- e. By this he means both Gentile and Jewish Christians.
- f. A key ancient ms leaves out the words, “of God”.
- g. Lit. “the flesh”.
- h. Traditionally: “the justification/righteousness that’s in the law”.

Updated ASV

For we are the circumcision, who worship in the Spirit of God and boast in Christ Jesus and have no confidence in the flesh, though I myself might have confidence even in the flesh. If anyone else has a mind^[24] to put confidence in the flesh, I have more: circumcised the eighth day, of the nation of Israel, of the tribe of Benjamin, a Hebrew of Hebrews; as to the Law,^[25] a Pharisee; as to zeal, a persecutor of the congregation;^[26] as to the righteousness which is in the Law, found blameless.

[24] Or has a reason

[25] The Mosaic Law. The validity of that law was the principle upheld by the Judaizers.—WSNT

[26] Gr *ekklesia* (“assembly”)

Wilbur Pickering’s New T.

For it is we who are the circumcision, the ones who worship by God’s Spirit and glory in Christ Jesus, and who put no confidence in flesh (though I myself actually have basis for such confidence).

About Paul

If anyone else thinks he has basis for confidence in flesh, I even more: circumcised the eighth day, of the nation of Israel, of the tribe of Benjamin, a Hebrew of the Hebrews; with respect to the Law, a Pharisee; with respect to zeal, persecuting the Church; with respect to the righteousness that is in the law, blameless.⁴

(4) Since Paul did not choose to be born to Hebrew parents, Benjaminites, nor to be circumcised the eighth day, these were advantages of birth. The rest was his choice.

WEB — Messianic Edition

Literal, almost word-for-word, renderings:

A Faithful Version

Analytical-Literal Translation

For we are the [true] circumcision, the [ones] sacredly serving in [or, by] the Spirit of God and boasting in Christ Jesus and not having placed trust [or, having confidence] in flesh, although I have trust [or, confidence] also in flesh. If any other [person] supposes to have trust [or, confidence] in flesh, I even more: circumcision on the eighth day, from the nation of Israel, of the tribe of Benjamin, a Hebrew of Hebrews, with respect to [the] law a Pharisee, with respect to zeal persecuting the Assembly [or, Church], with respect to righteousness, the [one] that is in [the] law, having become blameless!

Berean Literal Bible

Bill Puryear translation

For we are the circumcision, those who serve in the Spirit of God and take pride in Christ Jesus and do not have confidence in the flesh, although I myself might be having confidence; that is, in the flesh. If some other person [racial Jew] assumes to have confidence in the flesh [and they do], I more: concerning circumcision—on the eighth day, from the race of Israel, from the tribe of Benjamin, a Hebrew from the Hebrews, with reference to the Law, a Pharisee, with reference to zeal, continuously persecuting the Church, with reference to the righteousness which [is] associated with the Law, having become blameless.

C. Thomson updated NT

Charles Thomson NT

Though, with regard to my having a confidence even in flesh, if any other thinketh that he hath a confidence in flesh, I have greater pretensions circumcision performed on the eighth day; a descent from Israel; of the tribe of Benjamin; a Hebrew of Hebrews; with respect to the law, a Pharisee; with respect to zeal, a persecutor of the congregation; with respect to righteousness which is by law, blameless; yet what were gain to me these I have counted refuse on account of the

Christ nay more, I do therefore indeed count all things but refuse, on account of the excellency of the knowledge of Christ Jesus my Lord, for whom I have given up all and account them but dregs, that I may gain Christ and be found in him, not having for my righteousness, that which is of the law, but that which is by a belief in Christ; that which is of God; a righteousness for this belief. Vv. 4–9 is a singular sentence in Thomson’s translation.

Context Group Version

Beware of the scavengers {lit. dogs}, beware of the evil workers, beware of the emasculation: for we are the circumcision, who bow down in deference by the Spirit of God, and boast in the Anointed Jesus, and have no confidence in the flesh: though I myself might have confidence even in the flesh: if any other man thinks to have confidence in the flesh, I yet more: circumcised the eighth day, from the stock of Israel, from the tribe of Benjamin, a Hebrew from Hebrews; as concerning the law, a Pharisee; as concerning zeal, persecuting the governing assembly; as concerning the vindication which is in the law, found blameless. V. 2 is included for context.

English Standard Version
Far Above All Translation

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Beware of dogs, of evil workers, beware of the scission, for we are the circumcision, those *who* serve by *the* spirit of God, and exult in Christ Jesus, and do not trust in *the* flesh, although I have *grounds for* trust in *the* flesh too. If anyone else thinks he can trust in *the* flesh, I *can do so* more: circumcised on the eighth day, of *the* stock of Israel, of *the* tribe of Benjamin, a Hebrew of *the* Hebrews, as to the law, a Pharisee, zealously persecuting the church, *whilst* being blameless as regards *the* righteousness which *is* in *the sphere of the* law,... V. 2 is included for context. This sentence continues through v. 11.

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

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For we are the circumcision, who are serving God by the Spirit, and glorying in Christ Jesus, and having no trust in flesh, though I also have [cause of] trust in flesh. If any other one thinks to have trust in flesh, I more; circumcision on the eighth day! Of the race of Israel! Of the tribe of Benjamin! A Hebrew of Hebrews! According to law—a Pharisee! According to zeal—persecuting the Assembly! According to righteousness that is in law—becoming blameless!

Modern English Version
Modern Literal Version 2020

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For* we are the circumcision, *who are* giving-divine service in the spirit of God, and boasting in Christ Jesus, and having no confidence in the flesh; although I also have confidence in the flesh; if any other is thinking to have confidence in the flesh, I *have* more. An eighth day circumcision from the race of Israel, of the tribe of Benjamin, a Hebrew out-of Hebrews; according-to the law, a Pharisee; according-to zeal, *I was* persecuting the congregation* of *believers*; according-to the righteousness in *the* law, I became blameless.

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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For we [supergrace and ultra supergrace believers] are the true circumcision [for the Church Age], who worship God in the Spirit of God, and glory [boast] in Christ Jesus, also do not have confidence in the flesh.
Even though I myself might be having confidence in the flesh. If anyone [of the same category, the Judaizers] presumes to have confidence in the flesh, I more than they.

Circumcision on the eight day, from the race of Israel, from the tribe of Benjamin, a Hebrew from the Hebrews; with reference to the law, a Pharisee; with reference to zeal, persecuting the church; with reference to self-righteousness in the law, having become blameless.

R. B. Thieme, Jr. trans2

For we and only we, in the Royal Family of God in Super-Grace, keep on, because of persistence in Perception, Cognition, Inculcation & Metabolization of Bible Doctrine, being the true circumcision, who worship in and by the spirit of God, under Filling of God the Holy Spirit, and boast, glory and pride oneself from Esprit DE Corps from maximum Metabolized Bible Doctrine in the Stream of Consciousness of the Soul, being totally confident in Christ Jesus, and have absolutely no confidence in the human ability or thinking or talent or any factor which intrudes on Perception, Cognition, Inculcation & Metabolization of Bible Doctrine nor the infirmities of the flesh as adversities.

Even Though I myself might be having great reason for absolute confidence in the human sphere. If any other man of the same category of Judaizers, in all of human history, assumes he has reason for confidence in the flesh, and they do, I have more:

Circumcision on the eighth day, of the Race of Israel, of the tribe of Benjamin, a conservative Hebrew from the Hebrews; with reference to the law a Pharisee, now with reference to zeal, historically always an incredible constant persecutor of the church, now with reference to Self Righteousness in the sphere of keeping the law having become blameless.

Revised Geneva Translation .

Ron Snider translation

Beware of the dogs, beware of the evil workers, beware of the false circumcision; for we ourselves are the circumcision, who serve in the Spirit of God and glory in Christ Jesus and put no confidence in the flesh, although I have reason for confidence even in flesh. If anyone else has a mind to have confidence in the flesh, I far more: being circumcised the eighth day, from the nation of Israel, from the tribe of Benjamin, a Hebrew of Hebrews; according to the Law, a Pharisee; according to zeal, a persecutor of the church; according to the righteousness which is in the Law, found blameless. V. 2 is included for context.

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:

3-6

Philippians 3:3a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hêmeis (ἡμεῖς) [pronounced hay-MICE]	us, we [ourselves]; we [as an emphatic]	1 st person plural pronoun; nominative case	Strong's #2249 (nominative plural of #1473)
gár (γάρ) [pronounced gahr]	for, for you see; and, as, because (that), but, even, for indeed, no doubt, seeing, then, therefore, verily, what, why, yet	postpositive explanatory particle	Strong's #1063

Philippians 3:3a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
esmen (ἐσμέν) [pronounced <i>ehs-MEHN</i>]	<i>we are, we keep on being; we have our being</i>	1 st person plural, present indicative	Strong's #2070 (a form of Strong's #1510)
hê (ἡ) [pronounced <i>hey</i>]	<i>the; this, that; these; who, which</i>	feminine singular definite article; nominative case	Strong's #3588 (article, demonstrative pronoun)
peritomê (περιτομή) [pronounced <i>per-it-om-AY</i>]	<i>circumcised, circumcision (the rite, the condition or the people, literally or figuratively)</i>	feminine singular noun, nominative case	Strong's #4061

Thayer definitions: 1) *circumcised*; 1a) *the act or rite of circumcision, "they of the circumcision" is a term used of the Jews; 1a1) of Christians gathered from among the Jews; 1a2) the state of circumcision; 1b) metaphorically; 1b1) of Christians separated from the unclean multitude and truly consecrated to God; 1b2) the extinction of passions and the removal of spiritual impurity.*

Translation: For we, [even] we, keep on being the [true] circumcision,...

Paul, speaking to the Philippians, many of whom are retired soldiers from the Roman army, tells them that *we, even we, keep on being the circumcision*. Some of Paul's points here will be somewhat confusing. First of all, he tells a great number of uncircumcised gentiles, *we keep on being the circumcision!*

Apparently, what has been taking place there is, the Judaizers, who are made up of believing and unbelieving Jews, have come to Philippi, as they have come to other evangelized cities, and they start blathering about the Mosaic Law. Even today, people will do that. They will say, "You have believed in Jesus, so that is good. But the God of Jesus Christ also gave us the Mosaic Law, so you need to go over that." Now, by Mosaic Law, most of the time, they mean the Ten Commandments. However, the Mosaic Law is a very complex law and worship system, and nobody today—and I mean nobody at all—follows to Law of God today. You can pick the most fundamental Jewish gathering anywhere, and they do not follow the Torah. And if they know the Torah, they do not follow it. Even the Jews of the Old Testament did not completely follow the Law (they ignored the Sabbatical years); but no Jew from the Old Testament could go to a modern-day synagogue and recognize anything that is done there, apart from, perhaps, the reading of the Scriptures.

See the [Mosaic Law](#) (by R. B. Thieme, Jr.) in the [Addendum](#).

The concept that Paul is getting across to the Philippians is, despite any of the false teaching that they might have heard, they are the true circumcision. They have been reborn in Christ, and that is being the true circumcision. Now, if they are already *the circumcision*, then no one needs to be circumcised.

Philippians 3:3b

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

The masculine plural definite article in the nominative case, standing by itself, means, *the (ones); many, some*.

Philippians 3:3b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
pneuma (πνεῦμα) [pronounced PNYOO-mah]	<i>spirit, Spirit; breath; wind [blast], air</i>	neuter singular noun, dative, locative or instrumental case	Strong's #4151
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
Theos is in the genitive case in the Westcott Hort text, the Byzantine Greek text and Tischendorf's Greek text (which gives us, <i>the Spirit of God</i>). It is found in the dative in the Scrivener Textus Receptus. This would be translated: <i>...the ones who keep on ministering to God by the Spirit,...</i> or <i>...the ones who keep on serving [God] by the Spirit by God,...</i>			
latreuō (λατρεύω) [pronounced lat-RYOO-oh]	<i>servicing [ministering] (to God), rendering religious homage; doing the service; worshiping; worshiper</i>	masculine plural, present active participle; nominative case	Strong's #3000

Translation: *...the ones who keep on serving [God] by the Spirit of God,...*

We are the ones, Paul writes, who keep on serving God by the Spirit of God. So, no matter what outside teaching has come to Philippi, they were already serving God. They did not need any help in what they were doing from an outside source.

Philippians 3:3c			
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
kauchaōmai (καυχάομαι) [pronounced kow-KHAH-om-ahee]	<i>boasting, taking pride in, taking glory in, having joy, rejoicing, vaunting (exalting, exulting) (in a good or a bad sense)</i>	masculine plural, present (deponent) middle/passive participle; nominative case	Strong's #2744
ἐν (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
Χριστός (χριστός) [pronounced krees-TOHSS]	<i>anointed, anointed one, Messiah; transliterated, Christ</i>	masculine singular noun; dative, locative or instrumental case	Strong's #5547
Ἰησοῦς (Ἰησοῦς) [pronounced ee-ay-SOOCE]	<i>Jehovah is salvation; transliterated Jesus, Joshua</i>	proper singular noun; dative, locative or instrumental case	Strong's #2424

Translation: *...even rejoicing in Christ Jesus...*

Furthermore, Paul tells them, we all keep on rejoicing in Jesus Christ. We glory in Jesus Christ. We exalt Him.

Philippians 3:3d			
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
οὐκ (οὐκ) [pronounced <i>ook</i>]	<i>no, not, nothing, none, no one</i>	negation; this form is used before a vowel	Strong's #3756
ἐν (ἐν) [pronounced <i>en</i>]	<i>in, in the sphere of, into, on, by means of, with; through; among; against; when, while</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
σαρξ (σάρξ) [pronounced <i>sarx</i>]	<i>flesh; body [as opposed to soul/spirit]; meat [of an animal]; figuratively for, human nature, [frailties of] the flesh; sin nature; carnal, fleshly; man, mankind, humanity</i>	feminine singular noun; dative, locative or instrumental case	Strong's #4561
πειθῶ (πειθῶ) [pronounced <i>PIE-thoh</i>]	<i>convincing (by argument, true or false), persuading; agreeing, assuring, believing, having confidence in, trusting; obeying; being contented; being yielded to</i>	masculine plural, perfect active participle; nominative case	Strong's #3982

Translation: ...and not having confidence in the flesh.

Our confidence is in Jesus Christ; it is not in the flesh. The confidence of the Judaizers is in the flesh. Specifically, it is in the male phallus, which they believe needs to be circumcised. *That is the flesh*, Paul writes; *no reason to have confidence in the flesh!*

Philippians 3:3 For we, [even] we, keep on being the [true] circumcision, the ones who keep on serving [God] by the Spirit of God, even rejoicing in Christ Jesus and not having confidence in the flesh. (Kukis mostly literal translation)

Paul, having found out that the Judaizers have been trying to confuse the Philippians with false teachings, tells them that they are the true circumcision and they keep on serving God by the Spirit of God.

Philippians 3:4a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καίπερ (καίπερ) [pronounced <i>KAH-ee-per</i>]	<i>although, though indeed, though, and indeed, nevertheless, notwithstanding, and yet</i>	conjunction	Strong's #2539
ἐγώ (ἐγώ) [pronounced <i>ehg-OH</i>]	<i>I, me, my; primarily used as an emphatic</i>	1 st person singular, personal pronoun; nominative case	Strong's #1473
ἐχῶ (ἐχῶ) [pronounced <i>ECHKH-oh</i>]	<i>having [and/or] holding; the one who owns, the possessor, adhering to, clinging to</i>	masculine singular, present active participle; nominative case	Strong's #2192

Philippians 3:4a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
pepoithêsis (πεποιθήσις) [pronounced <i>pehp-OY-thay-sis</i>]	<i>trust, confidence, reliance</i>	feminine singular noun; accusative case	Strong's #4006
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
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
sarx (σάρξ) [pronounced <i>sarx</i>]	<i>flesh; body [as opposed to soul/spirit]; meat [of an animal]; figuratively for, human nature, [frailties of] the flesh; sin nature; carnal, fleshly; man, mankind, humanity</i>	feminine singular noun; dative, locative or instrumental case	Strong's #4561

Translation: Nevertheless, I keep on having confidence, even in the flesh.

Then Paul says, *I keep on having confidence in the flesh.* Well, what does he mean by that. Didn't he just talk about not having confidence in the fleshy, and now he tells us that he keeps on having such confidence?

The idea is this. Paul, in the flesh, has every reason to brag on his fleshly accomplishments. And he will list all of these fleshly accomplishments.

Philippians 3:4b			
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
tīs (τις) [pronounced <i>tihç</i>]	<i>one, someone, a certain one; any, anyone, anything; someone, something; some, some time, awhile; only</i>	enclitic, indefinite pronoun; masculine singular adjective	Strong's #5100
dokéō (δοκέω) [pronounced <i>dohk-EH-oh</i>]	<i>to think, to imagine, to seem, to consider, to appear; to presume, to assume</i>	3 rd person singular, present active indicative	Strong's #1380
allos (ἄλλος) [pronounced <i>AL-lohs</i>]	<i>another [of the same kind], other; an additional person</i>	masculine singular adjective; nominative case	Strong's #243
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>	perfect active infinitive	Strong's #3982

Philippians 3:4b			
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
sarx (σάρξ) [pronounced sarx]	<i>flesh; body [as opposed to soul/spirit]; meat [of an animal]; figuratively for, human nature, [frailties of] the flesh; sin nature; carnal, fleshly; man, mankind, humanity</i>	feminine singular noun; dative, locative or instrumental case	Strong's #4561
egó (ἐγώ) [pronounced ehg-OH]	<i>I, me, my; primarily used as an emphatic</i>	1 st person singular, personal pronoun; nominative case	Strong's #1473
mallon (μᾶλλον) [pronounced MAL-lon]	<i>more, to a greater degree, rather; much [more], better, by far, sooner; more willingly, more readily</i>	adverbial comparative	Strong's #3123

Translation: *If anyone keeps on presuming to have confidence in the flesh, I [have the same fleshly confidence] to a greater degree.*

Paul adds, *if any one of you thinks that you should confidence in the flesh, let me tell you, I have far more reason to have such confidence!*

Philippians 3:4 *Nevertheless, I keep on having confidence, even in the flesh. If anyone keeps on presuming to have confidence in the flesh, I [have the same fleshly confidence] to a greater degree.* (Kukis mostly literal translation)

At this point, Paul is going to list many of the reasons he could have confidence in the flesh. This is not every reason, but Paul, by listing the following things, has more reason for fleshly confidence than anyone in Philippi or than any Judaizer.

Philippians 3:5a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
peritomê (περιτομή) [pronounced per-it-om-AY]	<i>circumcised, circumcision (the rite, the condition or the people, literally or figuratively)</i>	feminine singular noun, dative, locative or instrumental case	Strong's #4061
oktaêmeros (ὀκταήμερος) [pronounced ok-tah-AY-mer-oss]	<i>on the eighth day, eight days old; passing the eighth day</i>	masculine singular adjective, nominative case	Strong's #3637 hapax legomenon

Translation: *[Here are my credentials according to the flesh:] [I was circumcised on the eighth day;...*

Paul then begins to list his accomplishments. He was circumcised on the eighth day.

Obviously, Paul had nothing to do with that. However, this is the right thing to put up front, because many Jews bask in the glory of being Jewish, and that, quite frankly, was not their choice.

Philippians 3:5b			
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
génos (γένος) [pronounced GEHN-oss]	<i>offspring, posterity, progeny, family, lineage, birth, kindred; nation, people; kind, sort, species</i>	neuter singular noun, dative, locative or instrumental case	Strong's #1085
Israêl (Ἰσραήλ) [pronounced is-rah-ALE]	<i>he shall be a prince of God; transliterated Israel</i>	proper singular noun; masculine, Indeclinable	Strong's #2474

Translation: ...[I am] in the lineage of Israel,...

Paul is an Israelite. Again, not something that he chose. However, these first two things put him way ahead of every gentile in Philippi.

Philippians 3:5c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
phulê (φυλή) [pronounced foo-LAY]	<i>tribe, an offshoot; race or clan, kindred</i>	feminine singular noun; genitive/ablative case	Strong's #5443
Benjamin (Βενιαμίν, ό) [pronounced behn-ee-ahm-IHN]	<i>son of my right hand, son of good fortune and is transliterated Benjamin</i>	indeclinable proper noun; masculine	Strong's #958

Translation: ...of the tribe of Benjamin;...

Paul knows that his tribe is Benjamin.

We don't know how many Jews were aware of their heritage, but the third chapter of Luke tells us that, much was known about every person's tribe and personal heritage.

Philippians 3:5d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
Hebraios (Ἑβραῖος) [pronounced heb-RAH-yoss]	<i>Hebræan, Hebrew, Jew; transliterated, Hebrew, Hebraic</i>	masculine singular noun, proper adjective grouping; nominative case	Strong's #1445
This is a reference to, <i>all Jewish Christians, whether they spoke Aramaic or Greek; in a narrower sense, those who live in Palestine and use the language of the country.</i>			
ek (ἐκ) [pronounced ehk]	<i>out of, out from, from, by, at, of</i>	preposition	Strong's #1537

Philippians 3:5d

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
Here, spelled ex (ἐξ) [pronounced <i>ehks</i>], because it comes before a vowel.			
Hebraioi (ἑβραῖοι) [pronounced <i>heb-RAH-oy</i>]	<i>Hebræan, Hebrews, Jews;</i> transliterated, <i>Hebrews, Hebraic</i>	masculine plural noun, proper adjective grouping; genitive/ablative case	Strong's #1445

Translation: ...a Hebrew of the Hebrews.

Paul considered himself a Hebrew of the Hebrews, and this is something which he has been told for much of his life.

Philippians 3:5a-d [Here are my credentials according to the flesh:] [I was circumcised on the eighth day; [I am] in the lineage of Israel, of the tribe of Benjamin; a Hebrew of the Hebrews. (Kukis mostly literal translation)

Philippians 3:5e

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
κατά (κατά) [pronounced <i>kaw-TAW</i>]	<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
nomos (νόμος) [pronounced <i>NOHM-oss</i>]	<i>[Mosaic] law; establishment code; custom, precept, injunction, Torah</i>	masculine singular noun; accusative case	Strong's #3551
Pharisaios (Φαρισαῖος) [pronounced <i>far-is-AH-yos</i>]	<i>separatist; exclusively religious; Jewish nectary; sect member; a Jewish separatist sect, a Jewish religious sect; transliterated Pharisee</i>	masculine singular noun; nominative case	Strong's #5330

Interestingly enough, this word is only found in the gospels and Acts. This is the only time this word is used after the book of Acts.

Translation: According to the Law, [I am] a pharisee;...

Paul makes another interesting statement, as he continues to list his reasons to have confidence in the flesh. *According to the Law, [I am] a pharisee...* The Law of Moses has nothing about reaching the status of a pharisee. This was one of the many add-ons to the Mosaic Law.

If the pharisees had come from the Mosaic Law, then they would have begun to exist around 1440 B.C.

The Origin of the Pharisees (according to A.I.)

The Pharisees were a Jewish sect that emerged between 150–140 BCE. They were active until the destruction of the Temple in 70 CE.

Explanation

The Pharisees were a Jewish sect that believed in the Torah, oral laws, and the resurrection of the dead.

The Origin of the Pharisees (according to A.I.)

They believed that God would reward the righteous with Paradise and punish the wicked with Hell. They were known for their belief in priestly purity for all Jews. They were also known for their belief that all Jews should observe purity laws outside the Temple. The Pharisees were a group of scribes and sages. Early Rabbinical Judaism claimed spiritual descent from the Pharisees.

Factors that contributed to the emergence of the Pharisees

The work of gathering opinions and interpretations of Jewish law by Rabbi Akiba and his disciples
The persecution of Antiochus Epiphanes, who attempted to Hellenize and assimilate the Jews

Key is that the pharisees believed in the oral laws. These were the traditions of the Hebrew people, traditions which did not come from God. Some of these traditions were reasonable, like the Festival of Lights. Many were not, like the additional Sabbath regulations. There were other problems with the pharisees beyond this, but this was certainly a problem.

This was the artificial intelligence summary of a [google search](#) on the establishment of the pharisees, February 2, 2025.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Let me suggest that, by *the Law*, Paul meant all that was accepted by the Jewish people, which went beyond the Mosaic Law.

We all know how contemporary Christianity is divided into groups, like Catholics and Protestants; the latter being subdivided into many other groups. Let me suggest that the sadducees and the pharisees might be seen as the two leading groups of Hebrew people who believe in the Mosaic Law.

Philippians 3:6a

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
zêlos (ζήλος) [pronounced DZAY-loss]	<i>heat; zeal; envy, jealousy, malice</i>	masculine singular noun, accusative case	Strong's #2205
diôkô (διώκω) [pronounced Dee-OH-koh]	<i>putting to flight; hastening (after), the one running (after), the one pursuing; harassing, mistreating; persecuting</i>	masculine singular, present active participle, nominative case	Strong's #1377
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)
ekklêsía (ἐκκλησία) [pronounced ek-klay-SEE-ah]	<i>church, assembly, gathering, company; transliterated, ekklêsía</i>	feminine singular noun, accusative case	Strong's #1577

Translation: ...according to zeal, [I] kept on persecuting the church;...

Zeal is the word *zēlos* (ζήλος) [pronounced *DZAY-loss*], which means, *heat; zeal; envy, jealousy, malice*. One might see this as *malicious enthusiasm*. Strong's #2205. Paul was one of the most zealous persecutors of the early church. We do not really know the extent of his involvement here. He claims in Scripture to be the worst sinner of all, and because that is in the New Testament, we have to accept that remark as being true. In God's eyes, if there were a hierarchy of sin and evil, Paul, at that point in time, would have exceeded everyone else. Have others since then exceeded Paul in his vicious persecution? I would suggest that Hitler, Stalin and Mao easily outdid Paul, but that is merely my opinion.

Philippians 3:6b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
katá (κατά) [pronounced <i>kaw-TAW</i>]	<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
dikaïosunê (δικαιοσύνη) [pronounced <i>dih-kai-oh-SOON-ā</i> or <i>dik-ah-yos-OO-nay</i>]	<i>(legal, unchangeable) righteousness, [Christian] justification; justice as a characteristic of a judge; the application of righteousness</i>	feminine singular noun; accusative case	Strong's #1343
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)
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
nomos (νόμος) [pronounced <i>NOHM-oss</i>]	<i>[Mosaic] law; establishment code; custom, precept, injunction, Torah</i>	masculine singular noun; dative, locative or instrumental case	Strong's #3551
gínomai (γίνομαι) [pronounced <i>GIN-oh-mī</i>]	<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
amemptos (ἄμemptος) [pronounced <i>AM-emp-toss</i>]	<i>blameless, irreproachable, faultless; deserving no censure, free from fault or defect</i>	masculine singular adjective; nominative case	Strong's #273

Translation: ...according to [an overt] righteousness, (my righteousness) [is] faultless in the sphere of law. (Kukis mostly literal translation)

Let's begin with a hyper-literal translation of this phrase: ...according to righteousness, the ___ in law being blameless. (Philippians 3:6b; Kukis Ultra-literal translation)

You will notice that *the* just hanging out in the middle of everything (which definite article is ignored by most translators). Before I take this any further, let me give some translations of this phrase by itself:

English Standard Version	...as to righteousness under the law, blameless.
Green's literal translation	...according to righteousness in Law, being blameless.
Literal Standard Version	According to righteousness that is in law—becoming blameless!
Modern Literal Trans. 2020	...according-to the righteousness in the law, I became blameless.
Webster's Translation	...with respect to the righteousness which is by the law, blameless.

If you think that you have found the definite article above, you haven't. The definite article is a feminine singular in the accusative case. That means that it must be matched with a noun (or adjective) that is a feminine singular noun in the accusative. A definite article has many uses besides being a definite article. Sometimes, it acts like a relative pronoun, referring back to the most recent noun (or adjective) with the same morphology. That would be *righteousness*. Also, many times a definite article is used as a personal pronoun. I would suggest that the interpretation that makes the most sense is Paul referring back to righteousness, and further personalizing it with the personal pronoun *my*, even though that personal pronoun is not found.

Paul is stating elliptically that his righteousness is faultless. However, *faultless* in is in the nominative case, indicating that Paul is saying, *according to my righteousness in the Law, I [am] faultless*. Paul elsewhere has called himself the greatest sinner of all; and here, he is claiming that his righteousness makes him faultless.

The idea here is, if Paul compared his righteousness to the righteousness of any other pharisee, his would be the greatest, to a point where he would be considered faultless or blameless. He wasn't truly faultless or blameless, so he states all of this very elliptically, so that we understand what he is saying, even though he is not clearly stating this.

And he is righteous by what law? By the Hebrew distortion of the Mosaic Law. Paul, just like everyone else, comes up short when measured by the Mosaic Law.

Philippians 3:5e–6 *According to the Law, [I am] a pharisee; according to zeal, [I] kept on persecuting the church; according to [an overt] righteousness, (my righteousness) [is] faultless in the sphere of law.* (Kukis mostly literal translation)

These are the three statements made by Paul, all beginning with the kata preposition (*according to*). According to Law, according to zeal and according to righteousness, Paul makes these claims.

Paul has to have a lot of respect for the Philippians and their understanding of the Word of God. The claims which Paul is making really require some serious unraveling.

Philippians 3:3–6 *For we, [even] we, keep on being the [true] circumcision, the ones who keep on serving [God] by the Spirit of God, even rejoicing in Christ Jesus and not having confidence in the flesh. Nevertheless, I keep on having confidence, even in the flesh. If anyone keeps on presuming to have confidence in the flesh, I [have the same fleshly confidence] to a greater degree. [Here are my credentials according to the flesh:] [I was circumcised on the eighth day; [I am] in the lineage of Israel, of the tribe of Benjamin; a Hebrew of the Hebrews. According to the Law, [I am] a pharisee; according to zeal, [I] kept on persecuting the church; according to [an overt] righteousness, (my righteousness) [is] faultless in the sphere of law.* (Kukis mostly literal translation)

Philippians 3:3–6 *For we (Paul and the Philippians) keep on being the true circumcision. We are the ones who truly serve God by the Spirit of God, celebrating our state in Jesus Christ, and having no confidence in the flesh. Nevertheless, if I wanted to compare my human righteousness with anyone else, I have great confidence that I would stand above the Judaizers who are trying to corrupt you. These are my personal credentials: I was circumcised on the eighth day as a genetic Hebrew, from the tribe of Benjamin. I am a Hebrew of the Hebrews. According to the Law as corrupted by Jewish traditions, I am a pharisee; according to my misplaced zeal, I have viciously persecuted the church; according to the fleshly standards of righteousness, my righteousness is faultless before the Law and traditions of Judaism.* (Kukis paraphrase)

Philippians 3:7–11 appears to be a literary unit. I will break it up into two or three sections.

But whatever (things) kept on being to me gains, these things I have deemed through the Christ a loss.

Philippians
3:7

But whatever (things) kept on being to me advantages, these things I have considered a loss through the Christ.

