

Philippians 4

written and compiled by Gary Kukis (first draft)

Philippians 4:1–23

The Correct Mental Attitude/the Gift from the Philippians

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 4 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 encourages the believers in Philippi to get along and not to get involved in personal disputes. Paul acknowledges receiving a large gift from the Philippian church and thanks them. He speaks of God’s provision to him. He sends greetings to them from the believers in Rome, which apparently includes those who work and/or live in the palace of Nero.

*Bible Summary: Rejoice in the Lord always! The peace of God will guard your hearts. I rejoice at your concern for me. My God will supply your needs.*¹

By the third draft, this should be the most extensive examination of Philippians 4 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 4:

Preface
Introduction

- vv. 1–
- vv.
- vv.
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- 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.

- v.
- v.
- v.
- v.
- v.
- v.
- v.

- Summary [A Set of Summary Doctrines and Commentary](#)
- Summary [Why Philippians 4 is in the Word of God](#)
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- Addendum [Footnote for Philippians 4:1 \(Christian Community Bible\)](#)
- Addendum [Alpha Grace \(by R. B. Thieme, Jr.\)](#)
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- [A Complete Translation of Philippians 4](#)
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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			
	Acts 16	Acts 28	

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

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

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

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

Definition of Terms

Rebound (Restoration to fellowship with God)

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

Some of these definitions are taken from

<https://www.gotquestions.org/>

<http://rickhughesministries.org/content/Biblical-Terms.pdf>

<http://www.gbible.org/index.php?proc=d4d>

<http://www.wordoftruthministries.org/terms-and-definitions/>

<http://www.theopedia.com/>

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An Introduction to Philippians 4

Introduction: Philippians 4

A title or one or two sentences which describe Philippians 4.

Titles and/or Brief Descriptions of Philippians 4 (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 4 (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 4

Some of these questions may not make sense unless you have read Philippians 4. 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](#)

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It is important to understand what has gone before.

The Prequel to Philippians 4

[Chapter Outline](#)

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

The Principals of Philippians 4

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 4

Place	Description

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

By the Numbers

Item	Date; duration; size; number

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

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

A Synopsis of Philippians 4

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

The ESV (capitalized) is used below:

Outlines and Summaries of Philippians 4 (Various Commentators)

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Outlines and Summaries of Philippians 4 (Various Commentators)

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

A Synopsis of Philippians 4 from the Summarized Bible

Keith L. Brooks, *Summarized Bible; Complete Summary of the Bible*; ©1919; from e-Sword, Philippians 4 (edited).

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[Charts, Graphics and Short Doctrines](#)

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

The Big Picture (Philippians 1–24)

Scripture	Text/Commentary
Philippians 1	
Philippians 2	
Philippians 3A	
Philippians 3B	
Philippians 4A	
Philippians 4B	
Philippians 5A	
Philippians 5B	

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Changes—additions and subtractions:

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

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

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

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

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

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

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

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

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

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

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.

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

Kukis slavishly literal translation:

Accordingly, brothers of me, beloved (ones) and longed-for (ones) of me, a joy and a crown of me, thus keep on standing firm in a Lord, beloved (ones).

Philippians
4:1

Kukis mostly literal translation:

Accordingly, my brothers, my beloved and longed-for [comrades], [you all are] a joy [to me] and my crown. Therefore, keep on standing firm in the Lord, [my] beloved (ones).

Kukis paraphrase

Accordingly, fellow members of the family of God, my beloved and longed-for comrades, you keep on being a joy to me in this life, and you will be my crown in the next life. Therefore, keep on standing firm in the Lord through Bible doctrine, my beloved ones in Philippi.

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

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

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

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

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

Underlined words indicate differences in the text.

Ancient texts:

Westcott-Hort Text (Greek)	Accordingly, brothers of me, beloved (ones) and longed-for (ones) of me, a joy and a crown of me, thus keep on standing firm in a Lord, beloved (ones).
Complete Apostles' Bible	Therefore, my beloved and longed for brothers, my joy and crown, in this way stand fast in the Lord, beloved.
Douay-Rheims 1899 (Amer.)	Therefore my dearly beloved brethren and most desired, my joy and my crown: so stand fast in the Lord, my dearly beloved.
Holy Aramaic Scriptures ⁵	.

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

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

Original Aramaic NT ⁶	Therefore, my beloved and precious brethren, my joy and my crown, so stand in Our Lord, my beloved.
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	So my brothers, well loved and very dear to me, my joy and crown, be strong in the Lord, my loved ones.
Bible in Worldwide English	And so, my brothers, I love you and want very much to be with you. I am very happy about you. And you are like a prize I have won in a race. My dear people, keep on standing firm and strong in the Lord.
Easy English	.
Easy-to-Read Version–2008	My dear brothers and sisters, I love you and want to see you. You bring me joy and make me proud of you. Continue following the Lord as I have told you.
God's Word™	So, brothers and sisters, I love you and miss you. You are my joy and my crown. Therefore, dear friends, keep your relationship with the Lord firm!
Good News Bible (TEV)	So then, my friends, how dear you are to me and how I miss you! How happy you make me, and how proud I am of you!---this, dear friends, is how you should stand firm in your life in the Lord.
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 Bible ⁷	.
Contemporary English V.	Dear friends, I love you and long to see you. Please keep on being faithful to the Lord. You are my pride and joy.
Goodspeed New Testament	.
The Living Bible	.
New Berkeley Version	.
New Living Translation	.
The Passion Translation	My dear and precious friends, whom I deeply love, you have truly become my glorious joy and crown of reward. Now arise in the fullness of your union with our Lord.
Plain English Version ⁸	.
UnfoldingWord Simplified T.	My fellow believers, I love you and I long for you. You give me joy; you will be the reason for which God will reward me. Dear friends, continue to believe firmly in the Lord, as I have described to you in this letter.

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

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

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

Williams' New Testament⁹ So, my dearly loved brothers, whom I long to see, my joy and crown, by the help of the Lord keep on standing firm, dearly loved friends.

Partially literal and partially paraphrased translations:

American English Bible .
 Beck's American Translation .
 Breakthrough Version In such a way, my loved and desired brothers, my happiness and award wreath, stand this way in the Master, loved ones.
 Common English Bible .
 Len Gane Paraphrase¹⁰ Therefore, my dearly loved brothers, [whom I] long [to see], my joy and crown, even so stand firmly in the Lord, dearly beloved.
 A. Campbell's Living Oracles .
 New Advent (Knox) Bible .
 NT for Everyone .
 20th Century New Testament .

Mostly literal renderings (with some occasional paraphrasing):

An Understandable Version .
 Berean Study Bible Therefore, my brothers, whom I love and long for, my joy and crown, that is how you must stand firm in the Lord, my beloved.
 Christian Standard Bible .
 Conservapedia Translation .
 Revised Ferrar-Fenton¹¹ .
 Free Bible Version¹² So stand firm in the Lord, my dear friends who mean so much to me, who make me so happy! To me you are my crowning achievement! I truly love you and long to see you!.
 The Heritage Bible .
 International Standard V **Closing Exhortations**
 Therefore, my dear brothers whom I long for, my joy and my victor's crown, this is how you must stand firm in the Lord, dear friends.
 Lexham Bible **Appeal for Unity**
 So then, my beloved and greatly desired brothers, my joy and crown, thus stand firm in the Lord, dear friends.
 Montgomery NT .
 NIV, ©2011 .
 Riverside New Testament .
 Leicester A. Sawyer's NT So, my beloved and much desired brothers, my joy and crown, so stand firm in the Lord, beloved.
 The Spoken English NT¹³ .
 UnfoldingWord Literal Text .
 Urim-Thummim Version .
 Weymouth New Testament .
 Wikipedia Bible Project¹⁴ .
 Worsley's New Testament .

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>

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>

Catholic Bibles (those having the imprimatur):¹⁵

- Christian Community (1988)¹⁶ **Agree with one another and be happy**
 • Therefore, my brothers and sisters, whom I love and long for, you my glory and crown, be steadfast in the Lord. 1Thes 2:19
 The **footnote** for this verse has been place in the **Addendum**.
- New American Bible (2011) .
 New Catholic Bible .
 New Jerusalem Bible .
 NRSV (Anglicized Cath. Ed.) .
 Revised English Bible–1989 .

Jewish/Hebrew Names Bibles:

- Complete Jewish Bible .
 Eth Cipher Translation **THEREFORE**, my brethren dearly beloved and longed for, my joy and crown, so stand fast in **Yahuah**, *my* dearly beloved.
- Hebraic Roots Bible¹⁷ .
 Holy New Covenant Trans. So, my brothers- you to whom I give myself - I yearn for you. You are my crown and joy. Stand fast in the Lord!
- The Scriptures 2009 .
 Tree of Life Version .

Weird English, Old English, Anachronistic English Translations:

- Accurate New Testament¹⁸ ...that Brothers [of] me Loved and Desired Happiness and Wreath [of] me so stand! in lord [Men] Loved...
- Alpha & Omega Bible .
 Awful Scroll Bible So-as my brothers, beloved and yearned-for, my joy and victor's wreath, the same-as-this be standing sure by-within the Lord, beloved.
- Concordant Literal Version .
 exeGeses companion Bible **CHEER IN ADONAY ALWAYS**
 So my brothers, beloved and yearned for,
 my cheer and wreath,
 thus stand firm in Adonay, beloved.
- God's Truth (Tyndale) .
 Orthodox Jewish Bible So then, my achim ahuvim whom I have a tshuka (longing) for, my simcha and crown (1Th 2:19-20), stand firm in Rebbe, Melech HaMoshiach Adoneinu.
- Rotherham's Emphasized B. So then, my brethren, beloved and longed for, my joy and crown,—
 ||Thus|| stand fast in the Lord, beloved.

Expanded/Embellished Bibles:

- The Amplified Bible* .
 An Understandable Version So, my dearly loved brothers [and sisters, See next two verses], those whom I long to see, [who are] my [reason for] being glad and [who are] my crown of victory; stand firm in [your devotion to] the Lord, my dear ones.

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.

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

Benjamin Brodie's trans. ¹⁹	Therefore, brethren [all believers], (especially my longed-for beloved ones [those who are making spiritual progress], my inner happiness and wreath [source of joy and rewards]), in this same way [previously mentioned mandates for the spiritual life], beloved ones [the Lord cares about all believers], stand firm in the Lord [stabilized in the spiritual life].
The Expanded Bible Jonathan Mitchell NT	. Consequently, my brothers (= fellow believers; family) – loved ones and longed-for folks (people missed with a craving), my joy and winner's (or: festal) wreath – thus (in this way) you constantly stand within [the] Lord [= Christ or Yahweh]: [as or being] loved ones! (or, as an imperative: be habitually standing firm in thus manner: in [the] Lord, [B adds: my] beloved!).
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 ²⁰	Final Greetings and Challenges Well, ^a my dear brothers and sisters, that I miss so much—you're my joy and my crown. ^b Keep standing firm in the Lord, dear friends! a. Lit. "So—" He's making a move to wrap up the letter yet again (see 3:1 and the note there). b. This is a crown of reward or recognition, rather like a medal, not a royal crown.
Updated ASV ²¹	.
Wilbur Pickering's New T. WEB — Messianic Edition	.

Literal, almost word-for-word, renderings:

A Faithful Version	.
Analytical-Literal Translation	So then, my beloved and longed for brothers [and sisters], my joy and victor's wreath [or, crown], in this way be standing firm in the Lord, beloved.
Berean Literal Bible	.
Bill Puryear translation ²²	Therefore, my beloved and desired brethren, my source of happiness and wreath, in this manner keep on being steadfast in the Lord, beloved ones.
C. Thomson updated NT Charles Thomson NT	. Wherefore, my brethren, my beloved, and much longed for! my joy and my crown! stand thus stedfast in the Lord, my beloved!
Context Group Version	.
English Standard Version	.
Far Above All Translation ²³	. take this

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

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

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.

Green’s Literal Translation	.
James Allen translation	.
Legacy Standard Bible	.
Literal New Testament	.
Literal Standard Version	So then, my brothers, beloved and longed for, my joy and garland, so stand in the LORD, beloved.
Modern English Version	.
Modern Literal Version 2020	So-then my brethren, beloved and longed-for, my joy and crown, so stand-firm in the Lord, my beloved.
New American Standard B.	.
New European Version	.
New King James Version	.
New Matthew Bible	.
NT (Variant Readings)	.
Niobi Study Bible	. Title
R. B. Thieme, Jr. translation	Therefore, my beloved and desired brethren, my source of happiness and my wreath [the crown of glory], so be advancing [not retreating] in the Lord, beloved ones.
R. B. Thieme, Jr. trans ²⁴	Therefore My beloved brethren, Church Age believers in the Royal Family of God, deeply desired brethren on Positive Volition toward Bible Doctrine, whom I long to see, My object or source of happiness because of your Positive Volition, and my Victory Wreath of Glory, so in this way from your persistent function under the Grace Apparatus for Perception from the Super-Grace and Ultra Super-Grace teacher, stand fast, keep on being stabilized by advancing not retreating in The Lord, reaching and holding experiential sanctification while waiting for ultimate sanctification, ones worthy of love from God.
Revised Geneva Translation	.
Ron Snider translation	Therefore, my brethren, beloved and whom I long to see, my joy and crown, in this way stand firm in the Lord, my beloved.
Updated ASV	Think of Excellence Therefore, my brothers, whom I love and long for, my joy and crown, in this way stand firm in the Lord, my beloved.
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 4:1a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
hōste (ὥστε) [pronounced HOCE-teh]	so that, accordingly, thus; therefore, wherefore; in order to, to	conjunction	Strong’s #5620
adelphoi (ἀδελφοί) [pronounced ad-el-FOY]	brothers, brethren (literally or figuratively); figuratively for, royal family	masculine plural noun, vocative	Strong’s #80

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 4:1a

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

Translation: *Accordingly, my brothers,...*

Brothers is another way of saying, *fellow members of the royal family of God*.

The conjunction will take us to a conclusion in v. 1c.

Philippians 4:1b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ἀγαπητός (ἀγαπητός) [pronounced <i>ag-ap-ay-</i> <i>TOSS</i>]	<i>[dearly, well] beloved, esteemed, dear, favourite, worthy of love</i>	masculine plural adjective, nominative case	Strong's #27
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
ἐπιπόθητος (ἐπιπόθητος) [pronounced <i>ep-ee-</i> <i>POTH-ay-toss</i>]	<i>longed for, greatly desired, yearned upon, greatly loved; missed</i>	masculine plural adjective; nominative case	Strong's #1973 hapax legomenon
εμου (ἐμοῦ) [pronounced <i>eh-MOO</i>]; μου (μου) [pronounced <i>moo</i>]	<i>me; of me; from me; my, mine</i>	1 st person singular pronoun, genitive/ablative case	Strong's #1473 (also, this is known as Strong's #3450; the simpler form of Strong's #1700)

Translation: *...my beloved and longed-for [comrades],...*

Paul refers to the Philippians as being dearly beloved and longed for. This means that he strongly wants to return to Philippi and teach them face to face.

I may need to find a different word here from *comrades*, as that has such a communist feel to it.

Philippians 4:1c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
chara (χαρά) [pronounced <i>khahr-AH</i>]	<i>joy, rejoicing, gladness; the joy received from you; the cause or occasion of joy; used of persons who are one's joy</i>	feminine singular noun, nominative case	Strong's #5479
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
stephanos (στέφανος) [pronounced <i>STEHF-ahn-oss</i>]	<i>crown; a chaplet (as a badge of royalty, a prize in the public games or a symbol of honor generally; but more conspicuous and elaborate than the simple fillet</i>	masculine singular noun; nominative case	Strong's #4735
μου (ἐμοῦ) [pronounced <i>eh-MOO</i>]; μου (μου) [pronounced <i>moo</i>]	<i>me; of me; from me; my, mine</i>	1 st person singular pronoun, genitive/ablative case	Strong's #1473 (also, this is known as Strong's #3450; the simpler form of Strong's #1700)

Translation: ...[you all are] a joy [to me] and my crown.

Paul receives pleasure on this earth from the Philippians, called *joy* here; and he will receive recognition in heaven as well for where they are spiritually. Here, they are called his crown, which indicates both reward and recognition in the afterlife for his influence by teaching there.

Philippians 4:1d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hoútō (οὕτω) [pronounced <i>HOO-toh</i>]; also hoútōs (οὕτως) [pronounced <i>HOO-tohç</i>]	<i>this one; thus; so, in this manner, in this way; accordingly; therefore</i>	demonstrative adverb	Strong's #3779
stêkō (στήκω) [pronounced <i>STAY-koh</i>]	<i>stand firm; persevere, persist, be steadfast; keep one's standing, remain stationary</i>	2 nd person plural, present active imperative	Strong's #4739
en (ἐν) [pronounced <i>en</i>]	<i>in, in the sphere of, into, on, by means of, with; through; among; against; when, while</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
kurios (κύριος) [pronounced <i>KOO-ree-oss</i>]	<i>lord, master; Lord; he to whom a person or thing belongs, owner, possessor; a prince, chief, sovereign</i>	masculine singular noun; dative, locative or instrumental case	Strong's #2962
agapētos (ἀγαπητός) [pronounced <i>ag-ap-ay-TOSS</i>]	<i>[dearly, well] beloved, esteemed, dear, favourite, worthy of love</i>	masculine plural adjective, vocative	Strong's #27

Translation: Therefore, keep on standing firm in the Lord, [my] beloved (ones). (Kukis mostly literal translation)

Paul calls for the Philippians to keep on standing firm in the Lord. That is, they have made strides so far in spiritual growth, and Paul urges them to remain on that path.

Philippians 4:1 Accordingly, my brothers, my beloved and longed-for [comrades], [you all are] a joy [to me] and my crown. Therefore, keep on standing firm in the Lord, [my] beloved (ones). (Kukis mostly literal translation)

Philippians 4:1 Accordingly, fellow members of the family of God, my beloved and longed-for comrades, you keep on being a joy to me in this life, and you will be my crown in the next life. Therefore, keep on standing firm in the Lord through Bible doctrine, my beloved ones in Philippi. (Kukis paraphrase)

Euodia I keep on exhorting and Syntyche I keep on exhorting to keep on thinking the same (thing) in a Lord. Yes, I keep on asking even you, true Sysyigus, seize them who are in the gospel struggling with me, with even Clement and the rest, a fellow worker of mine, of whom the names [are] in a scroll of life.

Philippians
4:2–3

I keep on exhorting Euodia and I keep on exhorting Syntyche to keep on thinking the same (thing) in the Lord. Even so, I keep on asking even you, true (and genuine) Sysyigus, keep on aiding them who [are] in the gospel working together (as a team) with me, even with Clement and the rest, my fellow worker, whose names [are written] in the book of life.

I keep on exhorting Euodia and Syntyche to focus on thinking divine viewpoint in the Lord. Even so, I am asking you, true and genuine Sysyigus, to help out with these women, who worked together with me as a team, along with Clement, my fellow worker, and others whose names are written in the book of life.

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek) Euodia I keep on exhorting and Syntyche I keep on exhorting to keep on thinking the same (thing) in a Lord. Yes, I keep on asking even you, true Sysyigus, seize them who are in the gospel struggling with me, with even Clement and the rest, a fellow worker of mine, of whom the names [are] in a scroll of life.

Complete Apostles Bible I implore Euodia and I implore Syntyche to be of the same mind in the Lord. Yes, I ask you also, true companion, help these women who labored together with me in the gospel, and with Clement also, and the rest of my fellow workers, whose names are in the Book of Life.

Douay-Rheims 1899 (Amer.) I beg of Evodia and I beseech Syntyche to be of one mind in the Lord. And I entreat thee also, my sincere companion, help those women who have laboured with me in the gospel, with Clement and the rest of my fellow labourers, whose names are in the book of life.

Holy Aramaic Scriptures
Original Aramaic NT .
I desire that Euodia and Suntyka be of one mind in Our Lord.
I also request of you, my true partner, that you will be helping these who labor with me in The Gospel, with Qlemas and with my other helpers, those whose names are written in The Book of Life.

Lamsa Peshitta (Syriac) .

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	I make request to Euodias and Syntyche to be of the same mind in the Lord. And I make request to you, true helper in my work, to see to the needs of those women who took part with me in the good news, with Clement and the rest of my brother-workers whose names are in the book of life.
Bible in Worldwide English	I beg Euodia and Syntyche to agree to work together. I ask them to be of the same mind in the Lord. I beg you, my real helper, to help these women. They worked hard with me in telling the good news. Clement and my other helpers worked hard with me too. Their names are in Gods Book of Life. Always be glad for what the Lord has done. I will say it again, be glad.
Easy English Easy-to-Read Version–2008	. Euodia and Syntyche, you both belong to the Lord, so please agree with each other. For this I make a special request to my friend who has served with me so faithfully: Help these women. They worked hard with me in telling people the Good News, together with Clement and others who worked with me. Their names are written in the book of life.
God's Word™	I encourage both Euodia and Syntyche to have the attitude the Lord wants them to have. Yes, I also ask you, Syzugus, my true partner, to help these women. They fought beside me to spread the Good News along with Clement and the rest of my coworkers, whose names are in the Book of Life.
Good News Bible (TEV)	Euodia and Syntyche, please, I beg you, try to agree as sisters in the Lord. And you too, my faithful partner, I want you to help these women; for they have worked hard with me to spread the gospel, together with Clement and all my other fellow workers, whose names are in God's book of the living.
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.	Euodia and Syntyche, you belong to the Lord, so I beg you to stop arguing with each other. And, my true partner, I ask you to help them. These women have worked together with me and with Clement and with the others in spreading the good news. Their names are now written in the book of life.
Goodspeed New Testament	.
The Living Bible	.
New Berkeley Version	.
New Living Translation	.
The Passion Translation	And I plead with Euodia and Syntyche to settle their disagreement and be restored with one mind in our Lord. I would like my dear friend and burden-bearer to help resolve this issue, for both women have diligently labored with me for the prize and helped in spreading the revelation of the gospel, along with Clement and the rest of my coworkers. All of their names are written in the Book of Life.
Plain English Version	.
UnfoldingWord Simplified T.	I urge you, Euodia, and I urge you, Syntyche, to again have a peaceful relationship with each other, because you are both joined to the Lord Jesus. And I also urge you, my faithful partner, please help these women. They have faithfully proclaimed the good news and worked with me, together with Clement and the rest of my fellow

laborers, whose names are in The Book of Life in which God has written the names of all those people who will live forever.

Williams' New Testament I beg Euodia and I beg Syntyche to live in harmony by the help of the Lord. And I solemnly beg you, my true comrade, keep on cooperating with those two women, because they shared with me the struggle in spreading the good news, together with Clement and the rest of my fellow-workers, whose names *are* in *the* book of life.

Partially literal and partially paraphrased translations:

American English Bible .
 Beck's American Translation .
 Breakthrough Version I encourage Euodia and I encourage Suntuhe to be focusing on the same *thing* in *the* Master. Yes, I also ask you, *my* real colleague, take them in together, some who competed together as a team in the good news for me with both Clement and the rest of my co-workers, whose names are in the scroll of life.

Common English Bible .
 Len Gane Paraphrase I plead with Euodias and Synthche, that they be like-minded in the Lord. And I also ask you, true yokefellow; help these women who worked with me in the gospel with Clement, too, and with other of my fellow workers, whose names are in the Book of Life.

A. Campbell's Living Oracles I beseech Euodia and Syntyche, to be of the same mind in the Lord. Nay, I entreat you, also, my faithful colleague, assist those women who have labored with me in the gospel, with Clement; and my other fellowlabourers, whose names are in the book of life.

New Advent (Knox) Bible .
 NT for Everyone .
 20th Century New Testament I entreat Euodia, and I entreat Syntyche, to live in harmony, in union with the Lord; Yes, and I ask you, my true comrade, to help them, remembering that they toiled by my side in spreading the Good News; and so, too, did Clement and my other fellow-workers, whose names are 'in the Book of Life.'

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 Euodia and Syntyche—I urge you to resolve your differences with each other and agree in the Lord. In fact, my faithful fellow-worker,* let me ask you to help these women, for they worked together with me to spread the good news—as well as Clement and my other co-workers, whose names are recorded in the book of life.
 I call on Euodias, and I call on Syntyche, to exercise the same mind in the Lord.
 And I ask you also, genuine yoke-fellow, take hold together with them³ who wrestled together with me in the good news, with Clement also, and the rest of my co-workers, whose names are in the Scroll of Life.
³ 4:3 **them**, *autais*; the word women is not in the text, only them, but them refers to the women in the previous verse.

The Heritage Bible

International Standard V I urge Euodia and Syntyche to have the same attitude in the Lord. Yes, I also ask you, my true partner, [Or my loyal Syzygus] to help these women. They have worked hard with me to advance [The Gk. lacks to advance] the gospel, along with Clement and the rest of my fellow workers, whose names are in the Book of Life.

Lexham Bible	.
Montgomery NT	Euodia I entreat, and I entreat Syntyche, to be of the same mind of the Lord; yes, and I beg you also, my true yokefellow, to help them; for these women shared my toil in the furtherance of the gospel, together with Clement, and the rest of my fellow workers whose names are in the book of life.
NIV, ©2011	.
Riverside New Testament	.
Leicester A. Sawyer's NT	.
The Spoken English NT	.
UnfoldingWord Literal Text	. pleading
Urim-Thummim Version	.
Weymouth New Testament	I entreat Euodia, and I entreat Syntyche, to be of one mind, as sisters in Christ. Yes, and I beg you also, my faithful yoke-fellow, to help these women who have shared my toil in connection with the Good News, together with Clement and the rest of my fellow labourers, whose names are recorded in the book of Life.
Wikipedia Bible Project	.
Worsley's New Testament	.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	I beg Evodia and Syntyche to agree with each other in the Lord. And you, Sycygnus, my true companion, I beg you to help them. Do not forget that they have labored with me in the service of the Gospel, together with Clement and my other fellow-workers whose names are written in the Book of Life. Dn 12:1; Revelation 20:12
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	I beseech Euodias, and beseech Syntyche, that they be of the same mind in Yahuah . And I intreat you also, true yokefellow, help those women which labored with me in the Besorah, with Clement also, and with other my fellowlaborers, whose names are in the cepher of life.
Hebraic Roots Bible	.
Holy New Covenant Trans.	Euodia and Syntyche, I beg you, agree with one another in the Lord. Yes, I am asking you, faithful Syzygnus, help these women. They both fought next to me for the Good News. Clement and my other co-workers did too. Their names are in the Book of Life.
The Scriptures 2009	I appeal to Euodia and I appeal to Suntuhe to be of the same mind in the Master. And I also ask you, true companion, help these women who laboured with me in the Good News, with Qlemes also, and the rest of my fellow workers, whose names are in the Book of Life.
Tree of Life Version	I urge Euodia and Syntyche to be in harmony in the Lord. Yes, and I ask you, true companion, to help these women—they labored side by side with me in spreading the Good News, together with Clement also and the rest of my fellow workers, whose names are in the Book of Life.

Weird English, ©ldɛ English, Anachronistic English Translations:

Accurate New Testament	...euodia [I] call (near) and syntyche [I] call (near) the it {them} to think in lord yes [I] ask and you [Man] Genuine Paired take! {something} [for] them Who* in the news (good) contend (together) [with] me with and clement and the [men] remaining working (together) [of] me [of] whom* The Names {are} in book [of] life...
Alpha & Omega Bible Awful Scroll Bible	. I call-by Euodia and I call-by Syntyche, to think the same from-within the Lord. Indeed I request you also, genuine yoked-together-one, be yourselves taking-hold-with these, which-certain contend-together with me, from-within the announcing-of-the-Good-Tidings, with Clement also, and the rest of my undertakers-together, whose names are from-within the Scroll of Life.
Concordant Literal Version	I am entreating Euodia and I am entreating Syntyche, to be mutually disposed in the Lord." Yes, I am asking you also, genuine yokefellow, be aiding them, these women who compete together with me in the evangel, with Clement also, and the rest of my fellow workers whose names are in the scroll of life."
exeGeses companion Bible	I beseech Euodias and beseech Syntyche to be of the same thought in Adonay. And I also ask you, genuine colleague, uphold those women who co-strive in the evangelism; also with Clement and the rest of my co-workers whose names are in the scroll of life.
God's Truth (Tyndale) Orthodox Jewish Bible	. I appeal to Euodias and I appeal to Syntyche, think the same thing in Adoneinu. Yes, I ask also you, true yoke-fellow, assist these women who contended alongside me in the Besuras HaGeulah with both Clement and the rest of the fellow po'alim (workers) of mine, whose names are in the Sefer HaChayyim.
Rotherham's Emphasized B.	.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i> An Understandable Version	. I urge Euodia and I urge Syntyche to be like-minded in [fellowship with] the Lord. Yes, and I am asking you also, [my] faithful partner [Note: This person is unknown, but may have been one of Paul's preacher companions], help those women, for they have worked hard with me in [spreading] the Gospel, along with Clement also, and the rest of my fellow-workers, whose names are in the book of life. [See Rev. 3:5; Heb. 12:23].
Brodie's Expanded Trans.	I urge Euodia and I urge Syntyche to be of the same mind [doctrinal thinking] in the Lord. Indeed, I also authorize you, loyal Syzygus, to seize them [church discipline], who fought at my side [spiritual gladiatorial arena] for the cause of the Gospel along with Clement and the rest of my co-workers, whose names are in the Book of Life [honor roll of winner believers] .
The Expanded Bible Jonathan Mitchell NT	. I am calling Euodia alongside, and I am calling Syntyche alongside, admonishing (entreating; begging; assisting) [you two] to be habitually thinking about the same thing (minding and being intent on the same thing; disposed in the same way; or: = agreeing and maintaining a common mind), within, and in union with, the Lord. Yes, I am asking you, too, O genuine and legitimate yokefellow (or: O loyal Synzugus; O Suzugos, one born in wedlock; O paired star who rises as I set; O joined and united one belonging to [my] birth group), be consistently taking these women together to yourself to aid and assist them – which women toil together with

me (or: compete [as] in the public games along with me, and contend on my side) within the message of goodness and well-being (good news), with Clement and the rest of my fellow workers, whose names [are] within Life's Book (or: in a book of life; a book which is Life; [comment: = participation in life]).

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

Bible Translations with Many Footnotes:

Lexham Bible

I appeal to Euodia and I appeal to Syntyche to be in agreement [Literally “to think the same thing ”] in the Lord. Yes, I ask also you, true yokefellow, help them, who struggled along with me in the gospel with both Clement and the rest of my fellow workers whose names are in the book of life.

NET Bible®

New American Bible (2011)

The Passion Translation

Rotherham’s Emphasized B.

||Euodia|| I exhort_ and ||Syntyche|| I exhort,—
 ||On the same thing|| to be resolved in the Lord:—
 Yea! I request thee also_ true’ yokefellow,
 Be thou helping together with these women,—
 ||Who|| indeed_ ||in the joyful message|| have maintained the combat with me,
 Along with Clement also_ and the rest’ of my fellow-workers, ||Whose names||
 are in the book of life.^h

^hPs. Ixix. 28.

The Spoken English NT

I challenge Euodia,^c and I challenge Syntyche,^d to agree with each other in the Lord. Yes, and I also ask you, my true partner,^e to work with them. They’ve worked hard with me in spreading the good news, along with Clement and all my other co-workers. All their names are in the Book of Life.^f

c. Prn. you-oh-dia.

d. Prn. sin-ti-kee.

e. Lit. “yokefellow”. Nobody knows who Paul is talking about. Is it Epaphroditus? Timothy? It’s even been suggested that he’s addressing a person named Partner.

f. See Exodus 32:32-33; Psalm 69:28; Dan. 12:1; Revelation 3:5; 21:27.

Updated ASV

Exhortation, Encouragement, and Prayer

I urge Euodia, and I urge Syntyche, to be of the same mind[29] in the Lord. Yes, I ask you also, true yokefellow,[30] help these women, who struggled alongside me for the gospel, together with Clement[31] and the rest of my fellow workers, whose names are in the book of life.[32]

[29] The verb φρονέω [phroneo] to be minded, is found eleven times in this epistle, and only seventeen times in the rest of the New Testament.

[30] Or “true companion”

[31] Clement was a common name and should not be connected with Clement of Rome.

[32] Book of Life: (Gr. biblos tēs zōēs) In biblical times, cities had a register of names for the citizens living there. (See Ps. 69:28; Isa. 4:3) God, figuratively speaking, has been writing names in the “book of life” “from the founding of the world.” (Rev. 17:8) Jesus Christ talked about Abel as living “from the foundation of the world,” this would suggest that we are talking about the world of ransomable humankind after the fall. (Lu 11:48-51) Clearly, Abel was the first person to have his name written in the “book of life.” The individuals who have their names written in the “book of Life” do not mean they are predestined to eternal life. This is evident from the fact that they can be ‘blotted out’ of the “book of life.” (Ex 32:32-33; Rev.

3:5) Jesus ransom sacrifice alone gets one written in the “book of life,” if they accept the Son of God. However, it is remaining faith to God that keeps them from being ‘blotted’ out of the “book of life.” (Phil. 2:12; Heb. 10:26-27; Jam. 2:14-26) It is only by remaining faithful until the end that one can be retained permanently in the “book of life.”—Matt. 24:13; Phil. 4:3; Rev. 20:15.

Wilbur Pickering’s New T.

**Concluding considerations
To individuals**

I urge Euodia and I urge Syntyche to come to agreement in the Lord.

Yes, I urge you too, loyal Syzygus,¹ help these women who labored with me in the Gospel, and with Clement and the rest of my fellow workers, whose names are in the Book of Life.²

(1) We have here a common word for ‘yokefellow’, but in the context I conclude that it is being used as a proper name.

(2) The Book of Life is the place to have your name.

WEB — Messianic Edition .

Literal, almost word-for-word, renderings:

A Faithful Version .

Analytical-Literal Translation I urge Euodia and I urge Syntyche to be thinking the same [thing] [fig., to be in agreement] in the Lord. Yes, I ask you also, genuine co-worker [or, loyal Syzygus], be assisting these [women] who strove together with me in the Gospel, with Clement also, and the others, my co-workers, whose names [are] in [the] Scroll of Life.

Berean Literal Bible .

Bill Puryear translation I urge Euodia and I urge Syntyche [to have] the same thinking in the Lord. Yes, I am asking even you, reliable co-worker [Luke], please help these women, who fought at my side in [spreading] the gospel, with both Clement and the rest of my fellow workers, whose names are in the book of life.

C. Thomson updated NT .

Charles Thomson NT I beseech Euodia, and I beseech Syntyche, to be of one mind in the Lord. And I intreat thee also, my faithful colleague, assist them; for they were fellow labourers of mine in the gospel, with Clement in particular, and the rest of my fellow labourers whose names are in the book of life.

Context Group Version .

Yes, I urge you also, true yokefellow {or spouse}, help these women, for they labored with me in the Imperial News, with Clement also, and the rest of my co-workers, whose names are in the book of life. Rejoice in the Lord always: again I will say, Rejoice.

English Standard Version .

Far Above All Translation .

Green’s Literal Translation .

James Allen translation .

Legacy Standard Bible .

Literal New Testament .

EUODIA I EXHORT, AND SYNTYCHE I EXHORT, TO BE OF THE SAME MIND IN [THE] LORD.
AND I ASK ALSO THEE, YOKE FELLOW TRUE, ASSIST THESE [WOMEN], WHO IN THE GLAD TIDINGS STROVE TOGETHER WITH ME; WITH ALSO CLEMENT, AND THE REST OF MY FELLOW WORKERS, WHOSE NAMES [ARE] IN [THE] BOOK OF LIFE.

Literal Standard Version .

Modern English Version .

Modern Literal Version 2020 I am encouraging Euodia, and I am encouraging Syntyche, *both* to be mindful of the same thing in the Lord. Yes, I am also requesting you, genuine colleague, help

them, *the women*, who contended together-with me in the good-news, also with Clement, and the rest of my fellow workers, whose names *are* in the Book of Life.