But, whatever things which kept on being to me advantages to me as a Jew, these things I have determined to be a loss—even detrimental to me. I have come to that conclusion through Christ.

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek)	But whatever (things) kept on being to me gains, these things I have deemed through the Christ a loss.
Complete Apostles Bible	But such things as were gain to me, these I have considered loss for the sake of Christ.
Douay-Rheims 1899 (Amer.)	But the things that were gain to me, the same I have counted loss for Christ.
Holy Aramaic Scriptures	.
Original Aramaic NT	But these things that were advantages to me, I have accounted losses for the sake of The Messiah.
Lamsa Peshitta (Syriac)	.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	But those things which were profit to me, I gave up for Christ.
Bible in Worldwide English	But all these things that might have helped me, I call them all nothing, because of Christ.
Easy English	.
Easy-to-Read Version–2008	At one time all these things were important to me. But because of Christ, I decided that they are worth nothing.
<i>God's Word</i> TM	These things that I once considered valuable, I now consider worthless for Christ.
Good News Bible (TEV)	But all those things that I might count as profit I now reckon as loss for Christ's sake.
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 Christ has shown me that what I once thought was valuable is worthless.
Goodspeed New Testament	.
The Living Bible	.
New Berkeley Version	.
New Living Translation	.

The Passion Translation	Yet all of the accomplishments that I once took credit for, I've now forsaken them and I regard it all as nothing compared to the delight of experiencing Jesus Christ as my Lord!.
Plain English Version	.
UnfoldingWord Simplified T.	But everything that I then considered to be important I now consider to be worthless, because the Messiah has changed me.
Williams' New Testament	But for Christ's sake I have counted all that was gain to me as loss.

Partially literal and partially paraphrased translations:

American English Bible	.
Beck's American Translation	.
Breakthrough Version	But certain things that were gains to me, these I have regarded as a loss because of the Anointed King.
Common English Bible	.
Len Gane Paraphrase	But what things were an advantage to me, I considered those loss for Christ.
A. Campbell's Living Oracles	But the things which were gain to me, those I have counted loss for Christ.
New Advent (Knox) Bible	.
NT for Everyone	.
20 th Century New Testament	But all the things which I once held to be gains I have now, for the Christ's sake, come to count as loss.

Mostly literal renderings (with some occasional paraphrasing):

An Understandable Version	.
Berean Study Bible	But whatever was an asset to me I count as loss for the sake of Christ.
Christian Standard Bible	.
Conservapedia Translation	.
Revised Ferrar-Fenton Bible	.
Free Bible Version	But in whatever way such things gained me anything, I count them as a loss for Christ.
The Heritage Bible	But what things were gain to me, those I governed <i>to be</i> a violent loss because of Christ.
International Standard V	.
Lexham Bible	.
Montgomery NT	But what was once gain to me, that I have counted loss for Christ.
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	.
Worsley's New Testament	.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	But once I found Christ, all those things that I might have considered as profit, I reckoned as loss.
New American Bible (2011)	.
New Catholic Bible	.
New Jerusalem Bible	.
NRSV (Anglicized Cath. Ed.)	.

Revised English Bible–1989 .

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	.
Eth Cipher Translation	.
Hebraic Roots Bible	But these things which were once a gain to me, I have counted a loss for the sake of Messiah.
Holy New Covenant Trans.	The things which I used to think were good for me are now worthless to me because of Christ.
The Scriptures 2009	.
Tree of Life Version	.
Yah Scriptures	But what might have been a gain to me, I have counted as loss, because of Mashia?

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...but What* {ever} was~ [for] me Gains these [I] have considered because of the christ {to be} loss...
Alpha & Omega Bible	.
Awful Scroll Bible	Notwithstanding, what-certain things were gains to me, these I have esteemed as losses because of the Anointed One.
Concordant Literal Version	But things which were gain to me, these I have deemed a forfeit because of Christ."
exeGesés companion Bible	But what was gain to me, I deemed loss for the Messiah.
God's Truth (Tyndale)	.
Orthodox Jewish Bible	But what things were revach (gain, profit) to me, these things I considered loss, on account of Rebbe, Melech HaMoshiach (Mt 13:44-46; Lk 14:33).
Rotherham's Emphasized B.	.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	.
An Understandable Version	However, those things which were [once regarded as] gain to me, I have [now] considered to be loss for [the sake of] Christ.
Brodie's Expanded Trans.	But what quality of things [thought by some to be spiritual assets] were gains to me [debit side of the ledger], I concluded in the past [on the road to Damascus] and am still concluding as an expert to this very day [as an apostle] those things as loss [credit side of the ledger] because of Christ .
The Expanded Bible	.
Jonathan Mitchell NT	But to the contrary, whatever things (or: things which) were being gains (advantages; assets) to, for or in me, these things I have esteemed and now consider (or: regard) as a loss (a penalty; a forfeit; disadvantage; a bad bargain; a detriment) because of the Christ (or: on account of the Anointed One [= the Messiah]).
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.	But <whatever things [unto me] were [gain] ^{b> The same have I accounted [for the Christ's sake] loss ;...}
	^b MI: "gains," "items of gain."
The Spoken English NT	Giving Up Everything for Christ But because of Christ, I regard everything that's to my credit as a loss. ⁱ i. Lit. "But whatever things are gain to me, these I regard as loss because of Christ".
Updated ASV	.
Wilbur Pickering's New T.	.
WEB — Messianic Edition	.

Literal, almost word-for-word, renderings:

A Faithful Version	.
Analytical-Literal Translation	But whatever [things] were gains to me, these I have considered loss for the sake of Christ.
Berean Literal Bible	But whatever things were gain to me, these I have esteemed loss because of Christ.
Bill Puryear translation	Whatever things had been gains to me, these things I have considered damage [disadvantage] because of Christ.
C. Thomson updated NT	.
Charles Thomson NT	.
Context Group Version	Nevertheless what things were gain to me, these I have counted loss for 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	.
Modern English Version	.
Modern Literal Version 2020	But what things were gains for me, I have deemed these a forfeiture because of the Christ.
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 what category of things were advantages (gains) to me, these same things I myself have concluded disadvantage (a loss) because of the Christ.
R. B. Thieme, Jr. trans2	But what categories and quality of things, human celebrityship and false standards of unbeliever reversionism, greater than any other, were ever gains I had to me, those same gains I, myself, conclude as an expert, as a loss or disadvantage because of the Occupation with the Person of Jesus of Nazareth, The Christ.
Revised Geneva Translation	.
Ron Snider translation	But whatever things were assets to me, these things I have considered <i>it all to be a liability</i> because of Christ.
Updated ASV	. the sake
Updated Bible Version 2.17	.
A Voice in the Wilderness	.

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

The gist of this passage:

Philippians 3:7a			
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
hatina (ἅτινα) [pronounced <i>HA-teen-ah</i>]	<i>which, whoever, whatever, who; those who, such ones who</i>	neuter plural, relative pronoun, nominative case	Strong's #3748
ên (ἦν) [pronounced <i>ayn</i>]	<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)
Certain neuter plural nouns and pronouns take on a singular subject.			
moi (μοί) [pronounced <i>moy</i>]	<i>I, to [for, by] me, mine, my</i>	1 st person singular, personal pronoun; dative, locative or instrumental case	Strong's #3427
kérdos (κέρδος) [pronounced <i>KER-doss</i>]	<i>gain, advantage</i>	neuter plural noun; nominative case	Strong's #2771

Translation: *But whatever (things) kept on being to me advantages,...*

The advantages which Paul is referring to are those fleshly advantages which he just named.

Philippians 3:5–6 [Here are my credentials according to the flesh:] [I was circumcised on the eighth day; [I am] in the lineage of Israel, of the tribe of Benjamin; a Hebrew of the Hebrews. According to the Law, [I am] a pharisee; according to zeal, [I] kept on persecuting the church; according to [an overt] righteousness, (my righteousness) [is] faultless in the sphere of law. (Kukis mostly literal translation)

That is a list of the advantages which Paul had as a Jew.

Philippians 3:7b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tauta (ταῦτα) [pronounced <i>TAU-taw</i>]	<i>these, these things; to these things</i>	intermediate demonstrative pronoun; neuter plural; accusative case	Strong's #3778 (also known as Strong's #5023)

Philippians 3:7b

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 count, to consider; to account; to suppose, to think, to deem</i>	1 st person singular, perfect (deponent) middle/passive indicative	Strong's #2233
diá (διά) [pronounced dee-AH]; spelled di (δι´) [pronounced dee] before a vowel.	<i>through; with; in; of time; throughout; during; by, by the means of, by reason of; on account of; because of, for this reason; therefore; on this account</i>	preposition	Strong's #1223
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
Christos (χριστός) [pronounced krees-TOHSS]	<i>anointed, anointed one, Messiah; transliterated, Christ</i>	masculine singular noun; accusative case	Strong's #5547
zêmia (ζημία) [pronounced dzay-MEE-ah]	<i>damage, loss; detriment</i>	feminine singular noun, accusative case	Strong's #2209

Usage: In the New Testament, ζημία (zémia) is used to describe the concept of loss or damage, often in a spiritual or moral context. It conveys the idea of forfeiting something valuable, whether material or immaterial, for the sake of a greater good or due to adverse circumstances.

Cultural and Historical Background: In the Greco-Roman world, the concept of loss was not only material but also extended to honor, status, and relationships. The early Christian community, living under Roman rule, often faced persecution and the potential loss of property, social standing, and even life for their faith. The use of ζημία in the New Testament reflects the tension between earthly losses and eternal gains, a theme prevalent in early Christian teachings.²⁶

Translation: ...these things I have considered a loss through the Christ. (Kukis mostly literal translation)

Paul has no doubt that about the things which he spoke of in vv. 5–6, given the change of mind which he has had, and he has deemed or considered or accounted these things as loss. The perfect tense means, he came to this conclusion at some point in the past, not necessarily at salvation, but at a point where he better understood who he was in Christ. The perfect tense means that these things were determined by Paul to be a loss, and that thinking continues to this day in his soul. This has given him the correct mental attitude of grace orientation.

Philippians 3:7 **But whatever (things) kept on being to me advantages, these things I have considered a loss through the Christ.** (Kukis mostly literal translation)

As an unbeliever, Paul could go to God and cite all of the things which made him a great man. He listed all of these advantages in vv. 5–6. As a believer, Paul recognizes these things as a loss or detriment.

²⁶ From <https://biblehub.com/greek/2209.htm> accessed February 4, 2025.

Philippians 3:7 But, whatever things which kept on being to me advantages to me as a Jew, these things I have determined to be a loss—even detrimental to me. I have come to that conclusion through Christ. (Kukis paraphrase)

I attempted to keep the verses divided in the ultra-literal translation, but found that everything flowed better as a single sentence in my mostly literal translation (this passage does appear to be a single sentence in the Greek).

But truly, therefore, indeed, even I keep on considering all things loss to keep on being through the having and holding (power) over, of the knowledge of Christ Jesus of the Lord of me through Whom the all things I suffered loss and I keep on considering refuse that I might gain Christ. And I might find in Him not having (and holding) my own righteousness out from the Law but the [righteousness] through faith of Christ, the [righteousness] out from God, a righteousness upon the faith. To have known Him and the power of the standing up again of Him and fellowship of sufferings of Him, being conformed to the death of Him. If how I might come to of the resurrection, the [resurrection] out from deaths.

Philippians
3:8–11

But truly, therefore, indeed, I also keep on counting all things to keep on being loss through the superiority of the knowledge of Christ Jesus my Lord, because of Whom I have suffered loss of the all things, while I keep on counting [these things to be] refuse that I might gain [the things of] Christ, and so I might be found in Him not having my own righteousness, the [righteousness] out from the Law but the [righteousness] by the faith of Christ, the [righteousness] out from God, a righteousness on the basis of the faith, to have known Him and the power of His resurrection, and [to have known] the fellowship of His sufferings, being conformed to His death, if I might, in some way, attain to the resurrection, the [resurrection] out from the dead.

Let me speak to you straight: I certainly consider all things pertaining to this life to be loss through the superiority of the knowledge of Christ Jesus my Lord, because of Whom I have suffered the loss of all things (at this present moment), yet I continue to consider the things of life as being refuse so that I may gain the things of Christ, all that He has to offer me in this life. I do not want to be found in Him extolling my own righteousness which I wrested out from the Law, but I hope to be evaluated based upon the righteousness which comes from faith in Christ, which righteousness is from God, which righteousness has its basis in the faith, because I have known Jesus and I know the power of His resurrection and I have come to know the partnership I have with His sufferings, knowing that someday I will be conformed to Him in His death, if I might, somehow, attain to the resurrection out from the dead.

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek) But truly, therefore, indeed, even I keep on considering all things loss to keep on being through the having and holding (power) over, of the knowledge of Christ Jesus of the Lord of me through Whom the all things I suffered loss and I keep on considering refuse that I might gain Christ. And I might find in Him not having (and holding) my own righteousness out from the Law but the [righteousness] through faith of Christ, the [righteousness] out from God, a righteousness upon the faith. To have known Him and the power of the standing up again of Him and fellowship of sufferings of Him, being conformed to the death of Him. If how I might come to of the resurrection, the [resurrection] out from deaths.

Complete Apostles Bible	<p>More than that I also consider all things to be loss for the excellence of the knowledge of Christ Jesus my Lord, for whom I have sustained the loss of all things, and I consider them to be rubbish, in order that I may gain Christ and be found in Him, not having my own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is from God by faith; so as to know Him and the power of His resurrection, and the fellowship of His sufferings, being conformed to His death, if in some way I may attain to the resurrection from the dead.</p>
Douay-Rheims 1899 (Amer.)	<p>Furthermore, I count all things to be but loss for the excellent knowledge of Jesus Christ, my Lord: for whom I have suffered the loss of all things and count them but as dung, that I may gain Christ. And may be found in him, not having my justice, which is of the law, but that which is of the faith of Christ Jesus, which is of God: justice in faith. That I may know him and the power of his resurrection and the fellowship of his sufferings: being made conformable to his death, If by any means I may attain to the resurrection which is from the dead.</p>
Holy Aramaic Scriptures Original Aramaic NT	<p>. I also consider all these things a loss for the majesty of the knowledge of Yeshua The Messiah, my Lord, him for whose sake I have lost everything, and I consider it all as a dung heap, that I may gain The Messiah, And be found in him, while I do not have my own righteousness, which is from The Written Law, but that which is from the faith of The Messiah, which is the righteousness that is from God, That by it I may know Yeshua and the power of his resurrection, and that I may share in his sufferings and be conformed with his death, That perhaps I may be able to come to the resurrection from the place of the dead.</p>
Lamsa Peshitta (Syriac)	.
Significant differences:	
Limited Vocabulary Translations:	
Bible in Basic English	<p>Yes truly, and I am ready to give up all things for the knowledge of Christ Jesus my Lord, which is more than all: for whom I have undergone the loss of all things, and to me they are less than nothing, so that I may have Christ as my reward, And be seen in him, not having my righteousness which is of the law, but that which is through faith in Christ, the righteousness which is of God by faith: That I may have knowledge of him, and of the power of his coming back from the dead, and a part with him in his pains, becoming like him in his death; If in any way I may have the reward of life from the dead.</p>
Bible in Worldwide English	<p>Yes, I call them all nothing, because to know Christ Jesus my Lord is much better. It is for his sake that I have given them all up and call them just dirt. I have lost them but gained Christ. I do it so that I will belong to him. I do not want to be called good because of the Jewish law. But I want to be made good by believing in Christ. I want to be put right with God through faith alone. I want to know Christ. I want to know the power that raised him from death. I want to have a part in his trouble. I want to be like him in his death. Then I hope to be raised from death.</p>
Easy English Easy-to-Read Version–2008	<p>. Not only these things, but now I think that all things are worth nothing compared with the greatness of knowing Christ Jesus my Lord. Because of Christ, I lost all these things, and now I know that they are all worthless trash. All I want now is Christ. I want to belong to him. In Christ I am right with God, but my being right</p>

does not come from following the law. It comes from God through faith. God uses my faith in Christ to make me right with him. All I want is to know Christ and the power that raised him from death. I want to share in his sufferings and be like him even in his death. Then there is hope that I myself will somehow be raised from death.

God's Word™

It's far more than that! I consider everything else worthless because I'm much better off knowing Christ Jesus my Lord. It's because of him that I think of everything as worthless. I threw it all away in order to gain Christ and to have a relationship with him. This means that I didn't receive God's approval by obeying his laws. The opposite is true! I have God's approval through faith in Christ. This is the approval that comes from God and is based on faith that knows Christ. Faith knows the power that his coming back to life gives and what it means to share his suffering. In this way I'm becoming like him in his death, with the confidence that I'll come back to life from the dead.

Good News Bible (TEV)

Not only those things; I reckon everything as complete loss for the sake of what is so much more valuable, the knowledge of Christ Jesus my Lord. For his sake I have thrown everything away; I consider it all as mere garbage, so that I may gain Christ and be completely united with him. I no longer have a righteousness of my own, the kind that is gained by obeying the Law. I now have the righteousness that is given through faith in Christ, the righteousness that comes from God and is based on faith. All I want is to know Christ and to experience the power of his resurrection, to share in his sufferings and become like him in his death, in the hope that I myself will be raised from death to life.

J. B. Phillips

The Message

NIRV

New Life Version

Radiant New Testament

New Simplified Bible

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

Casual English Version

Contemporary English V.

Nothing is as wonderful as knowing Christ Jesus my Lord. I have given up everything else and count it all as garbage. All I want is Christ and to know that I belong to him. I could not make myself acceptable to God by obeying the Law of Moses. God accepted me simply because of my faith in Christ. All I want is to know Christ and the power that raised him to life. I want to suffer and die as he did, so that somehow I also may be raised to life.

Goodspeed New Testament

The Living Bible

New Berkeley Version

New Living Translation

The Passion Translation

To truly know him meant letting go of everything from my past and throwing all my boasting on the garbage heap. It's all like a pile of manure to me now, so that I may be enriched in the reality of knowing Jesus Christ and embrace him as Lord in all of his greatness. My passion is to be consumed with him and not clinging to my own "righteousness" based in keeping the written Law. My "righteousness" will be his, based on the faithfulness of Jesus Christ—the very righteousness that comes from God. And I continually long to know the wonders of Jesus more fully and to experience the overflowing power of his resurrection working in me. I will be one with him in his sufferings and I will be one with him in his death. Only then will I be able to experience complete oneness with him in his resurrection from the realm of death.

Plain English Version
UnfoldingWord Simplified T.

Instead, even more I now consider all things as not only worthless, but as useless garbage to throw away, compared to how great it is to know the Messiah Jesus my Lord. I have removed from my life everything worthless, in order to benefit from the Messiah. I now belong completely to the Messiah. I know that I cannot make myself good in God's sight by keeping the law. Instead I trust totally in the Messiah, so God has declared me good in His sight. When God declared me good in his sight, he did this so that I could begin to know the Messiah; so that God could begin to work in me with the same power with which he raised the Messiah from the dead; so that I could begin to suffer along with the Messiah as he suffered; and so that the Messiah could make me more like him when he died. All of this is because I fully expect that God will cause me to live again, as he has promised.

Williams' New Testament

Yes, indeed, I certainly do count everything as loss compared with the priceless privilege of knowing Christ Jesus my Lord. For His sake I have lost everything, and value it all as mere refuse, in order to gain Christ and be actually in union with Him, not having a supposed right standing with God which depends on my doing what the law commands, but one that comes through faith in Christ, the real right standing with God which originates from Him and rests on faith. Yes, I long to come to know Him; that is, the power of His resurrection and so to share with Him his sufferings as to be continuously transformed by His death, in the hope of attaining, in some measure, the resurrection that lifts me out from among the dead.

Partially literal and partially paraphrased translations:

American English Bible
Beck's American Translation
Breakthrough Version

But yes, so of course I also regard all *things* to be a loss because of the *thing* having a higher position, the information about *the* Anointed King Jesus, my Master, because of whom I sustained the loss of all *things* and I regard *them* to be garbage so that I might gain *the* Anointed King and be found in Him, not having my right way, the one from the law, but the one through trust of the Anointed King, the right way from God based on the trust, of the "to know Him, the ability of His return back to life, and the sharing of His hardships" *kind*, being formed together into His death, if somehow I might make it into the return back to life from *the* dead.

Common English Bible
Len Gane Paraphrase

Yes indeed, I consider everything loss for the excellency of the knowledge about Christ Jesus, my Lord, for whom I have suffered the loss of everything and consider them but worthless filth, so that I may gain Christ. And be found in him, not having my own righteousness, which is from The Law, but that which is through faith in Christ, the righteousness, which is from God on faith. So that I may know him, the power of his resurrection, and the fellowship of his sufferings, so I may be conformed to his death. If somehow I may attain the resurrection of the dead.

A. Campbell's Living Oracles

Yes, indeed, on this account, also, I count all things loss, for the excellency of the knowledge of Christ Jesus, my Lord; (for whom I have suffered the loss of all things, and do account them mere refuse, that I may gain Christ, and be found in him, not having my righteousness by law, but that which is through the faith of Christ-the righteousness which is from God on account of this faith)-that I might know him, and the power of his resurrection, and the fellowship of his sufferings, being conformed to his death; if by any means I may attain to the resurrection from the dead.

New Advent (Knox) Bible
NT for Everyone
20th Century New Testament

More than that, I count everything as loss, for the sake of the exceeding value of the knowledge of Christ Jesus my Lord. And for his sake I have lost everything, and count it as refuse, if I may but gain Christ and be found in union with him; Any

righteousness that I have being, not the righteousness that results from Law, but the righteousness which comes through faith in Christ--the righteousness which is derived from God and is founded on faith. Then indeed I shall know Christ, and the power of his resurrection, and all that it means to share his sufferings, In the hope that, if I become like him in death, I may possibly attain to the resurrection from the dead..

Mostly literal renderings (with some occasional paraphrasing):

<p>An Understandable Version . Berean Study Bible . Christian Standard Bible . Conservapedia Translation . Revised Ferrar-Fenton Bible . Free Bible Version</p>	<p>Truly, I count everything as loss in exchange for the incredible benefit I've gained through knowing Christ Jesus my Lord. I've thrown away all these things for him, and consider them trash, so that I might gain Christ. I want to be found in him, not being right because of what I've done, or what the law requires, but made right through confidence in Christ, set right by God through trusting in him. I want to really know him, and the power of his resurrection—to take part in his suffering and become like him in his death, so that somehow I might be part of the resurrection from the dead!.</p>
<p>The Heritage Bible</p>	<p>But indeed therefore I also govern all things to be loss because of holding uppermost the knowledge of Christ Jesus my Lord, through whom I have experienced the violent loss of all things, and govern them to be refuse thrown to dogs, that I may gain Christ, And be found in him, not having my righteousness, the one out of the law, but the one through Christ's faith, the out of God righteousness upon the faith, See Notes Rom 1:17; Gal 3:26 These notes have been placed in the Addendum. To know him, and the power of his resurrection, and the partnership of his experiences, being fashioned with his death, If somehow I might arrive into the resurrection out of the dead.</p>
<p>International Standard V</p>	<p>What is more, I continue to consider all these things to be a loss for the sake of what is far more valuable, knowing the Messiah [Or Christ] Jesus, my Lord. It is because of him that I have experienced the loss of all those things. Indeed, I consider them rubbish [Or dung] in order to gain the Messiah [Or Christ] and be found in him, not having a righteousness of my own that comes from the Law, but one that comes through the faithfulness [Or through faith in] of the Messiah, [Or Christ] the righteousness that comes from God and that depends on faith. I want to know the Messiah [Lit. To know him] —what his resurrection power is like and what it means to share in his sufferings by becoming like him in his death, though I hope to experience the resurrection from the dead.</p>
<p>Lexham Bible . Montgomery NT . likeness NIV, ©2011 . Riverside New Testament . Leicester A. Sawyer's NT . The Spoken English NT . UnfoldingWord Literal Text . Urim-Thummim Version . Weymouth New Testament</p>	<p>Nay, I even reckon all things as pure loss because of the priceless privilege of knowing Christ Jesus my Lord. And for His sake I have suffered the loss of everything, and reckon it all as mere refuse, in order that I may win Christ and be found in union with Him, not having a righteousness of my own, derived from the</p>

Law, but that which arises from faith in Christ--the righteousness which comes from God through faith. I long to know Christ and the power which is in His resurrection, and to share in His sufferings and die even as He died; in the hope that I may attain to the resurrection from among the dead.

Wikipedia Bible Project .
Worsley's New Testament .

Catholic Bibles (those having the imprimatur):

Christian Community (1988) Still more, everything seems to me as nothing compared with the knowledge of Christ Jesus, my Lord. For his sake I have let everything fall away and I now consider all as garbage, if instead I may gain Christ. May I be found in him, not having a righteousness of my own that comes from the Law, but with the righteousness that God gives to those who believe.
Mt 5:20; Romans 10:3; Gal 2:16

May I know him and experience the power of his resurrection and share in his sufferings and be come like him in his death, and attain through this, God willing, the resurrection from the dead!

2Cor 4:11; 2Tim 2:11

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 .

Yea doubtless, and I count all things *but* loss for the excellency of the knowledge of **Mashiach Yahusha** my **Adonai**: for whom I have suffered the loss of all things, and do count them *but* dung, that I may win **Mashiach**, And be found in him, not having my own righteousness, which is of the Law, but that which is through faith in **Mashiach**, the righteousness which is of **Elohiym** by faith: That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; If by any means I might attain unto the resurrection of the dead.

Hebraic Roots Bible

But, no, rather I also count all things to be loss because of the excellency of the knowledge of Messiah Yahshua my Master, for whose sake I have suffered the loss of all things and count them to be trash, that I might gain Messiah and be found in Him; not having my own righteousness of law, but through the faith of Messiah, having the righteousness of YAHWEH on faith, and through this righteousness that I may know Yahshua and the power of His resurrection, and be a partaker of His sufferings, even to a death like His, if somehow I may attain to the resurrection from the dead.

Holy New Covenant Trans.

Not only that, I think everything is worthless except what is so much more valuable - knowing Christ Jesus, my Lord. I have thrown everything else away because of him. It's all worthless! I want to have Christ. I want to be in him, not having "my" right way (the kind that comes from the law) but having the "being made right" which comes through believing in Christ (the kind of "being made right" which comes from God based on faith). Then I will know Christ and the power he had when he came back to life. I want to share in Christ's suffering and become like him when he died, that somehow I may reach the resurrection from death.

The Scriptures 2009

What is more, I even count all to be loss because of the excellence of the knowledge of Messiah עֲשׂוּיָי my Master, for whom I have suffered the loss of all,

and count them as refuse, in order to gain Messiah, and be found in Him, not having my own righteousness, which is of the law, but that which is through belief in Messiah, the righteousness which is from Elohim on the basis of belief, to know Him, and the power of His resurrection, and the fellowship of His sufferings, being conformed to His death, if somehow I might attain to the resurrection from the dead.

Tree of Life Version More than that, I consider all things to be loss in comparison to the surpassing value of the knowledge of Messiah Yeshua my Lord. Because of Him I have suffered the loss of all things; and I consider them garbage in order that I might gain Messiah and be found in Him not having my righteousness derived from Torah, but one that is through trusting in Messiah—the righteousness from God based on trust. My aim is to know Him and the power of His resurrection and the sharing of His sufferings, becoming like Him in His death—if somehow I might arrive at the resurrection from among the dead.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament ...but then and [I] consider all [things] loss to be because of the [thing] having (superiority) [of] the knowledge [of] christ jesus the lord [of] me because of whom the all [things] [I] am injured and [I] consider {them to be} scraps that christ [I] may gain and [I] may be found in him not Having mine right the [one] from law but {Having} the [one] through faith [of] christ the from god right at the faith the+ {me} to know him and the power [of] the standing (up) [of] him and the sharing [of] the sufferings [of] him Being Formed (Together) [in] the death [of] him if how [I] may come to the raising the [one] from [men] dead...

Alpha & Omega Bible MORE THAN THAT, I COUNT ALL THINGS TO BE LOSS IN VIEW OF THE SURPASSING VALUE OF KNOWING CHRIST JESUS MY LORD, FOR WHOM I HAVE SUFFERED THE LOSS OF ALL THINGS, AND COUNT THEM BUT RUBBISH SO THAT I MAY GAIN CHRIST, AND MAY BE FOUND IN HIM, NOT HAVING A RIGHTEOUSNESS OF MY OWN DERIVED FROM THE LAW, BUT THAT WHICH IS THROUGH FAITH IN CHRIST, THE RIGHTEOUSNESS WHICH COMES FROM THEOS (*The Alpha & Omega*) ON THE BASIS OF FAITH, THAT I MAY KNOW HIM AND THE POWER OF HIS RESURRECTION AND THE FELLOWSHIP OF HIS SUFFERINGS, BEING CONFORMED TO HIS DEATH; IN ORDER THAT I MAY ATTAIN TO THE RESURRECTION FROM THE DEAD.

Awful Scroll Bible All the same, certainly-then I even esteem all these types a loss, to be because of the holding-over knowledge of the Anointed One, Jesus, my Lord, by the means of Whom I am being of loss of all these types, and I esteem them to be scattered-dog-inwards, in order that, I shall gain the Anointed One, and may be found from-within Him, not holding my virtuousness that out of the Law, however, that by the means of confidence in the Anointed One, the Virtuousness that is out of God by confidence, to come to know Him and the Power of His rising-up, and the communion of His sufferings, being formed-together in His death, if-perhaps at all I shall be over-against-along-down, to the rising-up-out of the dead.

Concordant Literal Version But, to be sure, I am also deeming all to be a forfeit because of the superiority of the knowledge of Christ Jesus, my Lord, because of Whom I forfeited all, and am deeming it to be refuse, that I should be gaining Christ, and may be found in Him, not having my righteousness, which is of law, but that which is through the faith of Christ, the righteousness which is from God for faith:" to know Him, and the power of His resurrection, and the fellowship of His sufferings, conforming to His death, if somehow I should be attaining to the resurrection that is out from among the dead.

exeGeses companion Bible Yes indeed, I still deem all loss for the superiority of the knowledge

of Messiah Yah Shua my Adonay:
 for whom I lost all
 and deemed to be hound dog droppings
 to gain Messiah
 and to be found in him
 - not having my own justness, of the torah,
 but through trust of Messiah,
 the justness of Elohim on the trust:
 to know him
 and the dynamis of his resurrection
 and the communion of his sufferings
 - being conformed to his death;
 if somehow I attain to the resurrection of the dead.

God's Truth (Tyndale)
 Orthodox Jewish Bible

.
 But even more so, I consider all to be loss on account of the excellency of the da'as of Rebbe, Melech HaMoshiach Yehoshua Adoneinu [3:10; YIRMEYAH 9:23-24], on account of whom I suffered the loss of all things and I consider them as nothing, in comparison, that I may gain Moshiach [TEHILLIM 73:25],
 And be found in him, not having my own Tzedek (selfachieved righteousness, by definition a self-righteousness) based on chumra (legalism [legalism itself a "merit" misinterpretation of the Torah]), but the Tzedek [YIRMEYAH 33:16] through emunah [Ro 3:21-22] in Rebbe, Melech HaMoshiach, the Tzidkat Hashem based upon emunah [BERESHIS 15:6; Ro 9:30].
 I want to have da'as of Rebbe, Melech HaMoshiach, and of the gevurah (power) of the Techiyas HaMoshiach and the deveykus (attachment to G-d) of Moshiach's yissurim (sufferings 1:29; Ro 8:17; Ga 6:17), being formed into the mode of being of Moshiach's death [death to the sinful Olam Hazeh and the unregenerate basar Ro 6:3-5],
 If somehow I may attain to the Techiyas HaMesim.

Rotherham's Emphasized B. .

Expanded/Embellished Bibles:

The Amplified Bible
 An Understandable Version

.
 What is more, I consider everything to be a loss compared to the surpassing value of knowing Christ Jesus [as] my Lord, for whose sake I have suffered the loss of all things. [I now] consider [all of] them to be trash, in order to gain Christ and to be found in [fellowship with] Him, not having a righteousness of my own, acquired by observing the Law of Moses, but one acquired through believing in Christ. This righteousness, which comes from God, is based on faith. I want to know Christ [as Savior] and to experience the power [produced] by His resurrection, and to share in His sufferings and become like Him in His death, in order to, somehow, be raised out of the dead [i.e., to have never ending life].

Brodie's Expanded Trans.

Indeed, and I cannot emphasize this enough, I myself also conclude all things [my former resume, human celebrityship] to be loss [a hindrance to the spiritual life] compared to the surpassing greatness of the knowledge of [intimate fellowship with] Christ Jesus my Lord, for Whom I have been caused to suffer the loss of all things [money, family, friends, easy living]. In fact, I myself consider [after mature deliberation] all these things to be excrement, in order that I might gain Christ [appropriate His spiritual life as my own],
 Also that I may be found in Him [building experiential sanctification upon positional sanctification], not holding up my own righteousness from the law [illegitimate], but that [righteousness] through the faithfulness of Christ [legitimate], that righteousness from God within the context of faithfulness [doctrine],

The Expanded Bible
Jonathan Mitchell NT

So that I may come to know Him [spiritual self-esteem] and the power of His resurrection [spiritual autonomy] and the fellowship of His sufferings [spiritual maturity], taking on the same form unto His death [super-abounding grace status], If in some way I might attain [super-abounding grace status] the exit-resurrection [a special resurrection by rank at the rapture] out from among the dead ones [separated from unbelievers in eternity and loser believers by rank].

.
But further – indeed, then, as a matter of fact – I even am habitually considering (or: regarding) all things (all; everything) to be a loss (a disadvantage; a bad bargain; damage; a forfeit; a penalty) because of (on account of; for the sake of) the thing that is constantly holding things above and thus having all-surpassing value and superiority: that which pertains to and comes from the experience of the intimate knowledge of my Lord, Jesus Christ (or: of Christ Jesus, my Owner) – on account of and for the sake of Whom I undergo loss of (experience the forfeit of; receive as a disadvantage) all things (everything; the whole life-experience, environment and possessions) and I continue considering (or: regarding) them to be [either] a lot of refuse and filth (pieces of dung; a pile of manure) [or] things that are cast away from the table to the dogs (garbage), to the end that I may have the advantage of Christ (or: could maintain the gain of the Anointing; enjoy the assets of or make a profit from [Messiah]),

and may be found within Him (or: in union with Him) – not continuing having (or: holding) my pointed-out way (my fairness and equity; my relationships; my basis for what is right; my own righteousness) from out of the Law or custom, but to the contrary, the [fairness and equity which accord with the Way pointed-out] through means of Christ's faithfulness (or: the trust-conviction which is Christ; the faith of and from [the Messiah]): the [covenant] fairness and equity in right relationships from being rightwised within the Way pointed out [which is] forth from out of the midst of God as a source [and is placed and thus based] upon that faith, confidence and trust –

to intimately and experientially know Him, and the ability – even the power – of His resurrection and also the [other MSS: a] common existence (participation; partnership, sharing and fellowship) of the results and from the effects of His experiences [note: these include good times/feelings and passions, as well as sufferings] – being a person that is being continuously conformed by (being progressively brought together with the form of; being habitually configured to) His death,

since this is how I can fully meet face-to-face, participate and reach into the midst of (or: since in some way I would attain the level [to be] into the midst of; or: if by any means I may arrive and meet with the corresponding sphere [leading] into) the full resurrection (or: the arising and standing back up again from out of the midst; or: the out-resurrection) – the one [arising] forth from out of the midst of dead folks.

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

Bible Translations with Many Footnotes:

Lexham Bible

More than that [Literally “but on the contrary”], I even consider all *things* to be loss because of the surpassing greatness of the knowledge of Christ Jesus my Lord, for the sake of whom I have suffered the loss of all *things* , and consider *them* [*Here the direct object is supplied from context in the English translation] *dung*, in order that I may gain Christ and may be found in him, not having my righteousness *which is* from the law, but *which is* through faith in Christ, [Or “through Christ’s faithfulness”] the

righteousness from God on the basis of faith, [Or “on the basis of his faithfulness”] so that I may know him and the power of his resurrection and the fellowship of his sufferings, being conformed to his death, if somehow I may attain to the resurrection from the dead.

NET Bible®

New American Bible (2011)

The Passion Translation

Rotherham’s Emphasized B.

Yea, doubtless! and I account all things to be [loss],

Because of the excellency of the knowledge of Christ Jesus my Lord,
[For the sake of whom] the loss [of all things] have I suffered,

And do account them refuse

In order that [Christ] I may win, And be found in him—Not having a
righteousness [of my own], That which is by law, But that which is through
faith in Christ, The righteousness which is [of God] upon my faith,—

To get to know him, And the power of his resurrection and fellowship of his
sufferings, Becoming conformed unto his death,—

If by any means I may advance to the earlier resurrection,^c which is from
among the dead:...

^c MI: “the out-resurrection.”

The Spoken English NT

Absolutely:^j I regard everything as a loss, because of the much greater value of
knowing Christ my Lord. Because of him I’ve experienced the loss of everything.
And I regard it all as garbage,^k so that I can gain Christ, and be found in him. I won’t
be getting my innocence^l from the Law, but through faith in Christ. It’s the
innocence^m that comes from God on the basis of faith. It’s about knowing Christ,
and the power of his resurrection, and knowing what it is to share in his sufferings.
It’s about being molded into the pattern of his death, so I can somehow make itn to
the resurrection from among the dead.

j. Or “Yes indeed”.

k. Or “crap”.

l. Traditionally: “righteousness” or “justification”.

m. Traditionally: “righteousness” or “justification”.

Updated ASV

Wilbur Pickering’s New T.

Yes indeed, in fact I actually consider everything to be a loss for the sake of the
excelling thing, the knowledge of Christ Jesus my Lord⁵ —for His sake I have
already lost everything (and consider it as trash), so that I may gain Christ and be
found in Him, not having as my righteousness that of the Law but that which is
through faith in Christ, the righteousness of God based on faith; so that I may know
Him and the power of His resurrection, and the sharing in His sufferings,⁶ becoming
like Him in His death,⁷ and so, somehow,⁸ that I may arrive into the resurrection
from among the dead—not that I have already obtained it or have already been
perfected; but I press on to actually claim that for which Christ Jesus claimed me.
V. 12 is included for context.

(5) The most important thing in this life is to know Jesus Christ as Lord.

(6) The power of His resurrection is something I would really like to have, but if the
price is to share in His sufferings

(7) We can’t resurrect if we haven’t died.

(8) “and so, somehow”—this really doesn’t sound like ‘once saved, always saved’.

The writings of the Apostle Paul contain a variety of clear declarations to the effect
that God is Sovereign; they equally contain a variety of clear declarations to the
effect that we are responsible. In spite of having given up everything for Christ, in
spite of being an Apostle, Paul is not resting on his laurels, is not taking anything
for granted.

WEB — Messianic Edition

Literal, almost word-for-word, renderings:

A Faithful Version

Analytical-Literal Translation But indeed, therefore, I also consider all [things] to be loss for the sake of the surpassing excellency of the knowledge of Christ Jesus my Lord, for the sake of whom I suffered loss of all [things], and I consider them to be garbage, so that I shall gain Christ and be found in Him, not having my righteousness, the [righteousness] from [the] Law, but the [righteousness] by means of faith in Christ, [which is] the righteousness from God on the basis of faith; [so as] to know Him and the power of His resurrection and the fellowship of His sufferings, being conformed to His death, if in some way I shall arrive [fig., attain] to the resurrection of the dead.

Berean Literal Bible

Bill Puryear translation

. esteem
But rather I even consider all things [of human celebrityship] to be disadvantage for the advantage of the surpassing greatness of the knowledge of Christ Jesus, my Lord, because of Whom I have forfeited all things [as a Jewish celebrity], (which I keep on regarding as excrement), in order that I may gain Christ, and that I may be found in Him, not having my own righteousness by the Law, but that righteousness which [is acquired] by means of faith in Christ, the righteousness from the source of the God on the basis of faith, that I may come to know Him and the power of His resurrection and participation in His sufferings, taking on the same form [of sufferings] with reference to His death, if in some way [death or rapture] I will arrive at the exit-resurrection from the dead [and I will].

C. Thomson updated NT

Charles Thomson NT

Context Group Version

.
But on the contrary, I also count all things to be loss for the excellency of the knowledge of the Anointed Jesus my Lord: for whom I suffered the loss of all things, and regard them as manure, that I may gain the Anointed, and be found in him, not having a vindication of my own, [even] that which is from the law, but that which is through the trust of the Anointed, the vindication which is from God by trust: that I may know him, and the power of his resurrection, and the fellowship of his sufferings, becoming conformed to his death; if by any means I may attain to the resurrection from the dead.

English Standard Version

Far Above All Translation

. surpassing worth
...and indeed I even count everything to be a loss by reason of the pre-eminence of knowledge of Christ Jesus my Lord, for whom I have suffered the loss of everything, and I count them dung in order that I may gain Christ, and that I may be found in him, not having my own righteousness which *is* from *the* law, but that *which is* through faith in Christ, the righteousness from God *based* on faith, so as to know him and the power of his resurrection and the fellowship of his sufferings, being conformed to his death, if somehow I can attain to the out-resurrection of the dead. Vv. 2–9 is a single sentence 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

.
. anyhow
But therefore, I am also deeming all things indeed to be a forfeiture because of the superiority of the knowledge of Christ Jesus my Lord, because of whom, I forfeited all things, and am deeming *them* to be *assorted* trashes, in-order-that I may gain Christ, and may be found in him, not having a righteousness of my own, which *is* from *the* law, but which *is* through *the* faith of Christ, the righteousness *which is* from God upon the faith, to know him, and the power of his resurrection, and the

fellowship of his sufferings, being transformed to his death; if somehow I may achieve to the resurrection out-of the dead.

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

More emphatically, therefore, even I also myself conclude the all things [of human achievement and celebrityship] to be loss for the sake of the surpassing greatness of the knowledge of Christ Jesus my Lord; because of whom I have forfeited the all things [of human celebrityship and achievement] and keep on concluding them piles of dung, in order that I may gain the Christ [hold the supergrace status and advance to ultra supergrace].

(Also that I may be discovered in Him, not having my own righteousness from the law, but that righteousness which is acquired by means of faith in Christ, that righteousness from the source of the God at the point of faith [in Christ].

That I may come to know Him [through the function of GAP], and the power of His resurrection, and the participation in His sufferings [mantle of ultra supergrace], taking on the same form of sufferings, with reference to His death [of Christ] [the last part of v. 10 refers to the mantle of the supergrace believer].

If in some way [death or the Rapture] I might cross the goal line to the resurrection away from the dead ones [the unbelievers].)

R. B. Thieme, Jr. trans2

In fact most emphatically, therefore even I also, myself, NOW YOU MUST CONCENTRATE, as an expert in total confidence from maximum Metabolized Bible Doctrine, dogmatically conclude from Maturity Adjustment to the Justice of God and Super-Grace, the all things of human achievement, success, approbation, fame, advantages, eminence and celebrityship to ALWAYS be loss, because or for the sake of the surpassing greatness of the principle of the knowledge of Jesus of Nazareth, The Christ my Lord. Because or for the sake of whom I have caused to forfeit or suffered the loss of the all things of human celebrity-ship and I, myself, keep on concluding, since recovering Maturity Adjustment to the Justice of God, them piles of dung or excrement, in order that I may gain Jesus of Nazareth, The Christ, moving on to Ultra Super-Grace.

(Parenthesis Open) Also that I may be found or discovered in him, Jesus of Nazareth, The Christ, NOT having and holding my own self righteousness derived from keeping the Mosaic Law BUT that Absolute Righteousness which is acquired or imputed by means of faith in Jesus of Nazareth, The Christ at Salvation Adjustment to the Justice of God, that righteousness which is from the source of The God at the point of faith in Jesus of Nazareth, The Christ.

that I may, during my life, come to know him, Jesus of Nazareth, The Christ, through Ministry of God the Holy Spirit and the Grace Apparatus for Perception, and the power, of God the Father and God the Holy Spirit, of his, Jesus of Nazareth, The Christ, resurrection and the fellowship, association with and participation in his Undeserved Suffering or Evidence Testing, taking on the same form as the sufferings related to his physical death.

If in some way by death or the rapture that I may reach and cross the goal or finish line to the exit resurrection (ExAnastasis) away from the DEAD ONES, the spiritually dead ones, the unbelievers under the 2nd death of the Lake of Fire. (Eph 1:19-20) (Parenthesis Close)

Revised Geneva Translation
 Ron Snider translation

But even more than that, I consider all things to be loss in view of the surpassing value of the knowledge of Christ Jesus my Lord, for whom I have suffered the loss of all things, and consider all things to be rubbish so that I may gain Christ, and may

be found in Him, not having a righteousness of my own derived from the Law, but that which is through faith in Christ, the righteousness which comes from God on the basis of faith, to know Him and the power of His resurrection and the fellowship of His sufferings, by conforming myself to His death; if by some means I may attain to the resurrection from the dead.

- Updated ASV .
- Updated Bible Version 2.17 .
- A Voice in the Wilderness .
- Webster's Translation .
- World English Bible . most certainly
- Worrell New Testament . Nay, more

The gist of this passage:

8-11

Philippians 3:8a			
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
mén (μέν) [pronounced <i>men</i>]	<i>indeed, truly, certainly, surely, verily while, at the same time, pointing forward to something other than the thing or the one affirmed which is in opposition to it</i>	an affirmative or concessive particle; a conjunction	Strong's #3303
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
ge (γέ) [pronounced <i>geh</i>]	<i>indeed, truly, at least; even; if indeed, seeing that</i>	particle	Strong's #1065
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
hêgeomai (ἡγέομαι) [pronounced <i>hayg-EH-ohm-ahee</i>]	<i>to lead, to command (with official authority), to have the rule over, to (be) chief (count, esteem, governor, judge); figuratively, to count, to consider; to account; to suppose, to think, to deem</i>	1 st person singular, present (deponent) middle/passive indicative	Strong's #2233
Paul has used this verb previously in this chapter (v. 7) in the perfect tense.			
panta (πάντα) [pronounced <i>PAHN-ta</i>]	<i>all, everyone, anyone, all things; anything</i>	neuter plural adjective; accusative case	Strong's #3956

The neuter plural can often take on a singular verb or be matched to a singular descriptor. Because the next word is a noun and not an adjective, it holds onto its gender (it cannot be made into a neuter gender to match *all things* above). Nevertheless, Paul has determined these all things to be a loss or detriment.

Philippians 3:8a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
zêmia (ζημία) [pronounced dzay-MEE-ah]	loss, forfeit, damage; detriment; a bad deal (an unsuccessful business transaction) which results in a fine, penalty, or forfeiture	feminine singular noun, accusative case	Strong's #2209

Usage: In the New Testament, ζημία (zêmia) is used to describe the concept of loss or damage, often in a spiritual or moral context. It conveys the idea of forfeiting something valuable, whether material or immaterial, for the sake of a greater good or due to adverse circumstances.

Cultural and Historical Background: In the Greco-Roman world, the concept of loss was not only material but also extended to honor, status, and relationships. The early Christian community, living under Roman rule, often faced persecution and the potential loss of property, social standing, and even life for their faith. The use of ζημία in the New Testament reflects the tension between earthly losses and eternal gains, a theme prevalent in early Christian teachings.²⁷

einai (εἶναι) [pronounced Ī-nī or Ī-nah-ee]	to be, is, was, will be; am; to exist; to stay; to occur, to take place; to be present [available]	present infinitive of Strong's #1510	Strong's #1511 (a form of Strong's #1510)
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Translation: But truly, therefore, indeed, I also keep on counting all things to keep on being loss...

We have this mess of particles beginning this next lengthy thought, and translating all of them is rather difficult. But more importantly, why is Paul throwing five particles together like this? Previously in this chapter, Paul has said some things which could be misunderstood. You had to read very carefully and understand the nuance of meaning in order to figure out what Paul was saying. By throwing in all of these particles, three of which could have been translated *indeed*, Paul is saying, "Let me lay out clearly the points I have been trying to get across to you. Let me be more direct and forthright in these statements."

Paul is saying, in this phrase, I certainly, without a doubt, keep on determining all things of the human advantage to be loss; in fact, such things might even be seen as detrimental. Paul gave us the list of his human advantages in vv. 5–6: *[I was] circumcised on the eighth day, of the people of Israel, of the tribe of Benjamin, a Hebrew of Hebrews; [and] as to the law, [I was] a Pharisee; [and] as to zeal, [I was] a persecutor of the church; [and] as to righteousness under the law, [I was] blameless.* (I used the ESV and inserted all of the bracketed words)

This certainly makes me think of the *Advantage Postulates*, also known as the *Postulates of Divine Integrity*. I have placed these in the *Addendum*.

Paul had all of the human advantages, but he considers all of these human advantages as being a loss; even detrimental.

Philippians 3:8b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
diá (διά) [pronounced dee-AH]; spelled di (δι´) [pronounced dee] before a vowel.	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	preposition	Strong's #1223

²⁷ From <https://biblehub.com/greek/2209.htm> accessed February 4, 2025.

Philippians 3:8b			
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
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>	neuter singular, present active participle; accusative case	Strong's #5242
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
gnôsis (γνώσις) [pronounced <i>GNOH-sis</i>]	<i>knowledge, knowing, general intelligence, understanding (especially in a moral or religious sense)</i>	feminine singular noun; genitive/ablative case	Strong's #1108
Christos (χριστός) [pronounced <i>krees-TOHSS</i>]	<i>anointed, anointed one, Messiah; transliterated, Christ</i>	masculine singular noun; genitive/ablative case	Strong's #5547
Iêsous (Ἰησοῦς) [pronounced <i>ee-ay-SOOCE</i>]	<i>Jehovah is salvation; transliterated Jesus, Joshua</i>	proper singular noun; genitive/ablative case	Strong's #2424
του (τοῦ) [pronounced <i>tu</i>]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
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; genitive/ablative case	Strong's #2962
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: ...through the superiority of the knowledge of Christ Jesus my Lord,...

Paul realizes that his former advantages as a Jew (vv. 5–6) are actually a loss to him (remember all of those affirmative particles with Paul used—as if he wrote, *okay, if you did not get my meaning, let me be straight with you*).

How does he come to this realization, that all of his human advantages (or Jewish advantages) were actually a loss to him. Paul understands this through *the excellency or the superiority of the knowledge of Christ Jesus his Lord*. Or, the short way to express all of this is, *through Bible doctrine*.

Paul knows Jesus Christ insofar as he has believed in Him; but then also, Paul has learned and grown, developing his spiritual life, reaching spiritual maturity.

Philippians 3:8c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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
hon (ὃν) [pronounced <i>hawn</i>]	<i>whom, which, what, that; to whom, to that, whose, whomever</i>	masculine singular relative pronoun; accusative case	Strong's #3739
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
panta (πάντα) [pronounced <i>PAHN-ta</i>]	<i>all, everyone, anyone, all things; anything</i>	neuter plural adjective; accusative case	Strong's #3956
zêmoō (ζημιόω) [pronounced <i>dzay-mee-OH-oh</i>]	<i>to experience detriment; to be cast away, to receive damage, to lose, to suffer loss</i>	1 st person singular, aorist passive indicative	Strong's #2210

Translation: ...because of Whom I have suffered loss of the all things,...

Paul then says, *Because of Jesus Christ, I have suffered the loss of all things*. That does not sound like a great recommendation, but there it is.

Remember where Paul is. He is in Rome under house arrest. He wants to go out and enjoy is fourth missionary journey, but he is all caught up in Rome facing the bs charges of the Jewish religions types from Jerusalem.

Paul is certainly in a position to say, "I don't have a thing; I do not have a damn thing!" Paul is not saying, *poor, poor pitiful me*; but he is simply alluded to his current state of being objectively. Subjectively, many people would be asking for sympathy. Paul is not doing that. He is simply stating a fact.

Philippians 3:8d			
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 3:8d

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hêgeomai (ἡγέομαι) [pronounced hayg-EH-ohm-ahee]	<i>to lead, to command (with official authority), to have the rule over, to (be) chief (count, esteem, governor, judge); figuratively, to count, to consider; to account; to suppose, to think, to deem</i>	1 st person singular, present (deponent) middle/passive indicative	Strong's #2233
Paul uses this verb for the third time in this chapter.			
skubalon (σκύβαλον) [pronounced SKOO-bal-on]	<i>any refuse, as the excrement (dung) of animals, rubbish, dregs; what is thrown to the dogs; of things worthless and detestable</i>	neuter plural noun; accusative case	Strong's #4657 hapax legomenon
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
Christos (χριστός) [pronounced krees-TOHSS]	<i>anointed, anointed one, Messiah; transliterated, Christ</i>	masculine singular noun; accusative case	Strong's #5547
kerdainō (κερδαίνω) [pronounced keh-DAH'EE-noh]	<i>to gain, acquire, to get gain</i>	1 st person singular, aorist active subjunctive	Strong's #2770

Translation: ...while I keep on counting [these things to be] refuse that I might gain [the things of] Christ,...

Paul has determined that all of his advantages are skubalon (σκύβαλον) [pronounced SKOO-bal-on]. This word means, *any refuse, as the excrement (dung) of animals, rubbish, dregs; what is thrown to the dogs; of things worthless and detestable*. Strong's #4657. This word is only found here in the New Testament.

Paul sets aside all of his human advantages, all the advantages which he has as a Jew, with the intent of gaining all the things of Jesus Christ. Now, at times, these things might be material benefits; they might be right man/right woman. However, all exterior trappings aside, all the things of Christ would be all the things God offers to the mature or maturing believer.

Paul has described a changed mental attitude. Now, he did not just come across this in the past hour or so, but he has been growing and maturing, despite his massive error in going to Jerusalem and ending up in Rome as a result. Paul continues to grow and he shares all that he knows with the Philippians and other local churches.

As an aside, Paul does not need to *gain Christ*; when he believed in Jesus Christ, then he had Christ. He was placed into Christ. However, after the point of salvation, there is spiritual growth to take place, and the spiritual growth involves gaining or acquiring all of the things of Christ, which are the material and spiritual benefits of this life and the next.

Philippians 3:8 **But truly, therefore, indeed, I also keep on counting all things to keep on being loss through the superiority of the knowledge of Christ Jesus my Lord, because of Whom I have suffered loss of the all things, while I keep on counting [these things to be] refuse that I might gain [the things of] Christ,...** (Kukis mostly literal translation)

All the things which Paul listed as being advantageous to him, these things he considers loss. They are detrimental to him, in fact. He understands this on the basis of Bible doctrine. Certainly, at this point in time, he has suffered the loss of all things. Which of us could endure something like that and remain faithful to God? Paul could. So, he is setting aside all human advantages and counting them as dung, so that he might gain the things of Jesus Christ.

Philippians 3:9a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
heuriskō (εὕρισκω) [pronounced <i>hyoo-RIHS-ko</i>]	<i>to find (literally or figuratively); to discover; to come across, to get, to obtain; to perceive, to see</i>	1 st person singular, aorist passive subjunctive	Strong's #2147
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
autō (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

Translation: ...and so I might be found in Him...

Then Paul writes, *that I might be found in Him*. Quite obviously, Paul has gained Christ and Paul is in Christ, but all of that is positional. When he writes about gaining the things of Jesus Christ and of being found in Him, Paul is speaking about experiential Christianity. He is speaking of the spiritual life. More specifically, he is speaking of spiritual maturity. To grow spiritually, we have to set aside all of our advantages and seek the true advantage, which is Jesus Christ, and His kingdom, and all things will be added to us.

Philippians 3:9b			
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
echō (ἔχω) [pronounced <i>EHKH-oh</i>]	<i>having [and/or] holding; the one who owns, the possessor, adhering to, clinging to</i>	masculine singular, present active participle; nominative case	Strong's #2192
This was used previously with the same morphology in v. 4, where Paul keeps on having trust in the flesh (which obviously must be understood in context).			
emos (ἐμός) [pronounced <i>ehm-OSS</i>]	<i>me, my (own), mine</i>	1 st person, masculine singular pronoun, accusative case	Strong's #1699 (from the oblique cases of #1473)

Philippians 3:9b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
dikaiosunê (δικαιοσύνη) [pronounced <i>dih-kai-oh-SOON-ā</i> or <i>dik-ah-yos-OO-nay</i>]	<i>(legal, unchangeable) righteousness, [Christian] justification; justice as a characteristic of a judge; the application of righteousness</i>	feminine singular noun; accusative case	Strong's #1343

Translation: ...not having my own righteousness,...

Paul is not depending upon his own righteousness. He developed this righteousness as a zealous pharisee who pursued believers in Jesus Christ hoping to destroy their lives.

Philippians 3:9c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tên (τὴν) [pronounced <i>tayn</i>]	<i>the, to the; toward the; this, that</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun)
We can understand this to work as a relative pronoun and translate it, <i>which [is]</i> . Or we can grab up the nearest feminine singular noun in the accusative case and bring that into this phrase. So that gives us, <i>the (righteousness)</i> .			
ek (ἐκ) [pronounced <i>ehk</i>]	<i>out of, out from, from, by, at, of</i>	preposition	Strong's #1537
nomos (νόμος) [pronounced <i>NOHM-oss</i>]	<i>[Mosaic] law; establishment code; custom, precept, injunction, Torah</i>	masculine singular noun; genitive/ablative case	Strong's #3551

Translation: ...the [righteousness] out from the Law...

Read the explanation in the Greek tables, which explains where the word *righteousness* came from.

Paul sets aside his righteousness and takes up a different righteousness. He is no longer talking about the righteousness of the Law, which is his own righteousness.

Philippians 3:9d

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
tên (τὴν) [pronounced <i>tayn</i>]	<i>the, to the; toward the; this, that</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun)

Philippians 3:9d

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
diá (διά) [pronounced dee-AH]; spelled di (δι´) [pronounced dee] before a vowel.	<i>through; with; in; of time; throughout; during; by, by the means of, by reason of; on account of; because of, for this reason; therefore; on this account</i>	preposition	Strong's #1223
pistis (πίστις) [pronounced PIHS-tihz]	<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
Christos (χριστός) [pronounced krees-TOHSS]	<i>anointed, anointed one, Messiah; transliterated, Christ</i>	masculine singular noun; genitive/ablative case	Strong's #5547

Translation: ...but the [righteousness] by the faith of Christ,...

Read the Greek tables to understand where the word *righteousness* comes from.

The righteousness that Paul is speaking of is by means of the faith of Christ. It is not his righteousness which comes from the Law.

This is the imputation of righteousness which comes at salvation, where all of us receive the righteousness of God (this is known as justification). But, in the spiritual life, we can take this positional righteousness and allow God to turn it into an experiential righteousness. We have the original faith in Christ, which secures salvation for us; but we also have faith in the things of Jesus Christ, in Bible doctrine, and that continues us on the road to spiritual maturity.

Philippians 3:9e

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)
We can understand this to work as a relative pronoun and translate it, <i>which [is]</i> . Or we can grab up the nearest feminine singular noun in the accusative case and bring that into this phrase. So that gives us, <i>the (righteousness)</i> .			
ek (ἐκ) [pronounced ehk]	<i>out of, out from, from, by, at, of</i>	preposition	Strong's #1537
theos (θεός) [pronounced theh-OSS]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, genitive/ablative case	Strong's #2316

Translation: ...the [righteousness] out from God,...

Paul again speaks of righteousness, but he does not have to use the word, he can simply use the definite article again to refer back to the word righteousness. He does not depend upon his own righteousness; he depends upon the righteousness which is from God.

Philippians 3:9f			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
dikaïosunê (δικαιοσύνη) [pronounced <i>dih-kai-oh-SOON-ā</i> or <i>dik-ah-yos-OO-nay</i>]	<i>(legal, unchangeable) righteousness, [Christian] justification; justice as a characteristic of a judge; the application of righteousness</i>	feminine singular noun; accusative case	Strong's #1343
ἐπί (ἐπί) [pronounced <i>eh-PEE</i>]; spelled eph (ἐφ) [pronounced <i>ehf</i>] before a vowel	<i>on, upon; at, by, over; during, at (in) the time of; about; in addition to, besides; against; on the basis of; because; with</i>	preposition of superimposition; a relation of rest and distribution with the dative, locative or instrumental case	Strong's #1909
τῇ (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
πίστις (πίστις) [pronounced <i>PIHS-tih</i> s]	<i>faith, assurance, belief, believe; the content of what is believed, doctrine; persuasion, that is, credence; moral conviction</i>	feminine singular noun; dative, locative or instrumental case	Strong's #4102

Translation: ...a righteousness on the basis of the faith,...

Now Paul ties everything together, using the word *righteousness* again, still presenting it as a feminine singular noun in the accusative case (so that we know this is the same thing that Paul has been talking about throughout this entire passage).

Philippians 3:9 ...and so I might be found in Him not having my own righteousness, the [righteousness] out from the Law but the [righteousness] by the faith of Christ, the [righteousness] out from God, a righteousness on the basis of the faith,... (Kukis mostly literal translation)

Many times, I complain about how a verse or a chapter is divided up and I remark, *now this would have been a better way*. But this time, let me point out how brilliant this verse division is. All of the words *righteousness* are found in this part of the very long sentence which is vv. 8–11. Twice Paul uses the word and three times, he uses the definite article to refer back to the word *righteousness*.

In reading this entire verse, we take note of the righteousness which Paul is rejecting or setting aside, and we observe the righteousness which Paul apprehends. This is brilliant writing by Paul and a brilliant verse division as well.

Philippians 3:10a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tou (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
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>	aoist active infinitive	Strong's #1097
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: ...to have known Him...

Paul knew Christ in the past. That is his salvation experience with Jesus Christ.