New American Standard .
 New European Version .
 New King James Version .
 New Matthew Bible .
 NT (Variant Readings) .
 Niobi Study Bible .
 R. B. Thieme, Jr. translation I urge Euodia and I urge Syntyche to be having the same viewpoint by means of the Lord.
 I authorize you, legitimate authority [*Green light, or, Okay to you,*] Syzygus, to assist those women, who are such a quality to have teamed up with me in the spreading of the gospel along with Clement and my other co-workers, whose names are in the book of life.
 R. B. Thieme, Jr. trans2 And I command, admonish and urge Euodia and I command, admonish and urge Syntyche, recognizing their free will, to be having the same type of objective thinking viewpoint with an Relaxes Mental Attitude based on Bible Doctrine hence to come to a harmonious relationship by means of the Lord.
 Ok, I urgently ask or request and authorize, by delegating apostolic authority, you, a truly legitimate man, Syzugos, to take hold of together, mutually aid, help and assist both of these great Super-Grace women, for their best interest, who are of such a high quality that they have labored, teamed up and fought side by side with me in spreading the gospel, together with Clement and my other fellow workers, all whose names are in the book of life.
 Revised Geneva Translation .
 Ron Snider translation I urge Euodia and I urge Syntyche to live in harmony in the Lord. Indeed, true companion, I ask you also to help these women who have shared my struggle in the cause of the gospel, together with both Clement and with the rest of my fellow workers, whose names are in the book of life.
 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:
 2-3

Philippians 4:2a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
Euodía (Εὐοδία) [pronounced yoo-od-EE-ah]	<i>fragrant</i> ; transliterated, <i>Euodia</i>	feminine singular proper noun person; accusative case	Strong's #2136 hapax legomenon
parakaleō (παρακαλέω) [pronounced pahr-ahk-ahl-EH-oh]	<i>to exhort, to console; to encourage; to call [near, for]; to invite, to invoke; to (be of good) comfort, to desire, to (give) exhort (-ation), to entreat, to pray</i>	1 st person singular, present active indicative	Strong's #3870
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532

Philippians 4:2a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
Suntuchē (Συντύχη) [pronounced soon- TOO-khay]	<i>with fate; transliterated, Syntyche</i>	feminine singular proper noun person; accusative case	Strong's #4941 hapax legomenon
parakaleō (παρακαλέω) [pronounced pah-ahk- ahl-EH-oh]	<i>to exhort, to console; to encourage; to call [near, for]; to invite, to invoke; to (be of good) comfort, to desire, to (give) exhort (-ation), to entreat, to pray</i>	1 st person singular, present active indicative	Strong's #3870

Translation: I keep on exhorting Euodia and I keep on exhorting Syntyche...

There are two women in the Philippian congregation whom keeps on exhorting or encouraging or entreating.

There are certainly very common ways for Paul to greet these women in the faith. The words used here are not specifically a greeting.

What appears to be the case is, there is some friction between these two women.

R. B. Thieme, Jr., if memory serves, called these two women, *Eu-odious* and *Soon-touchy*.

Philippians 4:2b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
to (τό) [pronounced toh]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
auto (αὐτό) [pronounced ow-TOH]	<i>him, his, it; same</i>	3 rd person neuter singular pronoun; accusative case	Strong's #846
phroneō (φρονέω) [pronounced fron-EH- oh]	<i>to think (know) beforehand; to have understanding, to be wise; to feel, to think; to have an opinion of one's self, think of one's self, to be modest, not let one's opinion (though just) of himself exceed the bounds of modesty; to think or judge what one's opinion is</i>	present active infinitive	Strong's #5426
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: ...to keep on thinking the same (thing) in the Lord.

Paul is exhorting these women to keep on thinking the same (thing) in the Lord. Both of these women have souls; in their souls they think, and Paul wants them to think the same thing.

Their focus needs to be on Christ. Now, does this mean there is a cross at the front of their church and they are both to look at it? Is there a picture of Jesus on the church wall and are they to concentrate on that? Their thinking—very important verb—is to be *in the sphere of the Lord* or *by means of the Lord*.

Now these women could be as different as night and day. However, they are to keep on thinking in the Lord, which is another way of saying, *keep on thinking Bible doctrine; keep on thinking divine viewpoint; keep on thinking with the mind of Christ*.

The emphasis is on mental attitude; the emphasis is upon what is going on in their minds. Whatever they are thinking, this needs to be specifically guided by being in the Lord.

Philippians 4:2 I keep on exhorting Euodia and I keep on exhorting Syntyche to keep on thinking the same (thing) in the Lord. (Kukis mostly literal translation)

Philippians 4:3a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
nai (ναί) [pronounced <i>nahee</i>]	<i>yes, surely, of a truth, yea, verily, truly, assuredly, even so</i>	affirmative/emphatic particle	Strong's #3483
erōtaō (ἐρωτάω) [pronounced <i>air-oh-TAW-oh</i>]	<i>to ask [someone about something], to ask [a question]; to request, to beseech, to desire, to entreat, to pray</i>	1 st person singular, present active indicative	Strong's #2065
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
se (σέ) [pronounced <i>seh</i>]	<i>you, to you, towards you</i>	2 nd person singular personal pronoun; accusative case	Strong's #4771 (Strong's #4571)
gnēsios (γνήσιος) [pronounced <i>GNAY-see-oss</i>]	<i>legitimately born, born in wedlock; not spurious; true, genuine, sincere, sincerity</i>	masculine singular adjective, vocative	Strong's #1103
Bible Hub: The term "gnēsios" is used in the New Testament to describe something that is authentic, legitimate, or true in nature. It conveys the idea of being born of true origin, without pretense or falsehood. In a biblical context, it often refers to sincerity and authenticity in relationships and faith. ²⁵			
suzugos (σύζυγος) [pronounced <i>SOOD-zoo-goss</i>]	<i>yoke-fellow, colleague, comrade, partner; transliterated, Sysyugus, Syzygus, Suzugos</i>	masculine singular adjective; vocative; this could be a proper noun	Strong's #4805 hapax legomenon

Translation: Even so, I keep on asking even you, true (and genuine) Sysyugus,...

R. B. Thieme, Jr. suggests that the vocative here is not a description of someone, but it is actually the name of the person that Paul is addressing (hence the vocative). The personal pronoun found here is a 2nd person singular, indicating that Paul is addressing someone specifically. This would further indicate that Paul is addressing someone specifically.

²⁵ From <https://biblehub.com/greek/1103.htm> accessed February 10, 2025.

Sysygyus is described by an adjective here: gnêsios (γνήσιος) [pronounced GNAY-see-oss] means, *legitimately born, born in wedlock; not spurious; true, genuine, sincere, sincerity*. Strong's #1103.

There are ways that Paul could have assigned authority here, and said, "Listen, Sysygyus, I put you in charge here and you get these two ladies in line." Paul does not address him quite in that way.

Paul knows the people there in Philippi; he knows who is trustworthy, who has some spiritual maturity, and he recognizes that Sysygyus would be a good person to call into whatever is happening here.

Philippians 4:3b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
sullambanō (συλλαμβάνω) [pronounced sool-lam-BAHN-oh]	<i>clasp; seize (arrest, capture); also conceive (literally or figuratively); by implication aid; catch, help, take</i>	2 nd person singular, present middle imperative	Strong's #4815
autais (αὐταῖς) [pronounced ow-TACE]	<i>them, to them, by them, by means of them, with them; same</i>	3 rd person feminine plural pronoun; locative, dative or instrumental case	Strong's #846
ἧτινες (αἵτινες) [pronounced HIGH-tee-nace]	<i>which, whoever, whatever, who; those who, such ones who</i>	feminine plural, relative pronoun, nominative case	Strong's #3748
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
tō (τῷ) [pronounced toē]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of</i>	neuter singular definite article; dative, locative and instrumental cases	Strong's #3588
euangelion (εὐαγγέλιον) [pronounced yoo-ang-GHEL-ee-on]	<i>gospel, good news; an announcement [proclamation, declaration, preaching] of good news [the gospel], evangelization; the bringing (declaring, showing) of glad (good) tidings</i>	neuter singular noun; dative, locative or instrumental case	Strong's #2098
sunathléō (συναθλέω) [pronounced soon-ath-LEH-oh]	<i>to struggle along with, to strive at the same time with another; to work together as a team</i>	3 rd person plural, aorist active indicative	Strong's #4866
moi (μοί) [pronounced moy]	<i>I, to [for, by] me, mine, my</i>	1 st person singular, personal pronoun; dative, locative or instrumental case	Strong's #3427

Translation: ...keep on aiding them who [are] in the gospel working together (as a team) with me,...

The verb used here is the 2nd person singular, present middle imperative of sullambanō (συλλαμβάνω) [pronounced sool-lam-BAHN-oh], which means, *clasp; seize (arrest, capture); also conceive (literally or figuratively); by implication aid; catch, help, take*. Strong's #4815. Paul is addressing one person here, so that

would by Sysygyus; and I would suggest that he is not telling Sysygyus to go into the place where they are meeting and grab a hold of both women. I would suggest that he is to aid or to help in this situation.

Who is he aiding or helping? *Euodia and Syntyche*. We know this because the pronoun used is a feminine plural. Therefore, that is who Paul is speaking of.

These are not two miscellaneous gals who cannot keep it together. They worked together as a team with Paul in the gospel. Therefore, they understood the gospel message; they believed in the gospel message; and they were helpful in bringing people to Christ. Perhaps they brought their friends to hear Paul speak. Perhaps they themselves witnessed to others, giving the gospel message. Perhaps they provided Paul with meals or sustenance while he was in Philippi. Whatever they did, Paul recognizes them as being a part of the team, as working together.

Philippians 4:3c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
meta (μετά) [pronounced <i>meht-AH</i>]	<i>with, along with, among, in the company of, in the midst of</i>	preposition with the genitive/ablative case	Strong's #3326
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
Klēmēs (Κλήμης) [pronounced <i>KLAY-mace</i>]	<i>mild, merciful; transliterated, Clement</i>	masculine singular proper noun person; genitive/ablative case	Strong's #2815 hapax legomenon
Thayer: <i>Clement [is] a companion of Paul and apparently a member of the church of Philippi. According to tradition, he is identical with that Clement who was bishop of Rome towards the close of the first century. At least one translator's footnote says, not necessarily so.</i>			
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
tôn (τῶν) [pronounced <i>tohn</i>]	<i>the, of the, from the; of this, from that, [away, out] from the; from the source of; by the; than the</i>	masculine plural definite article; genitive and ablative cases	Strong's #3588
loipoi (λοιποί) [pronounced <i>loy-POY</i>]	<i>remaining ones, other, those who remain, remnant, residue, rest</i>	masculine plural adjective; genitive/ablative case	Strong's #3062

Translation: ...even with Clement and the rest,...

I don't believe that Paul is calling Clement in to help out, or the others. I believe that these are others who helped with the gospel message, as did the two women. Paul recognizes the importance of these two women, and puts them on the same level as anyone else who was helpful to Paul with the gospel message.

I assume that Clement is mentioned, because he is recognized in the church at Philippi as being an important and active member of their local church. So, I don't see Clement being called in to the fray, just in case Sysygyus doesn't get this problem handled. Instead, I see Paul putting these two women on the same level as Clement.

Let me approach this from a different angle. There are some problems with these two women in the church. Paul is *not* saying, *If these two women keep it up, throw 'em out!* By putting them on the same level as Clement, Paul is stressing their importance to the local church in Philippi.

Philippians 4:3d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
sunergós (συνεργός) [pronounced soon-er-GOSS]	<i>fellow worker (laborer), fellow workman, workfellow, co-worker</i>	masculine singular adjective, genitive/ablative case	Strong's #4904
μου (ἐμοῦ) [pronounced eh-MOO]; μου (μου) [pronounced moo]	<i>me; of me; from me; my, mine</i>	1 st person singular pronoun, genitive/ablative case	Strong's #1473 (also, this is known as Strong's #3450; the simpler form of Strong's #1700)

Translation: ...my fellow worker,...

Paul refers to Clement here as his fellow worker or his co-worker. By the transitive property, Paul is also recognizing these two women as fellow workers with him.

Whatever is happening between these two women needs to be solved; but also, they are very important to the church at Philippi.

Philippians 4:3e			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hōn (ὧν) [pronounced hown]	<i>from whom, of which, from what, of that; wherein, whose</i>	masculine plural relative pronoun; genitive/ablative case	Strong's #3739
ta (τά) [pronounced taw]	<i>the (things); this, that; those (things)</i>	neuter plural definite article; nominative case	Strong's #3588
onomata (ὀνόματα) [pronounced ohn-OH-maht-ah]	<i>names, titles, characters, reputations; persons, people</i>	neuter plural noun; nominative case	Strong's #3686
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
biblos (βίβλος) [pronounced BIB-loss]	<i>a written book, a roll, a scroll; properly the inner bark of the papyrus plant</i>	neuter singular noun; dative, locative or instrumental case	Strong's #976
zôê (ζωή) [pronounced dzoh-AY]	<i>life; living, state of being</i>	feminine singular noun, genitive/ablative case	Strong's #2222

Translation: ...whose names [are written] in the book of life. (Kukis mostly literal translation)

All of the people mentioned in vv. 2–3 have their names in the book of life. They are regenerate; they have believed in Jesus Christ.

The other words used here suggest that these people are very important to the dynamics of the local churches in Philippi.

Philippians 4:3 Even so, I keep on asking even you, true (and genuine) Sysyugus, keep on aiding them who [are] in the gospel working together (as a team) with me, even with Clement and the rest, my fellow worker, whose names [are written] in the book of life. (Kukis mostly literal translation)

Philippians 4:2–3 I keep on exhorting Euodia and I keep on exhorting Syntyche to keep on thinking the same (thing) in the Lord. Even so, I keep on asking even you, true (and genuine) Sysyugus, keep on aiding them who [are] in the gospel working together (as a team) with me, even with Clement and the rest, my fellow worker, whose names [are written] in the book of life. (Kukis mostly literal translation)

Philippians 4:2–3 I keep on exhorting Euodia and Syntyche to focus on thinking divine viewpoint in the Lord. Even so, I am asking you, true and genuine Sysyugus, to help out with these women, who worked together with me as a team, along with Clement, my fellow worker, and others whose names are written in the book of life. (Kukis paraphrase)

Keep on rejoicing in a Lord always; again I will say, keep on rejoicing.	Philippians 4:4	Keep on rejoicing in the Lord at all times. Furthermore, I will say [in the future], keep on rejoicing!
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Keep on rejoicing in the Lord at all times. In fact, sometime in the future I will say again, keep on rejoicing!

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek)	Keep on rejoicing in a Lord always; again I will say, keep on rejoicing.
Complete Apostles Bible	Rejoice in the Lord always. Again I will say, rejoice!
Douay-Rheims 1899 (Amer.)	Rejoice in the Lord always: again, I say, rejoice.
Holy Aramaic Scriptures	.
Original Aramaic NT	Rejoice in Our Lord always, and again I say, rejoice.
Lamsa Peshitta (Syriac)	.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	Be glad in the Lord at all times: again I say, Be glad.
Bible in Worldwide English	Always be glad for what the Lord has done. I will say it again, be glad. For whatever reason, this is actually presented as the end of v. 3 in the BWE translation.
Easy English	.
Easy-to-Read Version–2008	Always be filled with joy in the Lord. I will say it again. Be filled with joy.
God's Word™	Always be joyful in the Lord! I'll say it again: Be joyful!
Good News Bible (TEV)	May you always be joyful in your union with the Lord. I say it again: rejoice!
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. *Always be glad because of the Lord! I will say it again: Be glad.*
 Goodspeed New Testament .
 The Living Bible .
 New Berkeley Version .
 New Living Translation .
 The Passion Translation *Be cheerful with joyous celebration in every season of life. Let joy overflow, for you are united with the Anointed One!*
 Plain English Version .
 UnfoldingWord Simplified T. *Always rejoice for the Lord Jesus! I say again, rejoice!*
 Williams' New Testament *By the help of the Lord always keep up the glad spirit; yes, I will repeat it, keep up the glad spirit.*

Partially literal and partially paraphrased translations:

American English Bible .
 Beck's American Translation .
 Breakthrough Version *Always be happy in the Master. Again I will state, "Be happy."*
 Common English Bible .
 Len Gane Paraphrase .
 A. Campbell's Living Oracles .
 New Advent (Knox) Bible .
 NT for Everyone .
 20th Century New Testament *All joy be yours at all times in your union with the Lord. Again I repeat--All joy be yours.*

Mostly literal renderings (with some occasional paraphrasing):

An Understandable Version .
 Berean Study Bible *Rejoice in the Lord always. I will say it again: Rejoice!*
 Christian Standard Bible .
 Conservapedia Translation .
 Revised Ferrar-Fenton Bible .
 Free Bible Version *Always be happy in the Lord—I repeat, Be happy!*
 The Heritage Bible *Rejoice in the Lord always; again I speak, Rejoice.*
 International Standard V *Keep on rejoicing in the Lord at all times. I will say it again: Keep on rejoicing!*
 Lexham Bible .
 Montgomery NT .
 NIV, ©2011 .
 Riverside New Testament .
 Leicester A. Sawyer's NT .
 The Spoken English NT .
 UnfoldingWord Literal Text .
 Urim-Thummim Version .
 Weymouth New Testament *Always be glad in the Lord: I will repeat it, be glad.*
 Wikipedia Bible Project .
 Worsley's New Testament .

Catholic Bibles (those having the imprimatur):

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

Jewish/Hebrew Names Bibles:

Complete Jewish Bible .
 Eth Cipher Translation Rejoice in **Yahuah** always: *and* again I say, Rejoice.
 Hebraic Roots Bible .
 Holy New Covenant Trans. .
 The Scriptures 2009 Rejoice in הוה always, again I say, rejoice!
 Tree of Life Version .

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament ...enjoy! in lord always again [!] will say enjoy!
 Alpha & Omega Bible .
 Awful Scroll Bible Be rejoicing from-within the Lord as-when-at-all times! Again I will say it, be rejoicing!
 Concordant Literal Version Be rejoicing in the Lord always! Again, I will declare, be rejoicing!"
 exeGeses companion Bible Cheer in Adonay alway - again I say, Cheer.
 God's Truth (Tyndale) .
 Orthodox Jewish Bible Have simcha in Adoneinu always; again I will say it: Rejoice!
 Rotherham's Emphasized B. .

Expanded/Embellished Bibles:

The Amplified Bible .
 An Understandable Version Rejoice in *[fellowship with]* the Lord all the time. I will say it again: Rejoice!.
 Brodie's Expanded Trans. Keep on having inner happiness in the Lord at all times. Again, I say and will continue saying: Keep on having inner happiness .
 The Expanded Bible .
 Jonathan Mitchell NT Be constantly rejoicing within, and in union with, [the] Lord [= in Yahweh or in Christ], at all times (or: always)! Again, I will repeat declaring it, Rejoice (or: You folks be habitually rejoicing)!.
 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. Rejoiceⁱ in the Lord always: ||Again|| I will say—
 Rejoice!
 i Chap. ii. 18; iii. 1.
 The Spoken English NT Be happy^g in the Lord, always. Isay it again: be happy.^h

- g. Or “goodbye”. “Be happy” is a standard farewell greeting, like “be well”. But Paul adds “in the Lord,” making it a Christian parting blessing.
- h. Or “goodbye”.

Updated ASV .

Wilbur Pickering’s New T. .

WEB — Messianic Edition .

Filling the mind with good things Rejoice in the Lord always; again I say, rejoice!

Literal, almost word-for-word, renderings:

A Faithful Version .

Analytical-Literal Translation .

Be rejoicing in the Lord always! I will say again, be rejoicing!

Berean Literal Bible .

Bill Puryear translation .

Keep on having happiness in the Lord at all times, once more I will repeat [the command] keep on having happiness.

C. Thomson updated NT .

Charles Thomson NT .

Context Group Version .

English Standard Version .

Far Above All Translation .

Green’s Literal Translation .

James Allen translation .

Legacy Standard Bible .

Literal New Testament .

Literal Standard Version .

Modern English Version .

Modern Literal Version 2020 .

New American Standard .

New European Version .

New King James Version .

New Matthew Bible .

NT (Variant Readings) .

Niobi Study Bible .

R. B. Thieme, Jr. translation .

Keep on having happiness [+H] in the Lord at all times; once more I repeat, Keep on having happiness [+H].

R. B. Thieme, Jr. trans2 .

Keep on having and Sharing the perfect Happiness of God by means of the Lord at all times, once more I repeat the command, keep on having and Sharing the Happiness of God.

Revised Geneva Translation .

Ron Snider translation .

Rejoice in the Lord always; again I will say, rejoice!

Updated ASV .

Do Not Be Anxious Over Anything

Rejoice in the Lord always; again I will say, Rejoice.

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 4:4a			
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
Notice the imperative.			
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
pántote (πάντοτε) [pronounced PAHN-toht-eh]	<i>always, at all times, ever</i>	adverb	Strong's #3842

Translation: Keep on rejoicing in the Lord at all times.

Despite there being some friction in the church (enough for Paul to address it in this letter), he encourages everyone in that local church to keep on rejoicing or to keep on having being glad, thriving and having happiness in the Lord.

The people to whom this letter is addressed are saved. Their names are written in the book of life (v. 3).

Paul uses the imperative to tell them to rejoice. Paul writes thirteen letters which we have on file, but only does he use this verb in the imperative in a few places (2Corinthians 13:11 Philippians 2:18 3:1 4:4 1Thessalonians 5:16). My point being, this is just not some standard thing which Paul says. I would suggest that if Paul uses the imperative, then that means, the recipients are able to do what he is telling them to do. Furthermore, Paul tells them to do this *at all times*. This positive mental attitude was to be with them all of the time.

Whatever friction is taking place, this is nothing. The believers in Philippi have both the reason to rejoice and the capacity for having inner happiness.

Philippians 4:4b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
palin (πάλιν) [pronounced PAL-in]	<i>again, once more, anew; a renewal or repetition of the action; further (more), moreover; in turn, on the other hand</i>	adverb	Strong's #3825
eréō (ἔρέω) [pronounced eh-REH-oh]	<i>to say, to speak, to utter, to declare</i>	1 st person singular, future active indicative	Strong's #2046

Notice the future tense. Consider previously we had the words *joy and crown*, one referring to in time, the second was all about the future with Christ. We have a possibly similar reference in v. 3 where the is struggling together regarding the gospel; but then speaking of one's name being in the book of life.

Philippians 4:4b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
chairô (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

Translation: Furthermore, I will say [in the future], keep on rejoicing! (Kukis mostly literal translation)

Paul then writes, *Once more, I will say, at some time in the future, keep on rejoicing!* Is Paul going to write them another letter and tell them to rejoice again? Is Paul going to speak to them in person and he is reminding himself here to tell them to rejoice?

What is happening here is, Paul is looking into the future—to judgment day—and both he and the Philippians will have reason to rejoice. In that future event, because of the divine good done by the believers in Philippi, there will be great reason for them all to rejoice.

This second *rejoice* also helps people put things into perspective. There may be a minor problem in the church; two women might be butting heads. Nevertheless, there is an eternal future at hand, and getting to that future is far more important than any friction that is taking place.

Philippians 4:4 *Keep on rejoicing in the Lord at all times. Furthermore, I will say [in the future], keep on rejoicing!* (Kukis mostly literal translation)

Philippians 4:4 *Keep on rejoicing in the Lord at all times. In fact, sometime in the future I will say again, keep on rejoicing!* (Kukis paraphrase)

Let the reasonable [thinking] of you (all) be known to all men. The Lord [is] near. For nothing be anxious, but in all (things), the prayer and the petition with thankfulness, the requests of you (all) keep on making known to the God. And the peace of the God, the (peace) having power to every mind, it will guard in the hearts of you (all) and the thoughts of you (all) in Christ Jesus.

Philippians
4:5–7

Let your reasonable [mental attitude] become known to all men, [for] the Lord [is] near. Be anxious for nothing but [instead, employ] prayer and petition with gratitude, [and] keep on making your requests known to God. Then the peace of the God, which keeps on having power for every thought, will guard (and protect) your hearts and your purposes in Christ Jesus.

In your day-to-day life, let your reasonable and rational mental attitude become known to all men, because the tools of the Lord are near. Do not be anxious, upset or fretting, but use prayer and petitions offered with gratitude, making all of your requests known to God. Then the peace of God, which keeps on having power over every thought, will guard and protect your hearts and minds in the sphere of Christ Jesus.

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek) *Let the reasonable [thinking] of you (all) be known to all men. The Lord [is] near. For nothing be anxious, but in all (things), the prayer and the petition with*

thankfulness, the requests of you (all) keep on making known to the God. And the peace of the God, the (peace) having power to every mind, it will guard in the hearts of you (all) and the thoughts of you (all) in Christ Jesus.

Complete Apostles Bible

Let your gentleness be known to all men. The Lord is at hand.

Be anxious for nothing, but in everything by prayer and petition, along with thanksgiving, let your requests be made known to God; and the peace of God, which surpasses all understanding, shall guard your hearts and your thoughts in Christ Jesus.

Douay-Rheims 1899 (Amer.)

Let your modesty be known to all men. The Lord is nigh.

Be nothing solicitous: but in every thing, by prayer and supplication, with thanksgiving, let your petitions be made known to God.

And the peace of God, which surpasseth all understanding, keep your hearts and minds in Christ Jesus.

Holy Aramaic Scriptures
Original Aramaic NT

.
And let your humility be known to every person; Our Lord is near.

Do not be worried for anything, but always in prayer and supplication with thanksgiving, let your requests be known before God,

And the peace of The God, Who is greater than every mind,* will keep your hearts and your minds by Yeshua The Messiah.

Lamsa Peshitta (Syriac)

.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English

Let your gentle behaviour be clear to all men. The Lord is near.

Have no cares; but in everything with prayer and praise put your requests before God.

And the peace of God, which is deeper than all knowledge, will keep your hearts and minds in Christ Jesus.

Bible in Worldwide English

Let everyone know that you think kindly of others before yourselves. The Lord is near.

Do not worry about anything. Talk to God about everything. Thank him for what you have. Ask him for what you need.

Then God will give you peace, a peace which is too wonderful to understand. That peace will keep your hearts and minds safe as you trust in Christ Jesus. Vv. 4–6 in the BWE.

Easy English

Easy-to-Read Version–2008

.
Let everyone see that you are gentle and kind. The Lord is coming soon. Don't worry about anything, but pray and ask God for everything you need, always giving thanks for what you have. And because you belong to Christ Jesus, God's peace will stand guard over all your thoughts and feelings. His peace can do this far better than our human minds.

God's Word™

Let everyone know how considerate you are. The Lord is near. Never worry about anything. But in every situation let God know what you need in prayers and requests while giving thanks. Then God's peace, which goes beyond anything we can imagine, will guard your thoughts and emotions through Christ Jesus.

Good News Bible (TEV)

Show a gentle attitude toward everyone. The Lord is coming soon. Don't worry about anything, but in all your prayers ask God for what you need, always asking him with a thankful heart. And God's peace, which is far beyond human understanding, will keep your hearts and minds safe in union with Christ Jesus.

J. B. Phillips

The Message

NIRV

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.

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

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

Casual English Version .
 Contemporary English V. Always be gentle with others. The Lord will soon be here. Don't worry about anything, but pray about everything. With thankful hearts offer up your prayers and requests to God. Then, because you belong to Christ Jesus, God will bless you with peace that no one can completely understand. And this peace will control the way you think and feel.

Goodspeed New Testament .
 The Living Bible .
 New Berkeley Version .
 New Living Translation .
 The Passion Translation Let gentleness be seen in every relationship, for our Lord is ever near. Don't be pulled in different directions or worried about a thing. Be saturated in prayer throughout each day, offering your faith-filled requests before God with overflowing gratitude. Tell him every detail of your life, then God's wonderful peace that transcends human understanding, *will make the answers known to you* through Jesus Christ.

Plain English Version .
 UnfoldingWord Simplified T. All people must see that you are gentle because the Lord is near. Do not worry about anything. Instead, in every situation pray to God, tell him exactly what you need, and ask him to help you. And thank God for all he does for you. Then God's peace, which is much greater than we can understand, will be like a soldier that is guarding how you feel and how you think, as we are joined to the Messiah Jesus.

Williams' New Testament Let your forbearing spirit be known to everybody. The Lord is near. Stop being worried about anything, but always, in prayer and entreaty, and with thanksgiving, keep on making your wants known to God. Then, through your union with Christ Jesus, the peace of God, that surpasses all human thought, will keep guard over your hearts and thoughts.

Partially literal and partially paraphrased translations:

American English Bible .
 Beck's American Translation .
 Breakthrough Version Your polite *nature* must be known to all people. The Master *is* near. Worry about nothing, but in everything by the prayer and the plea with thankfulness, your requests must be made known to God. And the peace of God, that has a higher position than every way of thinking, will guard your hearts and your thought processes in *the* Anointed King Jesus.

Common English Bible .
 Len Gane Paraphrase Let your patient gentleness be known by all people. The Lord is at hand. Don't worry about anything; instead in every thing with prayer and supplication with thanksgiving, let your requests be made known to God, and the peace of God, which is beyond all comprehension, will guard your hearts and minds through Christ Jesus.

A. Campbell's Living Oracles Let your moderation be known to all men: the Lord is nigh. Be anxious about nothing; but in everything by prayer and supplication, with thanksgiving, let your requests be made known unto God; and the peace of God, which surpasses all understanding, will guard your hearts and minds, through Christ Jesus.

New Advent (Knox) Bible .

NT for Everyone .
 20th Century New Testament . Let your forbearing spirit be plain to every one. The Lord is near. Do not be anxious about anything; but under all circumstances, by prayer and entreaty joined with thanksgiving, make your needs known to God. Then the Peace of God, which is beyond all human understanding, will stand guard over your hearts and thoughts, through your union with Christ Jesus.

Mostly literal renderings (with some occasional paraphrasing):

An Understandable Version .
 Berean Study Bible .
 Christian Standard Bible .
 Conservapedia Translation .
 Revised Ferrar-Fenton Bible .
 Free Bible Version .
 Everyone should know about your kindness. The Lord will soon be here. Don't worry about anything, but take everything to God in prayer, explaining your requests to him and thanking him for all he does. Then the peace that comes from God, which is better than we can ever imagine, will keep your hearts and minds protected in Christ Jesus.

The Heritage Bible .
 Let your appropriateness be known to all men. The Lord is near.
 Do not be anxious for one thing, but in everything by prayer and petition with thanksgiving make your requests known to God,
 And the peace of God, which is held above every mind, will guard beforehand your hearts and the exercise of your minds in Christ Jesus.

International Standard V .
 Let your gracious attitude [Lit. spirit] be known to all people. The Lord is near: Never worry about anything. Instead, in every situation let your petitions be made known to God through prayers and requests, with thanksgiving. Then God's peace, which goes far beyond anything we can imagine, will guard your hearts and minds in union with the Messiah [Or Christ] Jesus.

Lexham Bible .
 Montgomery NT .
 Let your reasonableness be recognized by every one. The Lord is near you. Do not worry about anything; but in everything by prayer and supplication, with thanksgiving, let your requests be made known to God; and the peace of God, which passes all understanding, will stand guard over your hearts and your thoughts 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 .
 Let your forbearing spirit be known to every one--the Lord is near. Do not be over-anxious about anything, but by prayer and earnest pleading, together with thanksgiving, let your request be unreservedly made known in the presence of God. And then the peace of God, which transcends all our powers of thought, will be a garrison to guard your hearts and minds in union with Christ Jesus.

Wikipedia Bible Project .
 Worsley's New Testament .

Catholic Bibles (those having the imprimatur):

Christian Community (1988) .
 Rejoice in the Lord always. I say it again: rejoice and may everyone experience your gentle and understanding heart. The Lord is near: do not be anxious about anything. In everything resort to prayer and supplication together with thanksgiving

and bring your requests before God. Then the peace of God, which surpasses all understanding, will keep your hearts and minds in Christ Jesus. V. 4 is included for context.

3:1; 1Cor 16:22 Romans 13:11; Jn 14:27; Col 3:15

- 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 your moderation be known unto all men. **Yah** is at hand. Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto **Elohiym**. And the peace of **Elohiym**, which passes all understanding, shall keep your hearts and minds through **Mashiach Yahusha**.
- Hebraic Roots Bible .
- Holy New Covenant Trans. . Show a gentle spirit to everyone. The Lord is near. Don't worry about anything. Instead, let God know what you are asking for in prayer. Tell Him all about what you want. And be thankful. God's peace, which goes far beyond all human understanding, will guard your hearts and minds in Christ Jesus.
- The Scriptures 2009 . Let your gentleness be known to all men. The Master is near. Do not worry at all, but in every matter, by prayer and petition, with thanksgiving, let your requests be made known to Elohim. And the peace of Elohim, which surpasses all understanding, shall guard your hearts and minds through Messiah עשוהי.
- Tree of Life Version .

Weird English, 𐤀𐤋𐤁𐤀 English, Anachronistic English Translations:

- Accurate New TestamentThe [Thing] Gentle [of] you* be known! [to] all men The Lord {is} near no have! (concern) but in every [thing] [by] the prayer and [by] the request with thanksgiving The Requests [of] you* be shown! to the god and The Peace [of] the god The [One] Having (Superiority) every mind will guard the hearts [of] you* and the thoughts [of] you* in christ jesus...
- Alpha & Omega Bible . LET YOUR GENTLE SPIRIT BE KNOWN TO ALL MEN. THE LORD IS NEAR. BE ANXIOUS FOR NOTHING, BUT IN EVERYTHING BY PRAYER AND SUPPLICATION WITH THANKSGIVING LET YOUR REQUESTS BE MADE KNOWN TO THEOS (*The Alpha & Omega*). AND THE PEACE OF THEOS (*The Alpha & Omega*), WHICH SURPASSES ALL COMPREHENSION, WILL GUARD YOUR HEARTS AND YOUR MINDS IN CHRIST JESUS.
- Awful Scroll Bible . Be you all's likening-over-against come to be known, to all of they of the aspects-of-man. The Lord is near! Be not anxious of anything, however from-within everything, in wishing-with-regards-to and supplication, with good-favoredness be making known you all's petitions, with respects to God. And the Peace of God, that is holding-over everyone's mind, will look-to-before the sensibility of you all's hearts and minds, by-within the Anointed One, Jesus.
- Concordant Literal Version . Let your lenience be known to all men: the Lord is near. Do not worry about anything, but in everything, by prayer and petition, with thanksgiving, let your requests be made known to God, and the peace of God, that is superior to every frame of mind, shall be garrisoning your hearts and your apprehensions in Christ Jesus."
- exeGeses companion Bible . Have all humanity know your gentleness.

Adonay is near.
 Be anxious for naught;
 but in all by prayer and petition with eucharist
 have Elohim know your requests.
 And the shalom of Elohim that surpasses the mind
 garrisons your hearts and comprehensions
 in Messiah Yah Shua.

God's Truth (Tyndale)
 Orthodox Jewish Bible

.
 Let your chassidus (piety) and sobriety be known to kol Bnei Adam; Moshiach Adoneinu is near.
 Be anxious in nothing [Mt 6:25; 1K 5:7], but in everything by tefillah and by techinnah (supplication) with hodayah (thanksgiving), let your requests be made known before Hashem,
 And the shalom Hashem [YESHAYAH 26:3; Yn 14:27; Co. 3:15], surpassing all binah (understanding), will guard your levavot and your machshavot (thoughts) in Rebbe, Melech HaMoshiach Yehoshua.

Rotherham's Emphasized B. .

Expanded/Embellished Bibles:

The Amplified Bible
 An Understandable Version

.
 You should let your gentleness be known to all people. The Lord is near. *[Note: This "nearness" could refer to Christ's second coming or to His nearness to His people in a spiritual sense].* Do not worry about anything, but in everything, by prayer and *[special]* petition, along with thanksgivings, you should make your requests known to God. And *[when you do]*, the peace from God, which surpasses all comprehension, will guard your hearts and thoughts *[from anxiety]* in *[fellowship with]* Christ Jesus.

Brodie's Expanded Trans.

Let your relaxed mental attitude [grace orientation] be known to all men. The Lord is near [imminency of the rapture].
 Worry about nothing, but in everything [all circumstances], through prayer and entreaty, after thanksgiving [expressing gratitude], let your petitions [desires of your soul] be revealed face-to-face to God.
 In fact, the spiritual prosperity [super-abounding grace peace] from God which surpasses all basic understanding [left lobe thinking], shall protect the mentality of your soul [right lobe thinking] and your motivations [mental attitude] in Christ Jesus.

The Expanded Bible
 Jonathan Mitchell NT

.
 Let your gentle fairness, lenience, considerateness and suitable reasonableness be intimately and experientially known to all mankind (or: by and for all humans). The Lord [= Christ or Yahweh] is near (close by – at hand, close enough to touch, and available)!
 Do not be habitually worried, anxious or overly concerned about anything! On the contrary, in everything (and: within every situation), by thinking and speaking toward having goodness and having things go well and with ease (or: in prayer) and in expression of need – together with thanksgiving – repeatedly let your requests be made known to (toward; face to face with) God,
 and God's peace (= shalom; or: and so the harmony which is God), which is continuously having a hold over (is habitually holding sway over; or: is constantly being superior and excelling by having it over) all mind and inner sense (or: every intellect; all power of comprehension; or: all process of thinking), will continue garrisoning (guarding; standing sentinel over) your hearts and the results of thinking (thoughts; reasonings; understandings; effects from directing the mind on something; or: dispositions; designs; purposes; effects of perceptions; [p16 adds: and bodies]), within, and in union with, Christ Jesus [p46: {the} Lord Jesus].

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

Bible Translations with Many Footnotes:

Lexham Bible Let your gentleness be made known to all people. The Lord is near. Be anxious for nothing, but in everything by prayer and supplication with thanksgiving let your requests be made known to God. And the peace of God that surpasses all understanding will guard your hearts and your minds [Or “thoughts”] in Christ Jesus.