Philippians 3:10b			
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
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)
dúnamis (δύναμις) [pronounced DOO-nahm-iss]	<i>power, ability, able, capable; inherent power, power residing in a thing by virtue of its nature, or which a person or thing exerts and puts forth; mighty deed, miracle; meaning or significance [of voice, language]</i>	feminine singular noun; accusative case	Strong's #1411
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
anastasia (ἀνάστασις) [pronounced an-AS-tas-is]	<i>a standing up again, that is, a resurrection from death; or (figuratively) a (moral) recovery (of spiritual truth); raised to life again, a resurrection, a rise from the dead, that should rise, rising again</i>	feminine singular noun; genitive/ablative case	Strong's #386

Philippians 3:10b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
αυτου (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

Translation: ...and the power of His resurrection,...

In learning Bible doctrine, Paul has known the power of the Lord's resurrection. The Lord's body, after the crucifixion, was dead. The heart did not pump blood; the brain was not sending signals to the rest of the body about what the body needs to do. And then God the Father and God the Holy Spirit raised Jesus Christ from the dead. They did what no man could do.

Philippians 3:10c

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
κοινωνία (κοινωνία, ας, ῆ) [pronounced koi-nohn-EE-ah]	<i>fellowship, [close] association, communion, [joint] participation, sharing, personal involvement [or, interaction]; communication, distribution; a metonym for contribution</i>	feminine singular noun; accusative case	Strong's #2842
The word is found 3x in Philippians; and only 20x in the NT.			
παθήματα (πάθηματᾶ) [pronounced PATH-ay-maht-ah]	<i>sufferings, afflictions; some things undergone, like hardships or pain; subjectively, difficult emotions or influences; affections, passions; emotions</i>	neuter plural noun; genitive/ablative case	Strong's #3804
αυτου (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

Translation: ...and [to have known] the fellowship of His sufferings,...

Paul is in Rome under house arrest, and he has suffered a great deal to get from Jerusalem (the wrong place for him to go) to Rome (where God wanted Paul to go in the first place). We share in the fellowship or communion or participation of the sufferings of Jesus Christ. Quite obviously, not one of us will have even the slightest clue when it comes to how Jesus actually suffered on the cross, taking upon Himself our sins.

So, this phrase does not mean that we have the same sort of sufferings which Jesus had, but we have suffering in this life, and this is something which we have in common with our Lord. When I consider my own sufferings, I am nearly embarrassed to admit to them as suffering (even though they are), as my suffering is nothing compared to the suffering of others whom I know. Obviously, my life has not even an iota of the suffering which Jesus had.

Nevertheless, I suffer in this life, you suffer in this life, and this is something which we have in common with the humanity of Jesus Christ. In fact, we are even able to experience such suffering recognizing that there is an fellowship or association or a participation that we enjoy with the Lord because of them.

Philippians 3:10d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
summorphōō (συμμορφώω) [pronounced <i>soom-mor-FOE-oh</i>]	<i>being conformed to, receiving the same form as; rendering like, (figuratively) being assimilate, being made conformable</i>	masculine singular; present passive participle; nominative case	Strong's #4833 hapax legomenon
tō (τῷ) [pronounced <i>toh</i>]	<i>in the; by the, to the; by means of the; for the benefit [advantage] of; for the disadvantage of</i>	masculine singular definite article; locative, dative, or instrumental case	Strong's #3588
thanatos (θάνατος) [pronounced <i>THAH-nah-toss</i>]	<i>death [natural, a penalty, real, figurative, danger, threat, manner of]; physical death; spiritual death; eternal death</i>	masculine singular noun; dative, locative or instrumental case	Strong's #2288
autou (αὐτοῦ) [pronounced <i>ow-TOO</i>]	<i>his, of him; from him, him; same</i>	3 rd person masculine singular personal pronoun; genitive/ablative case	Strong's #846

Translation: ...being conformed to His death,...

And, at some point, we will be conformed to His death.

So Paul even recognizes death as being a future option. I don't think that he means death in the short term, like, *any day now, the Romans are going to grab me up, put me in some sham trial and execute me*. He is not looking for this to happen in the near future; but Paul will die, and in his death, he will be conformed to the death of Jesus Christ (not the same kind of death, but the experience of death).

Philippians 3:10 ...to have known Him and the power of His resurrection, and [to have known] the fellowship of His sufferings, being conformed to His death,.... (Kukis mostly literal translation)

Philippians 3:11			
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
pōs (πῶς) [pronounced <i>pohç</i>]	<i>in any way, at all, by any means, in a certain way, somehow</i>	an indefinite adverb	Strong's #4459
Bible Hub: These particles together mean <i>if somehow, if possibly</i> .			
katantáō (καταντάω) [pronounced <i>kat-an-TAH-oh</i>]	<i>to come to; to arrive at; metaphorically, to attain a thing</i>	1 st person singular, aorist active subjunctive	Strong's #2658

Philippians 3:11			
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
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)
exanástasis (ἐξανάστασις) [pronounced ex-an-AS-tas-is]	<i>resurrection, a rising up, a rising again out from</i>	feminine singular noun; accusative case	Strong's #1815 hapax legomenon
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)
ek (ἐκ) [pronounced ehk]	<i>out of, out from, from, by, at, of</i>	preposition	Strong's #1537
nekroi (νεκροί) [pronounced nehk-ROY]	<i>deaths, dead ones (actually or spiritually), deceased ones; corpses</i>	masculine plural adjective; genitive/ablative case	Strong's #3498

There is both *the dead ones* and *deaths* (no definite article).

Translation: ...if I might, in some way, attain to the resurrection, the [resurrection] out from the dead. (Kukis mostly literal translation)

I believe that Paul's apparent confusion is this: most 1st century believers thought that Jesus would return for the rapture during their lives. The rapture was *imminent*, meaning that *no other prophecy had to be first fulfilled in order for the rapture to take place*. However, many believers of that era believed that the rapture was *imminent*, meaning, *very soon*.

Let me suggest that a few things had Paul rethinking what he may have believed. Even though, in this very book, Paul prophesied that he would come and speak in person to the Philippians, he was also under the distinct possibility that, at any given time, the emperor could call for Paul's presence and then order for him to be executed. So, for awhile, Paul has thought that he would enjoy the rapture, but now he is thinking, maybe I would enjoy being raised up from the dead when Jesus calls?

Philippians 3:11 ...if I might, in some way, attain to the resurrection, the [resurrection] out from the dead. (Kukis mostly literal translation)

Paul now sees his resurrection from the dead as being a bonus in life.

Philippians 3:8–11 **But truly, therefore, indeed, I also keep on counting all things to keep on being loss through the superiority of the knowledge of Christ Jesus my Lord, because of Whom I have suffered loss of the all things, while I keep on counting [these things to be] refuse that I might gain [the things of] Christ, and so I might be found in Him not having my own righteousness, the [righteousness] out from the Law but the [righteousness] by the faith of Christ, the [righteousness] out from God, a righteousness on the basis of the faith, to have known Him and the**

power of His resurrection, and [to have known] the fellowship of His sufferings, being conformed to His death, if I might, in some way, attain to the resurrection, the [resurrection] out from the dead. (Kukis mostly literal translation)

Philippians 3:8–11 Let me speak to you straight: I certainly consider all things pertaining to this life to be loss through the superiority of the knowledge of Christ Jesus my Lord, because of Whom I have suffered the loss of all things (at this present moment), yet I continue to consider the things of life as being refuse so that I may gain the things of Christ, all that He has to offer me in this life. I do not want to be found in Him extolling my own righteousness which I wrested out from the Law, but I hope to be evaluated based upon the righteousness which comes from faith in Christ, which righteousness is from God, which righteousness has its basis in the faith, because I have known Jesus and I know the power of His resurrection and I have come to know the partnership I have with His sufferings, knowing that someday I will be conformed to Him in His death, if I might, somehow, attain to the resurrection out from the dead. (Kukis paraphrase)

This passage was more difficult to translate and to explain than I was expecting.

Not that now I took or now I have been completed. Now I keep on hastening if even I might have seized upon what even I have been seized by Christ Jesus. Brothers, I myself, I do not keep on counting to have been seized. Now one, the things indeed behind are being forgotten; now the things in front (continually) stretching out to. According to an observer, I keep on hastening toward the award of the upward calling of the God in Christ Jesus.

Philippians
3:12–14

Not that I already obtained [it] or already had been completed, but I keep on pursuing that even I might have seized upon what even I was seized [for] by Christ Jesus. Brothers, I, even I, do not keep on counting myself to have seized (possessed, apprehended), but one (thing) [I do]—forgetting the things behind and stretching toward the (things) ahead. I keep on pursuing after a (distant) mark toward the prize of the upward calling of the God in Christ Jesus.

Not that I had already attained the highest level of spiritual maturity or had come to a place of spiritual completion. Nevertheless, I keep on pursuing that which God has placed before me that I might take a hold of that for which I was taken a hold of originally by Christ Jesus. Brothers, I certainly do not assume to have made this seizure of the highest level of Christian growth, but, the one thing which I do is, I forget those things which are behind and I continually stretch forward toward the things which are ahead. I will keep on pursuing that distant mark, going after that prize of the upward calling of God in Christ Jesus.

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek) Not that now I took or now I have been completed. Now I keep on hastening if even I might have seized upon what even I have been seized by Christ Jesus. Brothers, I myself, I do not keep on counting to have been seized. Now one, the things indeed behind are being forgotten; now the things in front (continually) stretching out to. According to an observer, I keep on hastening toward the award of the upward calling of the God in Christ Jesus.

Complete Apostles Bible Not that I have already obtained, or have already been made perfect; but I press on, if also I may lay hold of that for which I was laid hold of by Christ Jesus. Brothers, I do not count myself to have laid hold; but one thing I do, forgetting those things which are behind, and reaching forward to those things which are ahead, I press toward the goal for the prize of the high calling of God in Christ Jesus.

Douay-Rheims 1899 (Amer.) Not as though I had already attained, or were already perfect: but I follow after, if I may by any means apprehend, wherein I am also apprehended by Christ Jesus. Brethren, I do not count myself to have apprehended. But one thing I do: Forgetting the things that are behind and stretching forth myself to those that are before, I press towards the mark, to the prize of the supernal vocation of God in Christ Jesus.

Holy Aramaic Scriptures
Original Aramaic NT

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I have not yet received it, neither am I yet perfect, but I run so that I may obtain that thing for which Yeshua The Messiah apprehended me.
My brethren, I do not consider myself to have obtained it, but I know one thing: I have forgotten that which is behind me and I reach out before me,
And I run toward the goal to take the victory of the calling of God from on high in Yeshua The Messiah.

Lamsa Peshitta (Syriac)

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Significant differences:

Limited Vocabulary Translations:

Bible in Basic English

Not as if I had even now got the reward or been made complete: but I go on in the hope that I may come to the knowledge of that for which I was made the servant of Christ Jesus.

Brothers, it is clear to me that I have not come to that knowledge; but one thing I do, letting go those things which are past, and stretching out to the things which are before,

I go forward to the mark, even the reward of the high purpose of God in Christ Jesus.

Bible in Worldwide English

I do not mean to say that I have got there yet, or that I am perfect yet. But I am trying hard to get there, because that is why Christ saved me.

My brothers, I do not yet think that I have got all the things of Christ. But there is one thing that I am doing. I forget what is behind me and reach out to what is ahead of me.

Like a man running a race, I try hard to reach the line so that I will receive the prize. Because we belong to Christ Jesus, God is calling us to receive this prize that he has for us in heaven.

Easy English

Easy-to-Read Version–2008

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I don't mean that I am exactly what God wants me to be. I have not yet reached that goal. But I continue trying to reach it and make it mine. That's what Christ Jesus wants me to do. It is the reason he made me his. Brothers and sisters, I know that I still have a long way to go. But there is one thing I do: I forget what is in the past and try as hard as I can to reach the goal before me. I keep running hard toward the finish line to get the prize that is mine because God has called me through Christ Jesus to life up there in heaven.

God's Word™

It's not that I've already reached the goal or have already completed the course. But I run to win that which Jesus Christ has already won for me. Brothers and sisters, I can't consider myself a winner yet. This is what I do: I don't look back, I lengthen my stride, and I run straight toward the goal to win the prize that God's heavenly call offers in Christ Jesus.

Good News Bible (TEV)

I do not claim that I have already succeeded or have already become perfect. I keep striving to win the prize for which Christ Jesus has already won me to himself. Of course, my friends, I really do not think that I have already won it; the one thing I do, however, is to forget what is behind me and do my best to reach what is ahead. So I run straight toward the goal in order to win the prize, which is God's call through Christ Jesus to the life above.

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 have not yet reached my goal, and I am not perfect. But Christ has taken hold of me. So I keep on running and struggling to take hold of the prize. My friends, I don't feel that I have already arrived. But I forget what is behind, and I struggle for what is ahead. I run toward the goal, so that I can win the prize of being called to heaven. This is the prize that God offers because of what Christ Jesus has done.
Goodspeed New Testament	.
The Living Bible	.
New Berkeley Version	.
New Living Translation	.
The Passion Translation	I admit that I haven't yet acquired the absolute fullness that I'm pursuing, but I run with passion <i>into his abundance</i> so that I may reach the purpose that Jesus Christ has called me to fulfill and wants me to discover. I don't depend on my own strength to accomplish this; however I do have one compelling focus: I forget all of the past as I fasten my heart to the future instead. I run straight for the divine invitation of reaching the heavenly goal and gaining the victory-prize through the anointing of Jesus.
Plain English Version	.
UnfoldingWord Simplified T.	I do not claim that all of these things have fully happened to me yet. But I keep trying to receive these things, because these things are why the Messiah Jesus took possession of me. My fellow believers, I certainly do not yet think that all these things have completely happened to me. But I am like a runner, because I do not look backward as I run toward the finish line. Instead, I keep running toward the finish line, in order to win the prize, which is to live forever with God. This is what God has called me for, and what the Messiah Jesus has made possible.
Williams' New Testament	It is not a fact that I have already secured it or already reached perfection, but I am pressing on to see if I can capture it, the ideal for which I was captured by Christ Jesus. Brothers, I do not think that I have captured it yet, but here is my one aspiration, so forgetting what is behind me and reaching out for what is ahead of me, I am pressing onward toward the goal, to win the prize to which God through Jesus Christ is calling us upward.

Partially literal and partially paraphrased translations:

American English Bible	.
Beck's American Translation	.
Breakthrough Version	Not that I already took <i>it</i> or have already been completed, but I pursue <i>it</i> if I might also completely take <i>it</i> based on what I was also completely taken for by <i>the</i> Anointed King Jesus. Brothers, I don't consider myself to have completely taken <i>it</i> , but one <i>thing I do</i> , certainly forgetting the <i>things</i> behind, but reaching forward to the <i>things</i> in front, in line with a goal I pursue <i>it</i> for the prize of God's invitation above in <i>the</i> Anointed King Jesus.
Common English Bible	.
Len Gane Paraphrase	Not because I had already attained, or am already perfect, but I follow closely if also I may take hold of what I also am taken hold of by Christ Jesus. Brothers, I don't

consider myself to have taken hold of it but this one thing [I do] forgetting those things, which are behind [me] and reach out for those things, which are before [me]. I press on toward the goal of the prize of the high calling of God in Christ Jesus.

A. Campbell's Living Oracles Not that I have already laid hold, or have already become perfect; but I press on, that, indeed, I may lay hold on that, for which, also, I was laid hold on by Christ Jesus. Brethren, I count not myself to have laid hold of the prize; but one thing I do, forgetting the things behind, and stretching forth toward the things before, I press on toward the mark, for the prize of the high calling of God, by Christ Jesus.

New Advent (Knox) Bible
NT for Everyone

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Not that I have already laid hold of it, or that I am already made perfect. But I press on, in the hope of actually laying hold of that for which indeed I was laid hold of by Christ Jesus. For I, Brothers, do not regard myself as having yet laid hold of it. But this one thing I do--forgetting what lies behind, and straining every nerve for that which lies in front, I press on to the goal, to gain the prize of that heavenward Call which God gave me through Christ Jesus.

20th Century New Testament

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

Not that I've already got it all, or that I'm already perfect—but I run so that I might win what was won for me by Christ Jesus. My friends, I don't consider that I've already won, but this is my one objective: disregarding what is behind me, I strain forward to what is in front of me. I run towards the finish line to win the prize of God's invitation to heaven through Christ Jesus.

The Heritage Bible

Absolutely not that I even now had taken it, or even now were completed, but I pursue it, if also I may seize upon that also for which I am seized by Christ Jesus. Brothers, I absolutely do not calculate myself to have seized it, but there is one thing, forgetting those things behind, and stretching out to those things in front, I pursue according to what is scoped out, for the prize of the high calling of God in Christ Jesus.

International Standard V

Pursuing the Goal
It's not that I have already reached this goal or have already become perfect. But I keep pursuing it, hoping somehow to embrace it just as I have been embraced by the Messiah [Or Christ] Jesus. Brothers, I do not consider myself to have embraced it yet. [Other mss. omit yet] But this one thing I do: Forgetting what lies behind and straining forward to what lies ahead, I keep pursuing the goal to win the prize [Lit. the goal for the prize] of God's heavenly call in the Messiah [Or Christ] Jesus.

Lexham Bible
Montgomery NT

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I do not say that I have already won, or am already perfect, but I am passing on to lay hold on the prize for which also Christ has laid hold of me. Brothers, I do not regard myself to have yet laid hold of it; but this one thing I do, forgetting what is behind me, but straining every nerve toward that which lies ahead, I am ever pressing on toward the goal, for the prize of God's heavenward call in Christ Jesus.

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

Weymouth New Testament I do not say that I have already won the race or have already reached perfection. But I am pressing on, striving to lay hold of the prize for which also Christ has laid hold of me. Brethren, I do not imagine that I have yet laid hold of it. But this one thing I do--forgetting everything which is past and stretching forward to what lies in front of me, with my eyes fixed on the goal I push on to secure the prize of God's heavenward call in Christ Jesus.

Wikipedia Bible Project .
Worsley's New Testament .

Catholic Bibles (those having the imprimatur):

Christian Community (1988) I do not believe I have already reached the goal, nor do I consider myself perfect, but I press on till I conquer Christ Jesus, as I have already been conquered by him. No, brothers and sisters, I do not claim to have claimed the prize yet. I say only this: forgetting what is behind me, I race forward and run towards the goal, my eyes on the prize to which God has called us from above in Christ Jesus.
1Jn 4:10 Lk 9:62; 1Cor 9:25

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 Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of **Mashiach Yahusha**. Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of **Elohiym in Mashiach Yahusha**.

Hebraic Roots Bible .
Holy New Covenant Trans. I have not yet made the resurrection my own. And I have not already become perfect but I press on to win what Christ Jesus won for me. Brothers, I don't think I have already won it, but I'm doing one thing: I am reaching out - forgetting about what is behind me. I am pressing on toward the goal to win the prize to which God called me. It is above in Christ Jesus.

The Scriptures 2009 Not that I have already received, or already been perfected, but I press on, to lay hold of that for which Messiah עשוהי has also laid hold of me. Brothers, I do not count myself to have laid hold of it yet, but only this: forgetting what is behind and reaching out for what lies ahead, I press on toward the goal for the prize of the high calling of Elohim in Messiah עשוהי.

Tree of Life Version .

Weird English, 𐤀𐤃𐤁 English, Anachronistic English Translations:

Accurate New Testament ...not for now [I] receive {it} or now [I] have been completed [I] pursue {it} but if and [I] may grasp at what and [I] am grasped by christ Jesus Brothers I myself not account to have grasped one [thing] but the [things] certainly after [I] Forgetting {am} [to] the [things] but before [I] Stretching {am} in goal [I] pursue to the prize [of] the above calling [of] the god in christ jesus...

Alpha & Omega Bible .

Awful Scroll Bible	Not that I assuredly-then obtained it, or have assuredly-then been made perfect, but I endeavor, if-indeed I also shall obtain- it -along-down, over which I even am being accordingly-received by the Anointed One, Jesus. Brothers, I reckon not myself to have acquired it, but this one thing, becoming unaware-upon surely that behind, and stretching-out-towards that from-within-the-interest of me, I endeavor towards the goal, for the award of the invitation above of God, by-within the Anointed One, Jesus.
Concordant Literal Version	Not that I already obtained, or am already perfected. Yet I am pursuing, if I may be grasping also that for which I was grasped also by Christ Jesus." Brethren, not as yet am I reckoning myself to have grasped, yet one thing - forgetting, indeed, those things which are behind, yet stretching out to those in front - " toward the goal am I pursuing for the prize of God's calling above in Christ Jesus.
exeGeses companion Bible	Not that I had already taken, or were already completed/shalamed: but I pursue, that if also I apprehend that for which also I am apprehended of the Messiah Yah Shua. Brothers, I reckon not myself to have apprehended: but this one: indeed forgetting those behind and reaching to those ahead I pursue toward the scope to the umpirage of the upper calling of Elohim in Messiah Yah Shua.
God's Truth (Tyndale) Orthodox Jewish Bible	. Not that already I obtained or already have been made shleimut, but I pursue this tachlis (final end, aim) that I may lay hold of [1Ti 6:12,19 cf. Pp 2:6] that for which I was laid hold of by Rebbe, Melech HaMoshiach Yehoshua [Ac 9:5-6]. Achim b'Moshiach, I do not consider myself to have laid hold (3:12); but one zach (thing) I do, forgetting the things behind, and stretching forward to the things ahead, According to the tachlis I pursue the prize of the Shomayim Aliyah ascent of Hashem, the upward k'riah (call) of HaShem b'Rebbe, Melech HaMoshiach Yehoshua (2K 1:10; 2:12).
Rotherham's Emphasized B. .	

Expanded/Embellished Bibles:

<i>The Amplified Bible</i> An Understandable Version	. [It is] not that I have already arrived at the goal [of spiritual maturity], or have already been made perfectly [righteous], but I am pushing onward in order to take hold of what Christ Jesus took hold of me for [i.e., to receive all that Christ intended for me]. Brothers, I consider that I, myself, have not yet taken hold [of Christ's ultimate purpose for me]. But there is one thing that I am doing; I am forgetting about my past [See verses 5-7], and reaching forward to what lies ahead. I am pushing onward toward the goal for the prize of the upward call [i.e., to heaven] from God in [fellowship with] Christ.
Brodie's Expanded Trans.	Not that I have already obtained [super-abounding grace status] or have already reached the objective [the pinnacle of spiritual progress], but I am continuing to pursue so that I may also overtake that [super-abounding grace status] for which [purpose] I was also overtaken [divinely grasped on the Damascus Road] by Christ Jesus [seized and held by God's grace].

Brethren, I evaluate myself [an objective conclusion] as not yet having overtaken it [super-abounding grace status]. However, one thing is certain: on the one hand, I am constantly forgetting the things [testing, suffering, discipline] which lie behind [not focusing on the past], and on the other hand, I am straining and stretching towards the finish line ahead [super-abounding grace status].

I keep on advancing [in spiritual autonomy] towards the goal [spiritual maturity], for the prize [reward] of the upward [heavenly] station in life [ruling & reigning in the Millennium as a winner believer] from God [Who designed the plan] in Christ Jesus

The Expanded Bible
Jonathan Mitchell NT

Not that I already take it by the hand [p46 & D add: or already have been rightwised and made to be one in accord with the Way pointed out with fairness and equity] or have been already brought to the purposed goal and destiny (matured unto perfection and finished), yet I am consistently pursuing (running swiftly in order to catch), since I would (or: if I could) take down by the hand (seize; forcefully grasp and gain control over) even [that] upon which I also was (or: am) taken down by hand (seized; forcefully grasped and taken control of) by and under [the control of] Christ Jesus.

Brothers (= Fellow believers; = [My] family)! I am not [other MSS: not yet] calculating (logically considering; reckoning) myself to have taken it down by hand (seized, grasped or gotten hold of it in order to have it), yet [there is] one thing: habitually forgetting, on the one hand, the things behind (or: in the back), and on the other hand constantly reaching and stretching myself out upon the things in front (or: ahead),

I am continuously pressing forward, pursuing down toward [the; or: an] object in view (a mark on which the eye is fixed): into the awarded contest prize of God's (or: the award which is God's) invitation to an above place (or: an upward calling having the source from, with qualities and characteristics of, God) within the midst of and in union with Christ Jesus.

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

Bible Translations with Many Footnotes:

Lexham Bible

Not that I have already received *this* , [*Here the direct object is supplied from context in the English translation] or *have* already been made perfect, but I press on if indeed I may lay hold of *that* for which also I was laid hold of by Christ. [Some manuscripts have "Christ Jesus"] Brothers, I do not consider myself to have laid hold of it . [*Here the direct object is supplied from context in the English translation] But I do one thing , forgetting the things behind and straining toward the things ahead, I press on toward the goal for the prize of the upward call of God in Christ Jesus.

NET Bible®

New American Bible (2011)
The Passion Translation

Rotherham's Emphasized B.

Not that I have [already] received
Or have [already] reached perfection,
But I am pressing on—
If I may even lay hold of that for which^d I have also been laid hold of by Christ
{Jesus}:—

Brethren! ||||| [as to myself] reckon that I have [not yet] laid hold;
One thing, however, —
<[The things behind] forgetting,

And [unto the things before] eagerly reaching out>
 ||With the goal in view|| I press on

For the prize of the upward' calling of God in Christ Jesus.

^dOr: "lay hold, inasmuch as."

The Spoken English NT

It's not that I've already gotten there, or already been made perfect. But I'm pursuing it, trying to take hold of it,^o because I've been taken hold of by Christ Jesus.^p Brothers and sisters, I don't regard myself as having gotten there.^q But I do know one thing: I'm forgetting what's behind me, and reaching out for what's in front of me. I'm pressing on towards the goal, going for the prize of the heavenly call of God in Christ Jesus.

o. "Trying to take hold of it": lit. "if I might also take hold of it".

p. A number of mss leave out "Jesus".

q. Some mss have, "gotten there yet".

Updated ASV

Wilbur Pickering's New T.

Brothers, I do not consider that I have already claimed it, but this: forgetting the things behind and straining toward those ahead,⁹ I press on toward the goal for the prize, the upward call from God¹⁰ because of Christ Jesus. V. 12 was placed with the previous passage for context.

(9) When Paul (he was still Saul) met Jesus on the road to Damascus he underwent a complete change of direction.

WEB — Messianic Edition

Literal, almost word-for-word, renderings:

A Faithful Version

Analytical-Literal Translation

Not that I already obtained or have already been perfected, but I press forward, if also I shall lay hold of [that] for which I also was laid hold of by Christ Jesus. Brothers [and sisters], I do not consider myself to have laid hold, but forgetting indeed one [thing], the [things] behind, but reaching out to the [things] ahead. I press forward toward [the] goal, for the prize of the upward calling of God in Christ Jesus.

Berean Literal Bible

Bill Puryear translation

Not that I have already received nor have already finished [taking on the same form of sufferings with reference to His death], but I press on [to see] whether I can indeed win, because of which I was pursued, overtaken, and seized by Christ Jesus. Brethren, I do not consider myself to have won, but [I think about] one thing—on the one hand forgetting what is behind but on the other hand straining toward the things which are ahead; I keep running to the goal for the purpose of the reward belonging to that invitation from above from God by means of Christ Jesus.

C. Thomson updated NT

Charles Thomson NT

Context Group Version

Not that I have already obtained: but I press on, if also I may lay hold on that for which also I was laid hold on by the Anointed Jesus. Brothers, I don't count myself to have laid hold: but one thing [I do], forgetting the things which are behind, and stretching forward to the things which are in sight, I press on toward the goal to the prize of the high calling of God in the Anointed Jesus.

English Standard Version

Far Above All Translation

Not that I have already reached *it*, or have already reached perfection, but I pursue *it aspiring* to take hold of *that* for which I have been taken hold of by Christ Jesus. Brothers, I do not consider myself to have taken hold, but one *thing I do*, forgetting the *things that are* behind, and forging ahead towards the *things that are* in front, I press on expressly towards the prize of the calling on high of God in Christ Jesus.

Green's Literal Translation

James Allen translation

Legacy Standard Bible	.
Literal New Testament	.
Literal Standard Version	.
Modern English Version	.
Modern Literal Version 2020	Not that I <i>have</i> already received <i>it</i> or have already been completed <i>in this</i> , but I am pursuing <i>it</i> , if I might grab upon what I was also grabbed by Christ Jesus. Brethren, I myself do not reason to have grabbed <i>it</i> , but indeed forgetting one <i>thing, that is</i> the things <i>which are</i> behind <i>me</i> and stretching forth to the things <i>which are</i> before <i>me</i> . I am pursuing, according-to <i>the goal line</i> , at the prize of the upward calling of God in Christ Jesus.
New American Standard	.
New European Version	.
New King James Version	.
New Matthew Bible	.
NT (Variant Readings)	.
Niobi Study Bible	.
R. B. Thieme, Jr. translation	Not that I have already attained [ultra supergrace status], or before now have reached [the ultra supergrace life]; but I press on, that I may attain [the objective of ultra supergrace], on account of which [objective] I was overtaken [or, saved] by Christ Jesus. Brethren [royal family of God , I evaluate myself to have not yet attained ultra-super-grace; but one thing on which I concentrate, forgetting what lies behind [reversionism], and straining toward what lies ahead [ultra supergrace]. I keep advancing to the objective [the ultra supergrace status] for the purpose of reward belonging to that upward station [phase three] from that self-same God [the Father] by means of Christ Jesus.
R. B. Thieme, Jr. trans2	(seizing the high ground) Not that I have before now, already received, obtained or attained permanent Ultra Super-Grace status nor have I before now, already reached the objective of Ultra Super-Grace BUT now then I keep on pressing and driving on in hot pursuit, closing in, if also I might gain, overtake, seize, grasp, take possession, accomplish and attain and hold the high ground of Ultra Super-Grace on account of which high ground objective of Ultra Super-Grace I am also seized and held, overtaken by Christ, Jesus Members of the Royal Family of God, I even I consider, estimate or evaluate myself even myself objectively as not yet to have attained, overtaken, seized, reached and held the deliberate objective according to the specified Norms and Standards of the Grace Apparatus for Perception, the ultimate of Pleroma, Ultra Super-Grace however, now one thing on which I concentrate, constantly forgetting or deliberately assigning to oblivion those things which have already happened and lie behind, the things of the great sins related to reversionism as a handicap, and constantly and eagerly vigorously pursuing advancing or straining or pressing toward, the front or what lies ahead, through the function of Grace Apparatus for Perception as the Ultra Super-Grace objective. I keep on advancing pressing and closing in toward the next objective of Ultra Super-Grace across no man's land, for the purpose of reward, wealth and success in paragraph Super-Grace 2 & 3 blessings and decoration belonging to that upward or highest station in life of potential blessing at the Judgment Seat of Jesus of Nazareth, The Christ from that self same God, God the Father by means of Christ Jesus.
Revised Geneva Translation	.
Ron Snider translation	Not that I have already obtained it or have already become perfect, yet I press on if I may possess that for which also I was possessed by Christ Jesus. Brethren, I do not regard myself as having laid hold of it yet; but one thing I do: choosing to

forget what lies behind and stretching myself forward to what lies ahead, I press on toward the goal, which leads to the prize of the higher (heavenly) call of God in Christ Jesus.

Updated ASV

Reaching Forward to God’s Goal

Not that I have already obtained it or am already perfect, but I press on so that I may lay hold of that for which also I was laid hold of by Christ Jesus. Brothers, I do not count myself as having laid hold of it; but one thing I do: forgetting the things which are behind, and stretching forward to the things which are ahead, I press on toward the goal for the prize of the upward call of God in Christ Jesus.

Updated Bible Version 2.17

A Voice in the Wilderness

Webster’s Translation

World English Bible

Worrell New Testament

. apprehend

The gist of this passage:

12-14

Philippians 3:12a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
ouch (οὐχ) [pronounced ookh]	no, not, nothing, none, no one	negation; used before an aspirate	Strong’s #3756
hóti (ὅτι) [pronounced HOH-tee]	that, because, for, since; as concerning that; as though; before a quotation, this can mean, quote	demonstrative or causal conjunction	Strong’s #3754
êdê (ἤδη) [pronounced AY-day]	[even] now, already, by this time	adverb of time, immediacy	Strong’s #2235
lambánô (λαμβάνω) [pronounced lahm-BAHN-oh]	to take, to receive, to have, to hold; to obtain; to get (take) a hold of; to remove; to claim for oneself; to take in marriage	1 st person singular, aorist active indicative	Strong’s #2983
ê (ἢ) [pronounced ā]	or; either, rather; than; but; save, except; when used twice, it can mean, either, or	disjunctive particle	Strong’s #2228
êdê (ἤδη) [pronounced AY-day]	[even] now, already, by this time	adverb of time, immediacy	Strong’s #2235
teleioô (τελειόω) [pronounced tehl-i-OH-oh]	to complete, to accomplish, (figuratively) to consummate; to consecrate, to finish, to fulfil, to (make) perfect	1 st person singular, perfect passive indicative	Strong’s #5048

Translation: Not that I already obtained [it] or already had been completed,...

What has struck me is the large number of verbs found in the first two verses. I think that there are nine verbs to be found in these two verses. That is an unusual number of verbs. Each verse usually has between one and three verbs.

Paul says, *not that I already obtained (something) or had already been completed (finished, fulfilled, perfected)...* So, what is he talking about? What is our context? Obviously, we go back to the previous verses:

Philippians 3:8–11 Let me speak to you straight: I certainly consider all things pertaining to this life to be loss through the superiority of the knowledge of Christ Jesus my Lord, because of Whom I have suffered the loss of all things (at this present moment), yet I continue to consider the things of life as being refuse so that I may gain the things of Christ, all that He has to offer me in this life. I do not want to be found in Him extolling my own righteousness which I wrested out from the Law, but I hope to be evaluated based upon the righteousness which comes from faith in Christ, which righteousness is from God, which righteousness has its basis in the faith, because I have known Jesus and I know the power of His resurrection and I have come to know the partnership I have with His sufferings, knowing that someday I will be conformed to Him in His death, if I might, somehow, attain to the resurrection out from the dead. (Kukis paraphrase)

Our discussion of this passage was about experiential righteousness. Paul does not talk about gaining Christ in terms of salvation, because that is a done deal. Paul talks about gaining the things of Christ in terms of spiritual progression. Paul does not want to extol his own righteousness which he received by keeping the Law but he wants to be evaluated based upon the righteousness which comes from faith in Christ.

At salvation, receiving Christ is a done deal. Receiving His righteousness is a done deal. Positionally, we are in Christ and, positionally, we have His righteousness. However, we are left on this earth to grow spiritually. We are to manifest His righteousness and His character in our day-to-day lives.

Paul tells the Philipians, I have not yet attained that righteousness and that spiritual growth. I have not yet been completed, finished or perfected in Christ.

Philippians 3:12b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
diôkô (διώκω) [pronounced Dee-OH-koh]	<i>to put to flight; to hasten, to run, to pursue; to harass, to mistreat; to persecute</i>	1 st person singular, present active indicative	Strong's #1377
dé (δέ) [pronounced deh]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
ei (εἰ) [pronounced I]	<i>if; whether; that; though; suppose; when</i>	conditional conjunction	Strong's #1487
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
katalambanô (καταλαμβάνω) [pronounced kat-al-am-BAHN-oh]	<i>to catch, to take eagerly, to seize, to possess, (literally or figuratively); to apprehend, to attain, to come upon, to comprehend, to find, to obtain, to perceive, to (over-) take</i>	1 st person singular, aorist active subjunctive	Strong's #2638
epí (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
hō (ὧ) [pronounced hoh]	<i>to whom, for which, by which, in what, by means of that, whose</i>	neuter singular relative pronoun; dative, locative or instrumental case	Strong's #3739

Philippians 3:12b

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
katalambanō (καταλαμβάνω) [pronounced kat-al-am-BAHN-oh]	<i>to catch, to take eagerly, to seize, to possess, (literally or figuratively); to apprehend, to attain, to come upon, to comprehend, to find, to obtain, to perceive, to (over-) take</i>	1 st person singular, aorist passive indicative	Strong's #2638
ὑπό (ὑπό) [pronounced hoop-OH]	<i>under, beneath, through; by</i>	preposition with the genitive or ablative case	Strong's #5259
Christos (χριστός) [pronounced krees-TOHSS]	<i>anointed, anointed one, Messiah; transliterated, Christ</i>	masculine singular noun; genitive/ablative case	Strong's #5547
Ἰησοῦς (Ἰησοῦς) [pronounced ee-ay-SOOCE]	<i>Jehovah is salvation; transliterated Jesus, Joshua</i>	proper singular noun; genitive/ablative case	Strong's #2424

Translation: ...but I keep on pursuing that even I might have seized upon what even I was seized [for] by Christ Jesus.

Paul, even in the circumstances which he finds himself, keeps on pursuing spiritual maturity that He might seize upon that for which he was seized or possessed by Christ. God has Paul still alive for a reason just as you and I are alive for a reason. There is still more to do in the plan of God. We were seized or possessed or apprehended by Jesus Christ.

Philippians 3:12 **Not that I already obtained [it] or already had been completed, but I keep on pursuing that even I might have seized upon what even I was seized [for] by Christ Jesus.** (Kukis mostly literal translation)

Paul keeps on pursuing this. He has not yet attained it; and he has not yet been completed, but he keeps on pursuing it.

We know by reviewing history some of the reasons he has been seized or possessed by Christ. He has the epistles of 1 and 2 Timothy and Titus to write. It appears that he will go on a fourth missionary tour. He will be called upon by God to witness to those in power in Rome once again.

Based upon the incredible material found in Romans, Ephesians, Colossians and Philippians, Paul has certain reached a spiritual plateau. R. B. Thieme, Jr. has given several names to this: completing the edification complex structure of the soul; spiritual maturity, reaching supergrace, reaching supergrace A or B. Nevertheless, Paul says, *I am not quite there yet and I keep on pursuing it.*

Philippians 3:13a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
adelphoi (ἀδελφοί) [pronounced ad-el-FOY]	<i>brothers, brethren (literally or figuratively); figuratively for, royal family</i>	masculine plural noun, vocative	Strong's #80

Philippians 3:13a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
egó (ἐγώ) [pronounced ehg-OH]	<i>I, me, my</i> ; primarily used as an emphatic	1 st person singular, personal pronoun; nominative case	Strong's #1473
emautou/emautô/ emauton (ἐμαυτοῦ/ ἐμαυτῶ/ἐμαυτόν) [pronounced em-ow- TOO, em-ow-TOE, em-ow-TON]	<i>I, me, myself, mine, my own self</i>	masculine singular reflexive pronoun; accusative case	Strong's #1683 (compound of #1700 & #846)
oupô (οὐπω) [pronounced OW-poe]	<i>not yet, not as of yet</i>	adverb	Strong's #3768
logizomai (λογίζομαι) [pronounced log-IHD- zohm-ah-ee]	<i>to count, to number, to take an inventory, to estimate (literally or figuratively); to conclude, to (ac-)count (of), to impute; to reason, to reckon, to suppose, to think (on)</i>	1 st person singular, present (deponent) middle/passive indicative	Strong's #3049
katalambanô (καταλαμβάνω) [pronounced kat-al- am-BAHN-oh]	<i>to catch, to take eagerly, to seize, to possess, (literally or figuratively); to apprehend, to attain, to come upon, to comprehend, to find, to obtain, to perceive, to (over-) take</i>	perfect active infinitive	Strong's #2638

Translation: Brothers, I, even I, do not keep on counting myself to have seized (possessed, apprehended),...

The first verb is the 1st person singular, present (deponent) middle/passive indicative of logizomai (λογίζομαι) [pronounced log-IHD-zohm-ah-ee]. It means, *to count, to number, to take an inventory, to estimate (literally or figuratively); to conclude, to (ac-)count (of), to impute; to reason*. Strong's #3049. This is preceded by the adverb oupô (οὐπω) [pronounced OW-poe], which means, *not yet, not as of yet*. Strong's #3768. So he has not yet concluded, he has not, as of yet, counted. This is followed by the perfect active infinitive of katalambanô (καταλαμβάνω) [pronounced kat-al-am-BAHN-oh], which means, *to catch, to take eagerly, to seize, to possess, (literally or figuratively); to apprehend, to attain, to come upon, to comprehend, to find, to obtain*. Strong's #2638.

What Paul has not yet seized, despite reaching a spiritual plateau, would be another stage or level of spiritual maturity. R. B. Thieme, Jr. calls this ultra supergrace. Paul is not yet counting himself as to being at that stage yet.

Philippians 3:13b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
heís, mia, hen (εἷς, μία, ἓν) [pronounced hicc, 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; nominative case	Strong's #1520

Philippians 3:13b			
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
ta (τά) [pronounced taw]	<i>the (things); this, that; those (things)</i>	neuter plural definite article; nominative case	Strong's #3588
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
opisô (ὀπίσω) [pronounced ohp-ISS-oh]	<i>behind, back; after, afterwards</i>	adverb	Strong's #3694
epilanthánomai (ἐπιλανθάνομαι) [pronounced eh-p-ee-lan-THAN-ohm-ah-ee]	<i>being forgotten; neglecting, no longer caring for; forgotten, given over to oblivion, uncared for</i>	masculine singular, present (deponent) middle/passive participle; nominative case	Strong's #1950

Translation: ...but one (thing) [I do]—forgetting the things behind...

However, in this stage of growth, Paul is certain of one thing. He needs to forget those things which are behind. He is to lay those things aside; he is to dismiss them from his mind.

What things are we talking about? Paul made a grievous error in going to Jerusalem, and this put him on a path of divine discipline which eventually landed him under house arrest in Rome. He has already prophesied that he is going to come to the Philippians face to face; so he believes himself to have a future.

When he is no longer under house arrest, he will need to leave that behind.

Now, quite obviously, we cannot obliterate our memories, so Paul cannot be talking about somehow actually forgetting the past. But he needs to leave it in the past.

I forget which governor, but either Felix or Festus was ready to let Paul go. He just wanted a bribe to seal the deal. Paul cannot relive that. He cannot go back and worry about it. He cannot get down on himself for going to Jerusalem. All of these things of the past need to stay in his past. He cannot fix them, he cannot redo them, he cannot relive his life to this point.

Philippians 3:13c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tois (τοῖς) [pronounced toyce]	<i>(to, in by) the; these [things]; in these; to those; by all of this</i>	neuter plural definite article; dative, locative or instrumental case	Strong's #3588

Philippians 3:13c

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
emprosthen (ἐμπροσθεν) [pronounced EM-pross-thehn]	<i>in front, ahead, toward the front; forward</i>	adverb (also used as a preposition)	Strong's #1715
epekteinomai (ἐπεκτείνομαι) [pronounced ep-ek-TIH-nom-ahée]	<i>stretching out to or towards; stretching (one's self) forward to; straining toward; reaching forth, reaching out to (toward); extending one's hand toward</i>	masculine singular; present (deponent) middle/passive participle; nominative case	Strong's #1901 hapax legomenon

Translation: ...and stretching toward the (things) ahead.

With these few words, Paul sees a future for himself. He is stretching toward, reaching for the things which are in front of him.

Philippians 3:13 **Brothers, I, even I, do not keep on counting myself to have seized (possessed, apprehended), but one (thing) [I do]—forgetting the things behind and stretching toward the (things) ahead.** (Kukis mostly literal translation)

Philippians 3:14

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
skopos (σκοπός) [pronounced skop-OSS]	<i>an observer, a watchman; the distant mark looked at, the goal or end one has in view</i>	masculine singular noun: accusative case	Strong's #4649 hapax legomenon
diôkô (διώκω) [pronounced Dee-OH-koh]	<i>to put to flight; to hasten, to run, to pursue; to harass, to mistreat; to persecute</i>	1 st person singular, present active indicative	Strong's #1377
Same verb and same morphology as in v. 12b.			
eis (εἰς) [pronounced ICE]	<i>to, toward; in, into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519
to (τό) [pronounced toh]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588

Philippians 3:14			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
brabeion (βραβεῖον) [pronounced <i>brab-EYE-on</i>]	<i>the award to the victor in the games, a prize; an award; metaphorically of the heavenly reward for Christian character</i>	neuter singular noun; accusative case	Strong's #1017
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
anô (ἄνω) [pronounced <i>AN-oh</i>]	<i>up, upwards, above, on high; of the quarters of the heaven, northward; of countries, inland, up from the coast; of time, formerly</i>	directional adverb	Strong's #507
klêsis (κλήσις) [pronounced <i>KLAY-sis</i>]	<i>a call, calling, invitation; to a feast; of the divine invitation to embrace salvation of God</i>	feminine singular noun; genitive/ablative case	Strong's #2821
του (τοῦ) [pronounced <i>tu</i>]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
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
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
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

We had *in Christ Jesus* in v. 3c.

Translation: I keep on pursuing after a (distant) mark toward the prize of the upward calling of the God in Christ Jesus. (Kukis mostly literal translation)

Paul continues to pursue the upward calling of God in Christ Jesus, meaning that he plans to continue doing to work of God, advancing spiritually, and by these things, achieve the prize, which would be a reference to the eternal rewards which are made for Paul as a result.

Philippians 3:14 I keep on pursuing after a (distant) mark toward the prize of the upward calling of the God in Christ Jesus. (Kukis mostly literal translation)

Philippians 3:12–14 Not that I already obtained [it] or already had been completed, but I keep on pursuing that even I might have seized upon what even I was seized [for] by Christ Jesus. Brothers, I, even I, do not keep on counting myself to have seized (possessed, apprehended), but one (thing) [I do]—forgetting the things behind and stretching toward the (things) ahead. I keep on pursuing after a (distant) mark toward the prize of the upward calling of the God in Christ Jesus. (Kukis mostly literal translation)

Philippians 3:12–14 Not that I had already attained the highest level of spiritual maturity or had come to a place of spiritual completion. Nevertheless, I keep on pursuing that which God has placed before me that I might take a hold of that for which I was taken a hold of originally by Christ Jesus. Brothers, I certainly do not assume to have made this seizure of the highest level of Christian growth, but, the one thing which I do is, I forget those things which are behind and I continually stretch forward toward the things which are ahead. I will keep on pursuing that distant mark, going after that prize of the upward calling of God in Christ Jesus. (Kukis paraphrase)

As many as, therefore, being complete ones, this we should keep on thinking, and if anything differently you (all) keep on thinking, and this (thing) the God to you (all) will uncover. Moreover, toward what we came to, to Him, to being in step, [additional text: *by a rule to it to keep on thinking*].

Philippians
3:15–16

Therefore, as many who have been complete, we should keep on thinking this, and if we keep on thinking something different, then the God will make this (thing) known to you (all). Nevertheless, to what we have attained, to march in step by Him [or, *to march in step by the same rule, to keep on thinking the same (thing)*].

Therefore, as many of you who have come to a particular stage of spiritual development, we should keep on thinking the same thing (Bible doctrine), and if we think differently (that is, think human viewpoint), God will make the correct view known through the continued teaching of His Word. Nevertheless, to whatever level we have attained, let us march in step by the same rule and keep on thinking the same thing.

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek)	As many as, therefore, being complete ones, this we should keep on thinking, and if anything differently you (all) keep on thinking, and this (thing) the God to you (all) will uncover. Moreover, toward what we came to, to Him, to being in step, [additional text: <i>by a rule to it to keep on thinking</i>].
Complete Apostles Bible	Therefore, as many as are mature, let us think this way; and if in anything you think otherwise, even this God will reveal to you. Nevertheless, to what we have attained, let us walk by the same rule, being of the same mind.
Douay-Rheims 1899 (Amer.)	Let us therefore, as many as are perfect, be thus minded: and if in any thing you be otherwise minded, this also God will reveal to you, Nevertheless, whereunto we are come, that we be of the same mind, let us also continue in the same rule.
Holy Aramaic Scriptures Original Aramaic NT	. Let those who are perfected, therefore, be governed by these things, and if you are governed by anything else, God will reveal this also to you. However, that we may arrive at this, let us follow in one path and with one accord.

Lamsa Peshitta (Syriac) .

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	Then let us all, who have come to full growth, be of this mind: and if in anything you are of a different mind, even this will God make clear to you: Only, as far as we have got, let us be guided by the same rule.
Bible in Worldwide English	All of us who are grown-up Christians should feel this way. And if you do not think this way, God will show you the right way. But no matter how far we have gone, we must keep on going that way. And let us do it together, having the same things in mind.
Easy English	.
Easy-to-Read Version–2008	All of us who have grown to be spiritually mature should think this way too. And if there is any of this that you don't agree with, God will make it clear to you. But we should continue following the truth we already have.
God's Word™	Whoever has a mature faith should think this way. And if you think differently, God will show you how to think. However, we should be guided by what we have learned so far.
Good News Bible (TEV)	All of us who are spiritually mature should have this same attitude. But if some of you have a different attitude, God will make this clear to you. However that may be, let us go forward according to the same rules we have followed until now.
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.	All of us who are mature should think in this same way. And if any of you think differently, God will make it clear to you. But we must keep going in the direction that we are now headed.
Goodspeed New Testament	.
The Living Bible	.
New Berkeley Version	.
New Living Translation	.
The Passion Translation	So let all who are fully mature have this same passion, and if anyone is not yet gripped by these desires, God will reveal it to them. And let us all advance together to reach this victory-prize, following one path with one passion.
Plain English Version	.
UnfoldingWord Simplified T.	So all of us who have become strong believers should think this same way. But if any of you do not think this same way, God will reveal this to you. Whatever is true about us now, however far we have come, let us trust the Messiah more and more in the same way we have done until now.
Williams' New Testament	So let us all who are mature have this attitude. If you have a different attitude, God will make it clear to you. However, we must continue to live up to that degree of success that we have already reached.

Partially literal and partially paraphrased translations:

American English Bible Beck's American Translation Breakthrough Version	. . So we, as many of us as are complete, should focus on this. And if you are focusing differently on something, God will also uncover this to you. More importantly, we are to be marching in step to the same <i>standard</i> that we already came to.
Common English Bible Len Gane Paraphrase	. Therefore let us, as many as are mature, be thinking this way, and if any think differently, God will make even this known to you. Nevertheless, to what we have already arrived at, let us live our life by the same rule; let us strive for the same thing.
A. Campbell's Living Oracles	Let us, then, as many as would be perfect, be thus minded; and if in anything you think differently, God will reveal even this to you. Moreover, let us walk in conformity to what we have attained.
New Advent (Knox) Bible NT for Everyone 20 th Century New Testament	. . Let all of us, then, whose faith is mature, think thus. Then, if on any matter you think otherwise, God will make that also plain to you. Only we are bound to order our lives by what we have already attained.

Mostly literal renderings (with some occasional paraphrasing):

An Understandable Version Berean Study Bible	. All of us who are mature should embrace this point of view. And if you think differently about some issue, God will reveal this to you as well. Nevertheless, we must live up to what we have already attained.
Christian Standard Bible Conservapedia Translation Revised Ferrar-Fenton Bible Free Bible Version	. . . Those of us who are spiritually mature should think like this, and if you think anything different, then God will reveal this to you. We just need to make sure that we follow what we already have understood.
The Heritage Bible	Therefore as many as are perfect, let us exercise our mind on this. Also if you exercise your mind on any other thing, God will also reveal this to you. Moreover, to which we have arrived beforehand, walk by the same rule, by the same mind.
International Standard V	Therefore, those of us who are mature [Or perfect] should think this way. And if you think differently about anything, God will show you how to think. [Lit. show you this] However, we should live up to what we have achieved so far.
Lexham Bible Montgomery NT	. Let us all then, who are mature Christians, strive for this! God will make this clear to any of you who are striving for other goals; if only we guide our steps by the standards we have already attained.
NIV, ©2011 Riverside New Testament Leicester A. Sawyer's NT The Spoken English NT UnfoldingWord Literal Text Therefore let all of us who are mature think this way; and if you think differently about anything, God will also reveal that to you. However, whatever we have reached, let us hold on to it.
Urim-Thummim Version	Let us therefore, as many as are perfected, be so minded: and if in anything you are otherwise minded, Elohim will reveal even this to you. But to what we have come, by the same rule walk, the same thing think;...

Weymouth New Testament	Therefore let all of us who are mature believers cherish these thoughts; and if in any respect you think differently, that also God will make clear to you. But whatever be the point that we have already reached, let us persevere in the same course.
Wikipedia Bible Project	.
Worsley's New Testament	. attend

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	Let all of us who claim to be perfect have the same way of thinking, but if there is something on which you differ, God will make it clear to you. Meanwhile, let us go forward from the point we have each attained.
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 us therefore, as many as be perfect, be thus minded: and if in anything ye be otherwise minded, Elohiym shall reveal even this unto you. Nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same thing.
Hebraic Roots Bible	.
Holy New Covenant Trans.	Those who are spiritually mature will think like this but if you think in a different way, God will reveal this to you. However, we should live by the same standard we have followed until now.
The Scriptures 2009	As many, then, as are perfect, should have this mind. And if you think differently in any respect, Elohim shall also reveal this to you. But to what we have <i>already</i> attained – walk by the same rule, be of the same mind.
Tree of Life Version	.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	Who* so {will be} Complete this [We] may think and if something differently [You*] think and this The God [to] you* will reveal furthermore to what [We] come the+ [to] him {us} to conform {is necessary}.
Alpha & Omega Bible	.
Awful Scroll Bible	Therefore, as many as are mature shall think the same-as-this, and if-someone thinks otherwise, God will bring- it -out-from-hiding even this to yous. Preferably, for what we attain, we are to line up to the same rule, to be of the same sympathy.
Concordant Literal Version	Whoever, then, are mature, may be disposed to this, and if in anything you are differently disposed, this also shall God reveal to you." Moreover, in what we outstrip others, there is to be a mutual disposition to be observing the elements by the same rule."
exeGesés companion Bible	So, as many as are complete/at shalom, think thus: and if in aught you think otherwise, Elohim even unveils this to you. Moreover, whereto we attain, march by the same canon, think the same.
God's Truth (Tyndale)	.

Orthodox Jewish Bible	Therefore, as many as would be shleimut, let us think like this (2:5-8): and if in anything your machshavot (thoughts) are different [Mt 5:48; 2C 2:6], even this Hashem will reveal to you. Fort (nevertheless), let us march in line with what we have attained, let us hold to the same [Ga 6:16].
Rotherham's Emphasized B.	<As many, therefore, as are full-grown> Let [this] be our resolve; And <if [somewhat differently] ye are resolved> This, also shall [God] unto you' reveal. Nevertheless <whereunto we have advanced> In the same rank stepping along.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i> An Understandable Version	.
Brodie's Expanded Trans.	So, all of us who are mature [<i>Christians</i>] should think this way. And if you people think differently about anything, God will reveal that to you also. So, we should continue living by the same [<i>standard</i>] that we have [<i>already</i>] attained. Therefore, as many as are mature ones [spiritually], let us continue objective thinking [divine viewpoint]. In fact, if you are thinking differently [negative attitude], God will reveal even that [human viewpoint] to you, By means of which [objective thinking & convicting ministry of the Spirit] we attain the objective [spiritual maturity]. In any case, keep advancing like a foot soldier [following Paul's teaching] towards it [super-abounding grace status] .
The Expanded Bible Jonathan Mitchell NT	.
	Therefore – as many as [are] people who are mature (ones who have reached the goal, being finished and complete) – we should constantly be of this frame of mind (have this attitude and opinion; think this way; be minding and paying attention to this). And if you folks are habitually thinking differently (are continuing differently minded; are continually having a different attitude or opinion), God will also proceed in unveiling this to you (or: uncovering and revealing, or disclosing, this in you). Moreover, into that which we precede [others] (or: into what we went before in; into what we come ahead so as to arrive at; = unto whatever stage we have reached) in the very same thing [our goal is] to be habitually drawn into a straight line and consistently advance within our ranks [Aleph2 and other MSS add phrases to read as follows: Besides, into what we outstrip {others}, by the same standard (measuring rod; rule) {it is for us} to habitually advance in line (i.e., frame our conduct in an orderly routine; or: consider the elements and observe the rudimentary principles by the same standard) – to constantly be intent on and keep thinking of the same thing (or: be of the same frame of mind and attitude)].
P. Kretzmann Commentary Syndein/Thieme Translation for Translators The Voice

Bible Translations with Many Footnotes:

Lexham Bible	<i>Imitate Paul</i> Therefore as many as <i>are</i> perfect, let us hold this opinion [Literally "let us think this"], and if you think anything differently, God will reveal this also to you. Only to what we have attained, to the same hold on.
NET Bible®	.
New American Bible (2011)	.
The Passion Translation	.

Rotherham’s Emphasized B. The Spoken English NT	. So, those of us who are mature, let’s agree on this. And if you think differently about something, God will reveal that to you too. Just let’s hold on to what we’ve already achieved. ^f
Updated ASV	r. Lit. “attained”. Let us therefore, as many as are perfect, have this attitude; ^[27] and if in anything you have a different attitude, God will reveal that also to you. Only to what we have attained, let us go on walking in the same. [27] <i>Phroneo</i> ... signifies (a) “to think, to be minded in a certain way”; (b) “to think of, be mindful of.” It implies moral interest or reflection, not mere unreasoning opinion.
Wilbur Pickering’s New T.	Our citizenship is in Heaven So then, those of us who are mature should have this mentality, but if on some point you think differently, God will reveal that to you as well. Only, in what we have already attained, let us walk by the same rule, let us be of the same mind. ¹¹ (11) Less than 2% of the Greek manuscripts omit “let us be of the same mind” (as in NIV, NASB, LB, TEV, etc.).
WEB — Messianic Edition	.

Literal, almost word-for-word, renderings:

A Faithful Version	.
Analytical-Literal Translation	Therefore, as many as [are] mature, let us be thinking this [or, be having this attitude], and if [in] anything you _p think otherwise [or, have a different attitude], this also God shall reveal to you _p . Nevertheless, in regards to what we [have] attained, [let us] be keeping in line with [fig., following] [the] same standard, to be thinking the same [thing] [or, to be having the same attitude].
Berean Literal Bible	.
Bill Puryear translation	Therefore, as many as [are] mature ones, let us keep this in mind; in fact, if you have a different attitude in something [and you do], God will reveal even that to you; however, to that which we have attained we must keep advancing in ranks in conformity with it.
C. Thomson updated NT	.
Charles Thomson NT	Let as many of us therefore as are full grown, have our minds bent on this; and if any of you are otherwise minded, when God shall reveal this to you, (over and above the advance which we have made by walking by this rule, by minding this itself) be ye, brethren, imitators of me, and keep your eyes fixed on those who walk thus, as you have us for an example. V. 17 is included for context.
Context Group Version	Let us therefore, as many as are whole {fully formed, mature}, be thus minded: and if in anything you (pl) are otherwise minded, this also God shall reveal to you (pl): only, to what we have attained, by that same yardstick {or standard} let us walk.
English Standard Version	.
Far Above All Translation	Let us therefore, inasmuch as <i>we are</i> perfect, have this frame of mind. However, if you take a different view of anything, God will reveal this to you too. But whatever <i>stage</i> we have reached, let us keep to the same line and hold to the same frame of mind.
Green’s Literal Translation	.
James Allen translation	.
Legacy Standard Bible	.
Literal New Testament	.
Literal Standard Version	.
Modern English Version	.
Modern Literal Version 2020	Therefore, as many as <i>are</i> mature, we should be mindful of this, and if you° are mindful of anyone differently, God will also be revealing this to you°; however in

what we *have* attained, we are to march by the same standard*, to be mindful of 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

Therefore, as many who are mature ones, let us continue objective thinking [divine viewpoint through doctrine in the soul, divine viewpoint taking you from supergrace to ultra supergrace]. In fact if you have a different attitude in something, the God will reveal even that to you.

However, the objective to which we have obtained [supergrace] by that same function [of GAP], let us keep advancing in ranks [academic discipline] by means the same canon [Bible, to the next objective, which is supergrace].

R. B. Thieme, Jr. trans2

Therefore as many as (are) already fully developed, believers in Maturity Adjustment to the Justice of God in Super- Grace A or B, let us, Super-Grace believers, continue objective thinking of Divine Viewpoint from maximum Metabolized Bible Doctrine in the Stream of Consciousness of the Soul. In fact if you are thinking somewhat differently and have a different Mental Attitude or hold different opinions toward anything, The God, as the ultimate source of revelation will reveal through Bible Doctrine and your right Pastor Teacher, even that to you for your benefit and in your interest.

However the objective to which we have attained or reached in Super-Grace status, by that same function of the Grace Apparatus for Perception, let us under strict discipline, keep advancing in ranks by means of enforced & genuine humility and academic discipline to the next objective of Ultra Super-Grace, by the same rule or standard or sphere of action or function of the Grace Apparatus for Perception with regard to the sum total of Bible Doctrine in the Canon of Scripture, in persistent Momentum in the Spiritual Life.

Revised Geneva Translation .
Ron Snider translation

Therefore, let those who are mature, have this mindset; and if you think anything differently, God will reveal that also to you; however, let us keep living by that same standard to which we have attained.

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

The gist of this passage:
15-16

Philippians 3:15a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hosos (ὅσος) [pronounced HOS-os]	as great as, as far as, as much [many, long] as; all that; inasmuch as; how much, how many, whoever	masculine plural, correlative pronoun; nominative case	Strong's #3745
oun (οὖν) [pronounced oon]	so [then], certainly; then, therefore, accordingly, consequently, and [so], but, now; these things being so	adverbial particle	Strong's #3767

Philippians 3:15a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
teleioō (τελειόω) [pronounced <i>tehl-i-OH-oh</i>]	<i>completing, accomplishing, (figuratively) consummating; the one consecrating, finishing, fulfilling, (making) perfect</i>	masculine plural, aorist active participle; nominative case	Strong's #5048

Translation: *Therefore, as many who have been complete,...*

The verb here is teleioō (τελειόω) [pronounced *tehl-i-OH-oh*] and it is a masculine plural, aorist active participle; in the nominative case. It matches up with the masculine plural correlative pronoun above. We would either apply all of this to the Philippians, who are in receipt of this letter or to Paul and the Philippians together.