NET Bible® .
 New American Bible (2011) .
 The Passion Translation .
 Rotherham’s Emphasized B. Let ||your considerateness|| be known unto all’ men.
 ||The Lord|| is near:—
 ||For nothing|| be anxious,
 But ||in everything|| <by your prayer and supplication with thanksgiving>
 Let ||your petitions|| be made known unto God;
 And ||the peace of God, which riseth above every’ mind|| shall guard your hearts and your thoughts, in Christ Jesus.
^jOr: “reasonableness.”

The Spoken English NT Be known to everybody for your gentleness.ⁱ The Lord is nearly here! Don’t worry about anything.^j Instead, in all your prayers and requests, be thanking God as you tell God your requests.^k And God’s peace, that’s beyond all understanding, will protect your hearts and minds in Christ Jesus.
 i. Or “for your lack of legalism”.
 j. Or “Never worry”.
 k. Lit. “with thanks let your requests be made known to God”.

Updated ASV Let your gentleness be made known to all men. The Lord is at hand.[33] In nothing be anxious; but in everything by prayer and supplication with thanksgiving let your requests be made known to God. And the peace of God, which surpasses all understanding, will guard your hearts and your minds[34] in Christ Jesus.
 [33] Or “The Lord is near.”
 [34] Or “your mental powers; your thoughts.”

Wilbur Pickering’s New T. Let your forbearing spirit be evident to all; the Lord is near. Don’t be anxious about anything,³ but in everything, by prayer and petition along with thanksgiving,⁴ let your requests be made known to God; and the peace of God, that surpasses all understanding, will guard your hearts and your minds in Christ Jesus.⁵
 (3) Don’t be a worrywart.
 (4) We need to be careful not to forget the thanksgiving when we pray.
 (5) This is the greatest protection on the market.

WEB — Messianic Edition .

Literal, almost word-for-word, renderings:

A Faithful Version .
 Analytical-Literal Translation Let your_p gentleness [or, considerateness] be known to all people. The Lord [is] near! Stop being anxious about anything, but in every [thing] by prayer and by petition, with thanksgiving, be letting your_p requests be made known to God. And the peace of God, the [peace] surpassing all understanding, will guard [or, protect] your_p hearts [fig., inner selves] and your_p thoughts in Christ Jesus.

Berean Literal Bible .

Bill Puryear translation	Let your reasonableness be known to all mankind. The Lord [is] imminent. Stop worrying about anything, but in all things through prayer and request for personal needs after thanksgivings, let your requests be revealed to God. Indeed, the spiritual prosperity produced by God, which surpasses all thinking will protect your hearts; that is, your thoughts in Christ Jesus.
C. Thomson updated NT Charles Thomson NT	. Let your meekness be known to all men. The Lord is at hand: Be anxious about nothing; but on all occasions, by prayer and supplication with thanksgiving, let your requests be made known to God; and the peace of God, which surpasseth all understanding, will keep your hearts and your minds safe in Christ Jesus.
Context Group Version	Let your (pl) forbearance be known to all men. The Lord is at hand. In nothing be anxious; but in everything by prayer and request with recognition of [your (pl)] indebtedness let your (pl) needs be made known to God. And the peace of God, which passes all understanding, shall guard your (pl) hearts and your (pl) thoughts in the Anointed Jesus.
English Standard Version Far Above All Translation	. Let your equitableness be known to all men. The Lord <i>is</i> nearby. Do not be anxious about anything, but let your requests in every <i>matter</i> be known to God in all prayer and supplication with thanksgiving. And the peace of God, which surpasses all understanding, will guard your hearts and your thoughts 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	Let your ^o gentleness be known to all men. The Lord <i>is</i> near. Be ^o anxious in nothing, but in everything, let your ^o requests be made known to God by prayer and supplication with thanksgiving. And the peace of God, which is superior to all perception, will be guarding your ^o hearts and your ^o minds in Christ Jesus.
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	Let your mature [supergrace], reasonable mental attitude be known to all mankind. The Lord is near [<i>near grace</i> , the grace that carries you over no man's land, between supergrace and ultra supergrace]. Stop worrying about anything; but in every circumstance through prayer and by entreaty [for personal needs] after thanksgivings, let your petitions [requests] be revealed to the God. In fact, that spiritual prosperity from the source of the God which rises above every mind [human thinking], shall supply [garrison, mount guard] over your right lobes and motivations in Christ Jesus.
R. B. Thieme, Jr. trans2	Let or allow what is fitting, right, equitable; your over reasonable orientation to reality Super-Grace Mental Attitude and adaptability and kindness, be known to all mankind, the Lord Jesus of Nazareth, The Christ is near or in interposition to provide all Logistical Grace provisions as Bravo Grace. Stop having anxiety or being concerned or worrying about anything not even one thing the smallest of things, but in contrast, in everything, all circumstances in No Man's Land advancing toward Ultra Super-Grace and also in your life before reaching Maturity Adjustment to the Justice of God, through prayer, as part of the Royal Family of God, and entreaty for specific special personal needs for Bravo

Grace logistics, AFTER thanksgivings, let the things sought, your requests be declared and revealed in the presence of face to face with The God.
 In fact that hidden spiritual prosperity of Maturity Adjustment to the Justice of God, Super-Grace and Ultra Super-Grace from the source of The God, which rises above every human mind, thought or human capacity of thinking surpassing all understanding, will garrison or mount guard over and supply the logistics of Bravo Grace for the Right Lobe of the Stream of Consciousness of your Soul and your motivations or thoughts by means positional sanctification from the Baptism of God the Holy Spirit in Christ Jesus.

Revised Geneva Translation
 Ron Snider translation

Let your gentle spirit be known to all men. The Lord is near. Be anxious for nothing, but in everything by prayer and supplication with thanksgiving let your requests be made known to God. And the peace of God, which surpasses all comprehension, will guard your hearts and your minds in Christ Jesus.

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

fairness

The gist of this passage:
 5-7

Philippians 4:5a			
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
epieikês (ἐπιεικῆς) [pronounced <i>ep-ee-i-KACE</i>]	<i>reasonable, appropriate, (by implication) mild: moderate, moderation, patient; suitable; equitable, fair, mild, gentle</i>	neuter singular adjective; nominative case	Strong's #1933
R. B. Thieme, Jr. describes this as a supergrace mental attitude. We might understand this to refer to a mature grace orientation. This is found in Philippians 4:5 1Timothy3:3 Titus 3:2 James 3:17 1Peter 2:18.			
humôn (ὑμῶν) [pronounced <i>hoo-MONE</i>]	<i>of yours, from you [all]; concerning you; you [all], yourselves</i>	2 nd person plural personal pronoun; genitive/ablative case	Strong's #5216 genitive case of #5210; a form of #4771
ginōskō (γινώσκω) [pronounced <i>gih-NOH-skoh</i>]	<i>know, (learn, come) to know, recognize, (have, gain) knowledge of; become known; understand, perceive, a Jewish idiom for sexual intercourse between a man and a woman; become acquainted with</i>	3 rd person singular, aorist passive imperative	Strong's #1097
pasin (πᾶσιν) [pronounced <i>PAHS-ihn</i>]	<i>to all [things]; in the whole; by everything</i>	masculine plural adjective, locative, dative and instrumental cases	Strong's #3956

Philippians 4:5a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
anthrōpoi (ἄνθρωποι) [pronounced ANTH-row-poy]	<i>men [in the generic sense], mankind, human beings; men [in reference to gender]; people</i>	masculine plural noun; dative, locative or instrumental case	Strong's #444

Translation: *Let your reasonable [mental attitude] become known to all men,...*

In the previous verse, Paul ordered the Philippians to rejoice, and he tells them that he would say this again.

Paul speaks of their reasonable mental attitude. This is the neuter singular adjective of epieikês (ἐπιεικής) [pronounced ep-ee-i-KACE], which means, *reasonable, appropriate, (by implication) mild: moderate, moderation, patient; suitable; equitable*. This adjective is being used as a noun here, so it is their thinking, their mental attitude, which is to be reasonable, appropriate, mild and moderate. Strong's #1933.

He gives them another imperative, where he requires the believers in Philippi to let all men know or recognize something. The verb is the aorist passive imperative of ginōskō (γινώσκω) [pronounced gih-NOH-skoh], which means, *know, (learn, come) to know, recognize, (have, gain) knowledge of; become known; understand, perceive*. In the passive voice, this thing is to become known, to be recognized, to be understood. Strong's #1097. They were not to run around time forcing everyone to watch and know and recognize something. Interestingly, the aorist tense is used here, to indicate that these things would be observed, known or recognized at various times.

This takes place over time through various interactions. At the times when a person thinks about it, he thinks, he seems to be a reasonable fellow with a moderate and suitable mental attitude.

Application: This would be exactly the opposite of someone who is upset that he/she/it is called by the wrong pronouns.

Philippians 4:5b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ho (ὁ) [pronounced ho]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
kurios (κύριος) [pronounced KOO-ree-oss]	<i>lord, master; Lord; he to whom a person or thing belongs, owner, possessor; a prince, chief, sovereign</i>	masculine singular noun; nominative case	Strong's #2962
engus (ἐγγύς) [pronounced eng-GOOÇ]	<i>near (literally or figuratively, of place or time); at hand, near (at hand, unto), ready, imminent, soon to come to pass</i>	adverb of nearness	Strong's #1451

Translation: *...[for] the Lord [is] near.*

How exactly is this connected to the previous phrase? Are the believers in Philippi mandated by Paul to have a reasonable mental attitude because the Lord is near? That is the way that I would take this. The Lord being near is the idea that, there is no additional prophecies to be fulfilled prior to the Lord returning to earth to take up believers for the rapture.

Another interpretation is, the Lord is near with help and support, as every believer is indwelt by the Holy Spirit.

A third interpretation is, the Lord is near in terms of understanding. That is, we have the doctrine in our souls in order to develop this reasonable mental attitude. I believe that is the best interpretation of this verse.

Philippians 4:5 **Let your reasonable [mental attitude] become known to all men, [for] the Lord [is] near.** (Kukis mostly literal translation)

Philippians 4:6a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
mêdeis/mêdemia/ mêden (μηδεῖς/μηδεμία/μηδέν) [pronounced <i>may-DICE</i> , <i>may-dem-EE-ah</i> , <i>may-DEN</i>]	<i>none, nobody, no one, nothing, not even one (man, woman, thing), anyone, any (man, thing), no (man); without (delay)</i>	neuter singular adjective; accusative case	Strong's #3367 [The masculine, feminine irregular (second form) and neuter (third form) from G3361 and G1520]
merimnaô (μεριμνάω) [pronounced <i>mer-im-NAH-oh</i>]	<i>be anxious, be stressed; be (overly) troubled with cares; care for, look out for, provide for</i>	2 nd person plural, present active imperative	Strong's #3309

Translation: **Be anxious for nothing...**

This phrase has another imperative. Be anxious for nothing; do not be stressed out for any reason. How do we manage this? By a combination of spiritual growth, doctrine in the soul, the filling of the Holy Spirit, and prayer. Obviously, trust is very important at this point as well.

Philippians 4:6b			
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
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
pâsin (πασιν) [pronounced <i>PAH-sihn</i>]	<i>to all; in all (things); by means of all (things); everything</i>	neuter plural adjective; dative, locative or instrumental case	Strong's #3956
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
proseuchê (προσευχή) [pronounced <i>pros-yoo-KHAY</i>]	<i>prayer (worship); earnestly praying; by implication an oratory (chapel)</i>	feminine singular noun; dative, locative or instrumental case	Strong's #4335

Philippians 4:6b			
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
τê (τῆ) [pronounced <i>tay</i>]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of; who</i>	feminine singular definite article; dative, locative and instrumental cases	Strong's #3588
deêsis (δέησις) [pronounced <i>DEH-ay-sis</i>]	<i>prayer, petition, request, supplication; a seeking, asking, entreating, entreaty to God or to man; a need, indigence, want, privation, penury</i>	feminine singular noun; dative, locative or instrumental case	Strong's #1162
meta (μετά) [pronounced <i>meht-AH</i>]	<i>with, along with, among, in the company of, in the midst of</i>	preposition with the genitive/ablative case	Strong's #3326
eucharistía (εὐχαριστία) [pronounced <i>yoo-khar-is-TEE-ah</i>]	<i>thankfulness, giving of thanks; thanksgiving, gratitude</i>	feminine singular noun; genitive/ablative case	Strong's #2169

Translation: ...but [instead, employ] prayer and petition with gratitude,...

The adversative particle indicates, *instead of being anxious and frustrated, do this instead.*

The verb follows in the next phrase, and it is an imperative. It means, *make known*. So instead of becoming anxious and frustrated over any circumstance, use prayer and petition (with gratitude), directed toward God.

Philippians 4:6c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ta (τά) [pronounced <i>taw</i>]	<i>the; these, those, to this, towards that; the [things]</i>	neuter plural definite article; accusative case	Strong's #3588
aítēmata (αἰτήματα) [pronounced <i>ah-ee-TAY-maht-ah</i>]	<i>requests, demands, petitions; the things being asked for, which things are being required</i>	neuter plural noun, accusative case	Strong's #155
humôn (ὕμῶν) [pronounced <i>hoo-MONE</i>]	<i>of yours, from you [all]; concerning you; you [all], yourselves</i>	2 nd person plural personal pronoun; genitive/ablative case	Strong's #5216 genitive case of #5210; a form of #4771
gnôrizô (γνωρίζω) [pronounced <i>gnoh-RID-zoh</i>]	<i>make known; subjectively know; certify, declare, give to understand</i>	2 nd person plural, present passive imperative	Strong's #1107

Philippians 4:6c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
prós (πρός) [pronounced <i>prahç</i>]	<i>facing, face to face with; to, towards, unto; for; about, according to, against, among, at, because of, before, between, by, with; directly to</i>	directional preposition with the accusative case	Strong's #4314
ton (τόν) [pronounced <i>tahn</i>]; also to (το) [pronounced <i>toh</i>]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588
theos (θεός) [pronounced <i>theh-OSS</i>]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, accusative case	Strong's #2316

Translation: ...[and] keep on making your requests known to God.

I added the word *and* because I snuck a verb into the previous phrase.

The verb for the previous two phrases is found here. It is the 2nd person plural, present passive imperative of *gnôrizô* (γνωρίζω) [pronounced *gnoh-RID-zoh*]. This verb means, *make known; subjectively know; certify, declare, give to understand*. Strong's #1107.

Keep on make your requests known to God, is what Paul tells them to day.

Philippians 4:6 **Be anxious for nothing but [instead, employ] prayer and petition with gratitude, [and] keep on making your requests known to God.** (Kukis mostly literal translation)

we are told not to be anxious, upset or frustrated about anything. Instead, we are to keep on presenting prayers and petitions to God, expressing our gratitude, and making our requests known to God.

Now, why do we do this? Doesn't God know everything? Of course He does. However, angels are watching what takes place and they do not know everything. Offering up prayers to God also allows angels to hear our prayers and to match them up with God's actions.

Philippians 4:7a			
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 (ή) [pronounced <i>hey</i>]	<i>the; this, that; these; who, which</i>	feminine singular definite article; nominative case	Strong's #3588 (article, demonstrative pronoun)
eirênê (εἰρήνη, ης, ή) [pronounced <i>eye-RAY-nay</i>]	<i>peace, tranquility, harmony, order, welfare; security, safety; prosperity, felicity; unity</i>	feminine singular noun; nominative case	Strong's #1515

Philippians 4:7a			
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
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
hê (ἡ) [pronounced hey]	<i>the; this, that; these; who, which</i>	feminine singular definite article; nominative case	Strong's #3588 (article, demonstrative pronoun)
huperéchō (ὑπερέχω) [pronounced hoop-er-EHKH-oh]	<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>	feminine singular; present active participle; nominative case	Strong's #5242
panta (πάντα) [pronounced PAN-ta]	<i>each, every, any, anything; all, entire; anyone, all things, everything; some [of all types]</i>	masculine singular adjective, accusative case	Strong's #3956
noús (νοῦς) [pronounced noose]	<i>mind, the intellect, understanding, reasoning (ability), mind (divine or human; in thought, feeling, or will); by implication, meaning</i>	masculine singular noun, accusative case	Strong's #3563

Translation: Then the peace of the God, which keeps on having power for every thought,...

The second definite article here acts like a relative pronoun, and it refers back to the *peace of God*. It is God's peace which keeps on having the power over every thought. It is the peace of God which is superior in rank to our every thought. Therefore, we may concentrate of the peace from God rather than upon our problems and difficulties. That experiential peace outranks our worries and fears.

Philippians 4:7b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
phroureō (φρουρέω) [pronounced froo-REH-oh]	<i>to guard; figuratively, to hem in, to protect; to be held in custody, to be under the control of; to keep (with a garrison)</i>	3 rd person singular, future active indicative	Strong's #5432
tas (τάς) [pronounced tahss]	<i>the, to the, towards them</i>	feminine plural definite article; accusative case	Strong's #3588

Philippians 4:7b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kardiai (καρδία) [pronounced <i>kahr-DEE-ee</i>]	<i>hearts, minds, souls; will, character; thinking, mindset; purposes; passions, desires, appetites</i>	feminine plural noun, accusative case	Strong's #2588
humôn (ὕμῶν) [pronounced <i>hoo-MONE</i>]	<i>of yours, from you [all]; concerning you; you [all], yourselves</i>	2 nd person plural personal pronoun; genitive/ablative case	Strong's #5216 genitive case of #5210; a form of #4771

Translation: ...will guard (and protect) your hearts...

It is this peace which will guard and protect our hearts. We have, almost every day, problems and difficulties which we are thinking about. Well, we cannot think about these things constantly, or we'd never sleep. So we use this peace from God to guard and protect our thinking.

Philippians 4:7c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kai</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
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
nóēmata (νοήματα) [pronounced <i>no-AY-maht-ah</i>]	<i>thoughts, mental perception; (good or evil) purposes; minds, intellects, dispositions</i>	neuter plural noun; accusative case	Strong's #3540
humôn (ὕμῶν) [pronounced <i>hoo-MONE</i>]	<i>of yours, from you [all]; concerning you; you [all], yourselves</i>	2 nd person plural personal pronoun; genitive/ablative case	Strong's #5216 genitive case of #5210; a form of #4771

Translation: ...and your purposes...

This peace is used to guard and protect our nóēmata (νοήματα) [pronounced *no-AY-maht-ah*], which means, *thoughts, mental perception; (good or evil) purposes; minds, intellects*. Strong's #3540. So God's peace protects and garrisons our hearts and our thoughts.

Philippians 4:7d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
en (ἐν) [pronounced <i>en</i>]	<i>in, in the sphere of, into, on, by means of, with; through; among; against; when, while</i>	preposition with the locative, dative and instrumental cases	Strong's #1722

Philippians 4:7d

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

Translation: ...in Christ Jesus. (Kukis mostly literal translation)

All of this takes place in the sphere of Christ Jesus. What does that mean? Our thinking is centered on Jesus Christ and our relationship with Him. We learn and apply what we know about the Angelic Conflict. It is a heart filled with doctrine which helps and guides us through difficult circumstances.

Philippians 4:7 Then the peace of the God, which keeps on having power for every thought, will guard (and protect) your hearts and your purposes in Christ Jesus. (Kukis mostly literal translation)

Philippians 4:5–7 Let your reasonable [mental attitude] become known to all men, [for] the Lord [is] near. Be anxious for nothing but [instead, employ] prayer and petition with gratitude, [and] keep on making your requests known to God. Then the peace of the God, which keeps on having power for every thought, will guard (and protect) your hearts and your purposes in Christ Jesus. (Kukis mostly literal translation)

Philippians 4:5–7 In your day-to-day life, let your reasonable and rational mental attitude become known to all men, because the tools of the Lord are near. Do not be anxious, upset or fretting, but use prayer and petitions offered with gratitude, making all of your requests known to God. Then the peace of God, which keeps on having power over every thought, will guard and protect your hearts and minds in the sphere of Christ Jesus. (Kukis paraphrase)

For the rest, brothers, as many (things) as keep on being true, as many (things) as [are] worthy of respect, as many (things) as [are] righteous, as many (things) as [are] undefiled, as many (things) as [are] pleasing, as many (things) as [are] commendable; if one [is] virtuous, and if one [is] commendable, these things (you all) keep on counting; which (things) even you (all) learned and you (all) received and you (all) heard and you (all) saw in me, these things keep on practicing and the God of the peace will be with you (all).

Philippians
4:8–9

Finally, [my] brothers [royal family of God], whatever keeps on being true, whatever [keeps on being] worthy of respect, whatever [keeps on being] righteous, whatever [keeps on being] pure, whatever [keeps on being] acceptable, whatever [keeps on being] commendable; if anything [is] virtuous and if anything [is] [deserving of] praise, (you all) keep on taking an inventory of these things—even which (things) you (all) learned and you (all) received and you (all) heard and you (all) saw in me—these things keep on practicing and the God of peace will be with you (all).

Finally, my brothers, royal family of God, keep thinking about and taking an inventory of whatever is true, whatever is worthy of respect, whatever is righteous, whatever is undefiled, whatever is acceptable to God, whatever is commendable before God. In fact, if something is virtuous or worthy of praise, concentrate on those things; keep thinking about those things. Whatever you have learned from me in my teaching, and whatever things you have received, heard about or seen in me, keep on practicing these things and the God of peace and tranquility will be with all of you.

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek)	For the rest, brothers, as many (things) as keep on being true, as many (things) as [are] worthy of respect, as many (things) as [are] righteous, as many (things) as [are] undefiled, as many (things) as [are] pleasing, as many (things) as [are] commendable; if one [is] virtuous, and if one [is] commendable, these things (you all) keep on counting; which (things) even you (all) learned and you (all) received and you (all) heard and you (all) saw in me, these things keep on practicing and the God of the peace will be with you (all).
Complete Apostles Bible	Finally, brothers, as many things as are true, as many as are honorable, as many as are just, as many as are pure, as many as are lovely--if there is any virtue and if there is any praise--meditate on these things. The things which you learned and received and heard and saw in me, practice these things; and the God of peace shall be with you.
Douay-Rheims 1899 (Amer.)	For the rest, brethren, whatsoever things are true, whatsoever modest, whatsoever just, whatsoever holy, whatsoever lovely, whatsoever of good fame, if there be any virtue, if any praise of discipline: think on these things. The things which you have both learned and received and heard and seen in me, these do ye: and the God of peace shall be with you.
Holy Aramaic Scriptures Original Aramaic NT	. Therefore, my brethren, those things that are true, those that are honorable, those that are righteous, those things that are pure, those things that are precious, those things that are praiseworthy, deeds of glory and of praise, meditate on these things. The things that you have learned and received and heard and seen by me, do these things, and The God of peace shall be with you.
Lamsa Peshitta (Syriac)	.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	For the rest, my brothers, whatever things are true, whatever things have honour, whatever things are upright, whatever things are holy, whatever things are beautiful, whatever things are of value, if there is any virtue and if there is any praise, give thought to these things. The things which came to you by my teaching and preaching, and which you saw in me, these things do, and the God of peace will be with you.
Bible in Worldwide English	Here, my brothers, are some things I want you to think about. Think about things that are true, honest, right, clean and pure, things that are lovely, and things that are good to talk about. If they are good, and if they bring praise to God, think about these things. I taught you, and you learned things from me. You heard the things I said, and you saw the things I did. Do these same things yourselves. Then God who gives peace will be with you. Vv. 7–8 in the BWE.

Easy English	.
Easy-to-Read Version—2008	Brothers and sisters, continue to think about what is good and worthy of praise. Think about what is true and honorable and right and pure and beautiful and respected. And do what you learned and received from me--what I told you and what you saw me do. And the God who gives peace will be with you.
God's Word™	Finally, brothers and sisters, keep your thoughts on whatever is right or deserves praise: things that are true, honorable, fair, pure, acceptable, or commendable. Practice what you've learned and received from me, what you heard and saw me do. Then the God who gives this peace will be with you.
Good News Bible (TEV)	In conclusion, my friends, fill your minds with those things that are good and that deserve praise: things that are true, noble, right, pure, lovely, and honorable. Put into practice what you learned and received from me, both from my words and from my actions. And the God who gives us peace will be with 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.	Finally, my friends, keep your minds on whatever is true, pure, right, holy, friendly, and proper. Don't ever stop thinking about what is truly worthwhile and worthy of praise. You know the teachings I gave you, and you know what you heard me say and saw me do. So follow my example. And God, who gives peace, will be with you.
Goodspeed New Testament	.
The Living Bible	.
New Berkeley Version	.
New Living Translation	.
The Passion Translation	So keep your thoughts continually fixed on all that is authentic and real, honorable and admirable, beautiful and respectful, pure and holy, merciful and kind. And fasten your thoughts on every glorious work of God, praising him always. <i>Follow the example</i> of all that we have imparted to you and the God of peace will be with you in all things.
Plain English Version	.
UnfoldingWord Simplified T.	Finally, my fellow believers, whatever is true, whatever is worthy for people to honor, whatever is right, whatever no one can find fault with, whatever is pleasing, whatever people should admire, whatever is good, whatever deserves people to praise it: These are the things that you should always be thinking about. Those things that I have taught you and that you have received from me, those things that you have heard me say and that you have seen me do, those are the things that you yourselves should always do. Then God, who gives us his peace, will be with you.
Williams' New Testament	Now, brothers, practice thinking on what is true, what is honorable, what is right, what is pure, what is lovable, what is high-toned, yes, on everything that is excellent or praiseworthy. Practice the things you learned, received, and heard from me, things that you saw me do, and then the God who gives us peace will be with you.

Partially literal and partially paraphrased translations:

American English Bible	.
Beck's American Translation	.

Breakthrough Version	For the rest of <i>the time</i> , brothers, as many <i>things</i> as are true, as many as <i>are</i> respectful, as many as <i>are</i> right, as many as <i>are</i> consecrated, as many as <i>are</i> friendly, as many as <i>are</i> good sounding, if <i>there is</i> any achievement and if <i>there is</i> any praise, consider these <i>things</i> . What you also learned, took in, heard, and realized in me, constantly do these <i>things</i> , and the God of the peace will be with you.
Common English Bible Len Gane Paraphrase	. Finally, brothers, whatever things are true, whatever things are honest, whatever things are just, whatever things are pure, whatever things are lovely, whatever things are well spoken of, if there is any moral excellence, if there is anything praiseworthy, think about these things. Those things, which you have learned, receive, heard, and seen in me, do, and the God of peace will be with you.
A. Campbell's Living Oracles	Finally, brethren, whatever things are true, whatever things are venerable, whatever things are just, whatever things are pure, whatever things are benevolent, whatever things are of good fame; if there be any virtue, and if any praise be due, attentively consider these things; those, also, which you have learned, and received, and heard, and seen with me, practice; and the God of peace will be with you.
New Advent (Knox) Bible NT for Everyone 20 th Century New Testament	. . In conclusion, Brothers, wherever you find anything true or honorable, righteous or pure, lovable or praiseworthy, or if 'virtue' and 'honour' have any meaning, there let your thoughts dwell. All that you learned and received and heard and saw in me put into practice continually; and then God, the giver of peace, will be with you.

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	Lastly, whatever is true, honorable, right, pure, beautiful, commendable, whatever is truly good and deserves to be praised, think about these kinds of things. Put into practice what you learned and received from me, what you saw me doing and heard me say. Then the God of peace will be with you.
The Heritage Bible	For the rest, brothers, whatever is true, whatever is revered, whatever is righteous, whatever is holy, whatever is lovable, whatever is well-spoken of, if there is any manliness, ⁸ and if there is any praise, calculate on these things. What also you have learned, and taken to yourself, and heard, and seen in me, practice these things, and the God of peace will be with you. ⁸ 4:8 manliness , <i>arete</i> , from the word male, referring to Man as originally created as Adam when all manliness resided in the one human. Its meaning in the Bible is man (human, both male and female) as originally created and as recreated in Christ to be morally excellent as God originally intended all males and all females to be. That is why KJV translated the word virtue and praises. See 1 Pet 2:9; 2 Pet 1:3,5.
International Standard V	Finally, brothers, whatever is true, whatever is honorable, whatever is fair, whatever is pure, whatever is acceptable, whatever is commendable, if there is anything of excellence and if there is anything praiseworthy—keep thinking about these things. Likewise, keep practicing these things: what you have learned, received, heard, and seen in me. Then the God of peace will be with you.
Lexham Bible Montgomery NT NIV, ©2011	. . .

Riverside New Testament	To conclude, brethren, whatever is true, whatever is dignified, whatever is just, whatever is pure, whatever is lovable, whatever is highly spoken of — if there is any virtue or any praise — think of that. What you learned and accepted and heard and saw in me — practice that. And the God of peace will be with you.
Leicester A. Sawyer's NT The Spoken English NT	. Finally, brothers and sisters, whatever's true, whatever's honorable, whatever's just, whatever's pure, whatever's pleasant, whatever's commendable, or if there's some virtue, or something that deserves praise, think about those things. And keep putting into practice the things that you've learned, received, heard, and seen in me. And the God of peace will be with you.
UnfoldingWord Literal Text Urim-Thummim Version Weymouth New Testament	. . . Finally, brethren, whatever is true, whatever wins respect, whatever is just, whatever is pure, whatever is lovable, whatever is of good repute--if there is any virtue or anything deemed worthy of praise--cherish the thought of these things. The doctrines and the line of conduct which I taught you--both what you heard and what you saw in me-- hold fast to them; and God who gives peace will be with you.
Wikipedia Bible Project Worsley's New Testament	. .

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	Finally, brothers and sisters, fill your minds with whatever is truthful, holy, just, pure, lovely and noble. Be mindful of whatever deserves praise and admiration. Put into practice what you have learned from me, what I passed on to you, what you heard from me or saw me doing, and the God of peace will be with you. Romans 12:2
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	. Finally, brethren, whatsoever things are true, whatsoever things <i>are</i> honest, whatsoever things <i>are</i> just, whatsoever things <i>are</i> pure, whatsoever things <i>are</i> lovely, whatsoever things <i>are</i> of good report; if <i>there be</i> any virtue, and if <i>there be</i> any praise, think on these things. Those things, which ye have both learned, and received, and heard, and seen in me, do: and the Elohai Shalom shall be with you.
Hebraic Roots Bible Holy New Covenant Trans.	. Finally, brothers, think about good things and things that will bring praise - whatever is true, noble, right, pure, lovely, and honorable. Practice the things you learned from me, received from me, heard from me, or saw in me. The God of peace will be with you.
The Scriptures 2009	For the rest, brothers, whatever is true, whatever is noble, whatever is righteous, whatever is clean, whatever is lovely, whatever is of good report, if there is any uprightness and if there is any praise – think on these. And what you have learned and received and heard and saw in me, practise these, and the Elohim of peace shall be with you.
Tree of Life Version	.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	The [Thing] Remaining {is} Brothers What* {ever} is~ True What* {ever are} Honorable What* {ever are} Right What* {ever are} Pure What* {ever are} Affectionate What* {ever are} Commendable if Someone {is} Manliness and if Someone {is} Praise these account! what* and [You*] learn and {what*} [You*] receive and {what*} [You*] hear and {what*} [You*] see in me these practice! and The God [of] the peace will be with you*.
Alpha & Omega Bible Awful Scroll Bible	. Hereafter brothers, as many things as are Un-concealed, as many as are revered, as many as are righteous, as many as are pure, as many as are cherished-in-the-interest, as many as are good-enlightened-exposures, if- there is -any morality and if- there is -any praising-upon, be reckoning these. These-same things, that you accustomed to and even took-near, and hear and perceived from-within me, practice, and the God of Peace will be with you.
Concordant Literal Version	For the rest, brethren, whatever is true, whatever is grave, whatever is just, whatever is pure, whatever is agreeable, whatever is renowned - if there is any virtue, and if any applause, be taking these into account." What you learned also, and accepted and hear and perceived in me, these be putting into practice, and the God of peace will be with you."
exeGeser's companion Bible	Finally, brothers, as many as are true, as many as are venerate, as many as are just, as many as are hallowed, as many as are friendly, as many as are euphonious; if any virtue and if any halal, reckon these. transact both those that you learned and took and heard and saw in me: and the Elohim of shalom be with you.
God's Truth (Tyndale) Orthodox Jewish Bible	. As to the rest, Achim b'Moshiach, whatever things are emes (truth), nichbad (noble), yashar (straight), tahor (clean), male No'am (full of pleasantness) and tiferet (beauty) [SHEMOT 28:2], whatever things are commendable, if there is any virtue, if any praise, think about these things. And that which you learned and you received and you heard and you saw in me, practice these [Ro 12:17] and Elohei HaShalom will be with you.
Rotherham's Emphasized B.	.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i> An Understandable Version	. Finally, brothers, give [<i>careful</i>] thought to these things: Whatever is true, whatever is noble, whatever is right, whatever is pure, whatever is lovable, and whatever is commendable. If it is excellent; if it is praiseworthy; [<i>think about it</i>]. You people should do those things which you have learned and received and heard from me, and seen in me, and [<i>then</i>] the God [<i>who gives</i>] peace will be with you.
Brodie's Expanded Trans.	In addition, brethren [all believers], everything that is true [Bible doctrine], everything that is honorable [law of divine establishment], everything that is just [conforms to God's norms and standards], everything that is pure [free from evil], everything that is agreeable [relaxed mental attitude], everything that is commendable [good reputation] – if there is any virtue [exercises agape love] and if there is anything worthy of praise [royal family honor code], you yourselves keep concentrating on [study and reflection] these things [characteristics of the super-abounding grace life],

These things [Bible doctrines and their fruits in your life] which you have both learned [familiarization] and accepted [mental saturation], both heard and understood [mental perception] by means of me [my teaching]. Keep on executing these things [application of doctrine], and the God of spiritual prosperity shall Himself be with you [those who have met the conditions].

The Expanded Bible
Jonathan Mitchell NT

.
In conclusion (or: Finally; or: What [is] left), brothers (= fellow believers; [my] family), as much as is true (or: as many things as are genuine and real), as many as [are] awe-inspiring (serious; respectable; noble; dignified by holiness), as much as [is] rightwised (put right; fair, equitable; just; in right relationship within the Way pointed out), as many as [are] pure and innocent, as much as [is] affection-inducing (friendly; directed toward what is liked; lovable or lovely; agreeable; well-regarded; winsome; engendering fondness; attractive; kindly disposed; loveable), as many as [are] well-spoken-of (commendable; reputable; of good report; the effect of fair speaking; renowned), if [there is] any excellence and nobleness (virtues of braveness, courage, good character, quality, self-restraint, magnificence, benevolence, reliability) [in them] and if [there is] any praise applied (expression of high evaluation; honor paid; approval or applause) [to them], be habitually thinking about these things in a logical way (repeatedly make these things the focus of careful consideration and analysis; continuously take these things into account)! Keep on practicing and accomplishing these things which you folks both learn and accept (or: learned and received alongside) – even [what] you heard and saw within me. And, the God of the Peace (or: And God, the source and quality of peace [= shalom]; Then the God which is harmony) will continue existing in company with you folks (or: will constantly be with you folks).

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 the rest, brethren>

<Whatsoever things are true,
Whatsoever things are dignified,
Whatsoever things are righteous,
Whatsoever things are chaste,^a
Whatsoever things are lovely,
Whatsoever things are of good report,—
If there be any virtue, and if any praise>
||The same|| be taking into account;

<The things which ye have both learned, and accepted, and heard, and seen in me> ||The same|| practice;—

And ||the God of peace||^b shall be with you.

^aOr: "pure"; but "as there are no impurities like those fleshly, which defile the body and the spirit alike (1 Co. vi. 18, 19) so .ἅγιος is an epithet predominantly employed to express freedom from these."—Trench, Syn. N.T. 317–8.

^bRo. xv. 33; He. xiii. 20.

The Spoken English NT .

Updated ASV	Finally, brothers, whatever is true, whatever is honorable, whatever is just, whatever is pure, whatever is lovely, whatever is of good report; if there be any virtue, and if there be any praise, think on ^[35] these things. The things you have learned and received and heard and seen in me, practice these things, and the God of peace will be with you.
Wilbur Pickering's New T.	[35] Or "dwell on these things; ponder these things" Finally, brothers, whatever things are true, whatever things are honorable, whatever things are just, whatever things are pure, whatever things are lovely, whatever things are commendable—whatever is of excellent character and whatever is praiseworthy—ponder these things. ⁶ Put into practice the things that you learned, received, heard and saw in me, ⁷ and the God of peace will be with you. (6) Is this list the sort of thing you will find on television or the internet? (7) Paul is forthright in offering himself as an example, which is a challenge to us to live in such a way that we can do the same.
WEB — Messianic Edition	.