The aorist tense indicates that this takes place in a point in time, suggesting that this (stage of) completion has come to pass. Now let's notice the context:

Philippians 3:12–14 *Not that I had already attained the highest level of spiritual maturity or had come to a place of spiritual completion. Nevertheless, I keep on pursuing that which God has placed before me that I might take a hold of that for which I was taken a hold of originally by Christ Jesus. Brothers, I certainly do not assume to have made this seizure of the highest level of Christian growth, but, the one thing which I do is, I forget those things which are behind and I continually stretch forward toward the things which are ahead. I will keep on pursuing that distant mark, going after that prize of the upward calling of God in Christ Jesus. (Kukis paraphrase)*

So Paul has been talking about himself and reaching a level of spiritual maturity, and leaving the past in the past and reaching forward to the things which are ahead. So, now Paul addresses the Philippians and speaks to those who are also at a stage of completion. Logically, this would be a stage of spiritual completion.

Philippians 3:15b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
τούτο (τούτο) [pronounced <i>TOO-toh</i>]	<i>to this [thing], for that (thing), this one; that (thing); the same</i>	demonstrative singular pronoun; neuter singular; accusative case	Strong's #5124 (Neuter, singular, nominative or accusative of #3778)
phroneō (φρονέω) [pronounced <i>fron-EH-oh</i>]	<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>	1 st person plural, present active subjunctive	Strong's #5426

Translation: *...we should keep on thinking this,...*

Paul uses the subjunctive mood to encourage the Philippians *to think this thing*.

Philippians 3:15a-b *Therefore, as many who have been complete, we should keep on thinking this,...*

So, for those who have come to a stage of spiritual growth (aorist tense), Paul says, *we should be thinking this* (present tense). Now, what is *this* that we should be thinking? Paul has just described that mental attitude, which involves putting the past in the past and moving forward to the things which are ahead.

This does not mean that you have to completely forget your past. Paul is not saying, “You all need to join me in amnesia.” But, we must, as believers at a certain growth stage, set the things behind us, behind us. That is, we cannot worry about where we are at this point in time and how we got here and what boneheaded things that we have done to take us to this place. We cannot spend our lives thinking, *oh, gosh, I should really have done this, but instead, I did all of these terrible things and now here I am! I am so upset and depressed and guilty over this!* What happened yesterday cannot be changed. Even if all of this is your own damn fault (and so many times, it is), we cannot change what has come before. We cannot try to relive those moments where we went awry in our thinking and actions. We simply keep moving forward.

Now, I presented this as the past being very negative. It could be that your past is very positive and that you have been steadily moving forward, leaning the Word of God and avoiding many of the pitfalls of life. Your life still continues from this moment forward, and you need to stay on the same track (if it is a good track).

Philippians 3:15c			
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
εἰ (εἰ) [pronounced <i>ī</i>]	<i>if; whether; that; though; suppose; when</i>	conditional conjunction	Strong's #1487
tina (τινα) [pronounced <i>tihn-ah</i>]; ti (τι) [pronounced <i>tih</i>]	<i>one, someone, a certain one; any, anyone, anything; thing; something; some, some time, awhile; only</i>	neuter singular; enclitic, indefinite pronoun; adjective; accusative case	Strong's #5100
heterōs (ἑτέρως) [pronounced <i>het-ER-ocē</i>]	<i>differently, otherwise</i>	adverb	Strong's #2088 hapax legomenon
phroneō (φρονέω) [pronounced <i>fron-EH-oh</i>]	<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 indicative	Strong's #5426

Translation: ...and if we keep on thinking something different,...

Now, there is the option that someone might think differently. Paul's mental attitude was described in vv. 12–14.

Philippians 3:12–14 *Not that I had already attained the highest level of spiritual maturity or had come to a place of spiritual completion. Nevertheless, I keep on pursuing that which God has placed before me that I might take a hold of that for which I was taken a hold of originally by Christ Jesus. Brothers, I certainly do not assume to have made this seizure of the highest level of Christian growth, but, the one thing which I do is, I forget those things which are behind and I continually stretch forward toward the things which are ahead. I will keep on pursuing that distant mark, going after that prize of the upward calling of God in Christ Jesus. (Kukis paraphrase)*

The believers in Philippi need to be thinking like Paul, constantly moving forward in the spiritual life.

Philippians 3:15d			
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
τούτο (τούτο) [pronounced <i>TOO-toh</i>]	<i>to this [thing], for that (thing), this one; that (thing); the same</i>	demonstrative singular pronoun; neuter singular; accusative case	Strong's #5124 (Neuter, singular, nominative or accusative of #3778)
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
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
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
apokaluptō (ἀποκαλύπτω) [pronounced <i>ap-ok-al-OOP-toe</i>]	<i>to uncover, to lay open what has been veiled or covered up; to disclose (what before was unknown), to make bare; to make known, to make manifest, to reveal</i>	3 rd person singular, future active indicative	Strong's #601

Translation: ...then the God will make this (thing) known to you (all).

In the future, God will *reveal this thing*. *This thing* refers to what or how you are thinking. The verb here is the 3rd person singular (God is the subject), future active indicative of apokaluptō (ἀποκαλύπτω) [pronounced *ap-ok-al-OOP-toe*], which means, *to uncover, to lay open what has been veiled or covered up; to disclose (what before was unknown), to make bare; to make known, to make manifest, to reveal*. Strong's #601. You thought perhaps that you know something, but God reveals the accurate thinking to you.

How does this happen? Are you walking along, and a storm cloud appears overhead and you get struck by lightning, and then everything is okay again? Obviously not. God makes things known to us by the teaching of His Word. Paul presents this information to the Philippians via this epistle. Paul thinks with divine viewpoint and he conveys this divine viewpoint to the Philippians.

Philippians 3:15 **Therefore, as many who have been complete, we should keep on thinking this, and if we keep on thinking something different, then the God will make this (thing) known to you (all).** (Kukis mostly literal translation)

If you are off-track in your thinking, God will reveal this to you; God will make this known to you. How is our thinking corrected? By exposure to divine viewpoint thinking. Generally speaking, for most believers, this comes by means of Bible teaching at the voice of your right pastor-teacher.

Philippians 3:16

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
plên (πλήν) [pronounced <i>plane</i>]	<i>moreover, besides, but, nevertheless; except, instead</i>	adverb	Strong's #4133
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
ho (ὃ) [pronounced <i>hoh</i>]	<i>whom, which, what, that; to whom, to that, whose, whomever</i>	neuter singular relative pronoun; accusative case	Strong's #3739
phthánō (φθάνω) [pronounced <i>FTHAHN-oh</i>]	<i>to come before, precede, anticipate; to come to (upon), arrive at; to reach, attain to</i>	1 st person plural, aorist active indicative	Strong's #5348
tō (τῷ) [pronounced <i>toh</i>]	<i>in the; by the, to the; by means of the; for the benefit [advantage] of; for the disadvantage of</i>	masculine singular definite article; locative, dative, or instrumental case	Strong's #3588
autō (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
stoicheō (στοιχέω) [pronounced <i>stoy-KHEH-oh</i>]	<i>to march in (military) rank; to keep step; (figuratively) to conform to virtue and piety, to walk (orderly, judiciously, righteously)</i>	present active infinitive	Strong's #4748
This is the end of v. 16 according to the Westcott Hort text and Tischendorf's Greek text. The Byzantine Greek text and Scrivener Textus Receptus have four more words:			
kanōn (κανών) [pronounced <i>kan-OWN</i>]	<i>a rule, a principle, a canon; (figuratively) a standard (of faith and practice); by implication, a boundary, (figuratively) a sphere (of activity); an assignment</i>	masculine singular noun; dative, locative or instrumental case	Strong's #2583
to (τό) [pronounced <i>toh</i>]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
auto (αὐτό) [pronounced <i>ow-TOH</i>]	<i>him, his, it; same</i>	3 rd person neuter singular pronoun; accusative case	Strong's #846

Philippians 3:16			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
phroneō (φρονέω) [pronounced <i>fron-EH-oh</i>]	<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>	present active infinitive	Strong's #5426

Translation: *Nevertheless, to what we have attained, to march in step by Him* [or, *to march in step by the same rule, to keep on thinking the same (thing)*]. (Kukis mostly literal translation)

The Westcott Hort text ends with *to march in step by Him*. However, I lean toward the text found in the Byzantine Greek text and Scrivener Textus Receptus as likely being accurate. For the most part, it is more likely that text has dropped out than text has been added in. When these manuscripts become worn, some words and even phrases are no longer readable. When a copyist comes to a place where text has dropped out, he has basically three choices. He can simply leave the text out (which I believe is what took place most of the time), he could search out another manuscript and use the text from there (these copies of God's Word were not anywhere near as ubiquitous as they are today), or he could produce the text from memory.

If the text is missing and simply left out, that is not the only family of manuscripts in existence. The copyist may not have any other manuscripts in his periphery, but other manuscripts are certainly in existence—maybe in other cities or other regions. So the family of manuscripts which has taken us to the Westcott Hort text may lack the continuation of this verse, but there could be a family of manuscripts elsewhere where these words have been preserved. I believe that is the case with the text of this verse.

Throughout the Bible, there are places where the text is in question. I have tried to include there wherever I am aware in my own studies. I have found the vast majority of alternate readings to be of little or no consequence. There are no doctrines which appear to be confusing or come up incomplete because there are these four additional words at the end of v. 16, and do they belong there or do they not? I believe that these words belong here. However, keeping the words or not is not going to affect any major doctrine. I may think that these words belong here and you may not; nevertheless, we have the same understanding of the doctrine of eternal security (or of the Hypostatic Union, or of dispensations, etc.).

Philippians 3:16 *Nevertheless, to what we have attained, to march in step by Him* [or, *to march in step by the same rule, to keep on thinking the same (thing)*]. (Kukis mostly literal translation)

Paul write, *no matter to what level or stage we have come to spiritually, we are to march in step by the same rule (or measure, or principle, or boundary) and we are to keep on thinking the same thing* (which is Bible doctrine).

Philippians 3:15–16 *Therefore, as many who have been complete, we should keep on thinking this, and if we keep on thinking something different, then the God will make this (thing) known to you (all). Nevertheless, to what we have attained, to march in step by Him* [or, *to march in step by the same rule, to keep on thinking the same (thing)*]. (Kukis mostly literal translation)

Paul writes the Philippians: "Let's say that you have attained to a certain level in your spiritual life, then you should continue to think this—Bible doctrine, divine viewpoint—and if you think differently, God will straighten you out. And no matter what level we have come to, we are to march in step together, according to the boundary of correct Bible doctrine and we are to think the same thing, that thing being divine viewpoint."

Philippians 3:15–16 Therefore, as many of you who have come to a particular stage of spiritual development, we should keep on thinking the same thing (Bible doctrine), and if we think differently (that is, think human viewpoint), God will make the correct view known through the continued teaching of His Word. Nevertheless, to whatever level we have attained, let us march in step by the same rule and keep on thinking the same thing. (Kukis paraphrase)

Fellow-imitators of me (you all) keep on becoming, brothers, and keep on looking at the (ones) in this way keep on walking just as you (all) keep on having a type us.

Philippians
3:17

Brothers, keep on becoming fellow-imitators of me and keep on observing the ones who keep on walking in this way, just as you (all) keep on having us [as] a model.

Fellow members of the royal family of God, keep on becoming a fellow-imitator of me. Also observe those who keep on walking in this way, just as you have all of us as a model to follow.

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek)	Fellow-imitators of me (you all) keep on becoming, brothers, and keep on looking at the (ones) in this way keep on walking just as you (all) keep on having a type us.
Complete Apostles Bible	Be fellow imitators of me, brothers, and look out for those walking this way, just as you have us for a pattern.
Douay-Rheims 1899 (Amer.)	Be ye followers of me, brethren: and observe them who walk so as you have our model.
Holy Aramaic Scriptures Original Aramaic NT	. Imitate me, my brethren, and observe those who walk in this way according to the pattern you have seen in us.
Lamsa Peshitta (Syriac)	.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	Brothers, take me as your example, and take note of those who are walking after the example we have given.
Bible in Worldwide English	My brothers, do as I do, all of you. Look at the people who live the way we have lived.
Easy English Easy-to-Read Version–2008	. Brothers and sisters, join together in following my example. Also, learn by watching those who are living the way we showed you.
God's Word™	Brothers and sisters, imitate me, and pay attention to those who live by the example we have given you.
Good News Bible (TEV)	Keep on imitating me, my friends. Pay attention to those who follow the right example that we have set for you.
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 friends, I want you to follow my example and learn from others who closely follow the example we set for you.
Goodspeed New Testament	.
The Living Bible	.
New Berkeley Version	.
New Living Translation	.
The Passion Translation	My beloved friends, imitate my walk with God and follow all those who walk according to the way of life we modeled before you.
Plain English Version	.
UnfoldingWord Simplified T.	My fellow believers, join with me and imitate me, and observe closely those people who live as I do, and imitate our example.
Williams' New Testament	Follow my example, brothers, and keep your eyes on those who practice living by the pattern we have set you.

Partially literal and partially paraphrased translations:

American English Bible	.
Beck's American Translation	.
Breakthrough Version	Become imitators together of me, brothers, and keep an eye out for the people traipsing around in this way, just as you have us for an example.
Common English Bible	.
Len Gane Paraphrase	Brothers, be imitators of me and watch carefully those who live this way, just as you have us for an example.
A. Campbell's Living Oracles	Brethren, be imitators of men, and consider attentively those who walk so, as you have us for an example.
New Advent (Knox) Bible	.
NT for Everyone	.
20 th Century New Testament	Brothers, unite in following my example, and fix your eyes on those who are living by the pattern which we have set you.

Mostly literal renderings (with some occasional paraphrasing):

An Understandable Version	. join together
Berean Study Bible	Join one another in following my example, brothers, and carefully observe those who walk according to the pattern we set for you.
Christian Standard Bible	.
Conservapedia Translation	.
Revised Ferrar-Fenton Bible	.
Free Bible Version	My friends, copy my example as others do and take note of the way to behave since you have us as a model.
The Heritage Bible	Be fellow-imitators of me, brothers, and scope out those walking so as you have us for an example.
International Standard V	True and False Teachers Join together in imitating me, brothers, and pay close attention to those who live by the example we have set for you. [Lit. the example you have in us].
Lexham Bible	.
Montgomery NT	Brothers, be comrades in imitating me, and study those whose life and walk is according to the pattern I have set you.
NIV, ©2011	.
Riverside New Testament	Unite in imitating me, brethren, and watch those who are living according to our example.

Leicester A. Sawyer's NT	.
The Spoken English NT	.
UnfoldingWord Literal Text	Be imitators of me, brothers. Closely watch those who are walking by the example that you have in us.
Urim-Thummim Version	.
Weymouth New Testament	Brethren, vie with one another in imitating me, and carefully observe those who follow the example which we have set you.
Wikipedia Bible Project	.
Worsley's New Testament	.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	Unite in imitating me, brothers and sisters, and look at those who walk in our way of life.
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.	Brothers, be like me! We gave you a good example. Pay attention to the people who follow it.
The Scriptures 2009	Become joint imitators of me, brothers, and look at those who so walk, as you have us for a pattern.
Tree of Life Version	Brothers and sisters, join in following my example and notice those who walk according to the pattern you have in us.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	Imitators (Sharing) [of] me become! Brothers and watch! the [men] so walking as [You*] have type us...
Alpha & Omega Bible	.
Awful Scroll Bible	Brothers, be coming about imitators-together of me, and be observing those walking-about the same-as-this, accordingly-as-to you hold of us as a pattern.
Concordant Literal Version	.
exeGesés companion Bible	Brothers, become co-mimickers of me and scope them who thus walk exactly as you have us for a type.
God's Truth (Tyndale)	.
Orthodox Jewish Bible	Achim b'Moshiach, together be imitators of me [1C 4:16; 11:1]. Take note of the ones walking as you have a mofet in us [2:5-30; 1Th 1:7; 1K 5:3].
Rotherham's Emphasized B.	.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	.
An Understandable Version	.
Brodie's Expanded Trans.	You yourselves try to become fellow-imitators of me [follow Paul's self-discipline], brethren, and keep your eyes open [search] for those [pastors] who are conducting

themselves in this manner [advancing in the spiritual life], just as you have us [Paul, Timothy & Epaphroditus] as an example;...

The Expanded Bible
Jonathan Mitchell NT

.
Brothers (= Fellow believers; = My family), be progressively birthed to be joint-imitators of me (or: unite in becoming my imitators), and continually keep a watchful eye on and take note of those habitually walking about thus (i.e., those who thus live their lives), according as you folks continue having us as a pattern (model; example; type).

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.

||Imitators together of me|| become ye, brethren,
And keep an eye on them who [thus] are walking,—
Even as ye have ||us|| for [an ensample].^e
^e Or: “model.”

The Spoken English NT
Updated ASV
Wilbur Pickering’s New T.

Brothers, join together in imitating me, and having us as a pattern take note of those who walk in the same way.¹²
(12) I take this as a personal challenge—to be a pattern that others can use to distinguish between friends and enemies of the cross.

WEB — Messianic Edition

Literal, almost word-for-word, renderings:

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

. bear in mind
Join [others] in becoming imitators of me, brothers [and sisters], and be keeping a close eye on the ones walking about [fig., conducting themselves] in this manner, just as you_p have us [for] a pattern.
Brethren, be co-imitators of me, and be looking for those who continue walking as follows: just as you have us as a pattern.
Brothers, join in imitating me, and keep your eyes on those who walk according to the example you have in us.
Be fellow-imitators of me, brothers, and consider those walking this way, even as you have us for a pattern.
As many, therefore, as [are] perfect—let us think this, and if [in] anything you think otherwise, this also will God reveal to you, but to what we have attained—walk by the same rule, think the same thing; together become my followers, brothers, and

observe those thus walking, according as you have us—a pattern; for many walk of whom I told you [about] many times—and now also weeping tell—[they are] the enemies of the Cross of the Christ! Vv. 15–18 in the LSV.

Modern English Version	.
Modern Literal Version 2020	Brethren, become joint imitators of me, and note the ones who are walking so, just-as you have us as an example.
New American Standard	.
New European Version	.
New King James Version	.
New Matthew Bible	.
NT (Variant Readings)	.
Niobi Study Bible	.
R. B. Thieme, Jr. translation	Brethren [royal family of God], be co-imitators of me [advance to his spiritual growth by listening to the message], and be looking for the same type [studying and growing pastors], constantly walking in this manner just as you have us [Paul and Timothy] for a pattern.
R. B. Thieme, Jr. trans2	Mature Believers in the Church Age, Royal Family of God, be co-imitators of me, Paul advancing to Ultra Super- Grace, and mark, regard and look for, observe and have respect for with academic discipline under the Grace Apparatus for Perception, those same ones constantly walking in this manner advancing continuously in the Spiritual Life, just as you have an example, pattern or model in us.
Revised Geneva Translation	.
Ron Snider translation	Brethren, join <i>others</i> in following my example, and observe those who walk according to the example you have in us.
Updated ASV	Citizenship in the Heavens Brothers join in imitating me, and observe those who walk according to the example you have in us.
Updated Bible Version 2.17	.
A Voice in the Wilderness	.
Webster's Translation	.
World English Bible	.
Worrell New Testament	.

The gist of this passage:

Philippians 3:17a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
summimêtês (συμμιμητής) [pronounced <i>soom-mim-ay-TACE</i>]	<i>fellow imitator, an imitator of others, co-imitator, follower together</i>	masculine plural noun; nominative case	Strong's #4831 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)

Philippians 3:17a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
gínomai (γίνομαι) [pronounced GIN-oh-mī]	<i>be, become [something it was not before]; come to be [about], happen; be born; arise; be made, be created</i>	2 nd person plural, present (deponent) middle/passive imperative	Strong's #1096
adelphoi (ἀδελφοί) [pronounced ad-el-FOY]	<i>brothers, brethren (literally or figuratively); figuratively for, royal family</i>	masculine plural noun, vocative	Strong's #80

Translation: Brothers, keep on becoming fellow-imitators of me...

Paul is addressing the believers in Philippi and he calls them *brothers*. This refers to both males and females and it is the same as saying, *fellow members of the family of God*.

Paul tells them to become fellow-imitators of him.

They are not to imitate Paul's personality. I have been in churches where this has happened. This has taken place in Berachah Church, in fact. R. B. Thieme, Jr. had a very specific personality, and many people who came out of the church tried to imitate his personality when they taught. Or they became prep school teachers and tried to imitate his personality when dealing with 8 year old kids. Bob had his personality and there have not been many pastor-teachers with that same set of characteristics. But anyone who has learned under him should have figured out, with enough doctrine, that imitating his personality is not the way to go. We are to imitate his dedication to the Word.

This imitation of personality is a very common thing, especially where there is not enough doctrine being taught to figure out what a believer is to do. I recall going to a holy roller church and the wife of the pastor had a very specific way of saying holy phrases (*praise the Lord*) and several of the women there imitated her cadence and emphasis.

Believers are to imitate Paul's mental attitude and his dedication to the Word.

Philippians 3:17b

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
skopéō (σκοπέω) [pronounced skohp-EH-oh]	<i>look at, observe, contemplate; mark, take note of; fix one's eyes upon, direct one's attention to, any one; look to, take heed to yourself</i>	2 nd person plural, present active imperative	Strong's #4648
tous (τούς) [pronounced tooç]	<i>the; these, to those; towards them; some</i>	masculine plural definite article; accusative case; also used as a demonstrative pronoun	Strong's #3588

Philippians 3:17b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hoútô (οὗτω) [pronounced HOO-toh]; also hoútôs (οὕτως) [pronounced HOO-tohç]	<i>this one; thus; so, in this manner, in this way; accordingly; therefore</i>	demonstrative adverb	Strong's #3779
peripateô (περιπατέω) [pronounced per-ee-paht-EH-oh]	<i>walking [around, to and fro, all over, about]; metaphorically used to mean conducting oneself [typically, consistently in life]; living, passing through life, functioning [in life]</i>	masculine plural, present active participle; accusative case	Strong's #4043

Translation: ...and keep on observing the ones who keep on walking in this way,...

Paul tells those in Philippi to carefully watch those who walk in the same manner as he does. Again, this is not a matter of personality or copying one's religious accent, but a person's dedication to Bible doctrine along with the things which Paul has previously discussed in this epistle (such as, *leaving the past in the past and reaching forward to the things which are ahead*).

Philippians 3:17c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kathôs (καθώς) [pronounced kath-OCE]	<i>just as, even as, inasmuch as, as; according as, according to; since, seeing that, accepting the fact that; when, how, after that</i>	adverb	Strong's #2531
echô (ἔχω) [pronounced EHKKH-oh]	<i>to have [and/or] hold; to own, to possess, to adhere to, to cling to</i>	2 nd person plural, present active indicative	Strong's #2192
tupos (τύπος) [pronounced TOO-poss]	<i>type, image; a die (as struck), (by implication) a stamp or scar; by analogy, a shape, a statue, (figuratively) style, resemblance, form; model (for imitation) or instance (for warning)</i>	masculine singular noun, accusative case	Strong's #5179
hêmas (ἡμᾶς) [pronounced hay-MASS]	<i>us, to us</i>	1 st person plural pronoun; accusative case	Strong's #2248 (accusative plural of Strong's #1473)

Translation: ...just as you (all) keep on having us [as] a model. (Kukis mostly literal translation)

Paul tells the believers in Philippi that they have him and Epaphroditus and Timothy as models, or examples.

Philippians 3:17 **Brothers, keep on becoming fellow-imitators of me and keep on observing the ones who keep on walking in this way, just as you (all) keep on having us [as] a model.** (Kukis mostly literal translation)

Philippians 3:17 Fellow members of the royal family of God, keep on becoming a fellow-imitator of me. Also observe those who keep on walking in this way, just as you have all of us as a model to follow. (Kukis paraphrase)

For many keep on walking whom often I was speaking to you (all), but now even weeping, I keep on speaking to the enemies of the stake of the Christ from the end [is] destruction, of whom the God [is] the cavity and the glory [is] in the confusion of them, the ones, the (things) existing (on earth) they keep on knowing.

Philippians
3:18–19

For many keep on walking whom I frequently was speaking to you (all) [about], but now I keep on saying, even weeping, [are] the enemies of the (Roman) cross of the Christ; whose end [is] destruction, whose god [is] (their) desire, the glory [of them] is in their shame, the ones who keep on thinking (about) the earthly things.

I have spoken to you previously many times about those who walk differently from us, and now I speak of them with an even greater warning, that these are enemies of the atonement of Jesus Christ. Their lifestyle leads to destructive ends on this earth, as well as to an eternal destruction, whose god is their desire, who glory in the things they should be ashamed of, whose minds are constantly concerned with earthly things to the exclusion of all things spiritual.

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek)	For many keep on walking whom often I was speaking to you (all), but now even weeping, I keep on speaking to the enemies of the stake of the Christ from the end [is] destruction, of whom the God [is] the cavity and the glory [is] in the confusion of them, the ones, the (things) existing (on earth) they keep on knowing.
Complete Apostles Bible	For many walk, of whom often I was speaking to you, and now even weeping I tell you, that they are the enemies of the cross of Christ: whose end is destruction, whose god is their belly, and whose glory is in their shame--who are mindful of earthly things.
Douay-Rheims 1899 (Amer.)	For many walk, of whom I have told you often (and now tell you weeping) that they are enemies of the cross of Christ: Whose end is destruction: whose God is their belly: and whose glory is in their shame: who mind earthly things.
Holy Aramaic Scriptures Original Aramaic NT	. For many who walk differently, about whom I have told you many times, but now as I weep, I say that they are the enemies of the cross of The Messiah. For their end is destruction, whose God is their belly and their glory is in their shame -- these whose minds are in the dirt.
Lamsa Peshitta (Syriac)	.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	For there are those, of whom I have given you word before, and do so now with sorrow, who are haters of the cross of Christ; Whose end is destruction, whose god is the stomach, and whose glory is in their shame, whose minds are fixed on the things of the earth.
------------------------	--

Bible in Worldwide English	Many people live as if they hated the cross of Christ. I have often told you about them, and I tell you now with tears. They will be lost for ever. Their belly is the god they worship. They boast about things they should be ashamed of. They think only about things of this world.
Easy English Easy-to-Read Version–2008	. There are many who live like enemies of the cross of Christ. I have often told you about them. And it makes me cry to tell you about them now. The way they live is leading them to destruction. They have replaced God with their own desires. They do shameful things, and they are proud of what they do. They think only about earthly things.
God's Word™	I have often told you, and now tell you with tears in my eyes, that many live as the enemies of the cross of Christ. In the end they will be destroyed. Their own emotions are their god, and they take pride in the shameful things they do. Their minds are set on worldly things.
Good News Bible (TEV)	I have told you this many times before, and now I repeat it with tears: there are many whose lives make them enemies of Christ's death on the cross. They are going to end up in hell, because their god is their bodily desires. They are proud of what they should be ashamed of, and they think only of things that belong to this world.
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 often warned you that many people are living as enemies of the cross of Christ. And now with tears in my eyes, I warn you again that they are headed for hell! They worship their stomachs and brag about the disgusting things they do. All they can think about are the things of this world.
Goodspeed New Testament	.
The Living Bible	.
New Berkeley Version	.
New Living Translation	.
The Passion Translation	For there are many who live by different standards. As I've warned you many times (I weep as I write these words), they are enemies of the cross of the Anointed One and doom awaits them. Their god has possessed them and made them mute. Their boast is in their shameful lifestyles and their minds are in the dirt.
Plain English Version	.
UnfoldingWord Simplified T.	There are many people who say that they believe in the Messiah, but they really oppose what he did on the cross for us. I have told you about those people many times before, and now I am sad, even crying, as I tell you about them again. God will destroy them in the end because their god is their desire to eat, and they live shamefully and think about things of the earth.
Williams' New Testament	For there are many, of whom I have often told you, and now tell you in tears, who practice living as the enemies of the cross of Christ. Their doom is destruction, their stomach is their god, their glory is in their shame, and their minds are feeding on earthly things, But we are citizens of the republic in heaven, from which we are eagerly waiting for our Saviour, the Lord Jesus Christ. V. 20 is included for context.

Partially literal and partially paraphrased translations:

American English Bible	.
Beck's American Translation	.
Breakthrough Version	You see, many traipse around (<i>about</i> whom, many times I was telling you, but now I am even telling you crying) as the enemies of the cross of the Anointed King, whose conclusion <i>is</i> ruin, whose God <i>is</i> the belly and the magnificence in their shame, the <i>people</i> focusing on the earthly <i>things</i> .
Common English Bible	.
Len Gane Paraphrase	(For many live [their lives] about whom I have told you about often, and now tell you with weeping [that they are] the enemies of the cross of Christ. Whose end is destruction, whose God [is their] belly, [whose] glory is in their shame, who are concerned about earthly things, but our citizenship is in heaven, from where we also look for the Savior, the Lord Jesus Christ. V. 20 is included for context.
A. Campbell's Living Oracles	(For I have often told you, and now tell you, even weeping, that many walk as the enemies of the cross of Christ;whose end is destruction, whose god is their appetites, whose glory is in their shame, who mind earthly things.)
New Advent (Knox) Bible	.
NT for Everyone	.
20 th Century New Testament	For there are many--of whom I have often told you, and now tell you even with tears--who are living in enmity to the cross of the Christ. The end of such men is Ruin; for their appetites are their God, and they glory in their shame; their minds are given up to earthly things.

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 way some people live makes them enemies of the cross of Christ—as I've often told you before and repeat again though it pains me so much I want to weep. They will end up being completely lost, these people whose “god” is their physical desires and who are proud of what they should be ashamed of, thinking only about the things of this world.
The Heritage Bible	Because many walk - of whom I have told you many times, and now even weeping I say to you - as those hating the cross of Christ, Whose completion is destruction, whose God is their belly, and the glory is in their shame, those exercising their mind upon the things on earth.
International Standard V	For I have often told you, and now tell you even with tears, that many live as enemies of the cross of the Messiah. [Or Christ] Their destiny is destruction, their god is their belly, and their glory is in their shame. Their minds are set on worldly things.
Lexham Bible	.
Montgomery NT	.
NIV, ©2011	.
Riverside New Testament	.
Leicester A. Sawyer's NT	. Regard
The Spoken English NT	.
UnfoldingWord Literal Text	For many are walking— those about whom I have often told you, but even now I am telling you with tears— as enemies of the cross of Christ. Their end is destruction. For their god is their stomach, and their pride is in their shame. They think about earthly things.
Urim-Thummim Version	.
Weymouth New Testament	For there are many whom I have often described to you, and I now even with tears describe them, as being enemies to the Cross of Christ. Their end is destruction,

their bellies are their God, their glory is in their shame, and their minds are devoted to earthly things.

Wikipedia Bible Project .
Worsley's New Testament . conversation

Catholic Bibles (those having the imprimatur):

Christian Community (1988) For many live as enemies of the cross of Christ. I have said it to you many times, and now I repeat it with tears: they are heading for ruin; their belly is their god and they feel proud of what should be their shame. They only think of earthly things. 2Thes 3:7; 1Cor 4:16 Mt 6:19; Col 3:2

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

Jewish/Hebrew Names Bibles:

Complete Jewish Bible .
Eth Cipher Translation (For many walk, of whom I have told you often, and now tell you even weeping, *that they are* the enemies of the cross of **Mashiach**: Whose end *is* destruction, whose elohiym *is their* belly, and *whose* glory *is* in their shame, who mind earthly things.)

Hebraic Roots Bible For many walk as enemies to the torture stake of Messiah, of whom I often told you, and now even weeping I say it, whose end is destruction, whose god is their belly, and who glory in their shame, the ones thinking on earthly things.

Holy New Covenant Trans. Because - as I was often telling you and I am now saying this with tears - many people are living as enemies of the cross of Christ! They will end up in hell. Their god is their stomach. Their glory is in their shame. They think only about earthly things, but we are citizens of heaven. We are expecting the Savior, the Lord Jesus Christ, to come from heaven. V. 20 is included for context.

The Scriptures 2009 For many – of whom I have often told you, and now say to you even weeping – walk as enemies of the stake of Messiah. Their end is destruction, their mighty one is their stomach, and their esteem is in their shame – they mind the earthly.

Tree of Life Version (For many walk who are enemies of the cross of Messiah—I have often told you about them, and now I am even weeping as I tell you. Their end is destruction—their god is their belly and their glory is in their shame. They set their minds on earthly things.)

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament ...Many [Men] for walk whom* often [I] said [to] you* now but and Crying [I] say the [men] adverse [of] the cross [of] the Christ [of] whom* The Result {is} Destruction [of] whom* The God {is} The Belly and The Recognition {is} in the shame [of] them The [Men] {are} the [things] earthly Thinking...

Alpha & Omega Bible .
Awful Scroll Bible For many walk-about, (of whom I was instructing to yous often, moreover, at this time I instruct even weeping), as hostile ones of the upright pale of the Anointed One, whose end is to be destroyed-away, whose god is their belly and splendor is from-within their disgrace, whose thinking is of-the-land.

Concordant Literal Version Become imitators together of me, brethren, and be noting those who are walking thus, according as you have us for a model, for many are walking, of whom I often told you, yet now am lamenting also as I tell it, who are enemies of the cross of Christ, whose consummation is destruction, whose god is their bowels, and whose

	glory is in their shame, who to the terrestrial are disposed." V. 17 is included for context.
exeGesés companion Bible	For many walk, of whom I often worded to you and now word to you - even weeping, the enemies of the stake of the Messiah: whose completion/shalom is destruction, whose elohim is their belly, whose glory is in their shame, who think earthly.
God's Truth (Tyndale)	.
Orthodox Jewish Bible	For many, of whom I was often telling you, and now also I say with weeping, walk as oyvim (enemies) of Moshiach's Etz [DEVARIM 21:23; 27:26; Ga 3:13; 1C 1:23; Ga 6:12 cf Pp 2:8]. Their destined end [TEHILLIM 73:17] is churban (destruction, Gehinnom). Their g-d is their appetite [Ro 16:18], and their kavod, what they glory in, is their bushah (shame). Their machshavot are set on the Olam Hazeq [Ro 8:5-6].
Rotherham's Emphasized B.	For many are walking— Of whom I have often' been telling you, And now, even weeping am telling,— The enemies of the cross of the Christ; Whose end is destruction, Whose God is the belly, And [whose] glory is in their shame, Who upon the earthly things are resolved.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	.
An Understandable Version	For I have often told you before, and am telling you again with tears in my eyes, that many people are living as the enemies of the cross of Christ [<i>i.e., their lives oppose the purpose of Christ's death</i>]. Their [<i>ultimate</i>] end is [<i>spiritual</i>] destruction; their god is their appetite; they boast of what they ought to be ashamed of, and they [<i>constantly</i>] think about worldly things.
Brodie's Expanded Trans.	For many [reversionistic pastors] are walking about concerning whom I have told you about many times [repeated warnings], and even now I am telling you again [hammering it home] while weeping, they [cosmic pastors, teachers, and other believers] are personal enemies of the cross of Christ [hostile toward the grace of God], Whose end [termination of their life] is ruin [sin unto death], whose god is emotion [emotional revolt of the soul], and whose fame is by means of their dishonor [complete lack of integrity], who continue to hold opinions which are earthly [human viewpoint as opposed to divine viewpoint].
The Expanded Bible	.
Jonathan Mitchell NT	For you see – I was often telling you about them, yet now I am also presently weeping (lamenting) in saying it – many continue walking about (i.e., are living their lives) as enemies of the cross of the Christ (the Anointed One's execution-stake), whose goal (eventual end; closing act; final stage; result; finished discharge) [is] ruin and loss (or: waste and destruction), whose god [is their] cavity (or: belly) and [whose] reputation (or: glory; opinion) resides within their shame (disgrace; embarrassment) – people continually thinking about (habitually being intent on; constantly minding) the things existing upon the earth (or: = folks whose minds are earthbound).
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 .
After all, I’ve told you many times—and I’m crying as I’m telling you now—there are a lot of people who go around as enemies of the cross of Christ. Their destination is destruction, their god is their own stomach, and what they’re most proud of is what shames them.⁸ Their thinking is all about the earthly stuff.
s. Lit. “and whose glory is in their shame”. Paul thinks they ought to be ashamed of their bigotry and belief in their own superiority, not proud of it.
Wilbur Pickering’s New T. .
Because many are walking as enemies of the cross of Christ—of whom I told you often, and now tell you even with tears—whose end is ruin, whose god is their stomach, and whose glory is in their shame; their mind is only on earthly things.¹³
(13) Apparently relativistic, humanistic materialists have been around for quite a while.
Updated ASV .
WEB — Messianic Edition .

Literal, almost word-for-word, renderings:

A Faithful Version . contrary
Analytical-Literal Translation .
For many walk about [fig., conduct themselves] of whom frequently I was speaking to you^p, but now also weeping I speak [of] the enemies of the cross of Christ, whose end [is] destruction, whose god [is] the belly [fig., their appetite] and [whose] glory [is] in their shame, who set their minds on the [things] of the earth.
Berean Literal Bible .
Bill Puryear translation .
For many keep walking, concerning whom I have told you many times, and now I continue telling even with weeping,—the enemies of the cross of Christ, whose termination [of life] is destruction, whose god [is] his emotions; that is, whose fame [recognition, honor, prestige] [is] in the sphere of their shame [disgrace, dishonor], who keep thinking about earthly things.
C. Thomson updated NT .
Charles Thomson NT .
For many walk of whom I have frequently told you, and now tell you with tears, that they are enemies of the cross of Christ. Their end is destruction; their God is their belly; and their glory is their shame. Their minds are bent on earthly things.
Context Group Version .
For many walk, of whom I told you (pl) often, and now tell you (pl) even weeping, [that they are] the enemies of the cross of the Anointed: whose end is destruction, whose god is the belly, and [whose] public honor is in their shame, who mind earthly things.
English Standard Version .
Far Above All Translation .
Green’s Literal Translation .
For many walk as hostile to the cross of Christ, of whom I often told you, and now even weeping I say it, whose end is destruction, whose god is the belly, and who glory in their shame, the ones thinking earthly things.
James Allen translation .
Legacy Standard Bible .
Literal New Testament .
Literal Standard Version .

Modern English Version	.
Modern Literal Version 2020	For* many are walking, (of whom I was speaking to you° often <i>about them</i> ; now I am also saying <i>again to you</i> °, weeping), who are the enemies of the cross of Christ: whose end <i>is</i> destruction, whose god <i>is their</i> belly and whose glory <i>is</i> in their shame, who are mindful of earthly things.
New American Standard	.
New European Version	.
New King James Version	.
New Matthew Bible	.
NT (Variant Readings)	. perdition
Niobi Study Bible	(For many walk, of whom I have told you(p) often and now tell you(p) even with weeping, as the enemies of the cross of Christ. Their end is destruction, their God is their belly, and their glory is in their shame, who mind earthly things.)
R. B. Thieme, Jr. translation	For many [reversionists under the influence of evil] keep walking concerning whom I have communicated to you many times, and now continue communicating even though weeping, that they have made themselves the enemies of the cross of that same Christ. Whose termination of life is destruction [ruin or the sin unto death], whose God is his emotion, whose fame is by means of their dishonour, who keep thinking about [or, holding opinions on] earthly things [evil].
R. B. Thieme, Jr. trans2	(Alternative to Effective Rebound for Believers) For many reversionistic believers keep walking and making wrong decisions falling into various stages of reversionism and evil, concerning, with reference to whom I have constantly, regularly, repeatedly communicated to ya'all faithfully many times and even though now, momentarily weeping for former friends and Christians, I continue, faithfully to communicate, that these not taking responsibility, have made themselves the enemies of the cross of That same Christ. (1Sam 28:16) (The reversionists as enemies of the cross), Whose termination, cessation or conclusion of this life keeps on being or is ruin, the destruction which one experiences from administration of the Sin unto death discipline, whose god is their emotion in Emotional Revolt of the Soul and emotional arrogance, who have a way of life which is to glory in their shame or whose fame comes by cheating, lack of integrity and dishonor from involvement in the Cosmic Dynasphere #2, who keep on thinking and form and hold opinions about human viewpoint or earthly things being under the influence of evil from Satan's polity and plan.
Revised Geneva Translation	.
Ron Snider translation	For many walk, of whom I often told you, and now tell you even weeping, that they are enemies of the cross of Christ, whose end is destruction, whose god is <i>their</i> appetite, and <i>whose</i> glory is in their shame, who set their minds on earthly things.
Updated ASV	.
Updated Bible Version 2.17	.
A Voice in the Wilderness	.
Webster's Translation	.
World English Bible	.
Worrell New Testament	.

The gist of this passage:
18-19

Philippians 3:18a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
polus, pollos (πολύς, πολλός) [pronounced poll-OOS, pol-LOSS]	<i>many, much, great, large; often, mostly, long, lengthy, largely as a substantive: many things</i>	masculine plural adjective; nominative case	Strong's #4183
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
peripateô (περιπατέω) [pronounced per-ee-paht-EH-oh]	<i>to walk [around, to and fro, all over, about]; metaphorically used to mean to conduct oneself [typically, consistently in life]; to live, to pass through life, to function [in life]</i>	3 rd person plural, present active indicative	Strong's #4043
hous (οὓς) [pronounced hooç]	<i>whom, which, what, that, whose</i>	masculine plural relative pronoun; accusative case	Strong's #3739
pollakis (πολλάκις) [pronounced poh-LAHK-iss]	<i>often, many times, frequently</i>	adverb	Strong's #4178
légô (λέγω) [pronounced LEH-goh]	<i>to speak (of, out), to say; to teach; to tell; to exhort, to advise, to command, to direct; to call, to name; to mention</i>	1 st person singular, imperfect active indicative	Strong's #3004
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: For many keep on walking whom I frequently was speaking to you (all) [about],...

Previously, Paul has told the Philippians to walk according to the example which they have in Epaphroditus, in Timothy and in Paul himself, whose manner of life was in pursuit of God's truth.

As Paul urges them to keep on walking in conformity to him and his associates, he has told them many times in the past about many who also keep on walking, but their walk in this life is in contrast to Paul's (for instance).

It is not clear whether these are former believers in the Philippian church or agitators from the outside. Based upon the general description, I would suggest that these are those who stand in opposition to Paul and to the Philippian church and to the movement of Christ.

Philippians 3:18b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
nun (νῦν) [pronounced noon]	<i>now, at this time, henceforth, hereafter, from here forward; (as) of late, soon, at present, this (time)</i>	adverb; a primary particle of present time	Strong's #3568

Philippians 3:18b			
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
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
klaiō (κλαίω) [pronounced KLAH-yoh]	<i>weeping, crying, bewailing, those who weep [aloud], sobbing, wailing aloud</i>	masculine singular, present active participle; nominative case	Strong's #2799
légō (λέγω) [pronounced LEH-goh]	<i>to speak (of, out), to say; to teach; to tell; to exhort, to advise, to command, to direct; to call, to name; to mention</i>	1 st person singular, present active indicative	Strong's #3004
tous (τοὺς) [pronounced tooç]	<i>the; these, to those; towards them; some</i>	masculine plural definite article; accusative case; also used as a demonstrative pronoun	Strong's #3588
echthros (ἐχθρός) [pronounced ehkh-THROSS]	<i>enemy, adversary, foe; hostile, hated, hating; from the verb to hate</i>	masculine plural adjective, used as a substantive; accusative case	Strong's #2190
tou (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
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
tou (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

Translation: ...but now I keep on saying, even weeping, [are] the enemies of the (Roman) cross of the Christ;...

Paul tells them again, even weeping, about those who are enemies of the cross of Christ.

The word for weeping is *overt, demonstrative weeping*, as at a funeral. The Philippians are facing those who are specifically enemies of the cross of Christ. What is implied is the atonement of Jesus Christ, achieved through His death on the cross.

Paul is aware—likely through Epaphroditos—that there is in Philippi a very strong anti-Christian movement, those who are enemies of the cross.

Let me suggest to you that these are very similar to the LGBTQ+ movement throughout the world. Although I mention that social movement, this would include the pan sexual movement in the United States as well. This would include those who are attracted to minors.

Philippians 3:18 For many keep on walking whom I frequently was speaking to you (all) [about], but now I keep on saying, even weeping, [are] the enemies of the (Roman) cross of the Christ;... (Kukis mostly literal translation)

Note how Paul describes them in v. 19:

Philippians 3:19a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hōn (ὧν) [pronounced hown]	from whom, of which, from what, of that; wherein, whose	masculine plural relative pronoun; genitive/ablative case	Strong's #3739
to (τό) [pronounced toh]	the, this, that; who, which	neuter singular definite article; nominative case	Strong's #3588
telos (τέλος) [pronounced TEHL-oss]	limit, conclusion, result, end; toll, custom	neuter singular noun, nominative case	Strong's #5056
Thayer definitions: 1) end; 1a) termination, the limit at which a thing ceases to be (always of the end of some act or state, but not; of the end of a period of time); 1b) the end; 1b1) the last in any succession or series; 1b2) eternal; 1c) that by; which a thing is finished, its close, issue; 1d) the end to which all things relate, the aim, purpose; 2) toll, custom (i.e. indirect tax on goods)			
apōleia (ἀπώλεια) [pronounced ap-OH-lie-a]	destruction, ruin, loss (physical, spiritual or eternal); waste; perishing	feminine singular noun; nominative case	Strong's #684

Translation: ...whose end [is] destruction,...

Their end is destruction. Anyone who rejects the cross of Christ, who rejects the atonement of Jesus Christ, has a certain end of destruction, which can begin on this earth, but continue into eternity.

Philippians 3:19b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hōn (ὧν) [pronounced hown]	from whom, of which, from what, of that; wherein, whose	masculine plural relative pronoun; genitive/ablative case	Strong's #3739
ho (ὁ) [pronounced ho]	the; this, that; who, which	definite article for a masculine singular noun, nominative case	Strong's #3588

Philippians 3:19b

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
hê (ἡ) [pronounced <i>hey</i>]	<i>the; this, that; these; who, which</i>	feminine singular definite article; nominative case	Strong's #3588 (article, demonstrative pronoun)
koilia (κοιλία) [pronounced <i>koy-LEE-ah</i>]	<i>cavity; womb, belly, abdomen; heart (as the seat of thinking or emotion); the inner man; appetite, desire</i>	feminine singular noun; nominative case	Strong's #2836

Translation: ...whose god [is] (their) desire,...

Their God is their koilia (κοιλία) [pronounced *koy-LEE-ah*], which means, *cavity; womb, belly, abdomen; heart (as the seat of thinking or emotion); the inner man; appetite, desire*. We might see this as the vacuum of their desires. It is constantly looking to pull to themselves ways to fulfill their desires. Strong's #2836.

I previously mentioned the LGBTQ+ and the pan sexual movement, and who better illustrates someone who live for their sexual desires. What they desire is their god.

Philippians 3:19c

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
hê (ἡ) [pronounced <i>hey</i>]	<i>the; this, that; these; who, which</i>	feminine singular definite article; nominative case	Strong's #3588 (article, demonstrative pronoun)
doxa (δόξα) [pronounced <i>DOHX-ah</i>]	<i>glory, dignity, glorious, honour, praise, worship</i>	feminine singular noun; nominative case	Strong's #1391
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
tê (τῇ) [pronounced <i>tay</i>]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of; who</i>	feminine singular definite article; dative, locative and instrumental cases	Strong's #3588
aischunê (αἰσχύνη) [pronounced <i>ahee-SKHOO-nay</i>]	<i>the confusion of one who is ashamed of anything, sense of shame; ignominy, disgrace, dishonour; a thing to be ashamed of</i>	feminine singular noun, dative, locative or instrumental case	Strong's #152

Philippians 3:19c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
autōn (αὐτῶν) [pronounced ow- TOHN]	<i>their, theirs; of them; from them; them; same; the (these) things</i>	3 rd person masculine plural personal pronoun; ablative/genitive case	Strong's #846

Translation: ...the glory [of them] is in their shame,...

Their glory is their shame. Something that they should want no one else to know about, they are proud of. This is their glory. This is who they are and they want everyone else to know about it.

Philippians 3:19d

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hoi (οἱ) [pronounced hoy]	<i>the; this, that, these; they</i>	masculine plural definite article; nominative case	Strong's #3588
The masculine plural definite article in the nominative case, standing by itself, means, <i>the (ones); many, some.</i>			
ta (τά) [pronounced taw]	<i>the; these, those, to this, towards that; the [things]</i>	neuter plural definite article; accusative case	Strong's #3588
epigeios (ἐπίγειος) [pronounced ep-IHG-i-oss]	<i>existing upon the earth, earthly, terrestrial; worldly (physically or morally)</i>	neuter plural, adjective; accusative case	Strong's #1919
I believe that the neuter plural nominative case is the same as the neuter plural accusative case.			
phroneō (φρονέω) [pronounced fron-EH-oh]	<i>knowing (thinking) 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: ...the ones who keep on thinking (about) the earthly things. (Kukis mostly literal translation)

They are constantly thinking about earthly things, about things of this world. There is no consideration being given to a life beyond the physical.

Philippians 3:19 ...whose end [is] destruction, whose god [is] (their) desire, the glory [of them] is in their shame, the ones who keep on thinking (about) the earthly things. (Kukis mostly literal translation)

What they should be ashamed of, they are proud of. Their life is all about their earthly desires.

Philippians 3:18–19 For many keep on walking whom I frequently was speaking to you (all) [about], but now I keep on saying, even weeping, [are] the enemies of the (Roman) cross of the Christ; whose end [is] destruction, whose god [is] (their) desire, the glory [of them] is in their shame, the ones who keep on thinking (about) the earthly things. (Kukis mostly literal translation)

It appears that quite a strong, Hedonistic movement is afoot in Philippi, and these are serious enemies of the cross.

Philippians 3:18–19 I have spoken to you previously many times about those who walk differently from us, and now I speak of them with an even greater warning, that these are enemies of the atonement of Jesus Christ. Their lifestyle leads to destructive ends on this earth, as well as to an eternal destruction, whose god is their desire, who glory in the things they should be ashamed of, whose minds are constantly concerned with earthly things to the exclusion of all things spiritual. (Kukis paraphrase)

For of us, the commonwealth in [the] heavens keeps on being out from which place and a Savior I keep on anticipating, Lord Jesus Christ, Who will transform the body of the low estate of us, conformed to the body of the glory of Him, according to the working of the power of Him and has been subordinate to Him the all things.

Philippians
3:20–21

For us, our citizenship keeps on being in heaven, from which place even I keep on anticipating the Savior, the Lord Jesus Christ, Who will transform our bodies of spiritual abasement [to be] conformed to His body of glory according to the working of His being able [to do this], even to subject all things to Himself.

Our citizenship is in heaven, from which place we anticipate the Savior, the Lord Jesus Christ, to return and to transform our corrupt bodies so that they are conformed to His body of majesty. Jesus is able to do this, according to the working of His power, subjecting all things to Himself.

Here is how others have translated this passage:

Ancient texts:

- Westcott-Hort Text (Greek) For of us, the commonwealth in [the] heavens keeps on being out from which place and a Savior I keep on anticipating, Lord Jesus Christ, Who will transform the body of the low estate of us, conformed to the body of the glory of Him, according to the working of the power of Him and has been subordinate to Him the all things.
- Complete Apostles Bible For our citizenship exists in heaven, from which also we eagerly await for the Savior, the Lord Jesus Christ, who will transform our lowly body, that it may be conformed to His glorious body, according to the working by which He is able even to subject all things to Himself.
- Douay-Rheims 1899 (Amer.) But our conversation is in heaven: from whence also we look for the Saviour, our Lord Jesus Christ, Who will reform the body of our lowness, made like to the body of his glory, according to the operation whereby also he is able to subdue all things unto himself.
- Holy Aramaic Scriptures
Original Aramaic NT .
But our business* is in Heaven and from there we look for The Life Giver, Our Lord Yeshua The Messiah.
For he will transform the body of our humiliation into the image of his glorious body, according to his great power by which everything has been made subject to him.
- Lamsa Peshitta (Syriac) .

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	For our country is in heaven; from where the Saviour for whom we are waiting will come, even the Lord Jesus Christ: By whom this poor body of ours will be changed into the image of the body of his glory, in the measure of the working by which he is able to put all things under himself.
Bible in Worldwide English	But we belong to heaven. And we are waiting for the Saviour to come from heaven. He is the Lord Jesus Christ. He will change our body which was made for this world. He will make it like his own wonderful body. He will do this by his power to make all things obey him.
Easy English Easy-to-Read Version–2008	. But the government that rules us is in heaven. We are waiting for our Savior, the Lord Jesus Christ, to come from there. He will change our humble bodies and make them like his own glorious body. Christ can do this by his power, with which he is able to rule everything.
<i>God's Word</i> TM	We, however, are citizens of heaven. We look forward to the Lord Jesus Christ coming from heaven as our Savior. Through his power to bring everything under his authority, he will change our humble bodies and make them like his glorified body.
Good News Bible (TEV)	We, however, are citizens of heaven, and we eagerly wait for our Savior, the Lord Jesus Christ, to come from heaven. He will change our weak mortal bodies and make them like his own glorious body, using that power by which he is able to bring all things under his rule.
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 we are citizens of heaven and are eagerly waiting for our Savior to come from there. Our Lord Jesus Christ has power over everything, and he will make these poor bodies of ours like his own glorious body.
Goodspeed New Testament	.
The Living Bible	.
New Berkeley Version	.
New Living Translation	.
The Passion Translation	But we are a colony of heaven on earth as we cling tightly to our life-giver, the Lord Jesus Christ, who will transform our humble bodies and transfigure us into the identical likeness of his glorified body. And using his matchless power, he continually subdues everything to himself.
Plain English Version	.
UnfoldingWord Simplified T.	As for us, we are citizens of heaven. It is from heaven that we are eagerly awaiting our Lord and Savior Jesus the Messiah to return. He will change the bodies we have now, weak and humble bodies, into bodies like his own powerful body. He will do this with the same power with which he controls all things.
Williams' New Testament	But we are citizens of the republic in heaven, from which we are eagerly waiting for our Saviour, the Lord Jesus Christ. He will so change the outward appearance of our lowly bodies that they will be like His glorious body, by the exertion of the power He has to subject everything to Himself.

Partially literal and partially paraphrased translations:

American English Bible	.
Beck's American Translation	.
Breakthrough Version	You see, our community is in heavenly regions, from which we patiently wait for a Rescuer, Master Jesus, <i>the</i> Anointed King, who will refashion the body of our lowliness as formed together to the body of His magnificence in line with the influence of the "for Him to be capable and to place all <i>things</i> under Him" <i>kind</i> .
Common English Bible	.
Len Gane Paraphrase	Whose end is destruction, whose God [is their] belly, [whose] glory is in their shame, who are concerned about earthly things, but our citizenship is in heaven, from where we also look for the Savior, the Lord Jesus Christ. Who will change our humiliated body, that it may become like his glorious body, according to the power by which he is able to even subdue everything under himself. V. 19 is included for context.
A. Campbell's Living Oracles	But we are citizens of heaven, whence, also, we earnestly expect the Saviour, our Lord Jesus Christ; who will transform our humbled body into a like form with his glorious body, according to the energy of his power, even to subject all things to himself.
New Advent (Knox) Bible	.
NT for Everyone	.
20 th Century New Testament	But the State of which we are citizens is in Heaven; and it is from Heaven that we are eagerly looking for a Savior, the Lord Jesus Christ, Who, by the exercise of his power to bring everything into subjection to himself, will make this body that we have in our humiliation like to that body which he has in his Glory.

Mostly literal renderings (with some occasional paraphrasing):

An Understandable Version	.
Berean Study Bible	But our citizenship is in heaven, and we eagerly await a Savior from there, the Lord Jesus Christ, who, by the power that enables Him to subject all things to Himself, will transform our lowly bodies to be like His glorious body.
Christian Standard Bible	.
Conservapedia Translation	.
Revised Ferrar-Fenton Bible	.
Free Bible Version	But our homeland is heaven, and we're waiting for a Savior, the Lord Jesus Christ, to come from there too. He will re-create our defective human bodies so that they will be made like his glorious body using the power by which he brings everything under his control.
The Heritage Bible	Because our community ²⁰ is in heaven, out of where we also fully expect the Savior, the Lord Jesus Christ, Who will transfigure the lowly condition of our body, to be shaped like his glorious body, according to the supernatural working of his power even to arrange all things under himself.
International Standard V	²⁰ 3:20 community, <i>politeuma</i> , a political community of which a person is a citizen. It could just as correctly be translated citizenship, but the word proper means community, the things one holds in common with others to be a citizen. Our citizenship, however, is in heaven, and it is from there that we eagerly wait for a Savior, the Lord Jesus, the Messiah. [Or Christ] He will change our unassuming bodies and make them like his glorious body through the power that enables him to bring everything under his authority.
Lexham Bible	.
Montgomery NT	But commonwealth is in heaven; and it is from heaven also that we are anxiously awaiting a Saviour, the Lord Jesus Christ, who will change the fashion of the body

	of our abasement into the likeness of his glorious body by the energy with which he is able even to subject all things to himself.
NIV, ©2011 Riverside New Testament	. For the state of which we are citizens is in the heavens and from there we are expecting a Savior, the Lord Jesus Christ. He will transform the body we have in our low estate into the likeness of the body he has in glory by the power by which he can subject all things to himself.
Leicester A. Sawyer's NT The Spoken English NT UnfoldingWord Literal Text Urim-Thummim Version	. . . Because our conduct is in the cosmos; from where also we look for the Savior, the LORD Jesus Christ: Who will change our vile body so that it may be fashioned like unto his glorious body, according to the working in which he is able even to subdue all things to himself.
Weymouth New Testament	We, however, are free citizens of Heaven, and we are waiting with longing expectation for the coming from Heaven of a Saviour, the Lord Jesus Christ, who, in the exercise of the power which He has even to subject all things to Himself, will transform this body of our humiliation until it resembles His own glorious body.
Wikipedia Bible Project Worsley's New Testament	. (For many walk, of whom I have told you often, and now tell you even weeping, <i>that they</i> are the enemies of the cross of Christ: whose end <i>is</i> destruction, whose God <i>is their</i> belly, and <i>whose</i> glory <i>is</i> in their shame; who mind earthly <i>things</i>) For our conversation is in heaven, from whence also we expect <i>the</i> Saviour, <i>our</i> Lord Jesus Christ: who will change our vile body, that it may be made like his glorious body, according to the energy of his ability to subdue all <i>things</i> to Himself. Vv. 18–21 is one sentence Worsley's NT (or two, separated in the middle of v. 19 ²⁸).

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	For us, our citizenship is in heav en, from where we await the coming of our Savior, Jesus Christ, the Lord. He will transfigure our lowly body, making it like his own body, radiant in Glory, through the power which is his to submit everything to himself. Eph 2:6; Hebrews 12:22 Romans 8:19; 1Cor 15:51; Tit 2:13
New American Bible (2011)	.
New Catholic Bible	.
New Jerusalem Bible	.
NRSV (Anglicized Cath. Ed.)	.
Revised English Bible–1989	.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible Eth Cipher Translation	. For our citizenship is in heaven; from whence also we look for the Savior, the Adonai Yahusha Ha'Mashiach : Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.
Hebraic Roots Bible	For our citizenship is in Heaven, from where we also wait for a Savior, the Master Yahshua Messiah, who will transform our body of humiliation, to the likeness of His glorious body, according to His mighty power to be able even to subject all things under Himself.
Holy New Covenant Trans.	They will end up in hell. Their god is their stomach. Their glory is in their shame. They think only about earthly things, but we are citizens of heaven. We are

²⁸ The period appears to belong there, but it is missing.

expecting the Savior, the Lord Jesus Christ, to come from heaven. Using the power that allows him to put everything under his control, Christ will change our wretched bodies to be like his glorious body. V. 19 is included for context.

The Scriptures 2009

For our citizenship is in the heavens, from which we also eagerly wait for the Saviour, the Master עשוהי Messiah, who shall change our lowly body, to be conformed to His esteemed body, according to the working by which He is able even to bring all under His control.

Tree of Life Version

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Weird English, Old English, Anachronistic English Translations:

Accurate New Testament

...[of] us for The Community in heavens becomes from whom and saver [We] await lord jesus Christ Who will transform the body [of] the humility [of] us {to be} conformed [to] the body [of] the recognition [of] him in the work the+ to have (ability) him and to subject [to] him the all [things]...

Alpha & Omega Bible
Awful Scroll Bible

For our citizenship is under-the-Rule from-within the Expanse, from where also we welcome-by-away the Savior, the Lord Jesus, the Anointed One, who will fashion-after our lowly body, to come about formed-together to His Splendorous body, according to His undertaking-from-among, is to enable even to arrange- everything -under Himself.

Concordant Literal Version

For our realm is inherent in the heavens, out of which we are awaiting a Saviour also, the Lord, Jesus Christ, Who will transfigure the body of our humiliation, to conform it to the body of His glory, in accord with the operation which enables Him even to subject all to Himself."

exeGesés companion Bible

THE CITIZENSHIP OF THE HEAVENS

For our citizenship exists in the heavens;
from whence also we await the Saviour
Adonay Yah Shua Messiah:
who transfigures our body of humiliation,
to become conformed to the body of his glory,
according to the energizing
whereby he is able even to subjugate all to himself.