Literal, almost word-for-word, renderings:

A Faithful Version	.
Analytical-Literal Translation	[As to] the rest [or, Finally], brothers [and sisters], as many things as are true, as many as [are] worthy of respect [or, honorable], as many as [are] righteous, as many [things] as are pure, as many as [are] acceptable [or, lovely], as many as [are] commendable, if [there is] any virtue [or, moral excellence], and if any[thing] deserving to be praised, be meditating on [or, thinking about] these things. What [things] you _p both learned and received, and heard and saw in me, these [things] be practicing, and the God of peace will be with you _p .
Berean Literal Bible	.
Bill Puryear translation	Finally, brethren, all that is true, all that is honorable, all that is righteous, all that is pure, all that is pleasing, all that is commendable, if [there is] any virtue and if [there is] anything worthy of praise [and there is], think about these things. Both the things which you have learned and have accepted and have heard and have come to know because of me, practice these things; and the God who produces prosperity shall be with all of you.
C. Thomson updated NT	.
Charles Thomson NT	. reputable
Context Group Version	. vindicated
English Standard Version	.
Far Above All Translation	Finally, brothers, whatever is true, whatever <i>is</i> revered, whatever <i>is</i> right, whatever <i>is</i> pure, whatever <i>is</i> kindly, whatever <i>is</i> laudable – if <i>there is</i> any virtue, and if <i>there is</i> any praise: take account of these <i>things</i> . And <i>the things</i> which you have learned and received and heard and seen in me, do, and the God of peace will be with you.
Green's Literal Translation	.
James Allen translation	.
Legacy Standard Bible	.
Literal New Testament	.
Literal Standard Version	.
Modern English Version	.
Modern Literal Version 2020	Furthermore brethren, as many things as are true*, as many as <i>are</i> honorable, as many as <i>are</i> righteous, as many as <i>are</i> pure, as many as <i>are</i> lovely, as many as <i>have</i> good-repute; if <i>there is</i> any virtue and if <i>there is</i> any praise, reason° on these things. The things which you° both learned and received and heard and saw in me, practice° these things, and the God of peace will be with you°.
New American Standard	.
New European Version	.

New King James Version New Matthew Bible NT (Variant Readings) Niobi Study Bible	. . . Meditate (Think, Ponder, Consider) on These Things Finally, brethren, whatsoever things are true, (sound doctrine), whatsoever things are honest, whatsoever things are just, whatsoever things are pure, (chaste), whatsoever things are lovely, whatsoever things are of good report, if there be any virtue and if there be any praise, think on these things. Those things which you(p) have both learned and received and heard and seen in me, do; and the God of peace shall be with you(p).
R. B. Thieme, Jr. translation	Therefore, brethren [royal family of God], everything that is true [Bible doctrine], everything that is honourable [laws of divine establishment], everything that is righteous [just or fair], everything that is pure, everything that is love-capacity [or compatible with love-capacity], everything that is commendable; if anything of virtue, if anything worthy of praise exists [and it does], you yourselves be concentrating on these things. Both the doctrine which you have learned [from my teaching], and have accepted [converting γνώσις into ἐπίγνωσις], and have heard [under academic discipline], and have understood by means of me, be putting these into action [or, <i>be executing</i>]; and the God of prosperity [paragraph SG2] shall be with you all.
R. B. Thieme, Jr. trans2	In attaining Super-Grace and having capacity for life, Therefore Royal Family of God everything, concerning capacity for life, that is true, ie. Bible Doctrines, principles and policies of God in the Right Lobe of the Stream of Consciousness of your Soul as epignosis, everything that is honorable, noble, worthy of respect as integrity from Bible Doctrine related to Laws of Divine Establishment, everything which is righteous as a characteristic which God requires of men in fulfillment of divine statutes, with obligation to be just, equitable or fair, everything which is pure in motivation, morality, Laws of Divine Establishment functions and NOT involved with EVIL, everything which is capacities for love in Categories I, II, and III, everything which is commendable in every category of human function such as music, art, drama, literature, etc., if there be any virtue of masculinity, femininity, bravery, valor, courage, honor, integrity exists and there is, and anything worthy of praise exists and there is, concentrate on these things. Those doctrines, principles, concepts and policies of God preserved in the canon of scripture, both the things which you have, under teaching with strict academic discipline, learned and received with agreement, approval and acceptance to oneself as Epignosis and you having concentrated heard and accepted the teaching authority under discipline, and you, Super- Grace believers, having the perceptive perspective for understanding of the Bible Doctrine resulting in maximum epignosis doctrine by means of or through my teaching, put it into action by applying to situations solving them and executing it; and the God the source of all our prosperity shall be with ya'all Super-Grace believers.
Revised Geneva Translation Ron Snider translation	. Finally, brethren, whatever things are true, whatever things are honorable, whatever things are right, whatever things are pure, whatever things are pleasing, whatever things are worthy , if there is any excellence and if anything worthy of praise, dwell on these things; the things which you also learned and received and heard and seen in me, practice these things, and the God of peace will be with you.
Updated ASV Updated Bible Version 2.17	. Finally, brothers, whatever things are true, whatever things are honorable, whatever things are just, whatever things are pure, whatever things are lovely, whatever things are of good report; if there is any virtue, and if there is any praise, think on these things. The things which you + both learned and received and heard and saw in me, participate in these things: and the God of peace will be with you +.
A Voice in the Wilderness	.

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

The gist of this passage:

8-9

Philippians 4:8a			
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
λοιπον (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 (in Philippians 3:1), finally, furthermore; for the rest (of the time), as to the rest; <i>the thing remaining</i>; (and) now; 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

Translation: **Finally**, [my] **brothers** [royal family of God],...

The first two words indicate that we are coming to the end of this epistle. Paul actually has a lot more to say, but these are the final exhortations in vv. 8–9.

He addresses the believers in Philippi as *brothers*, but because of the way our language has changed, this is better translated *brothers and sisters*. At one time, in the English language, a masculine plural noun could take in both males and females, but our culture has dictated that we had better mentioned the females by name.

I am in complete agreement with R. B. Thieme, Jr. that calling one another *brother* or *sister* is corny. To be more precise, people coming into a church which offers very little by explanation about the spiritual life often just imitate what others do and consider that to be the spiritual life. So, they see people calling one another *brother* and they do it too. However, that is not the spiritual life.

R. B. Thieme, Jr. also recognized that we are a royal family and that being humble does not mean that we hide this fact or downplay it. Obviously, Bob did not suggest that we address one another as *royal family*, as that would be no different than churches constantly calling one another *brother Charley* or *sister Lucy*.

Philippians 4:8b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hosos (ὅσος) [pronounced <i>HOS-os</i>]	<i>as great as, as far as, as much [many, long] as; all that; inasmuch as; how much, how many, whoever</i>	neuter plural, correlative pronoun; nominative case	Strong's #3745

Philippians 4:8b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
esti (ἐστί) [pronounced <i>ehs-TEE</i>] or estin (ἐστίν) [pronounced <i>ehs-TIN</i>]	<i>is, are, to be, keeps on being, continues having</i>	3 rd person singular, present indicative	Strong's #2076 (3 rd person present form of #1510)
alēthês (ἀληθής) [pronounced <i>al-ay- THACE</i>]	<i>true (as not concealing), truly, (loving the, speaking the) truth; real</i>	neuter plural adjective, nominative case	Strong's #227

Translation: ...whatever keeps on being true,...

Paul is going to give the Philippians a list of things to think about, to take an inventory of.

After reading many translations, I prefer the singular approach here, although this literally reads, *whatever (things) keep on being true (things)*.

Now, what keeps on being true is Bible doctrine. What keeps on being true is divine truth.

The context of all this is Philippians 4:5–7: *Let your reasonableness be known to everyone. The Lord is at hand; do not be anxious about anything, but in everything by prayer and supplication with thanksgiving let your requests be made known to God. And the peace of God, which surpasses all understanding, will guard your hearts and your minds in Christ Jesus.*

What Paul is helping with here is one who is anxious about something. When you are anxious, upset, overly concerned about something, then certainly this is a very reasonable topic of prayer and supplication. Paul reminds the Philippians when offering prayer and petition to include gratitude (thanksgiving). Now, this is not God saying, "Listen, buddy, you remember that I did A for you right? Time to say, 'Thank you, God, for A.' "

God is requesting you to think about and to remember what He has already done for you. At bare minimum, God has provided us with logistical grace. If we think about what God has already done for us, it is possible to reduce your anxiety levels by remembering these things. When you state them in prayer, this also indicates to angels and demons who are watching you that you recognize what God has done in your life. Furthermore, we recognize such things despite never hearing God's voice, never witnessing what we clearly can recognize as a miracle, never seeing any visage of God of any sort. In other words, what we know about God and about His relationship to our lives comes by faith. We can put such gratitude into words because we have learned about God from the Word of God.

Now, at the end of v. 8, Paul is going to tell us what we are supposed to do about these things that he is talking about. The verb is the 2nd person plural, present (deponent) middle/passive imperative of *logizomai* (λογίζομαι) [pronounced *log-IHD-zohm-ah-ee*], which means, *count, number, take an inventory (of); conclude; reason, think (on)*. Strong's #3049. So Paul is going to give us a list of 6+2 things, and we need to, when we are anxious and praying, when we are offering a petition with thanksgiving, think about and inventory.

Philippians 4:8a-b **Finally, [my] brothers [royal family of God], whatever keeps on being true,...**

What do you know about your life and circumstances which is true? Think about those things; inventory those things. What is in the Word of God which is application to your life and the reason for your being anxious? Think about those things; inventory those things.

For many of this, the things which we are concerned about, we think about while we are trying to sleep. Now, if you keep on thinking about the things that make you anxious, upset, angry, emasculated, what is going to happen with your sleep? It will be fitful at best. Don't think about those things. Think about what is true.

Philippians 4:8c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hosos (ὅσος) [pronounced HOS-os]	<i>as great as, as far as, as much [many, long] as; all that; inasmuch as; how much, how many, whoever</i>	neuter plural, correlative pronoun; nominative case	Strong's #3745
semnós (σεμνός) [pronounced sem-NOSS]	<i>worthy of respect; august, venerable, reverend; to be venerated for character, honourable; (used of persons, gods and deeds); grave, honest, serious</i>	neuter plural adjective; nominative case	Strong's #4586

Translation: ...whatever [keeps on being] worthy of respect,...

Also think about what is worthy of respect, what is honorable, what should be revered. Again, what we think about is in opposition to what we were going to be anxious and upset about.

Philippians 4:8d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hosos (ὅσος) [pronounced HOS-os]	<i>as great as, as far as, as much [many, long] as; all that; inasmuch as; how much, how many, whoever</i>	neuter plural, correlative pronoun; nominative case	Strong's #3745
dikaios (δίκαιος, αἰά, ov) [pronounced DIH-kai-oss]	<i>righteous, just, upright; perfect righteousness; law-abiding, faultless, guiltless, innocent; approved by [or acceptable to] God</i>	neuter plural adjective; nominative case	Strong's #1342

Translation: ...whatever [keeps on being] righteous,...

Think about what is righteous. This would be God; this would be God's way in interfacing with us. God interacts directly with us based upon His righteousness. Think about what is approved by God.

Is worry, anger, vengeful thoughts approved by God? How many of us have imagined bad things happening to our enemies? How many of us have wished for bad things to happen to our enemies? Paul says, *don't think about those things; think about whatever is related to righteousness.*

Philippians 4:8e			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hosos (ὅσος) [pronounced HOS-os]	<i>as great as, as far as, as much [many, long] as; all that; inasmuch as; how much, how many, whoever</i>	neuter plural, correlative pronoun; nominative case	Strong's #3745

Philippians 4:8e			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hagnos (ἁγνός) [pronounced hag- NOSS]	<i>undefiled, pure, pure from carnality, pure from every fault, immaculate; (ceremonially, morally) clean; innocent, modest, chaste; reverence, venerable, holy, sacred</i>	neuter plural adjective; nominative case	Strong's #53

Translation: ...whatever [keeps on being] pure,...

Think about things which are undefiled, pure, morally clean. If you are a believer with some doctrine, you can easily separate the defiled, the impure and the unclean from those things which are undefiled, pure and morally clean.

There are a set of things that you want to think about, and God (through Paul) is saying, *don't think about those things; think about these things.*

Philippians 4:8f			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hosos (ὅσος) [pronounced HOS-os]	<i>as great as, as far as, as much [many, long] as; all that; inasmuch as; how much, how many, whoever</i>	neuter plural, correlative pronoun; nominative case	Strong's #3745
prophilês (προσφιλής) [pronounced pros-fee- LACE]	<i>pleasing, agreeable; friendly towards, acceptable; lovely</i>	neuter plural adjective; nominative case	Strong's #4375 hapax legomenon

Translation: ...whatever [keeps on being] acceptable,...

I made need to look back at this word. Paul is saying, *if something is pleasing, agreeable and acceptable to God, think about those things.*

Philippians 4:8g			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hosos (ὅσος) [pronounced HOS-os]	<i>as great as, as far as, as much [many, long] as; all that; inasmuch as; how much, how many, whoever</i>	neuter plural, correlative pronoun; nominative case	Strong's #3745
eúphēmos (εὐφημος) [pronounced YOO-fay- moss]	<i>commendable, well spoken of, that is, reputable; of good report; sounding well; uttering words of good omen, speaking auspiciously</i>	neuter plural adjective; nominative case	Strong's #2163 hapax legomenon

Translation: ...whatever [keeps on being] commendable;...

Paul tells us to think about things which are commendable, things which are of good report, things which are reputable. Think about those things.

Philippians 4:8a-g Finally, [my] brothers [royal family of God], whatever keeps on being true, whatever [keeps on being] worthy of respect, whatever [keeps on being] righteous, whatever [keeps on being] pure, whatever [keeps on being] acceptable, whatever [keeps on being] commendable;... (Kukis mostly literal translation)

Application: Maybe you have fitful sleeps; maybe you cannot go to sleep for hours because you are worried and upset about this or that. Paul tells you what to do. He gives you a proper approach to God (through prayer and petition with thanksgiving); and then Paul gives you a set of six things to think about, each of which is actually a category of things for you to think about. Remember these things, whatever is true, whatever is worthy of respect, whatever is related to righteousness, whatever is undefiled, whatever is acceptable to God, whatever is commendable—think about those things, inventory those things.

Application: So, you are taking an inventory of these things and suddenly a bad thought creeps in. You think about your enemies trying to do you ill. What do you do then? Confess that. Whatever is not of faith is sin; confess that sin and go back to your inventory. Might you confess such a sin this evening? Maybe 20 times? Maybe 100 times. No problem. Each time confess it; and then refocus your thinking.

Philippians 4:8h			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ei (εἰ) [pronounced /]	<i>if; whether; that; though; suppose; when</i>	conditional conjunction	Strong's #1487
tís (τις) [pronounced <i>tihç</i>] ti (τι) [pronounced <i>tih</i>]	<i>one, someone, a certain one; any, anyone, anything; someone, something; some, some time, awhile; only</i>	feminine singular; enclitic, indefinite pronoun; adjective; nominative case	Strong's #5100
aretê (ἀρετή) [pronounced <i>ar-EHT-ay</i>]	<i>a virtuous course of thought, feeling and action; virtue, moral goodness; any particular moral excellence, as modesty, purity</i>	feminine singular noun; nominative case	Strong's #703

Translation: ...if anything [is] virtuous...

You are trying to focus your thinking. Paul says, *think about anything that might be considered virtuous*. Maybe it is that one virtuous thing that you did today. Maybe you recognize virtue in someone else. Think about that. Maybe it is your wife or a child or another relative who did something virtuous—think about that.

Philippians 4:8i			
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
ei (εἰ) [pronounced /]	<i>if; whether; that; though; suppose; when</i>	conditional conjunction	Strong's #1487
tís (τις) [pronounced <i>tihç</i>] ti (τι) [pronounced <i>tih</i>]	<i>one, someone, a certain one; any, anyone, anything; someone, something; some, some time, awhile; only</i>	masculine singular; enclitic, indefinite pronoun; adjective; nominative case	Strong's #5100

Philippians 4:8i			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ἐπαῖνος (ἔπαινος) [pronounced EHP- ah-ee-noss]	<i>approbation, commendation, praise</i>	masculine singular noun; nominative case	Strong's #1868

Translation: ...and if anything [is] [deserving of] praise,...

Maybe you can think of something deserving of praise? Something which you have done or plan to do. Something which someone else has done.

Philippians 4:8j			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ταῦτα (ταῦτα) [pronounced TAU-taw]	<i>these, these things</i>	intermediate demonstrative pronoun; neuter plural; nominative case	Strong's #3778 (also known as Strong's #5023)
λογίζομαι (λογίζομαι) [pronounced log-IHD- zohm-ah-ee]	<i>count, number, take an inventory, estimate (literally or figuratively); conclude, (ac-)count (of), impute; reason, reckon, suppose, think (on)</i>	2 nd person plural, present (deponent) middle/passive imperative	Strong's #3049

Translation: ...(you all) keep on taking an inventory of these things...

Here is where the verb comes in and Paul has given us all a list of 6+2 categories of things to think about.

If you are a normal person, you have problems, you have difficulties and you have enemies in your life. These things make you anxious, upset, angry and maybe you plot your revenge, even if this is simply a fantasy revenge. God says, don't do any of that. Here are 6+2 categories to think about, either before or after or during your prayer and petition. Reread this passage; memorize these categories; and when you are about to go to sleep, think about these things and set aside mental attitude sins (and when they crop up, set them aside using rebound).

Philippians 4:8h-j ...if anything [is] virtuous and if anything [is] [deserving of] praise, (you all) keep on taking an inventory of these things... (Kukis mostly literal translation)

I like the translation, *take an inventory of* because that gives you something to think about. It is like counting sheep but much better. It is 6+2 categories to think about, to ponder, to remind yourself of.

Philippians 4:8 Finally, [my] brothers [royal family of God], whatever keeps on being true, whatever [keeps on being] worthy of respect, whatever [keeps on being] righteous, whatever [keeps on being] pure, whatever [keeps on being] acceptable, whatever [keeps on being] commendable; if anything [is] virtuous and if anything [is] [deserving of] praise, (you all) keep on taking an inventory of these things... (Kukis mostly literal translation)

Philippians 4:9a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ha (ἧ) [pronounced <i>ha</i>]	<i>whom, which, what, that, whose</i>	neuter plural relative pronoun; accusative case	Strong's #3739
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
manthanô (μανθάνω) [pronounced <i>mahn-THAHN-oh</i>]	<i>to learn, to be appraised (of); to increase one's knowledge, to be increased in knowledge; to hear, to be informed; to learn (by use and practice); to be in the habit of, to be accustomed to</i>	2 nd person plural, aorist active indicative	Strong's #3129
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
paralambanô (παραλαμβάνω) [pronounced <i>pahr-al-am-BAHN-oh</i>]	<i>to receive, to take (unto, with); figuratively, to learn; by analogy, to assume [an office]</i>	2 nd person plural; aorist active indicative	Strong's #3880

Translation: ...—even which (things) you (all) learned and you (all) received...

These are things which the Philippians have learned in Bible class. They have received these things in teaching from their pastor-teacher (or from Paul).

Philippians 4:9b			
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
akoúô (ἀκούω) [pronounced <i>ah-KOO-oh</i>]	<i>to hear; to hear and pay attention to; to listen to; to hear and understand</i>	2 nd person plural, aorist active indicative	Strong's #191
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
eidô (εἶδω) [pronounced <i>Ī-doh</i>]; also oida (οἶδα) [pronounced <i>OY-da</i>]	<i>to see, to perceive, to ascertain; to inspect, to examine; to observe; to discern, to know, to understand</i>	2 nd person plural, aorist active indicative	Strong's #1492
emoi (ἐμοί) [pronounced <i>ehm-OY</i>]	<i>I, to [for, by] me, mine, my, myself</i>	1 st person singular, personal pronoun; dative, locative or instrumental case	Strong's #1698 (a form of #3427)

Translation: ...and you (all) heard and you (all) saw in me—...

Paul was there in Philippi and he demonstrated through his teaching and through his life these things.

Now, throughout, I have presented these as things to think about before you sleep; however, these things can be thought about at any time of the day. When you have a series of difficulties and pressures—if your problems seem too numerous to you to handle—do not obsess over these things. If there is something that you can do about any of these things, of course, do what is necessary. If there are too many things to do in one day, take two days, or three. But, all the time, you set aside those things which do not work for you—*anxiety, stress, anger, faithlessness*—and substitute in whatever is of faith, whatever is righteous, whatever is pure, etc.

Philippians 4:9c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tauta (ταῦτα) [pronounced TAU-taw]	<i>these, these things</i>	intermediate demonstrative pronoun; neuter plural; nominative case	Strong's #3778 (also known as Strong's #5023)
prassô (πράσσω) [pronounced PRAS-so]	<i>to practice; to perform repeatedly or habitually; to do, to act, by implication to execute, to accomplish; specifically to collect (dues, taxes, fares); to commit, to undertake, to exact, to keep, to require, to use arts</i>	2 nd person plural; present active indicative	Strong's #4238

Translation: ...these things keep on practicing...

These things you think and these things you do. Sometimes, it is necessary for you to do the right thing. Maybe this right thing is simply to take in Bible doctrine; maybe it is an apology; maybe it is gift; maybe it is one of those things that you do not want to do, but it is necessary for you to do it.

These are things which you keep on thinking about and things which you keep on practicing habitually.

Philippians 4:9d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
ho (ὁ) [pronounced ho]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
theos (θεός) [pronounced theh-OSS]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, nominative case	Strong's #2316
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

Philippians 4:9d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
eirênê (εἰρήνη, ης, ῆ) [pronounced eye-RAY-nay]	<i>peace, tranquility, harmony, order, welfare; security, safety; prosperity, felicity; unity</i>	feminine singular noun; nominative case	Strong's #1515
esomai (ἔσομαι) [pronounced EHS-om-ah-ee]	<i>future tense of "to be"</i>	3 rd person singular, future indicative	Strong's #2071 (a form of #1510)
meta (μετά) [pronounced meht-AH]	<i>with, along with, among, in the company of, in the midst of</i>	preposition with the genitive/ablative case	Strong's #3326
humôn (ὑμῶν) [pronounced hoo-MONE]	<i>of yours, from you [all]; concerning you; you [all], yourselves</i>	2 nd person plural personal pronoun; genitive/ablative case	Strong's #5216 genitive case of #5210; a form of #4771

Translation: ...and the God of peace will be with you (all). (Kukis mostly literal translation)

The God of eirênê (εἰρήνη, ης, ῆ) [pronounced eye-RAY-nay] will be with you. That is, the God of *peace, tranquility, harmony, order, welfare; security, safety; prosperity*. Strong's #1515. If you think about the things which Paul listed; if you practice the things which you learned and saw by example—then you are aligning yourself with the God of peace.

Philippians 4:9 ...—even which (things) you (all) learned and you (all) received and you (all) heard and you (all) saw in me—these things keep on practicing and the God of peace will be with you (all). (Kukis mostly literal translation)

Philippians 4:8–9 Finally, [my] brothers [royal family of God], whatever keeps on being true, whatever [keeps on being] worthy of respect, whatever [keeps on being] righteous, whatever [keeps on being] pure, whatever [keeps on being] acceptable, whatever [keeps on being] commendable; if anything [is] virtuous and if anything [is] [deserving of] praise, (you all) keep on taking an inventory of these things—even which (things) you (all) learned and you (all) received and you (all) heard and you (all) saw in me—these things keep on practicing and the God of peace will be with you (all). (Kukis mostly literal translation)

Philippians 4:8–9 Finally, my brothers, royal family of God, keep thinking about and taking an inventory of whatever is true, whatever is worthy of respect, whatever is righteous, whatever is undefiled, whatever is acceptable to God, whatever is commendable before God. In fact, if something is virtuous or worthy of praise, concentrate on those things; keep thinking about those things. Whatever you have learned from me in my teaching, and whatever things you have received, heard about or seen in me, keep on practicing these things and the God of peace and tranquility will be with all of you. (Kukis paraphrase)

Now I rejoiced in a Lord greatly that even once you (all) revived to keep on thinking over me upon which even you (all) were thinking but you (all) keep on having no opportunity.

Philippians
4:10

Now I greatly rejoiced in the Lord that you (all) now have revived at length (your) thinking (about) me in which you (all) were thinking but you (all) were lacking opportunity.

Now I have found reason to greatly rejoice, that you have revived at length your thinking about me. Previously, you have given thought to me, but you had no opportunity to give at that time.

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek)	Now I rejoiced in a Lord greatly that even once you (all) revived to keep on thinking over me upon which even you (all) were thinking but you (all) keep on having no opportunity.
Complete Apostles Bible	But I rejoiced in the Lord greatly that now once again you have revived your mindfulness on my behalf, inasmuch as indeed you were mindful, but you lacked opportunity.
Douay-Rheims 1899 (Amer.)	Now I rejoice in the Lord exceedingly that now at length your thought for me hath flourished again, as you did also think; but you were busied.
Holy Aramaic Scriptures Original Aramaic NT	.
Lamsa Peshitta (Syriac)	But I have rejoiced greatly in Our Lord that you have come to be concerned for what is mine, just as you also were concerned, but you were not enabled;...

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	But I am very glad in the Lord that your care for me has come to life again; though you did in fact take thought for me, but you were not able to give effect to it.
Bible in Worldwide English	The Lord made me very happy to know that you were thinking about me again. Yes, I know you were thinking of me before, but you had no way to help me. V. 9 in the BWE.
Easy English Easy-to-Read Version–2008	I am so happy, and I thank the Lord that you have again shown your care for me. You continued to care about me, but there was no way for you to show it.
God's Word™	The Lord has filled me with joy because you again showed interest in me. You were interested but did not have an opportunity to show it.
Good News Bible (TEV)	In my life in union with the Lord it is a great joy to me that after so long a time you once more had the chance of showing that you care for me. I don't mean that you had stopped caring for me---you just had no chance to show it.
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.	The Lord has made me very grateful that at last you have thought about me once again. Actually, you were thinking about me all along, but you didn't have any chance to show it.
Goodspeed New Testament	.
The Living Bible	.
New Berkeley Version	.
New Living Translation	.
The Passion Translation	My heart overflows with joy when I think of how you showed your love to me <i>by your financial support of my ministry</i> . For even though you have so little, you still continue to help me at every opportunity.
Plain English Version	.
UnfoldingWord Simplified T.	I rejoice greatly and thank the Lord because now, after some time, you sent money to me, and so you have once again shown that you are concerned about me. Indeed, you were concerned about me all the time, but you had no opportunity to show it.
Williams' New Testament	I was made very happy as a Christian to have your interest in my welfare revived again after so long; because you have always had the interest but not the opportunity to show it.

Partially literal and partially paraphrased translations:

American English Bible	.
Beck's American Translation	.
Breakthrough Version	But I was immensely happy in the Master because finally you again flourished the "to be focusing on my behalf" <i>thing</i> , on which you actually were focusing, but you were not at the right time.
Common English Bible	.
Len Gane Paraphrase	I rejoiced greatly that now at last your care for me has flourished again. Regarding this you were seeking to do, but you lacked an opportunity.
A. Campbell's Living Oracles	.
New Advent (Knox) Bible	.
NT for Everyone	.
20 th Century New Testament	It was a matter of great joy to me, as one in union with the Lord, that at length your interest in me had revived. The interest indeed you had, but not the opportunity.

Mostly literal renderings (with some occasional paraphrasing):

An Understandable Version	.
Berean Study Bible	.
Christian Standard Bible	.
Conservapedia Translation	.
Revised Ferrar-Fenton Bible	.
Free Bible Version	I'm so happy in the Lord that you've at last thought about me again—realizing that you were concerned about me before but you couldn't do anything about it.
The Heritage Bible	And I rejoiced in the Lord greatly, that now at the last the exercise of your mind over me has flourished, upon which you also exercised your mind, but you lacked opportunity.
International Standard V	<i>The Philippians' Gifts</i> Now I rejoice in the Lord greatly, because once again you have shown your concern for me. Of course, you were concerned for me but you did not have an opportunity to show it. [The Gk. lacks to show it].
Lexham Bible	<i>Support for Paul's Ministry</i>

	But I rejoiced in the Lord greatly that now at last you have renewed your concern for me [Literally “you have revived to think on behalf of me”], for whom also you were thinking, but you had no opportunity to express it.
Montgomery NT	Moreover, I greatly rejoiced in the Lord that now once more your care for me blossomed afresh; though indeed you did take thought in this matter, but you lacked the opportunity of expression..
NIV, ©2011 Riverside New Testament Leicester A. Sawyer’s NT	. . thoughtfulness But I rejoice greatly in the Lord, that now at length you began again to care for me, for whom also you did care, but had no opportunity [to serve me].
The Spoken English NT	Thanks for your Gift of Financial Support! I’m really pleased in the Lord that you’ve thought of me again! Of course, you’d already been thinking of me, but you didn’t have an opportunity to show it.
UnfoldingWord Literal Text Urim-Thummim Version Weymouth New Testament	. . . But I rejoice with a deep and holy joy that now at length you have revived your thoughtfulness for my welfare. Indeed you have always been thoughtful for me, although opportunity failed you.
Wikipedia Bible Project Worsley’s New Testament	. .

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	Paul’s thankfulness • I rejoice in the Lord because of your concern for me. You were indeed concerned for me before, but you had no opportunity to show it. • 10. Paul thanks the Church of Philippi for their help. He, who is so jealous of his independence and anxious not to seem to take advantage of others under the pretext of religion, accepts what his real friends give him
New American Bible (2011)	.
New Catholic Bible	.
New Jerusalem Bible	.
NRSV (Anglicized Cath. Ed.)	.
Revised English Bible–1989	.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	.
Eth Cipher Translation	But I rejoiced in Yahuah greatly, that now at the last your care of me has flourished again; wherein ye were also careful, but ye lacked opportunity.
Hebraic Roots Bible	But I rejoiced in YAHWEH greatly that you have continued to care for me, just as you have always cared, even though you yourselves have not had enough.
Holy New Covenant Trans.	I am very happy in the Lord that, after all this time, you are still concerned about me. You were always concerned but you didn't have the chance to give.
The Scriptures 2009	And I rejoiced in הויה greatly that now at last your concern for me has revived again – though you were concerned, but had no chance.
Tree of Life Version	I rejoiced in the Lord greatly, that now at last you have revived your concern for me (though you were concerned before but lacked opportunity to show it).

Weird English, ©198 English, Anachronistic English Translations:

Accurate New Testament	[I] enjoy but in lord greatly for now ever [You*] revive the+ for me to think at which and [You*] thought [You*] had (not opportunity) but...
Alpha & Omega Bible	.

Awful Scroll Bible	What is more, I rejoiced from-within the Lord greatly, certainly-of-what now at this time, you are to sympathize in behalf of me, flourished-up in what you indeed were sympathizing, but were lacking an opportunity.
Concordant Literal Version	Now I rejoiced in the Lord greatly that at length, for once your disposition toward me blossomed, to which you were disposed also, yet you lacked occasion."
exeGesés companion Bible	<u>PAULOS CHEERS IN ADONAY</u> And I cheer in Adonay magnificently, that now again you reflourish your thought of me; wherein you also were thoughtful, but inopportune.
God's Truth (Tyndale)	.
Orthodox Jewish Bible	I had much simcha in Adoneinu that now at last you blossomed anew so as to think of me, for indeed you were thinking of me, but were lacking opportunity.
Rotherham's Emphasized B.	Howbeit I have been made to rejoice in the Lord greatly— That now_ at length ye have flourished in your care for me',— Although_ indeed_ ye were' caring, but lacked opportunity.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	.
An Understandable Version	I am rejoicing very much in [<i>fellowship with</i>] the Lord that now, after some time, you people have revived your concern for me. Actually, you were concerned, but lacked the opportunity [<i>to show it</i>].
Brodie's Expanded Trans.	Now I have received great inner happiness in the Lord, because your thoughts and intentions concerning me have revived once again [referring to their 2nd monetary contribution]. Indeed, you had been thinking with intent about it [it wasn't impulsive giving], but you yourselves [rather than through Epaphroditus] had no opportunity [to show me personally].
The Expanded Bible	.
Jonathan Mitchell NT	Now I greatly rejoice (or: rejoiced) within the Lord [= in union with Christ or Yahweh] that now, at last, you folks shoot up to flourish to the extent to be constantly focusing your thinking over me (to continuously have my concerns intently in mind; to repeatedly take thought on my behalf) upon which, also, you folks were progressively thinking, yet you continued without a fitting situation (you were being out of season; you kept on lacking the opportunity).
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	.
Updated ASV	.
Wilbur Pickering's New T.	Thanks for material support I rejoice in the Lord greatly that you have renewed your concern for me once again; of course you were concerned, just lacked the opportunity.
WEB — Messianic Edition	.

Literal, almost word-for-word, renderings:

A Faithful Version	. already
Analytical-Literal Translation	But I rejoiced in the [Lord] greatly, that now at last you _p revived thinking on behalf of me [fig., were again concerned about me], for which indeed you _p were thinking [fig., concerned] but lacked opportunity.
Berean Literal Bible	.
Bill Puryear translation	Now I have received tremendous happiness by agency of the Lord, because now at last you have revived your thinking about me; because of which indeed you were thinking, but you had no opportunity.
C. Thomson updated NT	.
Charles Thomson NT	.
Context Group Version	But I rejoice in the Lord greatly, that now at length you (pl) have revived your (pl) thought for me; in which you (pl) did indeed take thought, but you (pl) lacked opportunity.
English Standard Version	.
Far Above All Translation	But I rejoiced in the Lord greatly because you have at last revived your thoughts on behalf of me. And on this point, you did consider me, but you lacked opportunity.
Green's Literal Translation	.
James Allen translation	.
Legacy Standard Bible	.
Literal New Testament	.
Literal Standard Version	.
Modern English Version	.
Modern Literal Version 2020	But I have greatly rejoiced in the Lord, that now as previously, you bloomed again the desire to be mindful of things on my behalf; in which, you were even mindful of me, but you had no opportunity.
New American Standard	.
New European Version	.
New King James Version	.
New Matthew Bible	.
NT (Variant Readings)	.
Niobi Study Bible	. Title
R. B. Thieme, Jr. translation	Now I have received very much inner happiness by means of the Lord, because now at last you have revived your love-thinking concerning me; indeed you were thinking but you had no opportunity [to demonstrate your love and concern].
R. B. Thieme, Jr. trans2	Now I have received very much inner happiness, greatly Sharing the Happiness of God, by means of the Lord because now at last you have revived your objective thinking concerning me; indeed you were also objectively concerned and thinking of me, but you had no opportunity to demonstrate your love thinking and concern.
Revised Geneva Translation	.
Ron Snider translation	Now I rejoiced in the Lord greatly, that at last you have revived your concern for me; indeed, you have been concerned, but you lacked opportunity.
Updated ASV	Appreciation of Support But I rejoiced in the Lord greatly that now at length you have revived your concern for me. You were indeed concerned for me, but you lacked opportunity.
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 4:10a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
chairō (χαίρω) [pronounced KHAI-row]	<i>to rejoice, to be glad; to rejoice exceedingly; to be well, thrive; in salutations, hail!; at the beginning of letters: to give one greeting, salute</i>	1 st person singular; aorist (deponent) middle indicative	Strong's #5463
dé (δέ) [pronounced deh]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
en (ἐν) [pronounced en]	<i>in, in the sphere of, into, on, by means of, with; through; among; against; when, while</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
kurios (κύριος) [pronounced KOO-ree-oss]	<i>lord, master; Lord; he to whom a person or thing belongs, owner, possessor; a prince, chief, sovereign</i>	masculine singular noun; dative, locative or instrumental case	Strong's #2962
megálōs (μεγάλως) [pronounced meg-AL-ocē]	<i>greatly; much</i>	adverb	Strong's #3171 hapax legomenon

Translation: Now I greatly rejoiced in the Lord...

The Philippians have sent Paul a gift and this letter, in part, is a thank you for this gift. That Paul is writing them about the gift that they sent does not become apparent until we come to vv. 16–18, but there is a great deal that Paul believes that he should say regarding this gift, imparting important spiritual information along the way.

Paul, in a point of time, greatly rejoiced in the Lord.

Philippians 4:10b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hóti (ὅτι) [pronounced HOH-tee]	<i>that, because, for, since; as concerning that; as though; before a quotation, this can mean, quote</i>	demonstrative or causal conjunction	Strong's #3754
êdê (ἤδη) [pronounced AY-day]	<i>[even] now, already, by this time</i>	adverb of time, immediacy	Strong's #2235
poté (ποτέ) [pronounced poht-EH]	<i>once, at some time, ever, before, previously, (any, some) time(s), at length (the last), (n) ever, in the old time, formerly, in time past, when</i>	indefinite, disjunctive particle	Strong's #4218
anathállō (ἀναθάλλω) [pronounced an-ath-AL-loh]	<i>to revive, to be revived; to shoot up, to sprout again, to grow green again, to flourish again, to thrive (again)</i>	2 nd person plural, aorist active indicative	Strong's #330 hapax legomenon
to (τό) [pronounced toh]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588

Philippians 4:10b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hupér (ὑπέρ) [pronounced hoop-AIR]	<i>above, over, beyond, across; for, regarding, on behalf of, for the sake of, instead of; in favor of, because of, on account of; as a substitute for</i>	preposition with the genitive case	Strong's #5228
emou (ἐμοῦ) [pronounced eh-MOO]; mou (μου) [pronounced moo]	<i>me; of me; from me; my, mine</i>	1 st person singular pronoun, genitive/ablative case	Strong's #1473 (also, this is known as Strong's #3450; the simpler form of Strong's #1700)
phroneō (φρονέω) [pronounced fron-EH-oh]	<i>to think (know) beforehand; to have understanding, to be wise; to feel, to think; to have an opinion of one's self, think of one's self, to be modest, not let one's opinion (though just) of himself exceed the bounds of modesty; to think or judge what one's opinion is</i>	present active infinitive	Strong's #5426

Translation: ...that you (all) now have revived at length (your) thinking (about) me...

Giving this gift to Paul begins with a mental attitude. Giving is first and foremost a mental attitude. When you give to God, you must have the correct mental attitude. Maybe you dump \$20 or \$100 in the offering plate, but you are thinking, *okay, I am helping You out, God; and now I hope that you help me out as well.* That is not the mental attitude of giving. That is an exchange you are attempting to make with God. In fact, it is a bribe you are making, and God does not respond well to bribes.

You understand the importance of the church ministry that you attend and you want to be a part of keeping this thing going; this is done through gifts and offerings. You genuinely want to be a part of that. That is a better mental attitude of giving.

Paul recognizes that the Philippians have revived their thinking about him recently (obviously, they had to think about Paul first in order to decide to send him a gift). They had thought about Paul in the past and they sent him a gift earlier (this will be mentioned) and they are thinking about Paul again.

Their thinking became a conversation between several members of the local churches in Philippi.

They understand the situation that Paul is in at this time. He is under house arrest in Rome. Maybe they understand that he essentially placed himself there by going to Jerusalem when he should have remained with the gentiles who were so eager to be taught by him. So maybe they understood that divine discipline was involved; and maybe not. That is not really an issue to them.

How many of us have found ourselves in difficult circumstances as a result of some sins or bad decisions which we have made in our lives? Everyone reading this, including me?

What the Philippians do *not* do is think the following: "Paul got himself into this mess; let God get him out of it, and then we will think about sending him an offering." That would be wrong. That would be a legalistic appraisal of the situation, even though it is true that Paul got himself into this mess. The Philippians can think this, that Paul got himself into this mess; they can not think that; or they can suspect that he did. That is beside the point. Paul

still has the most important ministry that we could imagine. Despite being under house arrest, Paul will write seven epistles which are some of the most important epistles of the New Testament. He will write four of these while being in Rome under house arrest, and he will write three of them subsequent to this imprisonment (if memory serves, he wrote 2Timothy after being rearrested by Rome).

Paul has an important role to play in the plan of God and the Philippians are thinking about him and they quite possibly realize how important a part he is playing (maybe they have a copy of Ephesians and some other letters in their possession at this time). Paul has needs. Rome is not paying for anything regarding his life. The Philippians know that Paul has normal needs and they know that, if he had his freedom, he would be making tents if necessary to provide for his own needs.

The Philippians want to be a part of Paul's ministry. They want to help him out. They are privileged to be able to help him out and they know this. This is how they are thinking and this is why this act of divine good comes down to us today, so that we might learn many important principles.

Philippians 4:10c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ἐπί (ἐπί) [pronounced eh-PEE]; spelled eph (ἐφ) [pronounced ehf] before a vowel	<i>on, upon; at, by, over; during, at (in) the time of; about; in addition to, besides; against; on the basis of; because; with</i>	preposition of superimposition; a relation of rest and distribution with the dative, locative or instrumental case	Strong's #1909
ᾧ (ᾧ) [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
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
φρονεῶ (φρονέω) [pronounced fron-EH-oh]	<i>to think (know) beforehand; to have understanding, to be wise; to feel, to think; to have an opinion of one's self, think of one's self, to be modest, not let one's opinion (though just) of himself exceed the bounds of modesty; to think or judge what one's opinion is</i>	2 nd person plural, imperfect active indicative	Strong's #5426
ἀκαιρέομαι (ἀκαιρέομαι) [pronounced ak-ah-ee-REHOBOAM-om-ah-ee]	<i>to have no opportunity, to lack opportunity, to be without a suitable opportunity; to be inopportune (for oneself), to fail of a proper occasion</i>	2 nd person plural, imperfect active indicative	Strong's #170 hapax legomenon
δέ (δέ) [pronounced deh]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161

Translation: ...in which you (all) were thinking but you (all) were lacking opportunity. (Kukis mostly literal translation)

The Philippians had thought about Paul in the past and his extremely important ministry. For whatever reason, at that time, they lacked the opportunity. So, off and on, the Philippians thought about Paul. Sometimes they were able to help him out and sometimes they lacked that opportunity.

When God gives you the ability to help others or to help a church ministry or another ministry that you believe in, that is a great blessing for you.

If you understand how much God is blessing you by giving you an opportunity to give, you understand enough to be giving. If you see this as a transaction or as a bribe, then hold onto your money. Don't give it. Save it to give at a time when you have a better opportunity.

Philippians 4:10 Now I greatly rejoiced in the Lord that you (all) now have revived at length (your) thinking (about) me in which you (all) were thinking but you (all) were lacking opportunity. (Kukis mostly literal translation)

Philippians 4:10 Now I have found reason to greatly rejoice, that you have revived at length your thinking about me. Previously, you have given thought to me, but you had no opportunity to give at that time. (Kukis paraphrase)

Not that, according to need, I keep on speaking, for I, [even] I learned in what (things) I keep on being self-sufficient to be. I have seen even to bring low, I have seen even to be in abundance, in any(thing) and in all things, I have been instructed to be fed and to hunger and to have in abundance and to be in need.

Philippians
4:11–12

[It is] not that I keep on speaking according to need, for I, [even] I learned, in whatever [circumstances] I keep on being, to keep on being self-sufficient [or, *without need, independent of external circumstances, content*]. I have known even to be abased, I have known even to have excess, in any and all [circumstances] I have been instructed (in a mystery) [how] to be fed and [how] to hunger, and [how] to have abundance and [how] to be in need.

It is not as if I keep on speaking and writing, talking about my needs, for I have learned, in whatever circumstances that I find myself, to be self-sufficient, independent of external circumstances and content. In my life, I have known how to be abased and I have known what it is like to have excess. In any and all circumstances, I have been instructed by God, in this new age, to be well fed and to be hungry, to have material things in abundance and to be in need.

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek) Not that, according to need, I keep on speaking, for I, [even] I learned in what (things) I keep on being self-sufficient to be. I have seen even to bring low, I have seen even to be in abundance, in any(thing) and in all things, I have been instructed to be fed and to hunger and to have in abundance and to be in need.

Complete Apostles Bible Not that I am speaking with respect to need, for I have learned to be content in whatever state I am.
I know how to be abased, and I know how to abound. In every place and in all circumstances I have learned both to be full and to be hungry, both to abound and to be in need.

Douay-Rheims 1899 (Amer.) I speak not as it were for want. For I have learned, in whatsoever state I am, to be content therewith.

I know both how to be brought low, and I know how to abound (every where and in all things I am instructed): both to be full and to be hungry: both to abound and to suffer need.

Holy Aramaic Scriptures
Original Aramaic NT

.
But I said it, not because I had need, because I have learned that whatever I have will be enough for me.

I know how to be humbled, I know also what it is to abound; I am trained in everything and in all things, in fullness and in hunger, in excess and in poverty.

Lamsa Peshitta (Syriac)

.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English

But I will not say anything about my needs, for I am able, wherever I am, to be dependent on myself.

It is the same to me if I am looked down on or honoured; everywhere and in all things I have the secret of how to be full and how to go without food; how to have wealth and how to be in need.

Bible in Worldwide English

I do not mean that I needed it. I have learned to be satisfied with what I have. I am happy with whatever happens to me.

I know how to live when I am poor, and I know how to live when I am rich. No matter how things are, I have learned how to live: when I have plenty of food, or when I am hungry; when I have more things than I need, and when I do not have enough. Vv. 10–11 in the BWE.

Easy English

Easy-to-Read Version–2008

.
I am telling you this, but not because I need something. I have learned to be satisfied with what I have and with whatever happens. I know how to live when I am poor and when I have plenty. I have learned the secret of how to live through any kind of situation--when I have enough to eat or when I am hungry, when I have everything I need or when I have nothing.

God's Word™

I'm not saying this because I'm in any need. I've learned to be content in whatever situation I'm in. I know how to live in poverty or prosperity. No matter what the situation, I've learned the secret of how to live when I'm full or when I'm hungry, when I have too much or when I have too little.

Good News Bible (TEV)

And I am not saying this because I feel neglected, for I have learned to be satisfied with what I have. I know what it is to be in need and what it is to have more than enough. I have learned this secret, so that anywhere, at any time, I am content, whether I am full or hungry, whether I have too much or too little.

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.

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I am not complaining about having too little. I have learned to be satisfied with whatever I have. I know what it is to be poor or to have plenty, and I have lived under all kinds of conditions. I know what it means to be full or to be hungry, to have too much or too little.

Goodspeed New Testament

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The Living Bible	.
New Berkeley Version	.
New Living Translation	.
The Passion Translation	I'm not telling you this because I'm in need, for I have learned to be satisfied in any circumstance. I know what it means to lack, and I know what it means to experience overwhelming abundance. For I'm trained in the secret of overcoming all things, whether in fullness or in hunger. And I find that the strength of Christ's explosive power infuses me to conquer every difficulty. V. 13 is included for context.
Plain English Version	.
UnfoldingWord Simplified T.	I am not saying this because I need certain things. In fact, I have learned to be content with whatever I have. I am able to be needy or to have plenty. I have learned how to be satisfied in all circumstances. I know the secret of how to be happy at all times.
Williams' New Testament	Not that I refer to any personal want, for I have learned to be contented in whatever circumstances I am. I know how to live in lowly circumstances and I know how to live in plenty. I have learned the secret, in all circumstances, of either getting a full meal or of going hungry, of living in plenty or being in want.

Partially literal and partially paraphrased translations:

American English Bible	.
Beck's American Translation	.
Breakthrough Version	Not that I am talking regarding not having enough, you see, I learned in <i>situations</i> that I am in to be content. I realize both <i>what it is like</i> to be put down low and I realize <i>what it is like</i> to be overflowing. In every and in all <i>situations</i> , I have learned to both be full and to be hungry, to both be overflowing and to not be having enough.
Common English Bible	.
Len Gane Paraphrase	Not that I am speaking about need, for I have learned to be content in whatever state I am. I know how to go through humble circumstances, and I know how to have more than I need everywhere and in everything. I am instructed to be both satisfied and to be hungry, to both have more than I need and to have not enough to meet my needs.
A. Campbell's Living Oracles	Not that I complain of want; for I have learned, in whatever state I am, to be content. I know what it is to be straitened; I know what it is to abound. Everywhere, and by all means, I am silently taught what it is to be full, and to be hungry; to abound, and to suffer want.
New Advent (Knox) Bible	.
NT for Everyone	.
20 th Century New Testament	Do not think that I am saying this under the pressure of want. For I, however I am placed, have learned to be independent of circumstances. I know how to face humble circumstances, and I know how to face prosperity. Into all and every human experience I have been initiated--into plenty and hunger, into prosperity and want.

Mostly literal renderings (with some occasional paraphrasing):

An Understandable Version	I am not saying this because of being in need, for I have learned to be content regardless of my circumstances. I know how to get along in humble circumstances and how to live in prosperity. In every situation and in all circumstances, I have learned the secret both to be full and to be hungry, both to have plenty and to be in need.
Berean Study Bible	I am not saying this out of need, for I have learned to be content regardless of my circumstances. I know how to live humbly, and I know how to abound. I am

accustomed to any and every situation—to being filled and being hungry, to having plenty and having need.

Christian Standard Bible
 Conservapedia Translation
 Revised Ferrar-Fenton Bible
 Free Bible Version

I'm not talking about my own needs, because I've already learned to be satisfied in whatever situation I find myself. I'm used to having nothing, and I've experienced having plenty too. In every possible situation I've learned the secret of dealing with having plenty and going hungry, of being rich and of living in poverty:...

The Heritage Bible

Absolutely not that I speak according to lack, because I have learned in whatever I am, to be of unailing strength within myself.¹¹

I see both how to be humbled, and I see how to superabound; in all things I am initiated,¹² both to be full, and to be hungry, both to super-abound, and to lack.
¹¹ **4:11 of unailing strength within myself, autarkes**; auto is self, and arkeo is to be possessed of unailing strength. It is used here only, and it does not mean to be satisfied to lack. It means that whatever your need, you have the internal resources in Christ to obtain what you need and want.

¹² **4:12 initiated, mueo**, from the word mystery, and means to be initiated into a mystery. Paul had been initiated into the mystery of Christ in us, and our being in Christ, to take from Christ everything we need when we need it.

International Standard V

I am not saying this because I am in any need, for I have learned to be content in whatever situation I am in. I know how to be humble, and I know how to prosper. In each and every situation I have learned the secret of being full and of going hungry, of having too much and of having too little.

Lexham Bible
 Montgomery NT

Not that I speak as if I were in want, for at least have learned how to be content, whatever happens. I know how to live humbly, and I also know how to bear prosperity. In every place and under all circumstances I have been initiated into the secret of fulness and of hunger, of prosperity and of want.

NIV, ©2011
 Riverside New Testament

Not that I am speaking because of want; for I have learned how to be content in whatever circumstances I am. I know how to live humbly and I know how to enjoy abundance. In each and every situation I have been initiated into the secret both of being well fed and of going hungry, both of having abundance and of bearing want.

Leicester A. Sawyer's NT
 The Spoken English NT

It's not that I'm talking out of need. Because I've learned to be self-sufficient in my circumstances. I know how to be destitute, and I know how to have more than enough. Everywhere, and in all circumstances, I've learned the secret of being well fed and going hungry, of having more than enough and going without.

UnfoldingWord Literal Text

I am not saying this because I am in need. For I have learned to be content in anything that happens to me. I know what it is to be poor, and I also know what it is to have plenty. In every way and in all things I also have learned the secret of how to be well-fed or to be hungry, and how to have an abundance or to be in need.

Urim-Thummim Version
 Weymouth New Testament

I do not refer to this through fear of privation, for (for my part) I have learned, whatever be my outward experiences, to be content. I know both how to live in humble circumstances and how to live amid abundance. I am fully initiated into all the mysteries both of fulness and of hunger, of abundance and of want.

Wikipedia Bible Project
 Worsley's New Testament

Not that I speak on account of want; for I have learnt in whatever *circumstances* I am, to be contented. I know both *how* to be abased, and *how* to abound: in every *place*, and in all *conditions* I am instructed, both to be full and to be hungry, to abound and to be in want.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	I do not say this because of being in want; I have learned to manage with what I have. I know what it is to be in want and what it is to have plenty. I am trained for both: to be hungry or satisfied, to have much or little. I can do all things in him who strengthens me. V. 13 is included for context. Hebrews 13:5 2Cor 12:9; Col 1:29
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.	I am not saying this because I need something now. I have learned to be satisfied in any situation. I know what it is to go without and I know what it is to have plenty. At all times I have learned the secret of being full or going hungry, of having plenty or very little.
The Scriptures 2009	.
Tree of Life Version	I am not saying this because I am in need—for whatever circumstance I am in, I have learned to be content. I know what it is to live with humble means, and I know what it is to live in prosperity. In any and every circumstance I have learned the secret of contentment—both to be filled and to go hungry, to have abundance and to suffer need.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...not for in need [I] say {him} I for learn in whom* [I] am Content~ to be [I] have seen and {me} to be lowered [I] have seen and {me} to exceed in every [one] and in all [ones] [I] have been taught and {me} to be satisfied and to hunger and to exceed and to be run (out)...
Alpha & Omega Bible	.
Awful Scroll Bible	Not that I speak out according to deficiency, for I learned, from-within whatever I am, there to be content-in-it. Moreover, I have perceived how to be lowly, and I have perceived how to abound, by-within everything and from-within everywhere, I have been shown the secret, to even be satiated and to hunger, and to abound and to be behind.
Concordant Literal Version	Not that I am hinting at a want, for I learned to be content in that in which I am." I am aware what it is to be humbled as well as aware what it is to be superabounding. In everything and among all am I initiated, to be satisfied as well as to be hungering, to be superabounding as well as to be in want."
exeGesés companion Bible	Not that I word in respect of lack: for I learned, in whatever state I am, to be selfcontent. I know both how to humble and I know how to superabound: in all and in all I am initiated both to fill and to famish; both to superabound and to lack.
God's Truth (Tyndale)	.

Orthodox Jewish Bible . Not that I refer to lack, for I have learned, in whatever circumstances I am, to be *tzufrieden* (content) [1Ti 6:6].
I have da'as both to be humbled in anavah and I have da'as how to abound in everything. And in all things I have learned what is nistar (concealed, hidden, unseen), I have learned the secret of being filled and having hunger, of abounding and having lack.

Rotherham's Emphasized B. .

Expanded/Embellished Bibles:

The Amplified Bible .

An Understandable Version .

Brodie's Expanded Trans. .

Not that I am speaking with reference to poverty, because I have learned to be continually content [self-sufficient in super-abounding grace status by means of the Lord] in whatever circumstances I am in.

In fact, I have come to know [as the result of my past recovery from reversionism] how to be humbled [by divine discipline]; I have also come to know [as a result of passing momentum tests] how to live in extreme abundance [super-abounding grace prosperity]. In every place and in all circumstances I have been initiated into a secret [by testing & recovery]: both to be satisfied [saturated with Bible doctrine] and to hunger [for more spiritual food], both to live in extreme abundance [doctrine is coming out of his ears] and to be lacking [not yet in super-abounding grace status].

The Expanded Bible .

Jonathan Mitchell NT .

Not that I am suggesting a need, for I learned and so know to be self-sufficient (to be contented by warding-off my own [needs]; or: to have independent provisions) within whatever circumstances or situations [that] I am.

I am aware of [what it is like] to be repeatedly made low [on provisions], as well as aware of [what it is like] to be continuously surrounded by more than enough (or: I have seen, and thus know, both to be humbled, and I have seen, and thus know, to be constantly and excessively abounding). I have been instructed to shut the mouth, and I am initiated into the secret (or: mystery): within everything and within the midst of all things (or: among all people), both to be (or: [how] to be) habitually feeding until satisfied, and to be (or: as well as [how] to be) habitually hungry; both to be (or: [how] to be) constantly and excessively abounding (continuously surrounded by more than enough), and to be (or: as well as [how] to be) repeatedly in need (or: lacking).

P. Kretzmann Commentary .

Syndein/Thieme .

Translation for Translators .

The Voice .

Bible Translations with Many Footnotes:

Lexham Bible

Not that I speak from need, for I have learned to be content in whatever circumstances I am. I know how both to make do with little [Literally "to be humbled"] and I know how to have an abundance [Literally "to abound"]. In everything and in all things I have learned the secret both to be filled and to be hungry, both to have an abundance [Literally "to abound"] and to go without.

NET Bible® .

New American Bible (2011) .

The Passion Translation .

Rotherham's Emphasized B. .

Not that ||as to coming short|| I am speaking,
For ||I|| have learned <In whatsoever circumstances I am> to be |independent|^c:

I know [what it is] even to be kept low,
 And I know [what it is] to have more than enough,—
 ||In every way, and in all things|| have I been let into the secret—
 Both to be well fed, And to be hungering,
 Both to have more than enough, And to be coming short:...

°2 Co. ix. 8.

The Spoken English NT
 Updated ASV

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 Not that I speak from want, for I have learned to be content[36] in whatever circumstances I am. I know how to be made lowly, and I know also how to be abounding; in everything and in all things I have learned the secret of both being filled and going hungry, both to abound and to be lacking.

[36] Or “*self-sufficient*”

Wilbur Pickering’s New T.

I am not saying this because of lack, since I have learned to be content whatever the circumstances. I know what it is to be restricted, and I know what it is to have an abundance; everywhere and in every way I have been initiated both into being well fed and into being hungry, both into having plenty and into having need.

WEB — Messianic Edition

Literal, almost word-for-word, renderings:

A Faithful Version

I am not saying this in respect to being destitute; for I have learned that in whatever circumstances I am, to be content. For I have experienced being brought low, and I have experienced abounding. In everything and in all things I have been taught both to be full and to hunger, both to abound and to be without.

Analytical-Literal Translation

Not that I speak in respect to need, for I learned to be content in whatever [state] I am. I know both [how] to be living in humble circumstances, and I know [how] to be living in abundance; in every [place] and in all [circumstances] I have learned the secret of being filled and [of] being hungry, both to be living in abundance and to be having need.

Berean Literal Bible

Not that I speak as to destitution, for I have learned to be content in that which I am. I know also *how* to be brought low, and I know *how* to abound. In everything, and in all things, I have learned the secret also to be full and to hunger, also to abound and to be deficient.

Bill Puryear translation

Not because I am speaking with reference to poverty, for I have learned to be content in whatever circumstances I am. I have come to know how both to live in a state of poverty and I have come to know how to live in prosperity; in every thing and in all circumstances I have been initiated in both how to be well fed and how to be hungry, both how to have an abundance and how to go without.

C. Thomson updated NT
 Charles Thomson NT

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 Not that I speak with regard to want; for I have learned, in whatever circumstances I am, to be contented. I know how to be brought low; and I know how to abound: in every respect, and in all things, I have been initiated into the mysteries of feeding plentifully, and suffering hunger; of abounding, and being in want.

Context Group Version
 English Standard Version
 Far Above All Translation

.
 .
 Not that I speak from a lack of *anything*, for I have learned to be independent of *the circumstances* in which I find myself. And I know *what it means* to be brought low, and I also know *what it means* to have more than enough. In each and every *circumstance* I have learned the secret of both being fed and going hungry, and of having more than enough and of lacking *things*.

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 am speaking according-to <i>my lack of things</i> ; for* I have learned in which <i>things</i> I am to be content. I know <i>how</i> to be also humbled; I also know <i>how</i> to also abound. I have been initiated in everything, and in all <i>things</i> , both to be fully-fed and to be hungry, both to abound and to lack.
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 because I am speaking with reference to [lack or] poverty; for I have learned in whatever circumstances I am, to keep on being content [or, <i>self-sufficient</i>]. In fact, I have come to know [through experience] how to be degraded [the degradation of reversionistic discipline], also I have come to know what it is to live in prosperity [divine blessing in supergrace]; in every place and in all circumstances I have been initiated in both how to be well fed [saturated with doctrine] and to hunger [for more doctrine, leading to ultra supergrace].
R. B. Thieme, Jr. trans2	Not because I am speaking with reference to poverty, lack, adversity or need for I have come to know, learned through instruction from Bible Doctrine, in whatever circumstances I am, to keep on being self sufficient with contentment. In fact, I have come to know, during my reversion recovery, both how to live in helpless humiliation, shame, degradation, debasement or adversity from reversionism and Charlie Logistical Grace of Divine Discipline of the past; also, I have come to know or experienced how to live and function in success or in prosperity of the 5 categories of Super-Grace blessings in the present, in every place and in all circumstances; I have been initiated by understanding the doctrines and policies of God, instructed in the past with the result that this instruction stays with me, having learned the secret both of how to be well fed, filled or face plenty being saturated with Metabolized Bible Doctrine, and how to hunger desiring more and more Bible Doctrine leading to Ultra Super-Grace, and how to prosper and be in abundance in Super-Grace and how to be in lacking the Ultra Super-Grace Status Quo.
Revised Geneva Translation	.
Ron Snider translation	Not that I speak from want, for I have learned how to be content in whatever circumstances I am. I know how to get along with humble means, and I also know how to live in prosperity; in any and all circumstances I have learned the secret of being filled and going hungry, both of having abundance and suffering need.
Updated ASV	.
Updated Bible Version 2.17	.
A Voice in the Wilderness	. abased
Webster's Translation	.
World English Bible	.
Worrell New Testament	.

The gist of this passage:
11-12

Philippians 4:11a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ouch (οὐχ) [pronounced <i>ookh</i>]	<i>no, not, nothing, none, no one</i>	negation; used before an aspirate	Strong's #3756

Philippians 4:11a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hóti (ὅτι) [pronounced HOH-tee]	<i>that, because, for, since; as concerning that; as though; before a quotation, this can mean, quote</i>	demonstrative or causal conjunction	Strong's #3754
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
hustérēsis (ὑστέρησις) [pronounced hoos-TER-ay-sis]	<i>need, want, poverty; a falling short</i>	feminine singular noun; accusative case	Strong's #5304
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

Translation: [It is] not that I keep on speaking according to need,...

It is fascinating how Paul enters into and continues this section. He is talking about the gift which the Philippians have sent him, but he has not yet said anything about the gift itself. The gift will be implied in v. 16 and spoken of more directly in vv. 17–18.

So far, Paul has written: **Now I greatly rejoiced in the Lord that you (all) now have revived at length (your) thinking (about) me in which you (all) were thinking but you (all) were lacking opportunity.** (Kukis mostly literal translation)

So far, Paul has said, “I am happy that you have been thinking about me.”

However, Paul quickly adds, *it is not because I have keep on speaking according to need.* Let me rephrase all of that: *now, you all know I have not been writing to you over and over again about my needs here. I have not sent you letters saying, “Listen, I need to pay rent and I am hungry.”* The Philippians know that Paul has not been writing to them or talking to everyone who comes to visit him and say, “Listen, I need a few bucks, otherwise I might get thrown into jail. I don’t live here for free and I am unable to work and pay for my meals.” Paul has not sent out that message, either by what he says or what he has written.

I am leaning toward Colossians being written first. Then Paul decides, *I need to send out a message like this to all of the churches in this region,* and so he writes Ephesians, which is sent out as an email blast, as it were. It went to many churches which probably included Ephesus (possibly to Ephesus first).

The Philippians get a hold of their copies of these two letters; they get reports from those who deliver these letters, and they start to think about Paul. They understand Paul’s circumstances and that someone needs to cover his tab. So, having thought about him and having discussed as a church Paul’s needs, they sent him a sizeable gift, perhaps enough to cover a year’s worth of expenses.

So Paul says first, *I am very happy that you have been thinking about me. Now, you know I have not been communicating to anyone about my needs here in Rome.*

Philippians 4:11b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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
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
manthanô (μανθάνω) [pronounced mahn-THAHN-oh]	<i>to learn, to be appraised (of); to increase one's knowledge, to be increased in knowledge; to hear, to be informed; to learn (by use and practice); to be in the habit of, to be accustomed to</i>	1 st person singular, aorist active indicative	Strong's #3129
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
hois (οἷς) [pronounced hois]	<i>to whom, in which, by means of what; for that</i>	masculine plural relative pronoun; dative, locative or instrumental case	Strong's #3739
eimi (εἰμί) [pronounced eye-ME]	<i>to be, is, was, will be; am; to exist; to stay; to occur, to take place; to be present [available]</i>	1 st person singular, present active indicative	Strong's #1510

Translation: ...for I, [even] I learned, in whatever [circumstances] I keep on being,...

Paul is going to explain why he has not been incessantly talking about his needs.

When I was a new believer (1972), I listened to a Christian radio station, and one of the half hour programs I recall as this guy coming on and talking about how he needed money to keep his show on the air. He essentially did a self-telethon on the air for 30 minutes. I was new to Christianity, but I imagined that he needed money to come in and keep him on the air so that he might be able to spend 30 minutes tomorrow asking for money. Even as a new believer, I knew that was messtup.

Paul has learned that in whatever circumstances that he finds himself in.

Philippians 4:11c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
autárkēs (αὐτάρκης) [pronounced ow-TAHR-kace]	<i>self-sufficient, strong enough or processing enough to need no aid or support; independent of external circumstances; contented (with one's lot, with one's means), content, satisfied</i>	masculine singular adjective; nominative case	Strong's #842 hapax legomenon

Philippians 4:11c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
einai (εἶναι) [pronounced Ī-nī or Ī-nah-ee]	<i>to be, is, was, will be; am; to exist; to stay; to occur, to take place; to be present [available]</i>	present infinitive of Strong's #1510	Strong's #1511 (a form of Strong's #1510)

Translation: ...to keep on being self-sufficient [or, without need, independent of external circumstances, content].

Paul has learned to keep on being autárkēs (αὐτάρκης) [pronounced ow-TAHR-kace], which means, *self-sufficient, strong enough or processing enough to need no aid or support; independent of external circumstances; contented (with one's lot, with one's means), content, satisfied*. Strong's #842. By self-sufficient, Paul is not saying, *I don't need nobody and no one for anything*. Paul depends upon God, but he certainly understands that we, as believers, are connected. In fact, he tried to deliver a gift to Jerusalem a few years back (which is why he is in this mess in the first place). Paul took a gift to Jerusalem, provided by others, for the saints in Jerusalem, and Paul attempted to use this gift in order to get a hearing. That is, this gift which did not come out of his own pocket was used by Paul as leverage to get what he wanted (a chance to speak to the saints in Jerusalem). And God told Paul over and over again, through saints that Paul met along the way, not to go.

Part of my point is, Paul understands that sometimes believers here in one city need to help believers in another city. But Paul knows how to get through life independent of external circumstances, without having to talk about his needs constantly (or ever) in such a way that he is content.

Philippians 4:11 [It is] not that I keep on speaking according to need, for I, [even] I learned, in whatever [circumstances] I keep on being, to keep on being self-sufficient [or, without need, independent of external circumstances, content]. (Kukis mostly literal translation)

Paul wrote, *you all have been thinking about me, and I appreciate that (v. 10), and this is not a result of me writing letters to everyone to let you know how much I need some cash right now. I have learned to adjust to changing circumstances and to be content (v. 11).*

Philippians 4:12a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
eidô (εἶδω) [pronounced Ī-doh]; also oida (οἶδα) [pronounced OY-da]	<i>to see, to perceive, to ascertain; to inspect, to examine; to observe; to discern, to know, to understand</i>	1 st person singular, perfect active indicative	Strong's #1492
kaí (καί) [pronounced kī]	<i>and, also, even, along with, so, then, too, both, but, for, if, indeed, in fact, likewise, moreover, or, that, therefore, when, while, as; yea, yet; and so; so that, and that</i>	conjunction	Strong's #2532
tapeinoô (ταπεινῶω) [pronounced tap-i-NO-oh]	<i>to bring low, to depress; figuratively to humiliate (in condition or heart), to abase, humble (self)</i>	present passive infinitive	Strong's #5013

Translation: I have known even to be abased,...

Paul has known, through circumstances in his life and through Bible doctrine, to be brought low, to be in humble circumstances, to be abased. The present passive infinitive suggests that Paul knew these circumstances over an extended period of time. The present tense suggests a duration of time. Paul was in humble circumstances for a long enough period of time for him to think, *this might be the rest of my life*.

Philippians 4:12b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
eidō (εἶδω) [pronounced <i>Ī-doh</i>]; also oida (οἶδα) [pronounced <i>OY-da</i>]	<i>to see, to perceive, to ascertain; to inspect, to examine; to observe; to discern, to know, to understand</i>	1 st person singular, perfect active indicative	Strong's #1492
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
perisseuō (περισσεύω) [pronounced <i>per-iss-SUE-oh</i>]	<i>to have in abundance, to have in excess, to exceed in number or measure, to have or to be more than enough</i>	present active infinitive	Strong's #4052

Translation: ...I have known even to have excess,...

Paul has known, through circumstances in his life and through Bible doctrine, what it is like to have material things in abundance, in excess, to have more than enough.

Here, we have the present active infinitive, which again, suggests long duration. So Paul was not poor for a week and then in abundance for a week. He has had lengthy periods of time for both circumstances.

Philippians 4:12a-b I have known even to be abased, I have known even to have excess,...

Paul has known in his own personal life what it is like to be down and what it is like to be up.

Philippians 4:12c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
en (ἐν) [pronounced <i>en</i>]	<i>in, in the sphere of, into, on, by means of, with; through; among; against; when, while</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
panti (παντί) [pronounced <i>pahn-TEE</i>]	<i>each, every, any; all, entire; anyone, all things, everything; some [of all types]</i>	masculine singular adjective, locative, dative and instrumental cases	Strong's #3956
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

Philippians 4:12c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
pasin (πάσιν) [pronounced PAHS- ihn]	<i>to all [things]; in the whole; by everything</i>	masculine plural adjective, locative, dative and instrumental cases	Strong's #3956

Translation: ...in any and all [circumstances]...

We have an interesting construction of words here, where we have two forms of the masculine singular adjective pás (πάς) [pronounced *pahs*]. We have it as a masculine singular dative and as a masculine plural dative, each time preceded by the preposition en (ἐν) [pronounced *en*]. Details are above.

Let me suggest that this means, *in any and all circumstances*.

Philippians 4:12a-b I have known even to be abased, I have known even to have excess, in any and all [circumstances]...

I have known hard times, I have known good times. I have known any and all circumstances in my life.

Philippians 4:12d

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
mueô (μυέω) [pronounced moo-EH- oh]	<i>to initiate, instruct, in the sacred mysteries; in NT pass</i>	1 st person singular, perfect passive indicative	Strong's #3453 hapax legomenon
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
chortazô (χορτάζω) [pronounced khor- TAD-zoh]	<i>to feed, to fill, to satisfy, to satiate; to gorge (supply food in abundance)</i>	present passive infinitive	Strong's #5526
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
peinaô (πεινάω) [pronounced pi-NAH- oh]	<i>to hunger, be hungry; to suffer want; to be needy; metaphorically: to crave ardently, to seek with eager desire</i>	present active infinitive	Strong's #3983

Translation: ...I have been instructed (in a mystery) [how] to be fed and [how] to hunger,...

Paul has been instructed in this mystery age how to be fed and how to be hungry. The word for *instructed* is the 1st person singular, perfect passive indicative of mueô (μυέω) [pronounced *moo-EH-oh*], which means, *to initiate, instruct, in the sacred mysteries*. This is the verb related to *mystery*, which speaks specifically of the Church Age. Paul has been instructed in the mystery doctrine (the teachings of the Church Age) to be satiated and to be hungry.

I will have times when I am well fed, Paul writes, and times when I am hungry. I have been instructed by God in this age to be fine with both circumstances.

Philippians 4:12e			
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
perisseuō (περισσεύω) [pronounced per-iss-SUE-oh]	<i>to have in abundance, to have in excess, to exceed in number or measure, to have or to be more than enough</i>	present active infinitive	Strong's #4052
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
husterēō (ὑστερέω) [pronounced hoos-ter-EH-oh]	<i>to come late, to be behind; to lack, to be in need, to be in want; to fall short, to be deficient</i>	present passive infinitive	Strong's #5302

Translation: ...and [how] to have abundance and [how] to be in need. (Kukis mostly literal translation)

Similarly, Paul has been instructed on having abundance and being in need.

Philippians 4:12 I have known even to be abased, I have known even to have excess, in any and all [circumstances] I have been instructed (in a mystery) [how] to be fed and [how] to hunger, and [how] to have abundance and [how] to be in need. (Kukis mostly literal translation)

Paul has known various circumstances in his life and he has been instructed by the Word of God to be hungry, to be well fed, to have abundance and to be in need.

Philippians 4:11–12 [It is] not that I keep on speaking according to need, for I, [even] I learned, in whatever [circumstances] I keep on being, to keep on being self-sufficient [or, without need, independent of external circumstances, content]. I have known even to be abased, I have known even to have excess, in any and all [circumstances] I have been instructed (in a mystery) [how] to be fed and [how] to hunger, and [how] to have abundance and [how] to be in need. (Kukis mostly literal translation)

Philippians 4:11–12 It is not as if I keep on speaking and writing, talking about my needs, for I have learned, in whatever circumstances that I find myself, to be self-sufficient, independent of external circumstances and content. In my life, I have known how to be abased and I have known what it is like to have excess. In any and all circumstances, I have been instructed by God, in this new age, to be well fed and to be hungry, to have material things in abundance and to be in need. (Kukis paraphrase)

To all (things), I keep on being able in the One strengthening me[, Christ]. Moreover, well you (all) did having been co-participants of me in the affliction.

Philippians 4:13–14

I keep on being able for all (things) by [Christ,] the One strengthening me. Nevertheless, you (all) did well having been my partners in the pressure.

I keep on being able to do all things through the One giving me strength, pouring power into me. Nevertheless, you all did the right thing by becoming my partners in this pressure of being under house arrest in Rome.