God's Truth (Tyndale)
Orthodox Jewish Bible

But the torat haEzrakhut (citizenship-see 1:27) we conduct exists in Shomayim [Ep 2:6; MJ 12:22; Ga 4:26; 6:16], from where also we eagerly await a Moshi'a (Savior), a Go'el, Adoneinu Rebbe, Melech HaMoshiach Yehoshua, Who will transfigure the basar of our humiliation into the demut of the mode of being of the guf kavod of Moshiach, according to the pe'ulah (action, work--1:6; 2:13) of his ko'ach (power) [Ro 8:29; 1C 15:43 53], even to the subjecting of all things to himself [1C 15:28]. [T.N. The joyous tone of this letter is miraculous, given the fact that Rav Sha'ul is, as he is writing it, in danger of capital punishment by decapitation at anytime and without warning. But Sha'ul selflessly thinks about two quarreling women and the danger their quarrel poses to the kehillah in Philippi. He seems to have been leading up to this statement in 4:2: "I appeal to Euodias and I appeal to Syntyche, think the same thing in Adoneinu."]

Rotherham's Emphasized B.

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Expanded/Embellished Bibles:

The Amplified Bible
An Understandable Version

But we are [really] citizens of heaven and we are waiting for a Savior [to return] from there, the Lord Jesus Christ, who will change our lowly [physical] bodies and make

them like His glorious body. [He will do this] according to the power that enables Him even to bring everything into submission to Himself.

Brodie's Expanded Trans. So then, our citizenship [as spiritual aristocrats] exists in the heavens [as opposed to the earth where we find ourselves], even from which we ourselves are eagerly waiting for the Saviour, the Lord Jesus Christ [at the rapture], Who shall change the form of the body [corruptible] of our humble station in life [since the fall of Adam] into conformity with the body [incorruptible] of His glory [ultimate sanctification occurs at the rapture], according to the operating power from which He Himself is also able to bring under His ultimate authority the all things [all creatures, angelic, animate and inanimate objects in creation].

The Expanded Bible
Jonathan Mitchell NT

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You see, our citizenship (result of living in a free city; or: commonwealth-effects; political realm) continues inherently existing (or: continues humbly ruling; continuously subsists; repeatedly has its under-beginning) resident within the midst of [the] atmospheres (or: heavens), from out of where (or: which place) we also continuously receive and take away in our hands from out of a Deliverer (a Savior; One restoring us to the health and wholeness of our original state and condition): [the] Lord (or: a Master), Jesus Christ, Who will continue actively transfiguring (progressively refashioning and remodeling; continuously changing the form of) our body from the low condition and status (or: the body of our humiliation; or: the body which is us, pertaining to this lowliness) [which is] joint-formed in, by and with the body of His glory (or with other MSS: into the [situation] for it to be brought into existence conformed to, and having the same form together with, His body, from that which calls forth praise and has the character of His good reputation]), down from (or: in accord with; in the sphere of; along the lines of; to the level of; following the pattern of; stepping along with; commensurate with; as directed by) the inward operation (energy; in-working) of the [conditions or situation for] Him to be continuously able (or: with power) also to humbly align The Whole to and in Himself (or: to subject and subordinate all things for Himself; to arrange everything under so as to have full control and to support [it] by and with Himself).

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

Bible Translations with Many Footnotes:

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

For [our' citizenship] [in the heavens] hath its rise^f;
Wherefore [a Saviour also] do we ardently await,—
[The Lord Jesus Christ],—
Who will transfigure our humbled' body,^g
Into conformity with his glorified' body,
According to the energy wherewith he is able even to subdue [unto himself] [all things].

^fOr: "subsisteth."

^g MI: "the body of our humbling"="wherein we are humbled"... "the body of his glory"="the body wherein he is glorified."

The Spoken English NT

But our citizenship is in heaven. And it's from there that we're expecting a Savior, the Lord Jesus Christ. He's going to transform these humble bodies of ours into the

same form as his glorious body. He'll do it through^t the active power that enables him to make literally everything^u obey him.

t. Lit. "according to".

u. Lit. "even everything".

Updated ASV

For our citizenship is in heaven, from which also we eagerly wait for a Savior, the Lord Jesus Christ; who will transform our humble body^[28] to be like his glorious body, by the power that enables him to subject all things to himself.

[28] **Body:** (Gr. *sōma*) The complete material structure or physical form of a organism, human being, or animal. (Mark 14:22; Lu 17:37; Rom. 8:23; 1 Cor. 12:12; 15:37; Phil. 3:21) There are also spiritual bodies, which are invisible to human eyes and completely beyond human senses. (1 Cor. 15:40, 44) The term "body" is also used in symbolically.—Rom 6:3-6; 1 Cor. 12:13; Gal. 3:28; Eph. 1:22-23; 2:16; 4:4; Col. 1:18.

Wilbur Pickering's New T.

But our citizenship is in Heaven, and it is from there that we eagerly await our Deliverer,¹⁴ the Lord Jesus Christ; who will transform the body of our humiliation¹⁵ so that it will be conformed to the body of His glory, according to the working by which He is indeed able to subject all things to Himself.

(14) He will deliver us from this world scene, with emphasis upon the glorification of our bodies.

(15) Although as the Psalmist says, we are "fearfully and wonderfully made" (Psalm 139:14), it is also the case that our physical bodies limit us, and not infrequently that limitation reaches the point of being humiliating. Personally, I'm ready and waiting for my glorified body.

WEB — Messianic Edition .

Literal, almost word-for-word, renderings:

A Faithful Version

But for us, the commonwealth of God exists in the heavens, from where also we are waiting for the Savior, the Lord Jesus Christ; Who will transform our vile bodies, that they may be conformed to His glorious body, according to the inner working of His own power, whereby He is able to subdue all things to Himself.

Analytical-Literal Translation

For our citizenship exists in [the] heavens, from where also we eagerly await a Savior, the Lord Jesus Christ, who will transform the body of our humble state for it to become similar in form to the body of His glory, according to the supernatural working [or, energy] [by which] He also is able to subject all [things] to Himself.

Berean Literal Bible

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Bill Puryear translation

For our place of citizenship exists in heaven, from which place also we eagerly await the Savior, the Lord Jesus Christ, who will transform the body of our humble condition similar in form to the body of His glory according to the operational power that enables Him to also subordinate to Himself all things.

C. Thomson updated NT

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Charles Thomson NT

But we are citizens of heaven, from which we earnestly expect a saviour, the Lord Jesus Christ, who will transform the body of this our humble state, that it may be made conformable to his glorious body, according to the energy of his power to subject all to himself.

Context Group Version

For our citizenship is in the skies; from where we also wait for a Rescuer, the Lord Jesus the Anointed: who shall form anew the body of our humiliation, [that it may be] conformed to the body of his public honor, according to the working by which he is able even to subject all things to himself.

English Standard Version

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Far Above All Translation

For many walk, about whom I have often told you, and now tell you weeping, *that they are* the enemies of the cross of Christ, whose end *is* loss, whose god *is* their belly, and whose glory *is* in their shame, who have in mind earthly *things*, for our citizenship is in *the* heavens, from where we also await a saviour, *the* Lord Jesus

Christ, who will transform our lowly body, so that it becomes conformant to his glorious body according to the force by which he is also able to subdue everything to himself. Vv. 18–21 is a single sentence in the FAAT.

Green's Literal Translation	.
James Allen translation	.
Legacy Standard Bible	.
Literal New Testament	.
Literal Standard Version	.
Modern English Version	.
Modern Literal Version 2020	For* our citizenship exists in the heavens; from where we are also waiting for a Savior, the Lord Jesus Christ, who will fashion the body of our humbleness, *that* it may become transformed to the body of his glory, according-to the working of him to be able to even subject all things to himself.
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	For our aristocracy exists in heaven; even from which place [heaven] we eagerly anticipate the Saviour, the Lord Jesus Christ. Who will transform the body of our humble station in conformity with the body of his glory [resurrection body], according to the operational power from which this same one [Jesus Christ] keeps on being able also to bring under authority all of these creatures.
R. B. Thieme, Jr. trans2	For (the state or commonwealth or body politic, uniting in common interest, the profit percentage or the seed of our citizenship,) our aristocracy, keeps on existing forever in heaven, even from which place, the palace in heaven, we eagerly wait and anticipate the savior, Jesus of Nazareth, The Christ at the permanent transfer of the Royal Family of God in the Rapture. who shall change the form of the body of our contamination or humiliation or vileness (Old Sin Nature in our Human Body), into conformity with the Resurrection Body of his glory according to the operational power from which the same one, Jesus of Nazareth, The Christ, keeps on being able to bring into subjection all things to himself (Angelic and Human).
Revised Geneva Translation	.
Ron Snider translation	For our citizenship exists in Heaven, from which also we eagerly wait for a Savior, the Lord Jesus Christ; who will transform the body of our humble state to conformity with the body of His glory, by the exertion of the power that He has even to subject all things to Himself.
Updated ASV	.
Updated Bible Version 2.17	For our citizenship is in heaven; from where we also wait for a Savior, the Lord Jesus Christ: who will fashion anew the body of our humiliation, [that it may be] conformed to the body of his glory, according to the working by which he is able even to subject all things to himself.
A Voice in the Wilderness	.
Webster's Translation	For our conversation is in heaven; from whence also we look for the Savior, the Lord Jesus Christ: Who will change our vile body, that it may be fashioned like to his glorious body, according to the working by which he is able even to subdue all things to himself.
World English Bible	.
Worrell New Testament	.

The gist of this passage:

20-21

Philippians 3:20a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hēmōn (ἡμῶν) [pronounced hay-MOHN]	<i>us, of us, from us, our, ours</i>	1 st person plural, personal pronoun; genitive/ablative case	Strong's #2257 (from Strong's #1473)
gár (γάρ) [pronounced gahr]	<i>for, for you see; and, as, because (that), but, even, for indeed, no doubt, seeing, then, therefore, verily, what, why, yet</i>	postpositive explanatory particle	Strong's #1063
to (τό) [pronounced toh]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
politeuma (πολίτευμα) [pronounced pol-IHT-yoo-mah]	<i>the administration of civil affairs or of a commonwealth; the constitution of a commonwealth, form of government and the laws by which it is administered; a state, commonwealth; a community, (abstractly) citizenship</i>	neuter singular noun; nominative case	Strong's #4175 hapax legomenon
Are we talking about citizenship or membership of a state or community? The laws or constitution of a city or state? The administrator of said city or state? Or are we speaking of the city, station, nation or community itself?			
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
ouranoi (οὐρανοί) [pronounced oo-ran-OY]	<i>skies; by extension heavens (as the abode of God); by implication happinesses, powers, eternity</i>	masculine plural noun; dative, locative or instrumental case	Strong's #3772
huparchō (ὑπάρχω) [pronounced hoop-AR-khoh]	<i>to begin under (quietly), to be; to come (forth, into existence), to be present (at hand); expletively, to exist (as copula or subordinate to an adjective, participle, adverb or preposition, or as auxiliary to principal verb); to live</i>	3 rd person singular, present active indicative	Strong's #5225

Translation: For us, our citizenship keeps on being in heaven,...

Paul is in a rented house, sometimes chained to a Roman soldier (he mentions his bonds on occasion) sometimes simply wearing chains, but he has the freedom to greet visitors and to study and to read and to write.

This confinement causes him to think about our true citizenship, which is taken from the word politeuma (πολίτευμα) [pronounced pol-IHT-yoo-mah], which appears to have a variety of meanings: *the administration of civil affairs or of a commonwealth; the constitution of a commonwealth, form of government and the laws by which it is administered; a state, commonwealth; a community, (abstractly) citizenship.* Under the circumstances and

in this context, I would suggest that *citizenship* is the best translation. This word only occurs here in the New Testament. Strong's #4175.

We are here on earth as ambassadors from our country, that country being in heaven with the Lord Jesus Christ.

Philippians 3:20b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ek (ἐκ) [pronounced ehk]	<i>out of, out from, from, by, at, of</i>	preposition	Strong's #1537
Here, spelled ex (ἐξ) [pronounced ehks], because it comes before a vowel.			
hou (οὗ) [pronounced how]	<i>to who, from which, to what, from that, whose</i>	masculine singular relative pronoun; genitive/ablative case	Strong's #3739
This could also be a neuter singular relative pronoun. Or this could acts as the adverb below (as my Westcott Hort text interlinear Bible suggests):			
hou (οὗ) [pronounced hoo]	<i>where, at which place</i>	pronoun but acts like an adverb	Strong's #3757 (this is the genitive of #3739)
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
sôtêr (σωτήρ) [pronounced so-TARE]	<i>saviour, deliverer, preserver</i>	masculine singular noun; accusative case	Strong's #4990
apekdechomai (ἀπεκδέχομαι) [pronounced ap-ek-DEHKKH-om-ahee]	<i>to anticipate, to wait eagerly for, to assiduously and patiently waiting for; to expect fully</i>	1 st person plural, present (deponent) middle/passive indicative	Strong's #553

Translation: ...from which place even I keep on anticipating the Savior,...

It is not Paul being in heaven, anticipating the Savior. It is the Savior being in heaven, from where Paul anticipates Him returning.

Philippians 3:20c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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; accusative case	Strong's #2962
Iêsous (Ἰησοῦς) [pronounced ee-ay-SOOCE]	<i>Jehovah is salvation; transliterated Jesus, Joshua</i>	proper singular noun; accusative case	Strong's #2424
Christos (χριστός) [pronounced krees-TOHSS]	<i>anointed, anointed one, Messiah; transliterated, Christ</i>	masculine singular noun; accusative case	Strong's #5547

Translation: ...the Lord Jesus Christ,...

The anticipated Savior is, certainly, the Lord Jesus Christ.

Philippians 3:20 For us, our citizenship keeps on being in heaven, from which place even I keep on anticipating the Savior, the Lord Jesus Christ,... (Kukis mostly literal translation)

Philippians 3:21a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hos (ὅς) [pronounced hohç]	<i>who, which, what, that, whose, whoever</i>	masculine singular relative pronoun; nominative case	Strong's #3739
metaschêmatizô (μετασχηματίζω) [pronounced met-askh-ay-mat-IHD-zoh]	<i>to transform, to change the outward appearance (of), to change the figure of; to transfer; to adapt; to apply (by accomodation)</i>	3 rd person singular, future active indicative	Strong's #3345
to (τό) [pronounced toh]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
sōma (σῶμα) [pronounced SOH-mah]	<i>body, both of man and animals, living or dead; of the planets and other heavenly bodies; group of men, family</i>	neuter singular noun, accusative case	Strong's #4983
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
tapeinōsis (ταπεινώσις) [pronounced tap-ī-noh-sis]	<i>one who has been made low, lowness, low estate, humiliation; vile; possibly: earthly; metaphorically: spiritual abasement, leading one to perceive and lament his (moral) littleness and guilt</i>	feminine singular noun; genitive/ablative case	Strong's #5014
hēmōn (ἡμῶν) [pronounced hay-MOHN]	<i>us, of us, from us, our, ours</i>	1 st person plural, personal pronoun; genitive/ablative case	Strong's #2257 (from Strong's #1473)

Translation: ...Who will transform our bodies of spiritual abasement...

We all have bodies of low estate, of humiliation, translated by some as having a vile body. We have a body of spiritual abasement, because we all have a sin nature on board.

Philippians 3:21b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
summorphos (σύμμορφος) [pronounced soom- mor-FOHS]	<i>conformed to, having the same form as another, jointly formed, fashioned like; figuratively, similar</i>	neuter singular adjective; accusative case	Strong's #4832
tô (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
sōma (σῶμα) [pronounced SOH- mah]	<i>body, both of man and animals, living or dead; of the planets and other heavenly bodies; group of men, family</i>	neuter singular noun, dative, locative or instrumental case	Strong's #4983
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
doxa (δόξα) [pronounced DOHX- ah]	<i>glory, dignity, glorious, honour, praise, worship</i>	feminine singular noun; genitive/ablative case	Strong's #1391
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

Translation: ...[to be] conformed to His body of glory...

However, this body of spiritual abasement will be conformed to His body of glory. I wonder of *majesty* might be a good translation here?

Our bodies will be made like His body, which is uncorrupted.

Philippians 3:21c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
katá (κατά) [pronounced kaw- TAW]	<i>according to, after, according to a norm or standard; throughout, over, in, at; to, toward, up to; before, for, by, along</i>	preposition with the accusative case	Strong's #2596
tên (τὴν) [pronounced tayn]	<i>the, to the; toward the; this, that</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun)
enérgeia (ἐνέργεια) [pronounced en-ERG- i-ah]	<i>working; efficiency, energy, operation; always superhuman power in the New Testament</i>	feminine singular noun; accusative case	Strong's #1753

Philippians 3:21c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tou (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
dunamai (δύναμαι) [pronounced DOO-nam-ahēe]	<i>to be able, to have power to; to be able to do something; to be capable, strong and powerful</i>	present (deponent) middle or passive infinitive	Strong's #1410
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: ...according to the working of His being able [to do this],...

This is done according to the working of the Lord's ability. He is able to transform us. He both has the power and also this does not contradict His inherent essence of righteousness.

For instance, God could have, at any point in time, changed my body into a body of righteousness (without a sin nature). Then I might choose to sin again, and acquire a sin nature, and God can change my body again. God has the power to do this. However, doing such things is not in conformity with His essence of righteousness and justice. Furthermore, doing such things would not be in keeping with the Father's plan.

However, at the right time (the time of the rapture), when we are either raised from the dead or raised off the ground, our bodies will be instantly transformed from a body of sin to a body like His.

Philippians 3:21d			
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
hypotassô (ὑποτάσσω) [pronounced hoop-ot-AS-so]	<i>to [be] subordinate (to); reflexively to obey, to be under obedience (obedient), to put under, to subdue unto, to (be, make) subject (to, unto), to be (put) in subjection (to, under), to submit self unto</i>	aorist active infinitive	Strong's #5293
autô (αὐτῷ) [pronounced ow-TOH]	<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
ta (τά) [pronounced taw]	<i>the; these, those, to this, towards that; the [things]</i>	neuter plural definite article; accusative case	Strong's #3588

Philippians 3:21d

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

Translation: ...even to subject all things to Himself. (Kukis mostly literal translation)

All things will be subject to God. He has the power over all things. However, when Jesus Christ exerts this power, it must conform to the plan of God and to His perfect righteousness.

Philippians 3:21 ...Who will transform our bodies of spiritual abasement [to be] conformed to His body of glory according to the working of His being able [to do this], even to subject all things to Himself. (Kukis mostly literal translation)

Jesus Christ, in accordance with the plan of God, is able to transform our bodies of sin to be conformed to His glorious body, as all things are subject to Him.

Philippians 3:20–21 For us, our citizenship keeps on being in heaven, from which place even I keep on anticipating the Savior, the Lord Jesus Christ, Who will transform our bodies of spiritual abasement [to be] conformed to His body of glory according to the working of His being able [to do this], even to subject all things to Himself. (Kukis mostly literal translation)

Philippians 3:20–21 Our citizenship is in heaven, from which place we anticipate the Savior, the Lord Jesus Christ, to return and to transform our corrupt bodies so that they are conformed to His body of majesty. Jesus is able to do this, according to the working of His power, subjecting all things to Himself. (Kukis paraphrase)

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A Set of Summary Doctrines and Commentary

When I study a chapter of the Bible, one of the questions which I nearly always have is, *why is this chapter in the Word of God?*

Why Philippians 3 is in the Word of God

- 1.
- 2.

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When studying a chapter in the Bible, there are a number of topics which that study leads to.

What We Learn from Philippians 3

1.

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Originally, I was going to remove this, as I have used it in the Old Testament to look forward. However, it is certainly reasonable to summarize how our Savior is portrayed in this chapter.

Jesus Christ in Philippians 3

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A Brief Review of Philippians 3

Addendum

This footnote was referenced in [Philippians 3:1b–2](#).

Footnote for Philippians 3:1 (Christian Community Bible)

• 3.1 The discourse of Paul seems to be interrupted here. Paul begins a violent polemic against ill-converted Jews who keep repeating that one must first be faithful to the laws and customs of the Old Testament in order to be a good Christian.

Beware of the dogs...! (v. 2) Paul applies to the Jews, proud of being the chosen people, the very insults that they reserved for non-Jews. Jews were sealed by the circumcision, but they mocked people of other religions who incised their skin (1 K 18:28).

Through what Paul says concerning his faithfulness to Judaism, we know something of his past. He was born in Tarsus to a Jewish family who had left their country and had settled there, in “Greek” territory, where they dedicated themselves to business. His parents were wealthy and well thought of since they had the dignity and the rights of Roman citizens (see Acts 22:28). Along with Greek culture, Paul received religious education from the Bible and the Jewish people. He saw firsthand the pagan feasts and sacrifices, but was proud of belonging to God’s people, of being circumcised and instructed in God’s promises to his race. His parents sent him to Jerusalem to study Scripture and the Law with the great masters of his time (see Acts 22:3).

He was a model of strict Pharisee. He did not meet Christ but did meet the early Christians. Because he was faithful to the religion of his ancestors, he believed it was necessary to persecute, imprison and even kill those preaching a new doctrine and deceiving (so he thought) the people, since they proclaimed a false, defeated and crucified Messiah.

At times, Paul must have had doubts (Acts 26:14), and increasingly so, when he felt duty bound to increase repression. The Pharisees were against the death penalty. To hesitate or go backwards was to recognize that

Footnote for Philippians 3:1 (Christian Community Bible)

God had taken another road than the one where he himself had been the defender of God's cause. Worse still: with Jesus, never more would he be the just man but rather the pardoned sinner. When Jesus forcefully entered into Paul's life, it was a matter of losing all and Paul from then on accepted to regard as garbage all that he had been proud of.

Forgetting what is behind me (v. 13). Paul only wanted to "forget." Forget his merits and his gains (in the judgment of others) so as to receive more fully the free grace of God; forget what he already knew of God and be available for new experiences.

I want to know him. The greatest thing for Christians is not to perform miracles, or to speak in tongues, but to know Christ and meet him as a living person. I want to experience the power of his resurrection. All of us would like to feel the presence of God and to see him in some way, but the way to experience his power that transfigures us is by sharing in Christ's sufferings (2 Cor 1:3-5).

All of us who claim to be perfect (v. 15). See what was said in 1 Corinthians 2:6. Paul speaks ironically again about those who believe they belong to a superior class of Christians, while he would not dare consider himself to be perfect (v. 12).

Finally, he insists on the resurrection. Because we know that our bodies (or persons) will be raised and that the universe will be renewed, we must put passing things in their place: food, wine, sex—all must stop being the idols that enslave us.

From http://kukis.org/Translations/Christian_Community_Bible/41-Philippians-Large.pdf (Philippians 3).

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This is an early study by R. B. Thieme, Jr. of the Mosaic Law. It is probably from the early 1970s. It is referenced in [Philippians 3:3](#).

The Mosaic Law (by R. B. Thieme, Jr.)

1. The Mosaic law is divided into three parts: the moral code — Codex #1 — which has the commandments related to the laws of establishment — like in Exodus chapter 20 and Deuteronomy chapter five. This part of the Mosaic law is pertinent today under the laws of divine establishment; Codex #2 is the spiritual code, known in the scripture [KJV] as the ordinances. It is a complete Christology designed to present the Lord Jesus Christ as the only saviour and the God of Israel. It includes everything from the structure of the tabernacle, the holy days, the Levitical offerings, and the modus operandi of the Levitical priesthood; Codex #3 is known in the KJV as the judgements. It presents divine laws of establishment designed to provide freedom and privacy for Israel. It was designed to protect their property, their rights, their privileges. It included the functions of the divine institutions, many practical and wonderful things such as diet, sanitation, quarantine, soil conservation, taxation, universal military training, and many other things.
2. It is very important to understand the recipients of the Mosaic law. They can be divided into three very simple points.
 - a. It was given to Israel — Exodus 19:3; Leviticus 26:46; Romans 3:19; 9:4;
 - b. It was not given to the Gentiles — Deuteronomy 4:8; Romans 2:12-14;
 - c. Christians — Church Age believers — are not under the law. It was not given to the Church. It is not an authorizing agent for any part of the royal priesthood — Acts 15:5, 24; Romans 6:14; Galatians 2:19.
3. The Lord Jesus Christ fulfilled the law — Matthew 5:17. He fulfilled specifically, Codex #2, by His ministry on the cross. In effect, He actually fulfilled Codex #1 by His impeccability. It can even be said that He fulfilled certain stages of Codex #3 in the field of patriotism and the laws of establishment — Matthew 22:21. But the principle concept is that the Lord Jesus Christ fulfilled the law by His sacrifice on the cross.

The Mosaic Law (by R. B. Thieme, Jr.)

4. Therefore, Christ is the end of the law for the royal family, for Church Age believers, for the royal priesthood — Romans 10:4. And in effect there is a conflict between the royal priesthood of the believer and the former Levitical priesthood. The conflict is resolved by the annulment, the abrogation of the law. The law is not in function today.
5. Believers of the Church Age, members of the royal family, are under a higher law. The indwelling of the Holy Spirit is the badge of royalty. The filling of the Holy Spirit is the fulfilment of the higher law, the superseding law, the law which nullifies the Mosaic law — Romans 8:2-4; Galatians 5:18, 22, 23; 1Corinthians chapter 13.
6. The limitations of the Mosaic law.
 - a. It cannot justify. The law was never designed to be an agent of justification — Galatians 2:16; Romans 3:20, 28; Acts 13:39; Philippians 3:9.
 - b. It cannot provide life, it cannot perpetuate anything. Everything related to the law died and disappeared — like the Levitical priesthood. The Mosaic law could not perpetuate the Levitical priesthood forever. So it cannot give life — Galatians 3:21.
 - c. It cannot provide God the Holy Spirit — Galatians 3:2. God the Holy Spirit is provided — indwelling only — members of the royal family as the sign of royalty.
 - d. It cannot solve the problem of the old sin nature — Romans 8:3.
7. The present purpose of the Mosaic law.
 - a. Under Codex #1 we have a definition of freedom through the laws of divine establishment. Codex #1 is also designed to convince by divine standard that the unbeliever is a sinner and needs a saviour — Romans 3:20, 28; 1Timothy 1:8-10.
 - b. Codex #2 is designed to communicate the Gospel by illustration, by analogy.
 - c. Codex #3 provides for the national function of freedom under the laws of divine establishment: freedom through military victory, prosperity through free enterprise. This is in contrast to our passage where the past purpose of the Mosaic law was for an authorising agent for the Levitical priesthood. We saw that in Hebrews 7:11,12.
8. The Mosaic law is known by other nomenclature. For example, it is called the book of the covenant — Exodus 24:7,8; 34:27,28; Deuteronomy 4:13-16, 23; 8:18; 9:9,11,15. There is an addendum to the Mosaic law in Deuteronomy 29. The prophecy of the breaking of the covenant is found in Deuteronomy 31, and also Jeremiah 22:9. The book of the covenant is the subject of Jeremiah chapter 11 but is not to be confused with the new covenant of Jeremiah 31.
9. Keeping the law was never a way of salvation, it was the way of human freedom and human prosperity under establishment. It was designed to provide the best possible conditions for the writing of the Old Testament canon, and it did that perfectly. There is constant reference throughout the Old Testament to the Mosaic law.

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The points below were referenced in [Philippians 3:8](#).

Personal Postulates of Divine Integrity (R. B. Thieme, Jr.)

1. There are no advantages to the advantages without the advantage.
2. If you have the advantage, you have the advantages.
3. Without the advantage, there are no advantages.

The basic interpretation of this is, *the advantage is Jesus Christ and the advantages of human attributes and things we might brag about having* (as Paul did in Philippians 3:5–6). So, to understand the first postulate, there is no true advantage to a person who has multiple advantages in life if he lacks the True Advantage of life, which is Jesus Christ.

National Postulates of Divine Integrity (R. B. Thieme, Jr.)

1. No nation can have the advantages without the advantage.
2. A nation without the advantage loses the advantages.
3. No nation can recover its advantages without the advantage.
4. Loss of both the advantage and the advantages eventuates in the removal of that nation from history under the fifth cycle of discipline

In this second set of points, the *advantage* can be understood to be the *pivot of believers (mature and otherwise)*. The *advantages* are all the things of a nation which appear to make that nation great.

Although these points are original with R. B. Thieme, Jr., I took them from **Clanking Chains**. Bob gave these points on many occasions, one of them being the 1977 Roman Series lesson #75 (04/07/1977).

This was cited in **Philippians 3:9**. These footnotes actually come out of Romans and Galatians.

Heritage Bible Footnote for Philippians 3:9

Romans 1:17 out of faith into faith, *ek pisteos eis pistin*. It is my conviction that the prepositions in the Bible are given by the Holy Spirit just as all the other words in the text. One of the main convictions followed in The Heritage Bible is the consistent translation of these prepositions as near as is possible by the same English words. Ek means out of, as the source out of which something comes. Eis means into as the place into which something moves, so as now to be in that position; but the movement into is clear in the word, whereas the preposition en refers to the settled condition of being in. The interpretation I believe to be indicated in Paul's words, out of faith into faith, and the following phrase, the just will live out of faith, is as follows. Faith is not a human attribute or character trait, but a supernatural gift. Faith is not something that naturally arises out of the nature of the human, but is actually contrary to our sinful human nature. Out of faith has to refer to the faith that is God's gift, totally apart from our nature, originating in God, and brought into the world through the life, death, and resurrection of Jesus. This supernatural faith is the faith given to us in Christ, the faith belonging to the Man, Christ Jesus, Romans 3:22; Gal 2:16, 20; 3:23, 25; Eph 3:12; Philippians 3:9; 2 The 3:2, which becomes our faith when we believe into Him. Out of faith refers to the source, God's supernatural faith given to us in Christ. Into faith refers to faith in the believer's heart after God's supernatural faith has become our faith by the miracle of the indwelling Christ. Our God given faith feeds on His supernatural faith constantly, out of faith into faith.

Galatians 3:26 in, *en*, the faith residing in Christ which we move into by exercising the faith He gives us by His being born human, His life of faith, His death in faith, and His faith that God the Father would raise Him from the dead. That is supernatural faith, brought out of God into the flesh and blood Jesus Christ, which is now our faith. Mrk 11:23; 1 Cor 2:5; 2 Cor 13:5; Gal 2:16, 20; 3:11, 22-26; Eph 3:12; Php 3:9.

From http://kukis.org/Translations/Heritage_Bible/45Romans.pdf and http://kukis.org/Translations/Heritage_Bible/48Galatians.pdf both accessed February 3, 2025.

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It may be helpful to see this chapter as a contiguous whole:

A Complete Translation of Philippians 3

The Kukis Reasonably Literal Translation

Kukis Paraphrase

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Doctrinal Teachers Who Have Taught Philippians 3

Teacher	Series	Lesson (s)	Passage
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 3

Word Cloud from Exegesis of Philippians 3²⁹

These two graphics should be very similar; this means that the exegesis of Philippians 3 has stayed on topic and has covered the information found in this chapter of the Word of God.

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²⁹ Some words have been left out of this graphic; including *Strong*, *BDB*, and *pronounced*.