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek)	To all (things), I keep on being able in the One strengthening me[, Christ]. Moreover, well you (all) did having been co-participants of me in the affliction.
Complete Apostles Bible	I can do all things through Christ who strengthens me. Nevertheless you have done well that you shared in my affliction.
Douay-Rheims 1899 (Amer.)	I can do all things in him who strengtheneth me. Nevertheless, you have done well in communicating to my tribulation.
Holy Aramaic Scriptures Original Aramaic NT	. Because I master all things by The Messiah who empowers me. However, you have done well in that you have shared with my afflictions.
Lamsa Peshitta (Syriac)	.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	I am able to do all things through him who gives me strength. But you did well to have care for me in my need.
Bible in Worldwide English	I can do all things because Christ gives me strength. But you were kind to help me when I was in trouble. Vv. 12–13 in the BWE.
Easy English Easy-to-Read Version–2008	. Christ is the one who gives me the strength I need to do whatever I must do. But it was good that you helped me when I needed help.
<i>God's Word</i> TM	I can do everything through Christ who strengthens me. Nevertheless, it was kind of you to share my troubles.
Good News Bible (TEV)	I have the strength to face all conditions by the power that Christ gives me. But it was very good of you to help me in my troubles.
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.	Christ gives me the strength to face anything. It was good of you to help me when I was having such a hard time.
Goodspeed New Testament	.
The Living Bible	.
New Berkeley Version	.
New Living Translation	.
The Passion Translation	And I find that the strength of Christ's explosive power infuses me to conquer every difficulty. You've so graciously provided for my essential needs during this season of difficulty.
Plain English Version	.
UnfoldingWord Simplified T.	I am able to do everything because the Messiah makes me strong. Nevertheless, you did the right thing to share with me in my hardship.
Williams' New Testament	I can do anything through Him who gives me strength. But you did me a kindness to share my sorrow with me.

Partially literal and partially paraphrased translations:

American English Bible	.
Beck's American Translation	.
Breakthrough Version	I have strength for all <i>things</i> in the <i>One</i> who improves my ability. More importantly, you did nicely when you shared together in my hard times.
Common English Bible	.
Len Gane Paraphrase	I can do all things through Christ who strengthens me. Nevertheless, you have done well to share in my affliction.
A. Campbell's Living Oracles	I can do all things, through him who strengthens me. Nevertheless, you have done well in sympathizing with my affliction.
New Advent (Knox) Bible	.
NT for Everyone	.
20 th Century New Testament	I can do everything in the strength of him who makes me strong! Yet you have acted nobly in sharing my troubles.

Mostly literal renderings (with some occasional paraphrasing):

An Understandable Version	.
Berean Study Bible	.
Christian Standard Bible	.
Conservapedia Translation	.
Revised Ferrar-Fenton Bible	.
Free Bible Version	I can do anything through him who makes me strong! Even so it was good of you to share with me during my troubles.
The Heritage Bible	I am strong for all things in Christ who empowers me. Besides, you have beautifully well done, being co-participants with me in tribulation.
International Standard V	I can do all things through him [Other mss. read the Messiah] who strengthens me. Nevertheless, it was kind of you to share my troubles.
Lexham Bible	.
Montgomery NT	I am strong for everything in Him who gives me strength. Notwithstanding, you have acted nobly in making yourselves comrades in my trouble.
NIV, ©2011	.
Riverside New Testament	.
Leicester A. Sawyer's NT	.
The Spoken English NT	I have strength for all of it in the One who strengthens me. Still, you've done well by standing with me in this trouble.
UnfoldingWord Literal Text	.
Urim-Thummim Version	.
Weymouth New Testament	I have strength for anything through Him who gives me power. Yet I thank you for taking your share in my troubles.
Wikipedia Bible Project	.
Worsley's New Testament	I can do all things through Christ strengthening me. Nevertheless ye did well <i>in</i> communicating to <i>the relief of</i> my affliction.

Catholic Bibles (those having the imprimatur):

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

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	.
Eth Cipher Translation	.
Hebraic Roots Bible	I can do all things through Messiah; the One giving me strength. Yet you did well in sharing my difficulties.
Holy New Covenant Trans.	I can do anything - by the One who gives me the power. But it was good of you to share with me in my troubles.
The Scriptures 2009	I have strength to do all, through Messiah ^a who empowers me. ^a John 15:5, 2Corinthians 3:5-6, 2Corinthians 12:9, Ephesians 3:20, Php. 2:13, Hebrews 13:20-21, 1Jn. 4:4.
Tree of Life Version	Yet you did well in sharing in my pressure. I can do all things through Messiah who strengthens me. Nevertheless, you have done well to share in my trouble.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...all [things] [I] overpower in the [one] strengthening me furthermore well [You*] make {something} Participating [of] me [in] the affliction...
Alpha & Omega Bible	.
Awful Scroll Bible	I prevail in everything by-within the Anointed One, the One strengthening- me -from-within. Largely you do commendably participating-with me in my oppressions.
Concordant Literal Version	For all am I strong in Him Who is invigorating me - Christ! Moreover, you do ideally in your joint contribution in my affliction."
exeGesés companion Bible	I am mighty enough in Messiah who dynamizes me. Moreover you do well in co-partaking of my tribulation.
God's Truth (Tyndale)	.
Orthodox Jewish Bible	I can do all things in the One giving me ko'ach. Fort (nevertheless), you did well in entering into deveykus (communing with Hashem) through sharing in my Messianic yissurim (sufferings) with me.
Rotherham's Emphasized B.	I have might [for all things] in him that empowereth me. Nevertheless [nobly] have ye done in taking fellowship with me in my tribulation.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	.
An Understandable Version	I can do everything through Christ, who gives me the strength. Nevertheless, it was really good of you people to share [with me] during my troubles [i.e., imprisonment].
Brodie's Expanded Trans.	I have the spiritual strength to attain all things [every stage of spiritual growth] in the sphere of the One [Holy Spirit] who keeps on empowering me [filling of the Spirit]. In any case, you have performed splendidly [no strings attached] when [by financial contribution] you shared in my affliction [imprisonment].
The Expanded Bible	.
Jonathan Mitchell NT	I constantly have strength for all things among all people, [from being] in union with and within the midst of the One continuously enabling me (empowering me; infusing me with power and ability): Christ! Moreover you folks performed beautifully (acted ideally; did virtuously; produced finely), sharing (partnering; participating; having common association) together with me in my pressure (squeezing; tribulation; trouble; oppression).
P. Kretzmann Commentary	.
Syndein/Thieme	.
Translation for Translators	.

The Voice .

Bible Translations with Many Footnotes:

Lexham Bible	I am able <i>to do all things</i> by the one who strengthens me. Nevertheless you have done well by sharing [*Here “by” is supplied as a component of the participle (“sharing”) which is understood as means] with me in my affliction.
NET Bible®	.
New American Bible (2011)	.
The Passion Translation	.
Rotherham’s Emphasized B.	.
The Spoken English NT	.
Updated ASV	I can do all things through[37] him who strengthens me. Nevertheless, you have done well to share[38] with me in my affliction. [37] Lit <i>in</i> [38] Or <i>have fellowship with</i>
Wilbur Pickering’s New T.	I can handle anything ⁸ through Christ who strengthens me. Nevertheless you have done well in sharing with me in my trial. (8) In the context Paul isn’t claiming to be all-powerful, but God’s grace is sufficient for meeting whatever comes his way.
WEB — Messianic Edition	.

Literal, almost word-for-word, renderings:

A Faithful Version	I can do all things through Christ, Who empowers me. But you did well to communicate with me in my distress.
Analytical-Literal Translation	I am capable of [doing] all [things] through Christ, the [One] strengthening me. Nevertheless, you _p did well, having shared with [me] in my affliction [or, hardship].
Berean Literal Bible	.
Bill Puryear translation	I have the power to do all things by the One who keeps on empowering me. In any case, you functioned honorably, when you shared in my adversity.
C. Thomson updated NT	.
Charles Thomson NT	I can undergo all things through Christ who strengthened me. Notwithstanding this you did well in assisting me in my distress.
Context Group Version	I can do all things in him who strengthens me. Nevertheless you (pl) did well that you (pl) had fellowship with my affliction.
English Standard Version	.
Far Above All Translation	.
Green’s Literal Translation	.
James Allen translation	.
Legacy Standard Bible	.
Literal New Testament	.
Literal Standard Version	.
Modern English Version	.
Modern Literal Version 2020	I am strong <i>in</i> all things in Christ in the one empowering me. However you ^o did* well, having shared together-with my affliction.
New American Standard	.
New European Version	.
New King James Version	.
New Matthew Bible	.
NT (Variant Readings)	.
Niobi Study Bible	.

R. B. Thieme, Jr. translation **I have the endowed power [maximum doctrine] to attain all things [ultra supergrace/dying grace] by means of the one [God the Holy Spirit] who keeps on pouring the power [the doctrine] into me.**
 However when you shared by giving and became partners with me in my adversity [or, *pressure*], you functioned honorably.

R. B. Thieme, Jr. trans2 **"I have the endowed power of maximum Metabolized Bible Doctrine in the Stream of Consciousness of the Soul, to attain all things regarding Ultra Super-Grace and Dying Grace, by means of the one, God the Holy Spirit and the Grace Apparatus for Perception, who keeps on pouring the power of Metabolized Bible Doctrine into me"**
 However, you have functioned honorably giving from Metabolized Bible Doctrine in the Stream of Consciousness of the Soul, without strings and apart from emotion or lust or bribery, when you shared by giving money and entered into partnership with me in the adversity of the pressure of my roman imprisonment.

Revised Geneva Translation .

Ron Snider translation **I can do all things in union with the One who strengthens me. Nevertheless, you have done well by sharing with me in my affliction.**

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:

13-14

Philippians 4:13			
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
ischuô (ἰσχύω) [pronounced is-KHOO-oh]	<i>to be able, to be of the strength [to], to have, to exercise, to force, to avail, to prevail, be whole, can do, could, might</i>	1 st person singular, present active indicative	Strong's #2480
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
tô (τῷ) [pronounced toh]	<i>in the; by the, to the; by means of the; for the benefit [advantage] of; for the disadvantage of</i>	masculine singular definite article; locative, dative, or instrumental case	Strong's #3588
endunamoô (ἐνδυναμόω) [pronounced ehn-doo-nam-OH-oh]	<i>being strong, endowed with strength, the one strengthening; those receiving strength, being strengthened, increasing in strength; in a bad sense: the bold one, one who is headstrong</i>	masculine singular, present active participle; dative, locative or instrumental case	Strong's #1743

Philippians 4:13

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
me (μέ) [pronounced <i>meh</i>]	<i>I, me, my, mine</i>	1 st person personal pronoun; accusative case	Strong's #3165; a shorter (and probably original) form of #1691
The Byzantine Greek text and Scrivener Textus Receptus both add the word...			
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
<i>Christ</i> is not found in the Westcott Hort text or in Tischendorf's Greek text.			

Translation: I keep on being able for all (things) by [Christ,] the One strengthening me.

Paul continues to talk about the gift from the Philippians without actually mentioning this gift.

Paul keeps on being able for all things. The verb is 1st person singular, present active indicative of *ischuô* (ἰσχύω) [pronounced *is-KHOO-oh*], which means, *to be able (to do), to be of the strength [to], to have the power to, to exercise (power, ability), to force, to prevail, to be whole*. Strong's #2480. Paul is able to do all things; he has the strength to do all thing. Paul is made strong by the One strengthening him or pouring the power into him.

Philippians 4:13 I keep on being able for all (things) by [Christ,] the One strengthening me. (Kukis mostly literal translation)

Philippians 4:14a

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
kalôs (καλῶς) [pronounced <i>kal-OCE</i>]	<i>well (usually morally), good, goodly; (in a) good (place), comfortable; honestly, health recovering, becoming well</i>	adverb	Strong's #2573
poiêô (ποιέω) [pronounced <i>poi-EH-oh</i>]	<i>to do, to make, to construct, to produce; to accomplish; to carry out, to organize, to execute [a plan, an intention]; to practice; to act</i>	2 nd person plural, aorist active indicative	Strong's #4160

Translation: Nevertheless, you (all) did well...

Paul almost mentions the gift of the Philippians here. *You all did well*, he writes. How did they do well? What did they do? The Philippians sent Epaphroditus to him with a gift. This is how they did well. So, again, Paul does not quite mention the gift itself.

Philippians 4:14b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
sunkoinōnéō (συγκοινωνέω) [pronounced soong-koy-no-NEH-oh]	<i>being a co-participant (in, with), becoming a partaker together with others, the one having fellowship with a thing; those who are connected; those sharing (in)</i>	masculine plural; aorist active participle; nominative case	Strong's #4790
emou (ἐμοῦ) [pronounced eh-MOO]; mou (μου) [pronounced moo]	<i>me; of me; from me; my, mine</i>	1 st person singular pronoun, genitive/ablative case	Strong's #1473 (also, this is known as Strong's #3450; the simpler form of Strong's #1700)
tê (τῇ) [pronounced tay]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of; who</i>	feminine singular definite article; dative, locative and instrumental cases	Strong's #3588
thlipsis (θλίψις) [pronounced THLIP-siss]	<i>trouble, pressure, oppression, tribulation, affliction; pressure and difficulty brought about by outside conditions—by conditions outside your control; catastrophe or historical disaster</i>	feminine singular noun, dative, locative or instrumental case	Strong's #2347

Translation: ...having been my partners in the pressure. (Kukis mostly literal translation)

The Philippians did well by become co-participants or partners of Paul in his troubles and pressures. Interestingly enough, that final word is in the singular and it means, *trouble, pressure, oppression, tribulation, affliction; pressure and difficulty brought about by outside conditions—by conditions outside your control*. There is pressure on Paul and the Philippians have come in to help with that pressure.

That primary pressure is that Paul is under house arrest in Rome, with the sword of Damocles hanging over his head. Nevertheless, Paul is not short-circuited by that fear or by the reality. At any point in time, Nero could decide, *I am tired of fooling with this guy Paul; take off his head*. At some point, Nero will do this, but not this time around.

Interestingly enough, we will never know the particulars here. Paul is in jail (more specifically, under house arrest), and he will apparently be freed, but we don't know exactly how this takes place. Paul will return to his life as a missionary and have a 4th missionary tour and then be put in jail in Rome again (this time, not under house arrest).

For the 4th missionary tour, see **Acts 28** ([HTML](#)) ([PDF](#)) ([WPD](#)), which it is covered point by point.

Philippians 4:14 **Nevertheless, you (all) did well having been my partners in the pressure.** (Kukis mostly literal translation)

Paul tells the Philippians that they have done well, but he does not yet specify exactly how, apart from, they thought about Paul and they became co-participants in his pressure.

Philippians 4:13–14 **I keep on being able for all (things) by [Christ,] the One strengthening me. Nevertheless, you (all) did well having been my partners in the pressure.** (Kukis mostly literal translation)

Philippians 4:13–14 I keep on being able to do all things through the One giving me strength, pouring power into me. Nevertheless, you all did the right thing by becoming my partners in this pressure of being under house arrest in Rome. (Kukis paraphrase)

Now you (all) have seen even you (all), Philippians, that in a beginning of the good news, when I went out from Macedonia nothing to me an ekkêsia shared to a word of giving and of receiving if not you (all) alone; that even in Thessalonika, and once and twice, to the necessity of me you (all) sent.

Philippians
4:15–16

Now, Philippians, you (all), even you (all) have known that in the beginning of the gospel, when I went out from Macedonia, no church shared with me a thing of giving or receiving, only you (all) alone; that even [when I was] in Thessalonika, and once even a second time, you (all) sent [an offering] for my need.

Now, you Philippians all know that early on when I began to spread the gospel message, when I was passing through Macedonia to Achaia, that no church had shared with me any offering, with the exception of you Philippians only. In fact, when I was in Thessalonika, still in Macedonia, twice you sent an offering to help with my financial needs.

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek) Now you (all) have seen even you (all), Philippians, that in a beginning of the good news, when I went out from Macedonia nothing to me an ekkêsia shared to a word of giving of receiving if not you (all) alone; that even in Thessalonika, and once and twice, to the necessity of me you (all) sent.

Complete Apostles Bible Now you Philippians also know that in the beginning of the gospel, when I went out from Macedonia, no church shared with me in an accounting of giving and receiving except you only.

Because even in Thessalonika, both once and again you sent for my need.

Douay-Rheims 1899 (Amer.) And you also know, O Philippians, that in the beginning of the gospel, when I departed from Macedonia, no church communicated with me as concerning giving and receiving, but you only.

For unto Thessalonika also you sent once and again for my use.

Holy Aramaic Scriptures
Original Aramaic NT

.
But you Philippians know also that in the beginning of The Gospel, when I went out from Macedonia, not even one of the churches shared with me in an account of receiving and giving, but you only.

Because you also sent my necessities to me at Thessalonika, once and twice;...

Lamsa Peshitta (Syriac)

.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English

And you have knowledge, Philippians, that when the good news first came to you, when I went away from Macedonia, no church took part with me in the business of giving to the saints, but you only;

Because even in Thessalonika you sent once and again to me in my need.

Bible in Worldwide English You people of Philippi know this too. When I first told the good news after I left the country of Macedonia, you were the only church people who helped me. You sent me money to pay my expenses. Even when I was in the city of Thessalonica, you sent money to help me more than once. Vv. 14–15 in the BWE.

Easy English .
Easy-to-Read Version–2008 You people in Philippi remember when I first told the Good News there. When I left Macedonia, you were the only church that gave me help. Several times you sent me things I needed when I was in Thessalonica.

God's Word™ You Philippians also know that in the early days, when I left the province of Macedonia to spread the Good News, you were the only church to share your money with me. You gave me what I needed, and you received what I gave you. Even while I was in Thessalonica, you provided for my needs twice.

Good News Bible (TEV) You Philippians know very well that when I left Macedonia in the early days of preaching the Good News, you were the only church to help me; you were the only ones who shared my profits and losses. More than once when I needed help in Thessalonica, you sent it to me.

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. My friends at Philippi, you remember what it was like when I started preaching the good news in Macedonia. After I left there, you were the only church that became my partner by giving blessings and by receiving them in return. Even when I was in Thessalonica, you helped me more than once.

Goodspeed New Testament .
The Living Bible .
New Berkeley Version .
New Living Translation .
The Passion Translation For I want you to know that the Philippian church was the only church that supported me in the beginning as I went out to preach the gospel. You were the only church that sowed into me financially, and when I was in Thessalonica, you supported me for well over a year.

Plain English Version .
UnfoldingWord Simplified T. My friends there at Philippi, you yourselves know that during the time I first proclaimed the good news to you, when I left there to go away from the province of Macedonia, no assembly of believers sent me funds or helped me in any way except you only! Even when I was in the city of Thessalonica, you sent money more than once to supply what I needed.

Williams' New Testament And you Philippians yourselves know that immediately after the good news was first preached to you, when I left Macedonia, no church but yours went into partnership with me to open an account of credits and debits. Even while I was at Thessalonica you sent money more than once for my needs.

Partially literal and partially paraphrased translations:

American English Bible .
Beck's American Translation .

Breakthrough Version	You also realize, Philippians, that in the beginning of the good news when I went out from Macedonia, not even one assembly shared with me for an account of giving and receiving except you alone, that even in Thessalonica, both once and twice, you sent money to me for the need.
Common English Bible Len Gane Paraphrase	. Now you Philippians know also that in the beginning of the gospel, when I left Macedonia, no congregation shared concerning giving and receiving except you. For even in Thessalonica you sent one time and then again to meet my needs.
A. Campbell's Living Oracles	Moreover, you Philippians also know, that, in the beginning of my labors in the gospel, when I departed for Macedonia, no congregation communicated with me, by giving and receiving, but you only; that, also, when in Thessalonica, you sent once; yes, twice, to relieve my necessity--not that I earnestly seek the fruit, which abounds to your account. V. 17 is included for context.
New Advent (Knox) Bible NT for Everyone 20 th Century New Testament	. . . And you at Philippi know, as well as I, that in the early days of the Good News--at the time when I had just left Macedonia--no Church, with the one exception of yourselves, had anything to do with me as far as giving and receiving are concerned. Indeed, even while I was still in Thessalonica, you sent more than once to relieve my wants.

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	You Philippians remember that right at the beginning of sharing the good news, when I left Macedonia, that yours was the only church that helped me financially. Even when I was in Thessalonica you helped me out not once but twice.
The Heritage Bible	And you Philippians also see, that in the beginning of the good news, when I went out from Macedonia, absolutely not even one church shared with me into the word of giving and taking, except you only, Because even in Thessalonica you also sent one time and twice to my need.
International Standard V	You Philippians also know that in the early days [Lit. in the beginning] of the gospel, when I left Macedonia, no church participated with me in the matter of giving and receiving except for you. Even while I was in Thessalonica, you provided for my needs not once, but twice.
Lexham Bible Montgomery NT NIV, ©2011	. . .
Riverside New Testament	You Philippians know that at the beginning of the good news, when I came away from Macedonia, no church shared with me in the matter of giving and receiving except you only, and that in Thessalonica you sent once, yes, twice, for my need.
Leicester A. Sawyer's NT The Spoken English NT UnfoldingWord Literal Text Urim-Thummim Version	. . . Now you Philippians know also, that in the beginning of the Good News, when I departed from Macedonia, no ekklesia communicated with me as concerning giving and receiving but you only. Because even in Thessalonica you sent once and again for my necessity.
Weymouth New Testament	And you men and women of Philippi also know that at the first preaching of the Good News, when I had left Macedonia, no other Church except yourselves held

Wikipedia Bible Project
Worsley's New Testament

communication with me about giving and receiving; because even in Thessalonica you sent several times to minister to my needs.

.
And ye Philippians know, that in the beginning of the gospel, when I was departing from Macedonia, no church communicated to me on the score of giving and receiving, but you only. For even in Thessalonica ye sent once and again to *supply* my wants.

Catholic Bibles (those having the imprimatur):

Christian Community (1988) However you did right in sharing my trials. You Philippians, remember that in the beginning, when we first preached the Gospel, after I left Macedonia you alone opened for me a debit and credit account, and when I was in Thessalonica, twice you sent me what I needed. V. 14 is included for context. Acts 16:2 Acts 17:1

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

.
Now ye Philippiym know also, that in the beginning of the Besorah, when I departed from Makedonia, no assembly communicated with me as concerning giving and receiving, but ye only. For even in Tasloniqiy ye sent once and again unto my necessity.

Hebraic Roots Bible
Holy New Covenant Trans.

.
When I left the Macedonian area after the Good News first came to them, not one called out group of people helped (in giving or receiving things). You were the only ones - and you Philippians know this! Even while I was in the city of Thessalonica, time and again when I needed help, you sent something to me.

The Scriptures 2009

And you know too, Philippians, that in the beginning of the Good News, when I went out from Makedonia, no assembly shared with me concerning giving and receiving, except you only, because, even in Thessalonike you sent to my need, once and twice.

Tree of Life Version

.

Weird English, 𐀀𐀁𐀂 English, Anachronistic English Translations:

Accurate New Testament

...have seen but and You* Philippians for in ruler [of] the news (good) when [I] proceed from macedonia No [to] me Congregation contributes to word [of] giving and [of] receiving if not You* Only {contribute something} for and in thessalonica and once and twice to the need [to] me [You*] send {something}...

Alpha & Omega Bible

YOU YOURSELVES ALSO KNOW, PHILIPPIANS, THAT AT THE FIRST PREACHING OF THE GOSPEL, AFTER I LEFT MACEDONIA, NO CONGREGATION OF CALLED OUT ONES SHARED WITH ME IN THE MATTER OF GIVING AND RECEIVING BUT YOU ALONE;
FOR EVEN IN THESSALONICA YOU SENT A GIFT MORE THAN ONCE FOR MY NEEDS.

Awful Scroll Bible

Moreover, yous Philippians have perceived also, certainly-of-what from-within the beginning, of the announcing-of-the-Good-Tidings, as-when I came-out from Macedonia, not-even-one of they called-out participates with me in the consideration, of giving and receiving, if- is it -not yous alone, certainly-of-which

	even from-within Thessalonica, you direct, indeed once and twice, for my necessity.
Concordant Literal Version	Now you Philippians also are aware that, in the beginning of the evangel, when I came out from Macedonia, not one ecclesia participates with me in the matter of giving and getting, except you only, for in Thessalonica also, you send, once and twice, to my need."
exeGesés companion Bible	And you also know - you Philippians, that in the beginning of the evangelism when I departed from Macedonia no ecclesia imparted to me in the word of giving and taking - except you only. For also in Thessalonikee you sent once and twice to my need.
God's Truth (Tyndale)	.
Orthodox Jewish Bible	And also you Philippians have da'as, that in the beginning of the Besuras HaGeulah, when I went out from Macedonia, not one kehillah shared with me in an accounting of expenditures and receipts except you only. Indeed in Thessalonica both once and again you sent to my machsor (shortage).
Rotherham's Emphasized B.	.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	.
An Understandable Version	As you Philippians also know, during the early days of [my] preaching the Gospel [in those regions], when I left Macedonia [Note: This was the northernmost province of Greece], no church shared with me in the matter of giving and receiving [i.e., financial help], except you only. For even [when I was] in Thessalonica, you sent [money] more than once to meet my needs.
Brodie's Expanded Trans.	Now you Philippians also know, that during the introduction of the gospel [ministry], when I had departed from Macedonia, not a single church [due to lack of maturity] contributed to me with reference to the doctrine of giving and receiving, except only you, As a matter of fact, even in Thessalonica you contributed [an offering, grace gift] to my needs more than once [several times].
The Expanded Bible Jonathan Mitchell NT	. Now you Philippians have seen, and thus are aware (or: know), that within the original period (or: the beginning) of the message of goodness, ease and well-being (good news), when I went (or: came) out from Macedonia, not one called-out community expressed common being (or: communicated; participated; partnered; held common association; shared) with me (or: for me), [leading] into a discourse (or: with regard to an account or a matter of discussion; = injecting a thought) of giving and of receiving (or: of getting; of taking), except you folks, alone (or: only), because even in Thessalonica both once, and even twice!, you folks sent [provision] into my need.
P. Kretzmann Commentary Syndein/Thieme Translation for Translators The Voice

Bible Translations with Many Footnotes:

Lexham Bible	Now you also know, Philippians, that at the beginning of the gospel, when I departed from Macedonia, no church shared with me in the matter of giving and
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receiving except you alone, because even in Thessalonica on more than one occasion [Literally “both once and twice”] you sent for my need.

NET Bible®	.
New American Bible (2011)	.
The Passion Translation	.
Rotherham’s Emphasized B.	Ye know ^d moreover, even ye, Philippians ,— That <in the beginning of the glad-message, When I went forth from Macedonia> Not so much as one’ assembly with me’ had fellowship—in the matter of giving and receiving—save ye alone ,— That <even in Thessalonica, both once and again> unto my need ye sent:—... ^d Or: “Know” (imperative).
The Spoken English NT	You also know, Philippians, that back during the first preaching of the good news, when I came over from Macedonia, ^m none of the Christian communities shared with me in this business of giving and receiving—except for you. Because even when I was in Thessalonica, ⁿ there was a first and a second time when you sent something to me for my needs. m. Prn. <i>mass-a-doe-nee-a</i> . n. Prn. <i>thess-a-lo-nye-ka</i> .
Updated ASV	And you yourselves also know Philippians that in the beginning of the gospel, when I left Macedonia, no congregation[39] shared with me in the matter of giving and receiving but you alone. For even in Thessalonica you sent gifts for my needs once and again.[40] [39] Gr <i>ekklesia</i> (“assembly”) [40] Lit “and once and twice”
Wilbur Pickering’s New T.	Now you Philippians know very well that in the beginning of the Gospel, when I left Macedonia, no congregation shared with me in the matter of giving and receiving but you only. Yes even in Thessalonica, both once and again, you sent aid for my need.
WEB — Messianic Edition	.

Literal, almost word-for-word, renderings:

A Faithful Version	.
Analytical-Literal Translation	Now <u>you</u> _p also know, Philippians, that in [the] beginning of the Gospel, when I went out from Macedonia, no assembly [or, church] shared with me in [the] matter [of] giving and receiving, except you _p only; because even in Thessalonica, both once and twice [fig., again and again] you _p sent [something] for my need.
Berean Literal Bible	.
Bill Puryear translation	Moreover you yourselves also know, Philippians, that in the beginning of the gospel, when I departed from Macedonia, not one church contributed to me in the matter of giving and receiving except only you; because even in Thessalonica you sent [an offering] more than once for my needs.
C. Thomson updated NT	.
Charles Thomson NT	Now you, Philippians, yourselves know, that at the beginning of the glad tidings when I was departing from Macedonia, no congregation communicated with me in respect to giving and receiving, but you only that when I was at Thessalonica you sent once and again to supply my want.
Context Group Version	And you (pl) yourselves also know, you (pl) Philippians, that in the beginning of the Imperial News, when I departed from Macedonia, no governing assembly had fellowship with me in the matter of giving and receiving but you (pl) only; for even in Thessalonica you (pl) sent once and again to my need.
English Standard Version	.

Far Above All Translation	But you Philippians also know that in <i>the</i> beginning of the gospel, when I came out of Macedonia, no church contributed to me in settlement of debit and credit except you alone, for even in Thessalonica you more than once sent me <i>something</i> towards my needs.
Green’s Literal Translation	.
James Allen translation	.
Legacy Standard Bible	.
Literal New Testament	.
Literal Standard Version	I have strength for all things, in Christ’s strengthening me; but you did well, having shared in my tribulation; and you have known, even you Philippians, that in the beginning of the good news when I went forth from Macedonia, no assembly communicated with me in regard to giving and receiving except you only; because in Thessalonica also, both once and again you sent to my need; not that I seek after the gift, but I seek after the fruit that is overflowing to your account; and I have all things, and abound; I am filled, having received from Epaphroditus the things from you—an odor of a refreshing fragrance—a sacrifice acceptable, well-pleasing to God: and my God will supply all your need, according to His riches in glory in Christ Jesus; and to God, even our Father, [is] the glory through the ages of the ages. Amen. Vv. 13–20 is a single sentence in the LSV (and possibly in the Greek).
Modern English Version	.
Modern Literal Version 2020	Now you ^o also know, you ^o Philippians, that in <i>the</i> beginning of the good-news, when I went forth from Macedonia, no congregation* shared with me in the word {I.e. matter. Or: speech. Or: The Word} of the giving and receiving, except you ^o only. Because even in Thessalonica, you ^o sent once and <i>then</i> twice to my need.
New American Standard	.
New European Version	.
New King James Version	.
New Matthew Bible	.
NT (Variant Readings)	.
Niobi Study Bible	.
R. B. Thieme, Jr. translation	And you yourselves also recognize, that in the beginning of my ministry with reference to the gospel, when I had departed from Macedonia, not one church had contributed to me in application of the doctrine of giving and receiving, except only you. Because even in Thessalonica you had sent an offering more than once for my needs.
R. B. Thieme, Jr. trans2	And now you Philippians yourselves also know, recognize, understand that in the beginning of my ministry in Philippi with reference to the gospel or good news, when I had departed from Macedo'nia and left you behind, not one church had contributed to me with reference to the application of the doctrines of giving and receiving except you and only you Because even in Thessaloni'ca you had sent an offering more than once for my needs.
Revised Geneva Translation	.
Ron Snider translation	Now you yourselves also know, Philippians, that at the first preaching of the gospel, after I had left Macedonia, no church shared with me in the matter of giving and receiving but you alone; for even in Thessalonica you sent a gift to me more than once to meet this need.
Updated ASV	.
Updated Bible Version 2.17	.
A Voice in the Wilderness	. necessities
Webster’s Translation	.
World English Bible	.
Worrell New Testament	.

The gist of this passage:
15-16

Philippians 4:15a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
eidō (εἶδω) [pronounced <i>Ī-doh</i>]; also oida (οἶδα) [pronounced <i>OY-da</i>]	<i>to see, to perceive, to ascertain; to inspect, to examine; to observe; to discern, to know, to understand</i>	2 nd person plural, perfect active indicative	Strong's #1492
dé (δέ) [pronounced <i>deh</i>]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
kaí (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
humeis (ὕμεῖς) [pronounced <i>hoo-</i> <i>MICE</i>]	<i>you [all]</i>	2 nd person plural personal pronoun; nominative case	Strong's #5210, which is a form of Strong's #4771
Philippêsios (Φιλιππηῖσιος) [pronounced <i>fil-ip-PAY-</i> <i>see-oss</i>]	<i>a love of horses; a native of Philippi; transliterated, Philippian</i>	masculine plural proper noun grouping; vocative	Strong's #5374 hapax legomenon

Translation: Now, Philipians, you (all), even you (all) have known...

Paul addresses the Philipians directly, and then emphasizes *you all*. The subject is built into the verb, when the pronoun is added, that emphasizes the Philipians. So, right up front, Paul is emphasizing the believers in Philippi.

Philippians 4:15b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hóti (ὅτι) [pronounced <i>HOH-tee</i>]	<i>that, because, for, since; as concerning that; as though; before a quotation, this can mean, quote</i>	demonstrative or causal conjunction	Strong's #3754
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
archê (ἀρχή) [pronounced <i>ar-KHAY</i>]	<i>beginning; elementary, basic; origin, first cause; ruler, authority; rule, domain, sphere of influence</i>	feminine singular noun; dative, locative or instrumental case	Strong's #746
του (τοῦ) [pronounced <i>tu</i>]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	neuter singular definite article, genitive/ablative case	Strong's #3588

Philippians 4:15b

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

Translation: ...that in the beginning of the gospel,...

The gospel message did not begin with Paul, but a concerted effort to reach the gentiles began with Paul, the Apostle to the gentiles. This would have been a reference to his second missionary journey.

Although it sounds as if we are speaking of his first missionary journey, calling this the beginning of the gospel, Paul clarifies the when are where with the next phrase.

Philippians 4:15c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hote/hête/tote (ὅτε/ἤτε/τότε) [pronounced HOT-eh, HAY-teh, TOT-eh]	<i>when, whenever, while; that, this [which]; for this reason, because; after (that), as soon as, as long as</i>	adverb; causal particle (masculine, feminine and neuter forms)	Strong's #3753
exerchomai (ἐξέρχομαι) [pronounced ex-EHR- khoh-mai]	<i>to go (out, forth, away), to come out, to retire; to proceed from, to be descended from</i>	1 st person singular, aorist active indicative	Strong's #1831
από (ἀπό) [pronounced aw-PO]; spelled ἄφ´ before a vowel.	<i>from, away from, by; after; at; with, because of, since; before; in; of; out (from)</i>	preposition or separation or of origin	Strong's #575
Makedonía (Μακεδονία) [pronounced mak-ed- on-EE-ah]	<i>extended land; transliterated, Macedonia</i>	feminine singular proper noun; a location; genitive/ablative case	Strong's #3109

Translation: ...when I went out from Macedonia,...



This is the first missionary tour when Paul went out from Macedonia. That was the second missionary tour.

Paul's Second Missionary Tour (a map); from [Conforming to Jesus](#); accessed February 15, 2025.

Because a dream that Paul had, instead of turning back and going through Asia Minor, there was a call for him to go to Macedonia. People there needed the gospel, which is what Paul understood in a dream.

The entire second missionary tour takes place between Acts 15:36–18:22, but this specific incident takes place in Acts 16:9–10. See [Acts 16 \(HTML\)](#) ([PDF](#)) ([WPD](#)).

Philippians 4:15d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
<p>ουδείς (οὐδείς, οὐδεμία, οὐδέν) [pronounced oo-DICE, oo-deh-MEE-ah; oo-DEHN]</p>	<p>no, no one, none, not one, nothing, not a thing; not in any respect, in no way, not in any way; an invalid, senseless, useless matter;</p>	<p>neuter singular adjective; accusative case; used as an absolute denial; emphatic negation; designates exclusivity</p>	<p>Strong's #3762</p>

Philippians 4:15d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
moi (μοί) [pronounced moy]	<i>I, to [for, by] me, mine, my</i>	1 st person singular, personal pronoun; dative, locative or instrumental case	Strong's #3427
ekklêsía (ἐκκλησία) [pronounced ek-klay-SEE-ah]	<i>church, assembly, gathering, company; transliterated, ekklêsia</i>	feminine singular noun, nominative case	Strong's #1577
koinōnéō (κοινωνέω) [pronounced koy-no-NEH-oh]	<i>to share (with others) (objectively or subjectively); to communicate, to distribute, to be a partaker</i>	3 rd person singular, aorist active indicative	Strong's #2841
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
logos (λόγος, ου, ό) [pronounced LOHG-ohss]	<i>a word; conception, idea; matter; thing; remark; decree, mandate; doctrine, teaching, message; the act of speaking, speech; reason, account; revelation</i>	masculine singular noun, accusative case	Strong's #3056
dósis (δόσις) [pronounced DOS-ihç]	<i>giving, act of giving; gift</i>	feminine singular noun; genitive/ablative case	Strong's #1394
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
lēm̄psis (λῆμψις) [pronounced LAMPE-sis]	<i>receiving, the act of receiving; a receipt</i>	feminine singular noun; genitive/ablative case	Strong's #3028 hapax legomenon

Translation: ...no church shared with me a thing of giving or receiving,...

Up to that point in time, no church had ever shared with Paul in terms of giving and receiving. No offering had been taken and sent to him. Now, Paul had a home church in Antioch and Paul could not go out on a missionary tour without any money, so they were set up in Antioch to go out.

This reference being the second missionary tour, Paul had established quite a number of churches as he went.

Philippians 4:15e			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ei (εἰ) [pronounced I]	<i>if; whether; that; though; suppose; when</i>	conditional conjunction	Strong's #1487
mē (μή) [pronounced may]	<i>not, neither, never, no; lest; nothing, without; not even; also [in a question requiring a negative answer]</i>	adverb; a qualified negation	Strong's #3361

Philippians 4:15e

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
Together, these two particles mean, <i>nevertheless, only not, except</i> . Literally, these words mean, <i>if not</i> .			
humeis (ὕμεις) [pronounced hoo-MICE]	<i>you [all]</i>	2 nd person plural personal pronoun; nominative case	Strong's #5210, which is a form of Strong's #4771
monos (μόνος) [pronounced MON-oss]	<i>alone, only, by themselves, forsaken, destitute of help, merely; without a companion</i>	masculine plural adjective, nominative case	Strong's #3441

Translation: ...only you (all) alone;...

To that point, no established church had picked up an offering and sent it off to Paul. Just the Philippians.

Philippians 4:15 Now, Philippians, you (all), even you (all) have known that in the beginning of the gospel, when I went out from Macedonia, no church shared with me a thing of giving or receiving, only you (all) alone;... (Kukis mostly literal translation)

Philippians 4:16a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hóti (ὅτι) [pronounced HOH-tee]	<i>that, because, for, since; as concerning that; as though; before a quotation, this can mean, quote</i>	demonstrative or causal conjunction	Strong's #3754
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
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
Thessaloníkē (Θεσσαλονίκη) [pronounced thes-sal-on-EE-kay]	<i>victory of falsity; transliterated, Thessalonica, Thessalonika</i>	feminine singular proper noun; a location; accusative case	Strong's #2332

Thayer: *Thessalonica [was] a famous and populous city, situated on the Thermaic Gulf, the capital of the second division of Macedonia and the residence of a Roman governor and quaestor.*

Translation: ...that even [when I was] in Thessalonica,...

Paul had not traveled very far from Philippi. Thessalonica was along Paul's route going out of Macedonia and into Achaia (this is all on the map). Athens and Corinth are both in Achaia.

Philippians 4:16b			
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
hapax (ἅπαξ) [pronounced <i>HAP-ax</i>]	<i>once, one time, a single time; once for all</i>	adverb	Strong's #530
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
dís (δίς) [pronounced <i>dece</i>]	<i>twice, a second time; again</i>	numeric adverb	Strong's #1364

Translation: ...and once even a second time,...

The Philippians twice sent Paul an offering.

Philippians 4:16c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
eis (εἰς) [pronounced <i>ICE</i>]	<i>to, toward; in, into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519
tên (τὴν) [pronounced <i>tayn</i>]	<i>the, to the; toward the; this, that</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun)
chreia (χρεία) [pronounced <i>KHRI-ah</i>]	<i>necessity, necessary, need; duty, business; task; an occasion; a demand, requirement; use; want</i>	feminine singular noun; accusative case	Strong's #5532
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
pepô (πέμπω) [pronounced <i>PEHM-poh</i>]	<i>to send, to dispatch; to bid a thing to be carried to one; to send (thrust or insert) a thing into another</i>	2 nd person plural; aorist active indicative	Strong's #3992

Translation: ...you (all) sent [an offering] for my need. (Kukis mostly literal translation)

On any missionary tour, Paul would have had needs, and an offering was sent to him from Philippi.

Philippians 4:16 ...that even [when I was] in Thessalonica, and once even a second time, you (all) sent [an offering] for my need. (Kukis mostly literal translation)

Philippians 4:15–16 Now, Philippians, you (all), even you (all) have known that in the beginning of the gospel, when I went out from Macedonia, no church shared with me a thing of giving or receiving, only you (all) alone; that even [when I was] in Thessalonica, and once even a second time, you (all) sent [an offering] for my need. (Kukis mostly literal translation)

Philippians 4:15–16 Now, you Philippians all know that early on when I began to spread the gospel message, when I was passing through Macedonia to Achaia, that no church had shared with me any offering, with the exception of you Philippians only. In fact, when I was in Thessalonica, still in Macedonia, twice you sent an offering to help with my financial needs. (Kukis paraphrase)

Not that I keep on searching (inquiring) for the gift but I keep on searching (inquiring) for the fruit, the superabound ing [fruit] to a word of you (all). Now I keep on having all (things) and I keep on having (in abundance). I have been filled, received from Epaphroditus the (things) of you (all) an aroma of fragrance, a sacrifice, acceptable, pleasing to the God.

Philippians
4:17–18

[It is] not that I keep on inquiring for [or, *demanding*] (this) gift, but I keep on inquiring for the abundant [spiritual] production to your account [lit., *your word*]. Moreover, I keep on having all things and I keep on having [them] (in abundance). I have been filled, having received from Epaphroditus your [gift], a fragrant aroma, an acceptable [and] pleasing sacrifice to the God.

You know that I did not demand this gift from you, but that my interest has always been in your spiritual production which can be credited to your account. Furthermore I keep on having all things and I have all things in abundance. I have been filled with spiritual and material blessings, having received from Epaphroditus this gift from you, which was an acceptable and pleasing sacrifice to God, a gift with a fragrant aroma.

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek)	Not that I keep on searching (inquiring) for the gift but I keep on searching (inquiring) for the fruit, the superabound ing [fruit] to a word of you (all). Now I keep on having all (things) and I keep on having (in abundance). I have been filled, received from Epaphroditus the (things) of you (all) an aroma of fragrance, a sacrifice, acceptable, pleasing to the God.
Complete Apostles Bible	Not that I seek the gift, but I seek the fruit which is increasing to your account. And I have all things and abound. I have been made full, having received from Epaphroditus the things sent from you, a fragrant aroma, an acceptable sacrifice, well pleasing to God.
Douay-Rheims 1899 (Amer.)	Not that I seek the gift: but I seek the fruit that may abound to your account. But I have all and abound: I am filled, having received from Epaphroditus the things you sent, an odour of sweetness, an acceptable sacrifice, pleasing to God.
Holy Aramaic Scriptures Original Aramaic NT	. Not that I seek gifts, but I seek that fruit may abound to you. I have received all things, and I have abundance and I am full, and I took all you sent to me by Epaphroditus, a sweet fragrance and acceptable sacrifice that pleases God.
Lamsa Peshitta (Syriac)	.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	Not that I am looking for an offering, but for fruit which may be put to your credit. I have all things and more than enough: I am made full, having had from Epaphroditus the things which came from you, a perfume of a sweet smell, an offering well pleasing to God.
Bible in Worldwide English	It is not that I want the gift. But I want you to have more and more blessing because you give. I have all I need and more. Yes, I have plenty because Epaphroditus gave me what you sent me. Your gift was like a sweet-smelling offering to God. It was a sacrifice which God took and it pleased him. Vv. 16–17 in the BWE.
Easy English Easy-to-Read Version–2008	. Really, it is not that I want to get gifts from you. But I want you to have the benefit that comes from giving. I have everything I need. I have even more than I need. I have all I need because Epaphroditus brought your gift to me. Your gift is like a sweet-smelling sacrifice offered to God. God accepts that sacrifice and it pleases him.
God's Word™	It's not that I'm looking for a gift. The opposite is true. I'm looking for your resources to increase. You have paid me in full, and I have more than enough. Now that Epaphroditus has brought me your gifts, you have filled my needs. Your gifts are a soothing aroma, a sacrifice that God accepts and with which he is pleased.
Good News Bible (TEV)	It is not that I just want to receive gifts; rather, I want to see profit added to your account. Here, then, is my receipt for everything you have given me---and it has been more than enough! I have all I need now that Epaphroditus has brought me all your gifts. They are like a sweet-smelling offering to God, a sacrifice which is acceptable and pleasing to him.
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 am not trying to get something from you, but I want you to receive the blessings that come from giving. I have been paid back everything, and with interest. I am completely satisfied with the gifts that you had Epaphroditus bring me. They are like a sweet-smelling offering or like the right kind of sacrifice that pleases God.
Goodspeed New Testament	.
The Living Bible	.
New Berkeley Version	.
New Living Translation	.
The Passion Translation	I mention this not because I'm requesting a gift, but so that the fruit of your generosity may bring you an abundant reward. I now have all I need—more than enough—I'm abundantly satisfied! For I've received the gift you sent by Epaphroditus and viewed it as a sweet sacrifice, perfumed with the fragrance <i>of your faithfulness</i> , which is so pleasing to God!
Plain English Version	.
UnfoldingWord Simplified T.	I say this, not because I desire that you give me money now. Instead, I want to see you do even more things that God will praise you for. I have plenty of things now.

I have so many things that you sent me through Epaphroditus. These things are like when priests burn an animal sacrifice to God and it smells good to him.

Williams' New Testament It is not your gift that I want, but I do want the profits to pile up to your credit. I have received your payment in full, and more too. I am amply supplied after getting the things you sent by Epaphroditus; they are like sweet incense, the kind of sacrifice that God accepts and approves.

Partially literal and partially paraphrased translations:

American English Bible .
 Beck's American Translation .
 Breakthrough Version Not that I am looking for the present, but I am looking for the fruit increasing in your account. I have everything, and I overflow. I have been filled up after accepting from the side of Epaphroditus the *things* from the side of you, an aroma of a sweet fragrance, an accepted sacrifice very satisfying to God.

Common English Bible .
 Len Gane Paraphrase It's not that I want a gift, but I want an abounding amount of fruit [credited] to your account. But I have all and more than enough; I am satisfied having received from Epaphroditus the things [which you sent], and my God will supply all your need according to his riches in glory in Christ Jesus. V. 19 is included for context.

A. Campbell's Living Oracles But I have received all, and abound; I have been fully supplied, having received by Epaphroditus the things sent from you, a fragrant odor, a sacrifice accepted; well pleasing to God. V. 17 was placed with the previous passage for context.

New Advent (Knox) Bible .
 NT for Everyone .
 20th Century New Testament It is not that I am anxious for your gifts, but I am anxious to see the abundant return that will be placed to your account. I have enough of everything, and to spare. My wants are fully satisfied, now that I have received from Epaphroditus the gifts which you sent me--the sweet fragrance of a sacrifice acceptable and pleasing to God.

Mostly literal renderings (with some occasional paraphrasing):

An Understandable Version .
 Berean Study Bible .
 Christian Standard Bible .
 Conservapedia Translation .
 Revised Ferrar-Fenton Bible .
 Free Bible Version Not that I'm looking for a donation—I'm looking for your "account" to increase in "profit."* For I have everything, more than I need! I'm thankful to receive from Epaphroditus the things you sent. They're like a sweet-smelling sacrifice that pleases God and that he approves of.

The Heritage Bible Absolutely not because I seek after the gift, but I seek after the fruit increasing to your word.
 And I have all things in full from you, and super-abound; I have been filled, having received alongside of Epaphroditus the things from you, a fragrance of a good smell, a sacrifice acceptable, wellpleasing to God.

International Standard V It is not that I am looking for a gift. No, I want to see that you receive the fruit that increases to your benefit. I have been paid in full and have more than enough. I am fully supplied, now that I have received from Epaphroditus what you sent—a fragrant aroma, a sacrifice acceptable and pleasing to God.

Lexham Bible .
 Montgomery NT It is not your gifts I am eager for, but I am eager for the abundant profit that accrues to your divine account. But I give you a receipt in full for all things abound. I am

NIV, ©2011 Riverside New Testament	amply supplied with what you sent by Epaphroditus—an odor of sweet fragrance, a sacrifice acceptable, well pleasing to God. . Not that I am seeking for the gift, but I am seeking for the fruit that increases to your credit. I have enough of everything and more than enough. I am fully supplied since receiving from Epaphroditus the things from you, a fragrant odor, an acceptable sacrifice, pleasing to God.
Leicester A. Sawyer's NT The Spoken English NT UnfoldingWord Literal Text Urim-Thummim Version Weymouth New Testament Not that I crave for gifts from you, but I do want to see abundant fruit bring you honour. I have enough of everything--and more than enough. My wants are fully satisfied now that I have received from the hands of Epaphroditus the generous gifts which you sent me--they are a fragrant odor, an acceptable sacrifice, truly pleasing to God.
Wikipedia Bible Project Worsley's New Testament	. .

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	It is not your gift that I value but rather the interest increasing in your own account. Now I have enough and more than enough with everything Epaphroditus brought me on your behalf and which I received as "fragrant offerings pleasing to God." 1Cor 9:11; Phil 2:17; Gen 8:21; Hebrews 13:16
New American Bible (2011)	.
New Catholic Bible	.
New Jerusalem Bible	.
NRSV (Anglicized Cath. Ed.)	.
Revised English Bible–1989	.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	.
Eth Cipher Translation	.
Hebraic Roots Bible	.
Holy New Covenant Trans.	I am not looking for gifts. I only want to see "credit" added to your account. I have gotten everything; it is more than enough. I have plenty since I received the things you sent with Epaphroditus. It is an acceptable sacrifice, a sweet smell that pleases God.
The Scriptures 2009	Not that I seek the gift, but I seek the fruit that is multiplying to your account. Indeed I have all and more than enough. I have been filled, having received from Epaphroditos what you sent, a sweet-smelling fragrance, ^b Exodus 29:18 an acceptable offering, well-pleasing to Elohim. ^b 2Corinthians 2:14-15, Ephesians 5:2.
Tree of Life Version	Not that I am looking for a gift, but for fruit that overflows to your credit. But I have received everything and have more than enough. I am amply supplied, having received from Epaphroditus what you sent—a fragrant aroma, an acceptable sacrifice, pleasing to God.

Weird English, ©Idē English, Anachronistic English Translations:

Accurate New Testament	...not for [I] seek the gift but [I] seek the fruit the [one] increasing to word [of] you* [I] have but all [things] and [I] exceed [I] have been filled Receiving from
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Alpha & Omega Bible	<p>epaphroditus the [things] from you* fragrance [of] perfume sacrifice acceptable pleasing [to] the god...</p> <p>NOT THAT I SEEK THE GIFT ITSELF, BUT I SEEK FOR THE PROFIT WHICH INCREASES TO YOUR ACCOUNT.</p> <p>BUT I HAVE RECEIVED EVERYTHING IN FULL AND HAVE AN ABUNDANCE; I AM AMPLY SUPPLIED, HAVING RECEIVED FROM EPAPHRODITUS WHAT YOU HAVE SENT, A FRAGRANT AROMA, AN ACCEPTABLE SACRIFICE, WELL-PLEASING TO THEOS (<i>The Alpha & Omega</i>).</p>
Awful Scroll Bible	<p>Not that I seek-for a gift, however I seek-over that being plenty of fruits in you all's account. Moreover, I hold-out in everything and abound, I have been filled up being welcomed of Epaphroditus, who is out of yous, a goodly-smelling aroma, a taken up sacrifice well-accommodating to God.</p>
Concordant Literal Version	<p>Not that I am seeking for a gift, but I am seeking for fruit that is increasing for your account."</p> <p>Now I am collecting all, and am superabounding. I have been filled full, receiving from Epaphroditus the things from you, an odor fragrant, a sacrifice acceptable, well pleasing to God."</p>
exeGeses companion Bible	<p>Not that I seek a gift: but that I seek fruit, superabounding to your word. And I have all and superabound: I am fulfilled/shalamed - having received those from you from Epaphroditus, a well-fragranced fragrance, a sacrifice acceptable, well-pleasing to Elohim.</p>
God's Truth (Tyndale) Orthodox Jewish Bible	<p>.</p> <p>Not that I seek the matanah (gift), but I seek the p'ri increasing to your account [1C 9:11].</p> <p>But I have all things and I abound; I have been filled, having received from Epaphroditus the things from you, a RE'ACH HANNICHOACH ("a pleasant aroma" BERESHIS 8:21), an acceptable, sacrifice wellpleasing to Hashem [SHEMOT 29:18; YECHEZKEL 20:41].</p>
Rotherham's Emphasized B. .	

Expanded/Embellished Bibles:

<i>The Amplified Bible</i> An Understandable Version	<p>.</p> <p>[Now] it is not that I am looking for a gift, but I am looking for the benefit that [such a gift] will add to your [spiritual] account [with God]. But I have everything [I need], and in abundance; I am fully supplied, having received from Epaphroditus the gifts that you sent, [which are like] a fragrant-smelling sacrifice, acceptable and very pleasing to God.</p>
Brodie's Expanded Trans.	<p>Not because I was seeking a gift [evil motivation], since I make it a practice to seek for the spiritual fruit [interest income] which accumulates to your account [accrues to your spiritual balance sheet] as a result of your doctrine [the investment of Bible doctrine in your soul brings great assets into your spiritual balance sheet].</p> <p>Furthermore, I have received in full the all things [monetary & super-abounding grace blessings] and I have more than enough [great abundance with leftovers]. I have been filled up to the point of overflowing in the past and I continue to be overflowing, having received from Epaphroditus the things [financial gifts] from you all: a fragrant odor, an acceptable sacrifice, pleasing to God .</p>
The Expanded Bible Jonathan Mitchell NT	<p>.</p> <p>Not that I am in the habit of really seeking the gift! But rather, I am in the habit of really seeking the constantly abounding fruit which is overflowing into your</p>

discourse (or: your account; your word; your matter of discussion; your message; your thought).

But now I am continually holding possessions from (collecting; or: = receiving payment for what is due me from) **all things and from all folks; I am even constantly superabounding** (being surrounded by more than enough). **I have been filled full, receiving from beside Epaphroditus the things from your side: an odor of a sweet fragrance** (a fragrant aroma), **an acceptable sacrifice, well-pleasing to God** (or: with God; for God; in God).

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

Bible Translations with Many Footnotes:

Lexham Bible **Not that I seek the gift, but I seek for the profit that increases to your account. But I have received everything in full and have an abundance; I am well supplied [Literally “I have been made full”] because [*Here “because” is supplied as a component of the participle (“received”) which is understood as causal] I received from Epaphroditus what you had sent [Literally “the things from you”], a fragrant offering, an acceptable sacrifice, well-pleasing to God.**

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

**Not that I seek after the gift,
 But I seek after the fruit that is to abound unto your account.
 But I have all things in full and have more than enough,
 I am filled having welcomed from Epaphroditus the things that came from you,—
 *A fragrance of sweet smell,^e
 An acceptable sacrifice,
 Well pleasing unto God.***

^e Eze. xx. 41.

The Spoken English NT

It’s not that I am after the gift-far from it. I’m after the additional credit^o that goes to your account. Because you’ve paid me back everything, and more!^p Now that I’ve received the gifts you sent with Epaphroditus,^q I’m totally provided for. Your gift is a fragrant offering, an acceptable sacrifice that’s pleasing to God.

o. Or “the profit that accrues”.

p. I think he’s saying they’ve supported him out of gratitude for his work in bringing them the good news (see Acts 16:11-40), but they’ve more than paid him back for what he has done for them.

q. Prn. *a-paf-ro-dye-tas*.

Updated ASV .
 Wilbur Pickering’s New T.

Not that I want the gift, but I want the fruit that is being added to your account.⁹ I have received everything and have plenty; I am well supplied, having received from Epaphroditus the things you sent, a fragrant aroma, an acceptable sacrifice, well pleasing to God.

(9) When we die we can’t take any money or material goods with us, but we can send it on ahead, investing in Christ’s Kingdom.

WEB — Messianic Edition .

Literal, almost word-for-word, renderings:

A Faithful Version .

Analytical-Literal Translation	Not that I seek the gift, but I seek the fruit [which is] increasing in your _p account. <u>But</u> I am receiving back all [things] and am overflowing; I have been filled, having received from Epaphroditus the [things] from you _p , a fragrant aroma, an acceptable sacrifice, acceptable to God.
Berean Literal Bible	.
Bill Puryear translation	Not because I seek after the gift, but I seek after the production, which causes increase with reference to your doctrine. Moreover, I have received everything and I have more than enough. I have been filled, having just received from Epaphroditus what [was collected] by you, a fragrant aroma, an acceptable sacrifice, pleasing to God.
C. Thomson updated NT	.
Charles Thomson NT	.
Context Group Version	.
English Standard Version	.
Far Above All Translation	Not that I seek a gift, but I seek fruit which <i>will</i> accrue to your account. But I have received everything in full and have surplus. I have been fully supplied, having received via Epaphroditus the <i>things</i> from you, a sweet scent, an acceptable sacrifice, pleasing to God.
Green's Literal Translation	Not that I seek a gift, but I seek the fruit multiplying to your account. But I have all things and more than enough; I have been filled, receiving from Epaphroditus the things from you, an odor of sweet smell, an acceptable sacrifice, pleasing to God.
James Allen translation	.
Legacy Standard Bible	.
Literal New Testament	.
Literal Standard Version	.
Modern English Version	.
Modern Literal Version 2020	Not that I am seeking after the present, but I am seeking after the fruit which increases to your ^o account. But I fully have all things, and I am abounding. I have been filled, having accepted from Epaphroditus the things <i>which came</i> from you ^o , an aroma of a sweet-fragrance, an acceptable sacrifice, well pleasing to God.
New American Standard	.
New European Version	.
New King James Version	.
New Matthew Bible	.
NT (Variant Readings)	.
Niobi Study Bible	.
R. B. Thieme, Jr. translation	Not because I seek after the gift but I seek after the grace production of divine good, which accumulates to your account. Moreover, I have received en total the all things [of paragraph supergrace2]: I have more than enough, in fact I have been filled up with the highest quality of [supergrace] giving with the result that I am filled with a maximum blessings, having received from Epaphroditus the things [the money] which was collected from you, an odor of fragrance [memories], a propitious sacrifice, pleasing to the God.
R. B. Thieme, Jr. trans2	Not because I desire or seek after or solicit the gift; but I desire or seek after the grace production of Divine Good which accumulates to your account with reference to your doctrine Moreover I have received in total all things of Super-Grace blessings (SG2), and now have more than enough, a great abundance and extreme riches; in fact I have been completely filled and fully influenced with the highest quality of Super- Grace giving with the result I have been filled with maximum blessing (SG2), I, having received from Epaphroditus the monetary gifts collected from you, an pleasant sweet odor of fragrance, an acceptable propitious offering, well pleasing to God.
Revised Geneva Translation	.

Ron Snider translation

Not that I seek the gift itself, but I seek for the profit which increases to your account. Now I have received everything in full and have an abundance; I am amply supplied, having received from Epaphroditus what you have sent, a fragrant aroma, an acceptable sacrifice, well pleasing to God.

Updated ASV

Not that I seek the gift, but I seek the fruit that increases to your account. But I have received everything in full, and I have an abundance. I am fully supplied, having received from Epaphroditus what you sent a fragrant aroma, an acceptable sacrifice, well-pleasing to God.

Updated Bible Version 2.17

A Voice in the Wilderness

Webster's Translation

World English Bible

Worrell New Testament

The gist of this passage:

17-18

Philippians 4:17a			
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
epizêteô (ἐπιζητέω) [pronounced ep-EED-zay-TEH-oh]	to search (inquire) for; to intensively demand, to crave; to desire, to inquire, to seek (after, for)	1 st person singular, present active indicative	Strong's #1934
to (τό) [pronounced toh]	the; this, that; to the, towards the	neuter singular definite article; accusative case	Strong's #3588
doma (δῶμα) [pronounced DOHM-ah]	gift, present	neuter singular noun, accusative case	Strong's #1390

Translation: [It is] not that I keep on inquiring for [or, demanding] (this) gift,...

Paul has never asked for, required, or demanded a gift from the Philippians. In fact, in this paragraph about the gift (vv. 10–18), this is the first time that Paul has even mentioned the word *gift*. Even though he is very appreciative of what the Philippians have done, he needs to put all of this into perspective.

Paul is very appreciative, but he will use this opportunity to do some teaching in this realm (which teaching specifically takes place in vv. 10–18).

Philippians 4:17b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
allá (ἀλλά) [pronounced ahl-LAH]	but, but rather, but on the contrary, instead, nay (rather); yea, yes, in fact, moreover; nevertheless	adversative particle	Strong's #235

Philippians 4:17b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
epizêteô (ἐπιζητέω) [pronounced ep-EED-zay-TEH-oh]	<i>to search (inquire) for; to intensively demand, to crave; to desire, to inquire, to seek (after, for)</i>	1 st person singular, present active indicative	Strong's #1934
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
karpos (καρπός) [pronounced kah-POSS]	<i>fruit [plucked], production; figuratively for fruit of the womb, fruit [of production, remuneration]; benefit; profit; advantage</i>	masculine singular noun; accusative case	Strong's #2590
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
pleonázō (πλεονάζω) [pronounced pleh-on-AHD-zo]	<i>superabounding; being/existing in abundance; increasing; those being augmented; the one who makes to increase; the one growing</i>	masculine singular, present active participle; accusative case	Strong's #4121
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
logos (λόγος, ου, ό) [pronounced LOHG-ohss]	<i>a word; conception, idea; matter; thing; remark; decree, mandate; doctrine, teaching, message; the act of speaking, speech; reason, account; revelation</i>	masculine singular noun, accusative case	Strong's #3056
humōn (ὑμῶν) [pronounced hoo-MONE]	<i>of yours, from you [all]; concerning you; you [all], yourselves</i>	2 nd person plural personal pronoun; genitive/ablative case	Strong's #5216 genitive case of #5210; a form of #4771

Translation: ...but I keep on inquiring for the abundant [spiritual] production to your account [lit., your word]. (Kukis mostly literal translation)

What Paul is interested in, what Paul would inquire about, what Paul would search out is the abundant spiritual production of the Philippians. Whatever God would credit to their account, which would certainly include this gift from them.

Philippians 4:17 [It is] not that I keep on inquiring for [or, demanding] (this) gift, but I keep on inquiring for the abundant [spiritual] production to your account [lit., your word]. (Kukis mostly literal translation)

Philippians 4:18a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
apechô (ἀπέχω) [pronounced ap-EKH-oh]	<i>to have [out], to receive [in full]; (intransitive) to keep (oneself) away, that is, be distant (literally or figuratively)</i>	1 st person singular, present active indicative	Strong's #568
dé (δέ) [pronounced deh]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
panta (πάντα) [pronounced PAHN-ta]	<i>all, everyone, anyone, all things; anything</i>	neuter plural adjective; accusative case	Strong's #3956

Translation: Moreover, I keep on having all things...

Paul, in Christ, keeps on having all things. Paul recognizes how God has cared for him, which includes the gift sent to him from the Philippians.

Philippians 4:18b

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
perisseuô (περισσεύω) [pronounced per-iss-SUE-oh]	<i>to have in abundance, to have in excess, to exceed in number or measure, to have or to be more than enough</i>	1 st person singular, present active indicative	Strong's #4052

Translation: ...and I keep on having [them] (in abundance).

Paul keeps on having the all things in abundance.

Philippians 4:18c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
plêroô (πληρώω) [pronounced play-ROH-oh]	<i>to fill [a vessel, a hollow place, a valley]; to fill [something] with [something]; to supply [abundantly with something] [fully, completely], to impart, to imbue with; to fulfill; to perform fully; to bring to a full end, to complete [finish, accomplish]</i>	1 st person singular, perfect passive indicative	Strong's #4137
dechomai (δέχομαι) [pronounced DEKH-om-ahēe]	<i>receiving, those accepting; the one taking</i>	masculine singular, aorist (deponent) middle participle, nominative case	Strong's #1209

Philippians 4:18c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
para (παρά) [pronounced paw- RAW]	<i>of, from [the side of, the person of]; by</i>	preposition of origin, source; with the genitive	Strong's #3844
Epaphrōditos (Ἐπαφρόδιτος) [pronounced ep-af- ROD-ee-toss]	<i>lovely; devoted to; transliterated, Epaphroditus</i>	masculine singular proper noun person; genitive/ablative case	Strong's #1891
Thayer description: <i>an associate with Paul in the ministry.</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
para (παρά) [pronounced paw- RAW]	<i>of, from [the side of, the person of]; by</i>	preposition of origin, source; with the genitive	Strong's #3844
humōn (ὑμῶν) [pronounced hoo- MONE]	<i>of yours, from you [all]; concerning you; you [all], yourselves</i>	2 nd person plural personal pronoun; genitive/ablative case	Strong's #5216 genitive case of #5210; a form of #4771

Translation: I have been filled, having received from Epaphroditus your [gift],...

Using the perfect tense, meaning that this took place in the past but has continued effects, Paul has been filled with the all things received from the hand of Epaphroditus. Although I slipped in the word *gift*, it is actually *the things* which Epaphroditus brought.

Let me suggest that in whatever form this gift was in (silver, gold, Roman currency), Paul refers to it as all things, taking in his entire relationship with the Philippians. It is not just this gift but Paul's relationship with the Philippians which fills Paul up.

Paul might consider himself in dire circumstances in this unresolved case brought against him, where he has been under house arrest for at least a year. How easy it would be for Paul to languish in his circumstances, to even harbor some bitterness toward God.

Instead, Paul sees himself as having been filled up, as having in abundance, despite the obvious circumstances of being under house arrest in Rome.

Application: I too have personal difficulties—nothing which even comes close to what Paul is enduring—and certainly understand the appreciation which Paul has for the Philippians. I receive this by periodically checking the stats at my own website. When I began doing this project, writing commentary on certain books of the Bible, I had no idea where it would lead. It is humbling to know that my work is viewed and used by so many people. Paul recognizes that his relationship with the Philippians continues, as does his relationship with the many churches that he founded. This causes Paul to be filled and to have all things in abundance.

Philippians 4:18d

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
osmê (ὄσμή) [pronounced os-MAY]	<i>smell, aroma, fragrance</i> (literally or figuratively); <i>odor, savour</i>	feminine singular noun; accusative case	Strong's #3744
euōdía (εὐωδία) [pronounced yoo-o-DEE-ah]	<i>aroma; fragrance, a sweet smell; metaphorically a thing well-pleasing to God</i>	feminine singular noun; genitive/ablative case	Strong's #2175

Translation: ...a fragrant aroma,...

Paul calls this gift a fragrant aroma.

This goes back to the Old Testament where animals would be offered up on the altar, and the smell of the cooking meat would be presented as a fragrant aroma to God.

Now, it is not that God really likes the smell of bbq, as we do; but the animal sacrifices represent the offering of His Son on the Roman cross, and it is through this offering that many sons are brought to God holy and undefiled. Obviously, if you have even the slightest amount of self-awareness, you know that your personal life is not holy and undefiled. However, we are in Christ, and in Christ, we are holy and undefiled. Furthermore, in our daily lives, we have the ability to start all things anew using the rebound technique, naming our sins to God, which places us into temporal fellowship with God.

Philippians 4:18e

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
thusia (θυσία) [pronounced thoo-SEE-ah]	<i>a sacrifice, victim; the act or the animal; literal or figurative</i>	feminine singular noun; accusative case	Strong's #2378
dektos (δεκτός) [pronounced dehk-TOSS]	<i>accepted, acceptable, approved, propitious</i>	feminine singular adjective; accusative case	Strong's #1184
euárestos (εὐάρεστος) [pronounced yoo-AR-es-toss]	<i>pleasing; well-pleasing; fully agreeable, acceptable</i>	feminine singular adjective; accusative case	Strong's #2101
tô (τῷ) [pronounced toh]	<i>in the; by the, to the; by means of the; for the benefit [advantage] of; for the disadvantage of</i>	masculine singular definite article; locative, dative, or instrumental case	Strong's #3588
theos (θεός) [pronounced theh-OSS]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, dative, locative or instrumental case	Strong's #2316

Translation: ...an acceptable [and] pleasing sacrifice to the God. (Kukis mostly literal translation)

Paul compares this gift to an acceptable and pleasing sacrifice offered to God. This goes back to the Old Testament, as this is no longer the modus operandi of Church Age believers.

Obviously, Paul is not making any comparison between this gift and the Lord's sacrifice given to God on our behalf. However, this gift is an acceptable and pleasing offering, which Paul appreciates, and which he understands to represent divine good production by the Philippians.

Philippians 4:18 **Moreover, I keep on having all things and I keep on having [them] (in abundance). I have been filled, having received from Epaphroditus your [gift], a fragrant aroma, an acceptable [and] pleasing sacrifice to the God.** (Kukis mostly literal translation)

Paul, despite his exact circumstances of being under house arrest, says that he has all things and he has these all things in abundance. He greatly appreciates this gift which has come to him from the Philippians, given to him by Epaphroditus, which Paul called a fragrant aroma, an acceptable and pleasing sacrifice to God.

Now, *gift* is a neuter singular noun; but Paul keeps referring to the *all things*, because Paul is referring to all that has been a blessing to him from the Philippians. This gift is simply a manifestation of their love and mental attitude toward him.

Philippians 4:17–18 **[It is] not that I keep on inquiring for [or, *demanding*] (this) gift, but I keep on inquiring for the abundant [spiritual] production to your account [lit., *your word*]. Moreover, I keep on having all things and I keep on having [them] (in abundance). I have been filled, having received from Epaphroditus your [gift], a fragrant aroma, an acceptable [and] pleasing sacrifice to the God.** (Kukis mostly literal translation)

Philippians 4:17–18 **You know that I did not demand this gift from you, but that my interest has always been in your spiritual production which can be credited to your account. Furthermore I keep on having all things and I have all things in abundance. I have been filled with spiritual and material blessings, having received from Epaphroditus this gift from you, which was an acceptable and pleasing sacrifice to God, a gift with a fragrant aroma.** (Kukis paraphrase)

Now, the God of me will fill (you) with every necessity of you (all) according to the wealth of Him in glory in Christ Jesus. Now to the God and Father of us the glory to the lifetimes of the lifetimes. Amen.

Philippians
4:19–20

Now, my God will fill you (all) with every need [that you have] according to His wealth in the sphere of [His] glory in Christ Jesus. Now to our God and Father [is] the glory forever and ever; Amen.

Now, my God will also fulfill all of you and your every need, both temporarily and eternally, according to His great riches in the sphere of His glory in Christ Jesus. Now glory is to our God and Father forever, amen!

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek)	Now, the God of me will fill (you) with every necessity of you (all) according to the wealth of Him in glory in Christ Jesus. Now to the God and Father of us the glory to the lifetimes of the lifetimes. Amen.
Complete Apostles Bible	And my God will supply all your need according to His riches in glory in Christ Jesus. Now to our God and Father be glory forever and ever. Amen.
Douay-Rheims 1899 (Amer.)	And may my God supply all your want, according to his riches in glory in Christ Jesus. Now to God and our Father be glory, world without end. Amen.
Holy Aramaic Scriptures	.

Original Aramaic NT	And my God shall satisfy all your needs according to his riches in the glory of Yeshua The Messiah, But to God Our Father is the glory and the honor to the eternity of eternities. Amen.
Lamsa Peshitta (Syriac)	.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And my God will give you all you have need of from the wealth of his glory in Christ Jesus. Now to God our Father be glory for ever and ever. So be it.
Bible in Worldwide English	My God will give you everything you need. He has wonderful riches in heaven because of Christ Jesus. Praise God our Father for ever. Yes, he will do it. Vv. 18–19 in the BWE.
Easy English	.
Easy-to-Read Version–2008	My God will use his glorious riches to give you everything you need. He will do this through Christ Jesus. Glory to our God and Father forever and ever. Amen.
God’s Word™	My God will richly fill your every need in a glorious way through Christ Jesus. Glory belongs to our God and Father forever! Amen.
Good News Bible (TEV)	And with all his abundant wealth through Christ Jesus, my God will supply all your needs. To our God and Father be the glory forever and ever! Amen.
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.	I pray that God will take care of all your needs with the wonderful blessings that come from Christ Jesus! May God our Father be praised forever and ever. Amen.
Goodspeed New Testament	.
The Living Bible	.
New Berkeley Version	.
New Living Translation	.
The Passion Translation	I am convinced that my God will fully satisfy every need you have, <i>for I have seen</i> the abundant riches of glory <i>revealed to me</i> through the Anointed One, Jesus Christ! And God our Father will receive all the glory and the honor throughout the eternity of eternities! Amen!.
Plain English Version	.
UnfoldingWord Simplified T.	God, whom I serve, will supply everything you need because you belong to Jesus the Messiah, who owns the splendor and wealth of heaven. So people should praise God our Father, who will rule forever and ever in brilliant light! Amen!.
Williams’ New Testament	My God will amply supply your every need, through Christ Jesus, from His riches in glory. Glory to our God and Father forever and ever. Amen.

Partially literal and partially paraphrased translations:

American English Bible	.
Beck’s American Translation	.

Breakthrough Version	My God will fill up every need of yours in line with His wealth in magnificence in the Anointed King Jesus. To our God and Father <i>belongs</i> the magnificence for the spans of time of the spans of time. Amen.
Common English Bible	.
Len Gane Paraphrase	Now to God and our Father be glory forever and ever. Amen. V. 19 was placed with the previous passage for context.
A. Campbell's Living Oracles	But my God will fully supply all your wants, according to his riches in glory, through Christ Jesus. Now, to God, even our Father, be glory for ever and ever. Amen.
New Advent (Knox) Bible	.
NT for Everyone	.
20 th Century New Testament	And my God, out of the greatness of his wealth, will, in glory, fully satisfy your every need, through your union with Christ Jesus. To him, our God and Father, be ascribed all glory for every and ever. Amen.

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	My God will fill you with everything you need in accordance with his glorious wealth in Christ Jesus! Glory be to God the Father, forever and ever. Amen.
The Heritage Bible	.
International Standard V	And my God will fully supply your every need according to his glorious riches in the Messiah [Or Christ] Jesus. Glory belongs to our God and Father forever and ever! Amen.
Lexham Bible	.
Montgomery NT	All your own needs my God will fully supply, according to his riches in glory, in Christ Jesus. Now unto our God and Father be the glory, forever and ever. Amen.
NIV, ©2011	.
Riverside New Testament	.
Leicester A. Sawyer's NT	.
The Spoken English NT	And may God also fill all your needs, in line with the riches of God's glory in Christ Jesus. And may God our Father get the glory forever and ever..
UnfoldingWord Literal Text	.
Urim-Thummim Version	.
Weymouth New Testament	But my God--so great is His wealth of glory in Christ Jesus--will fully supply every need of yours. And to our God and Father be the glory throughout the Ages of the Ages! Amen.
Wikipedia Bible Project	.
Worsley's New Testament	.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	God himself will provide you with everything you need, according to his riches, and show you his generosity in Christ Jesus. Glory to God, our Father, forever and ever: Amen.
New American Bible (2011)	.
New Catholic Bible	.
New Jerusalem Bible	.
NRSV (Anglicized Cath. Ed.)	.
Revised English Bible–1989	.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible Eth Cipher Translation	. But my Elohiym shall supply all your need according to his riches in glory by Mashiach Yahusha . Now unto Elohiym and our Father be glory forever and ever. Amein.
Hebraic Roots Bible Holy New Covenant Trans.	. My God will fill all of your needs with His wealth in glory in Christ Jesus. Give glory to our God and Father forever and ever. Amen.
The Scriptures 2009	And my Elohim shall fill all your need according to His riches in esteem by Messiah עשוהי. And to our Elohim and Father be esteem forever and ever. Amēn.
Tree of Life Version	My God will fulfill every need of yours according to the riches of His glory in Messiah Yeshua. To our God and Father be the glory forever and ever! Amen.

Weird English, 𐤀𐤋𐤁𐤀 English, Anachronistic English Translations:

Accurate New Testament	...The but God [of] me will fill every need [of] you* in the wealth [of] him in recognition in christ Jesus [to] the but god and father [of] us {is} The Recognition to the ages [of] the ages amen...
Alpha & Omega Bible Awful Scroll Bible	. What is more, my God will realize all you all's needs, according to His riches from-within Splendor, by-within the Anointed One, Jesus! Moreover, to God and our Father, be the Splendor into the eternity of eternities! Of certainty!
Concordant Literal Version	Now my God shall be filling your every need in accord with His riches in glory in Christ Jesus. Now to our God and Father be glory for the eons of the eons! Amen!
exeGesés companion Bible	And my Elohim fulfills/shalams all your need according to his riches in glory in Messiah Yah Shua. V. 20 will be placed with the next passage for context.
God's Truth (Tyndale) Orthodox Jewish Bible	. And my G-d will fill every machsor (shortage, want) of yours according to his osher (riches) in Kavod in Moshiach Yehoshua. L'Elohim Avinu hakavod l'Olemei Olamim. Omein. (To G-d and our Father be glory forever and ever. Amen)
Rotherham's Emphasized B.	And my God will fill up your every' need, According to his riches in glory in Christ Jesus. Now unto our God and Father be the glory— Unto the ages of ages. Amen!

Expanded/Embellished Bibles:

<i>The Amplified Bible</i> An Understandable Version	. And my God will supply all your needs [<i>also</i>], according to His glorious wealth [<i>enjoyed by fellowship</i>] in Christ Jesus. Now may there be honor to our God and Father forever and ever. May it be so.
Brodie's Expanded Trans.	Now my God shall fill up the deficiency with reference to your every need [logistical grace support] according to His wealth [infinite supply of divine investment capital] in glory in Christ Jesus. Now to God, even our Father, glory unto the Ages of the Ages [eternity future]. Acknowledge it .
The Expanded Bible Jonathan Mitchell NT	. So my God will continue and progressively be filling to the full your every need (or: will keep on making full all lack which pertains to you folks) down from His wealth [being] within [the] glory [that resides] within Christ Jesus (or: that accords to His

wealth that resides within the opinion or imagination [which is] within Christ Jesus; to the level of His riches, within a manifestation of splendor which calls forth praise, within Christ Jesus; down through His abundance, within the reputation [arising from] within the midst of Christ Jesus; in the sphere of and in line with His riches [which are] in union with a glory resident within an anointing from Jesus).

Now in our God and Father [is] the glory (or: Now for our God and Father [is] the reputation; Yet by our God and Father [is] the manifestation which calls forth praise; So to our God and Father [is] the good opinion; But with our God and Father [is] the imagination) on into the indefinite and unseen time periods of the ages! Count on it, for it is so!

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

Bible Translations with Many Footnotes:

Lexham Bible . And my God will fulfill your every need according to his riches in glory in Christ Jesus. Now to our God and Father be the glory forever and ever [Literally “to the ages of the ages”]. Amen.

NET Bible® .

New American Bible (2011) .

The Passion Translation .

Rotherham’s Emphasized B. .

The Spoken English NT .

Updated ASV . And my God will supply every need of yours according to his riches in glory in Christ Jesus. Now to our God and Father be the glory forever and ever.[41] Amen.
 [41] Lit to the ages of the ages

Wilbur Pickering’s New T. . My God will supply every need of yours according to His riches in glory in Christ Jesus.¹⁰ Now to our God and Father be the glory for ever and ever. Amen.
 (10) 2Corinthians 9:6-12 explains how God’s economy works.

WEB — Messianic Edition .

Literal, almost word-for-word, renderings:

A Faithful Version .

Analytical-Literal Translation . Now my God will fully supply all your_p need according to His riches [fig., abundance] in glory in Christ Jesus! Now to our God and Father [be] the glory into the ages of the ages [fig., forever and ever]! So be it!

Berean Literal Bible .

Bill Puryear translation . Now my God shall fill up your every need according to His wealth in glory in Christ Jesus. Now to God, even our Father, [belongs] the glory throughout eternity. I believe it.

C. Thomson updated NT .

Charles Thomson NT .

Context Group Version . And my God shall supply every need of yours (pl) according to his riches in public honor in the Anointed Jesus. Now to our God and Father [be] the public honor forever and ever. Amen.

English Standard Version .

Far Above All Translation . And my God will fully supply every need of yours according to his riches in glory in Christ Jesus. Now to the God and father of ours be glory throughout the durations of the ages. Amen.

Green’s Literal Translation .

James Allen translation .

- Legacy Standard Bible .
- Literal New Testament .
- Literal Standard Version .
- Modern English Version .
- Modern Literal Version 2020 Now my God will be filling every need of yours° according-to his riches in glory in Christ Jesus. Now to our God and Father is the glory forevermore. Amen.
- New American Standard .
- New European Version .
- New King James Version .
- New Matthew Bible .
- NT (Variant Readings) .
- Niobi Study Bible . Title
- R. B. Thieme, Jr. translation Now my God shall fill up [or, implement] the deficiency of all of your needs [spiritual and material] according to His wealth in glory in Christ Jesus.
Now glory with reference to the God, even our Father, forever and ever. So be it.
- R. B. Thieme, Jr. trans2 Now My God will keep on fulfilling up the deficiency of all your every need on the basis or according to the standards of of the riches of his glory by agency of Christ Jesus. To our God and Father be glory for ever and ever. Amen.
- Revised Geneva Translation .
- Ron Snider translation Now my God will supply your every need according to His riches in glory in Christ Jesus. Now to our God and Father be the glory forever and ever. Amen.
- 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:
19-20

Philippians 4:19a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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
dé (δέ) [pronounced <i>deh</i>]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
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
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)

Philippians 4:19a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
plêroō (πληρώω) [pronounced play-ROH-oh]	<i>to fill [a vessel, a hollow place, a valley]; to fill [something] with [something]; to supply [abundantly with something] [fully, completely], to impart, to imbue with; to fulfill; to perform fully; to bring to a full end, to complete [finish, accomplish]</i>	3 rd person singular, future active indicative	Strong's #4137
pasan (πάσαν) [pronounced PAH-sahn]	<i>each, every, any, anything; all, entire; anyone, some</i>	feminine singular adjective; accusative case	Strong's #3956
chreia (χρεία) [pronounced KHRI-ah]	<i>necessity, necessary, need; duty, business; task; an occasion; a demand, requirement; use; want</i>	feminine singular noun; accusative case	Strong's #5532
humōn (ὑμῶν) [pronounced hoo-MONE]	<i>of yours, from you [all]; concerning you; you [all], yourselves</i>	2 nd person plural personal pronoun; genitive/ablative case	Strong's #5216 genitive case of #5210; a form of #4771

Translation: Now, my God will fill you (all) with every need [that you have]...

As the Philippians had filled up all of Paul's needs, he indicates that God will fill up their every need as well. That is, there will be future reward here, which will both be temporal and eternal.

Philippians 4:19b

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
to (τό) [pronounced toh]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
ploutos (πλοῦτος) [pronounced PLOO-toss]	<i>wealth, riches, money, possessions, or (figuratively) abundance, richness, (specifically) valuable bestowment, a good [that one is enriched by or blessed with]</i>	masculine singular noun, accusative case	Strong's #4149
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

Philippians 4:19b

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
doxa (δόξα) [pronounced DOHX-ah]	<i>glory, dignity, glorious, honour, praise, worship</i>	feminine singular noun; dative, locative or instrumental case	Strong's #1391
en (ἐν) [pronounced en]	<i>in, in the sphere of, into, on, by means of, with; through; among; against; when, while</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
Christos (χριστός) [pronounced kreees-TOHSS]	<i>anointed, anointed one, Messiah; transliterated, Christ</i>	masculine singular noun; dative, locative or instrumental case	Strong's #5547
Iêsous (Ἰησοῦς) [pronounced ee-ay-SOOCE]	<i>Jehovah is salvation; transliterated Jesus, Joshua</i>	proper singular noun; dative, locative or instrumental case	Strong's #2424

Translation: ...according to His wealth in the sphere of [His] glory in Christ Jesus.

God will do this according His great wealth in the sphere of His glory in Christ Jesus. God blessing the Philippians glorifies God; it exalts Him. All of this is done in Christ Jesus, because there can be no relationship between the Philippians and God apart from Christ Jesus.

Philippians 4:19 Now, my God will fill you (all) with every need [that you have] according to His wealth in the sphere of [His] glory in Christ Jesus. (Kukis mostly literal translation)

Philippians 4:20a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tô (τῷ) [pronounced toh]	<i>in the; by the, to the; by means of the; for the benefit [advantage] of; for the disadvantage of</i>	masculine singular definite article; locative, dative, or instrumental case	Strong's #3588
dé (δέ) [pronounced deh]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
theos (θεός) [pronounced theh-OSS]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, dative, locative or instrumental case	Strong's #2316
kaí (καί) [pronounced ki]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532

Philippians 4:20a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
patêr (πατήρ) [pronounced <i>pat-AYR</i>]	<i>father, parent; forefather, ancestor; metaphorically, originator or transmitter; author of a family; a paternal figure; a title of honor; a teacher</i>	masculine singular noun; dative, locative or instrumental case	Strong's #3962
hêmôn (ἡμῶν) [pronounced <i>hay-MOHN</i>]	<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: Now to our God and Father...

Paul closes out this letter, saying, *now, to our God and Father.*

Philippians 4:20b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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
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
tous (τοὺς) [pronounced <i>tooç</i>]	<i>the; these, to those; towards them</i>	masculine plural definite article; accusative case; also used as a demonstrative pronoun	Strong's #3588
aiônes (αιῶνες) [pronounced <i>Ī-OHN-ehs</i>]	<i>lifetimes, generations; things which continue forever, ages, (long) periods (perpetuities) of time, eternal things, eternities; worlds, universes</i>	masculine plural noun; accusative case	Strong's #165
tôn (τῶν) [pronounced <i>tohn</i>]	<i>the, of the, from the; of this, from that, [away, out] from the; from the source of; by the; than the</i>	masculine plural definite article; genitive and ablative cases	Strong's #3588
aiônes (αιῶνες) [pronounced <i>Ī-OHN-ehs</i>]	<i>lifetimes, generations; things which continue forever, ages, (long) periods (perpetuities) of time, eternal things, eternities; worlds, universes</i>	masculine plural noun; genitive/ablative case	Strong's #165

Philippians 4:20b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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In Hebrews 13:21, this phrase is variously translated, *forever and ever, into (to, for, through, unto) the ages of the ages, the ages of eternity, into (to) the eternity of eternities, forevermore, forever, for the spans of time of the spans of time, for (to) the eons of the eons*. Well over half the translations have *forever and ever*.

Translation: ...[is] the glory forever and ever;...

This glory which Paul just mentioned, he calls for this to be given to God forever and ever.

Philippians 4:20c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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amên (ἀμήν) [pronounced am-ANE]	<i>firm; metaphorically faithful; verily, amen; at the beginning of a discourse: surely, truly, of a truth; point of doctrine; at the end - so it is, so be it, may it be fulfilled; I believe it</i>	transliterated from the Hebrew; indeclinable particle	Strong's #281
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Translation: ...Amen. (Kukis mostly literal translation)

Then Paul says, *amen*, which means, *so be it, this is the truth, I believe it*.

Philippians 4:20 **Now to our God and Father [is] the glory forever and ever; Amen.** (Kukis mostly literal translation)

Philippians 4:19–20 **Now, my God will fill you (all) with every need [that you have] according to His wealth in the sphere of [His] glory in Christ Jesus. Now to our God and Father [is] the glory forever and ever; Amen.** (Kukis mostly literal translation)

Philippians 4:19–20 **Now, my God will also fulfill all of you and your every need, both temporarily and eternally, according to His great riches in the sphere of His glory in Christ Jesus. Now glory is to our God and Father forever, amen!** (Kukis paraphrase)

(You all) Salute every holy (one) in Christ Jesus. Saluted you (all) the brothers with me. Saluted you (all) all the holy (ones), but above all the (ones) out from the house of Cæsar. The grace of the Lord Jesus Christ [be] with the Spirit of you (all). [Amen. Face to face with Philippians was written from Rome (delivered) by Epaphroditus.]

Philippians 4:21–23

Salute every saint in Christ Jesus. The royal family with me saluted you (all). [In fact,] all the saints saluted you (all), but chiefly those from the house of Cæsar. The grace of the Lord Jesus Christ [be] with the Spirit of you (all). [Amen. (This letter) was written directly to the Philippians from Rome, (delivered) by Epaphroditus.]

Greet all the saints in Christ Jesus. The royal family with whom I interact greet you. In fact, all of the saints here in Rome greet you, especially those living and working in the palace of Cæsar. May the grace of the Lord Jesus Christ travel through the pipeline of blessing to you all through God the Holy Spirit living in you. Addendum: copyists and translators have traditionally held that this letter was written to the Philippians by Paul from Rome and delivered by Epaphroditus.

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek)	(You all) Salute every holy (one) in Christ Jesus. Saluted you (all) the brothers with me. Saluted you (all) all the holy (ones), but above all the (ones) out from the house of Cæsar. The grace of the Lord Jesus Christ [be] with the Spirit of you (all). [Amen. Face to face with Philippians was written from Rome (delivered) by Epaphroditus.]
Complete Apostles Bible	Greet every saint in Christ Jesus. The brothers who are with me greet you. All the saints greet you, but especially those of the household of Caesar. The grace of the Lord Jesus Christ be with you all. Amen.
Douay-Rheims 1899 (Amer.)	Salute ye every saint in Christ Jesus. The brethren who are with me salute you. All the saints salute you: especially they that are of Caesar's household. The grace of our Lord Jesus Christ be with your spirit. Amen.
Holy Aramaic Scriptures Original Aramaic NT	. Invoke the peace of all The Holy Ones who are in Yeshua The Messiah. The brothers who are with me invoke your peace. All The Holy Ones invoke your peace, especially these of the household of Cæsar. The grace of Our Lord Yeshua The Messiah be with all of you*. Amen.
Lamsa Peshitta (Syriac)	.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	Give words of love to every saint in Christ Jesus. The brothers who are with me send you their love. All the saints send their love to you, specially those who are of Caesar's house. The grace of the Lord Jesus Christ be with your spirit.
Bible in Worldwide English	Please give my greetings to every one who belongs to Christ Jesus. The Christian brothers who are with me greet you. All of Gods people send greetings to you, especially the people of Caesars house. The loving kindness of our Lord Jesus Christ be with you all. Amen, may it be so!
Easy English Easy-to-Read Version–2008	. Give our greetings to God's people there--to each one who belongs to Christ Jesus. Those in God's family who are with me send you their greetings. And greetings to you from all of God's people here, especially those who work in the service of the emperor. The grace of the Lord Jesus Christ be with you all.
God's Word™	Greet everyone who believes in Christ Jesus. The brothers and sisters who are with me send greetings to you. All God's people here, especially those in the emperor's palace, greet you. May the good will of our Lord Jesus Christ be with you.
Good News Bible (TEV)	Greetings to each one of God's people who belong to Christ Jesus. The believers here with me send you their greetings. All God's people here send greetings, especially those who belong to the Emperor's palace. May the grace of the Lord Jesus Christ be with you all.

- 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. Give my greetings to all who are God's people because of Christ Jesus. The Lord's followers here with me send you their greetings. All of God's people send their greetings, especially those in the service of the Emperor. I pray that our Lord Jesus Christ will be kind to you and will bless your life!
- Goodspeed New Testament .
- The Living Bible .
- New Berkeley Version .
- New Living Translation .
- The Passion Translation Give my warm greetings to all the believers in the Anointed One, Jesus. All the brothers and sisters in Christ that are here with me send their loving greetings, especially the converts from Caesar's household. May every one of you overflow with the grace and favor of our Lord Jesus Christ! *Love in Christ, Paul*
- Plain English Version .
- UnfoldingWord Simplified T. Greet for me all the believers. They all belong to God! The believers with me greet you, as well. All of God's people here send their greetings to you. Especially the fellow believers who work in the palace of Caesar, the emperor, send their greetings to you. My desire is that our Lord Jesus the Messiah will continue to act kindly toward you all.
- Williams' New Testament Remember me to every one of God's people in union with Christ Jesus. The brothers who are with me wish to be remembered to you. All God's people wish to be remembered to you, but more especially the members of the Emperor's household. The spiritual blessing of our Lord Jesus Christ be with your spirits.

Partially literal and partially paraphrased translations:

- American English Bible .
- Beck's American Translation .
- Breakthrough Version .
- Common English Bible .
- Len Gane Paraphrase .
- A. Campbell's Living Oracles .
- New Advent (Knox) Bible .
- NT for Everyone .
- 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	Greet every fellow-believer in Christ Jesus. The Christian brothers and sisters with me send their greetings. All the believers send you greetings, especially those from Caesar's palace. May the grace of the Lord Jesus Christ be with your spirit.
The Heritage Bible	Embrace every saint in Christ Jesus. Those brothers with me embrace you. All the saints embrace you, most of all, those of Caesar's household. The grace of our Lord Jesus Christ be with all of you. Amen.
International Standard V	Final Greeting Greet every saint who is in union with the Messiah [Or Christ] Jesus. The brothers who are with me send their greetings to you. All the saints, especially those of the emperor's [Or Caesar's] household, greet you. May the grace of the Lord Jesus, the Messiah, [Or Christ] be with your spirit! Amen. [Other mss. lack Amen]
Lexham Bible	Final Greetings and Benediction Greet every saint in Christ Jesus. The brothers with me greet you. All the saints greet you, and especially those of Caesar's household. The grace of the Lord Jesus Christ be with your spirit.
Montgomery NT	Salute every saint in Christ Jesus. The brothers who are with me salute you. All the saints salute you, and especially the slaves of the Emperor's household. The grace of our Lord Jesus Christ be with your spirits.
NIV, ©2011	.
Riverside New Testament	.
Leicester A. Sawyer's NT	.
The Spoken English NT	.
UnfoldingWord Literal Text	Greet every saint in Christ Jesus. The brothers who are with me greet you. All the saints here greet you, but especially those of Caesar's household. May the grace of the Lord Jesus Christ be with your spirit. Amen. [Some ancient copies do not have, Amen.]
Urim-Thummim Version	Welcome every saint in Christ Jesus. The brethren that are with me greet you. All the saints welcome you, especially they that are of Caesar's household. The Grace of our LORD Jesus Christ be with you all. Amen.
Weymouth New Testament	My Christian greetings to every one of God's people. The brethren who are with me send their greetings. All God's people here greet you--especially the members of Caesar's household. May the grace of our Lord Jesus Christ be with your spirits.
Wikipedia Bible Project	.
Worsley's New Testament	.

Catholic Bibles (those having the imprimatur):

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

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	.
Eth Cipher Translation	Salute every qodeshiy in Mashiach Yahusha . The brethren which are with me greet you. All the qodeshiym salute you, chiefly they that are of Qeycar's household. The grace of our Adonai Yahusha Ha'Mashiach be with you all. Amein.
Hebraic Roots Bible	.

Holy New Covenant Trans.	Greet every holy person in Christ Jesus. The brothers here with me send you their greetings. All of the saints here greet you, especially those in Caesar's household. May the help in time of need of the Lord Jesus Christ be with your spirit.
The Scriptures 2009	Greet every set-apart one in Messiah עשוהי. The brothers with me greet you. All the set-apart ones greet you, but most of all those of Caesar's household. The favour of our Master עשוהי Messiah be with you all. Aměn.
Tree of Life Version	Greet all the kedoshim in Messiah Yeshua. The brethren who are with me greet you. All the kedoshim greet you, especially those of Caesar's household. The grace of the Lord Yeshua the Messiah be with your spirit.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...greet! every [man] pure in christ jesus greet you* The with me Brothers greet you* All The [Men] Pure especially but {greet you*} The [Men] from the [of] caesar house The Favor [of] the lord jesus christ {be!} with the spirit [of] you*...
Alpha & Omega Bible Awful Scroll Bible	. Be greeted all the awful ones from-within the Anointed One, Jesus. The brothers with me greet yous. All the awful ones greet yous, but most of all those from Cæsar's household. The Grace of our Lord Jesus, the Anointed One, be with yous all. Of certainty!
Concordant Literal Version exeGesés companion Bible	. Salute all the holy in Messiah Yah Shua: The brothers with me salute you: All the holy salute you, especially they of the house of the Kaisar. The charism of our Adonay Yah Shua Messiah be with you all. Amen.
God's Truth (Tyndale) Orthodox Jewish Bible	. Drishat Shalom (Kind Regards) to every Kadosh in Moshiach Yehoshua; the Achim b'Moshiach here with me send Drishat Shalom. All the Kadoshim send "Shalom" greetings, especially the Kadoshim in Caesar [Nero's] household [Pp 1:13]. The Chen v'Chesed of Adoneinu Rebbe, Melech HaMoshiach Yehoshua be with your neshamah.
Rotherham's Emphasized B.	.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i> An Understandable Version	. Greet every saint [i.e., God's holy person] in [fellowship with] Christ Jesus. The brothers who are with me [also] send their greetings to you. All the saints [here with me] send you their greetings, especially those belonging to [Emperor] Caesar's household. May the favor of the Lord Jesus Christ be with your spirit.
Brodie's Expanded Trans.	Salute every saint in Christ Jesus. The brethren [those who didn't discontinue Bible study] who are together with me [spiritual rapport] salute you. All the saints [other believers in Rome] salute you, especially those from Caesar's palace [VIPs and slaves]. The grace of the Lord Jesus Christ be with your [human] spirit .
The Expanded Bible Jonathan Mitchell NT	. You folks gladly greet and embrace as a dear one every set-apart person (every holy one; every saint) within Christ Jesus. The brothers (= fellow believers; = the family) with me are habitually greeting and warmly embracing you folks.

All those set-apart are habitually greeting and warmly embracing you folks – yet especially those of Caesar's house (= household).

The grace of (or: The favor belonging to and having its source in; The grace which is) our Lord [with other MSS: the Owner and Master], Jesus Christ, [is] with the spirit of you folks (or: [is] with your corporate breath-effect; or: [is] with the character and attitude manifested through you folks; [other MSS: {is} with all of you]). It is so! [written circa A.D. 58 – Based on the critical analysis of John A.T. Robinson].

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. Salute ye every' saint in Christ Jesus.
 The brethren who are with me' |salute you|.
 All' the saints salute you, but especially' they who are of Cæsar's^f household.
 ||The favour of our Lord Jesus Christ||
 Be with your spirit.
^fCp. chap. i. 13.
 The Spoken English NT Say hello to all the holy ones in Christ Jesus.
 The Christian brothers and sisters say hello to you, especially those who work in Caesar's residence.^f
 The grace of the Lord Jesus Christ be with your spirit.
 r. Lit. "especially those of Caesar's household".
 Updated ASV .
 Wilbur Pickering's New T. **Sign off**
 Greet every saint in Christ Jesus. The brothers who are with me greet you.
 All the saints greet you, but especially those who are of Caesar's household.
 The grace of the Lord Jesus Christ be with you all. Amen.
 WEB — Messianic Edition .

Literal, almost word-for-word, renderings:

A Faithful Version .
 Analytical-Literal Translation Greet every holy one [or, saint] in Christ Jesus; the brothers [and sisters] with me greet you_p. All the holy ones [or, saints] greet you_p, but especially the [ones] from Caesar's household. The grace of the Lord Jesus Christ [be] with you_p all. So be it!
 Berean Literal Bible .
 Bill Puryear translation Say hello to every saint in Christ Jesus. The brethren with me greet you. All the saints say hello to you, but especially those from Caesar's household. The grace of the Lord Jesus Christ [be] with your spirit.
 C. Thomson updated NT .
 Charles Thomson NT .
 Context Group Version Greet every special one in the Anointed Jesus. The brothers that are with me greet you (personal love). All the special ones greet you (pl), especially those that are from Caesar's household. The favor of the Lord Jesus the Anointed be with your (pl) spirit.
 English Standard Version .

Far Above All Translation	.
Green's Literal Translation	.
James Allen translation	.
Legacy Standard Bible	.
Literal New Testament	SALUTE EVERY SAINT IN CHRIST JESUS. SALUTE YOU THE WITH ME BRETHREN. SALUTE YOU ALL THE SAINTS, AND ESPECIALLY THOSE OF THE OF CAESAR HOUSEHOLD. THE GRACE OF OUR LORD JESUS CHRIST [BE] WITH ALL YOU. AMEN. TO [THE] PHILIPPIANS WRITTEN FROM ROME, BY EPAPHRODITUS.
Literal Standard Version	.
Modern English Version	.
Modern Literal Version 2020	Greet° every holy-one in Christ Jesus. The brethren who are together-with me greet you°. All the holy-ones greet you°, but especially the ones <i>who are</i> from <i>the</i> house of Caesar. The grace of the Lord Jesus Christ <i>is</i> with all of you°. Amen. {NOTES: Please read the Preface and other non-Bible sections. * is our universal footnoting for words contained in the 'Definitions' section. These words are NOT the same Greek word as the non-asterisk form; i.e., *FOR is different from FOR* is different from FOR. ° (degree sign) denotes plural forms.}²⁶
New American Standard	.
New European Version	.
New King James Version	.
New Matthew Bible	.
NT (Variant Readings)	.
Niobi Study Bible	.
R. B. Thieme, Jr. translation	Say hello to every saint in Christ Jesus. The brethren [supergrace believers in Rome] who are together with me send greetings to you. All the saints [that is, the supergrace believers in Rome] say hello, especially those from Caesar's palace. The grace of the Lord Jesus Christ be with your spirit.
R. B. Thieme, Jr. trans2	.
Revised Geneva Translation	.
Ron Snider translation	Greet every saint in Christ Jesus. The brethren who are with me greet you. All the saints greet you, and especially those of Caesar's household. The grace of the Lord Jesus Christ be with your spirit.
Updated ASV	Final Greetings Greet every holy one in Christ Jesus. The brothers who are with me greet you. All the holy ones greet you, especially those of Caesar's household. The grace of the Lord Jesus Christ be with your spirit.
Updated Bible Version 2.17	.
A Voice in the Wilderness	.
Webster's Translation	Salute every saint in Christ Jesus. The brethren who are with me greet you. All the saints salute you, chiefly they that are of Cesar's household. The grace of our Lord Jesus Christ be with you all. Amen.
World English Bible	.
Worrell New Testament	.

The gist of this passage:
21-23

²⁶ These are notes from the online 2021 MLV, which notes are far more helpful than those from the 2020, which read only, {NOTES: You should read the 'Definitions' Section and other non-bible sections.} The additional notes are the same in the 2020 and the 2021 e-sword versions.

Philippians 4:21a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
aspazomai (ἀσπάζομαι) [pronounced as-PAD-zom-ahee]	<i>enfold in the arms</i> , that is, (by implication) <i>salute</i> , (figuratively) <i>welcome, embrace, greet, take leave</i>	2 nd person plural, aorist (deponent) middle imperative	Strong's #782
panta (πάντα) [pronounced PAN-ta]	<i>each, every, any, anything; all, entire; anyone, all things, everything; some [of all types]</i>	masculine singular adjective, accusative case	Strong's #3956
hagios (ἅγιος) [pronounced HA-gee-oss]	<i>that which is holy, sanctuary; holy one, saint, set apart one, sacred one</i>	masculine singular adjective used as a substantive; accusative case	Strong's #40
en (ἐν) [pronounced en]	<i>in, in the sphere of, into, on, by means of, with; through; among; against; when, while</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
Christos (χριστός) [pronounced krees-TOHSS]	<i>anointed, anointed one, Messiah; transliterated, Christ</i>	masculine singular noun; dative, locative or instrumental case	Strong's #5547
lêsous (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: Salute every saint in Christ Jesus.

Paul completes this letter by conveying greetings. The first word is the 2nd person plural, aorist (deponent) middle imperative of aspazomai (ἀσπάζομαι) [pronounced as-PAD-zom-ahee]. It means, *enfold in the arms*, that is, (by implication) *salute*, (figuratively) *welcome, embrace, greet*. Strong's #782. Most translations use the word *greet* and a few *salute*.

Paul is addressing the Philippians who receive this letter and he is asking them to greet the other believers in Christ Jesus in Philippi. The word translated *holy ones, saints* is hagios (ἅγιος) [pronounced HA-gee-oss] and it means, as a masculine singular substantive, *that which is holy, sanctuary; holy one, saint, set apart one, sacred one*. Paul is not addressing just a few special believers in Philippi; this is directed to every believer because every believer is a saint. We are all in Christ Jesus (which takes place by the baptism of the Spirit at the moment of salvation).

Philippians 4:21b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
aspazomai (ἀσπάζομαι) [pronounced as-PAD-zom-ahee]	<i>to enfold in the arms</i> , that is, (by implication) <i>to salute</i> , (figuratively) <i>to welcome, to embrace, to greet, to take leave</i>	3 rd person plural, aorist (deponent) middle indicative	Strong's #782

Philippians 4:21b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
humas (ὐμάς) [pronounced hoo- MOSS]	<i>you [all], all of you; to you, towards you [all]</i>	2 nd person plural personal pronoun; accusative case	Strong's #5209, (from Strong's #5210; a form of Strong's #4771)
hoi (οἱ) [pronounced hoy]	<i>the; this, that, these; they</i>	masculine plural definite article; nominative case	Strong's #3588
sun (σύν) [pronounced soon]	<i>with, beside, in association with, along with</i>	preposition	Strong's #4862
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)
adelphoi (ἀδελφοί) [pronounced ad-el- FOY]	<i>brothers, brethren (literally or figuratively); figuratively for, royal family</i>	masculine plural noun, nominative case	Strong's #80

Translation: The royal family with me saluted you (all).

The masculine plural noun adelphoi (ἀδελφοί) [pronounced ad-el-FOY] means, *brothers, brethren (literally or figuratively); figuratively for, royal family*. Strong's #80. Remember that Paul is under house arrest in Rome. He is not writing from one local church to another. However, if Paul was referring to one or two believers who spend time with him, he would have named them specifically. However, in Rome, Paul is apparently in touch with many believers, too numerous to name.

The epistle to the Romans had been written 2–4 years previous. No doubt they are still digesting this epistle. He is associated with the members of the Roman church and, it appears, with others who have come to him (like Epaphroditus).

Philippians 4:22a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
aspazomai (ἀσπάζομαι) [pronounced as-PAD- zom-ah-ee]	<i>to enfold in the arms, that is, (by implication) to salute, (figuratively) to welcome, to embrace, to greet, to take leave</i>	3 rd person plural, aorist (deponent) middle indicative	Strong's #782
humas (ὐμάς) [pronounced hoo- MOSS]	<i>you [all], all of you; to you, towards you [all]</i>	2 nd person plural personal pronoun; accusative case	Strong's #5209, (from Strong's #5210; a form of Strong's #4771)

Philippians 4:22a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
pantes (πάντες) [pronounced PAHN- tehç]	<i>the whole, all; everyone, each one, all [things]</i>	masculine plural adjective, nominative case	Strong's #3956
hoi (οἱ) [pronounced hoy]	<i>the; this, that, these; they</i>	masculine plural definite article; nominative case	Strong's #3588
hagios (ἅγιος) [pronounced HA-gee- oss]	<i>holy (ones), set apart (ones); angels, saints</i>	masculine plural adjective used as a substantive; nominative case	Strong's #40

Translation: [In fact,] all the saints saluted you (all),...

Paul tells them that all the saints have saluted the Philippians (or greeted them).

Philippians 4:22b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
málista (μάλιστα) [pronounced MAHL-is- tah]	<i>above all, especially, chiefly, most of all</i>	superlative adverb	Strong's #3122
dé (δέ) [pronounced deh]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
hoi (οἱ) [pronounced hoy]	<i>the; this, that, these; they</i>	masculine plural definite article; nominative case	Strong's #3588
ek (ἐκ) [pronounced ehk]	<i>out of, out from, from, by, at, of</i>	preposition	Strong's #1537
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
Kaisar (Καῖσαρ) [pronounced KAHee- sahr]	<i>severed; transliterated Cæsar</i>	masculine singular noun; originally a proper noun which became a title; genitive/ablative case	Strong's #2541

This is the surname of Julius Caesar, which adopted by Octavius Augustus and his successors afterwards. The name became a title, and was appropriated by the Roman emperors as part of their title.

Philippians 4:22b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
oikia (οἰκία) [pronounced oy-KEE-ah]	<i>house, home abode; household; an inhabited edifice, a dwelling; the inmates of a house, the family; property, wealth, goods</i>	feminine singular noun; genitive/ablative case	Strong's #3614

Translation: ...but chiefly those from the house of Cæsar.

Then Paul adds quite a remarkable statement. But chiefly those from the house of Cæsar. The word oikia (οἰκία) [pronounced oy-KEE-ah] means, *house, home abode; household; an inhabited edifice, a dwelling; the inmates of a house, the family*. Strong's #3614. We are not necessarily speaking of those who are directly related to Nero, the current Cæsar, but of those who are in his palace who have believed in Jesus Christ. Apparently Paul's proximity and the Roman church have resulted in many believers in the palace of Cæsar coming to Christ.

Would Nero have been aware of this? I would suggest that most or all of the believers in the palace would have been very circumspect when it comes to their worship of and allegiance to Jesus Christ.

Philippians 4:23a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hê (ἡ) [pronounced hey]	<i>the; this, that; these; who, which</i>	feminine singular definite article; nominative case	Strong's #3588 (article, demonstrative pronoun)
charis (χάρις) [pronounced KHAHR-iç]	<i>grace, graciousness; acceptable, benefit, favour, gift, joy, liberality, pleasure, thanks</i>	feminine singular noun; nominative case	Strong's #5485
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
kurios (κύριος) [pronounced KOO-ree-oss]	<i>lord, master; Lord; he to whom a person or thing belongs, owner, possessor; a prince, chief, sovereign</i>	masculine singular noun; genitive/ablative case	Strong's #2962
Iêsous (Ἰησοῦς) [pronounced ee-ay-SOOCE]	<i>Jehovah is salvation; transliterated Jesus, Joshua</i>	proper singular noun; genitive/ablative case	Strong's #2424
Christos (χριστός) [pronounced krees-TOHSS]	<i>anointed, anointed one, Messiah; transliterated, Christ</i>	masculine singular noun; genitive/ablative case	Strong's #5547

Translation: The grace of the Lord Jesus Christ...

Paul closes speaking of the grace of the Lord Jesus Christ. This is simply the subject of this sentence which is v. 23.

Philippians 4:23b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
meta (μετά) [pronounced <i>meht-AH</i>]	<i>with, along with, among, in the company of, in the midst of</i>	preposition with the genitive/ablative case	Strong's #3326
του (τουῦ) [pronounced <i>tu</i>]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	neuter singular definite article, genitive/ablative case	Strong's #3588
pneuma (πνεῦμα) [pronounced <i>PNYOO-mah</i>]	<i>spirit, Spirit; breath; wind [blast], air</i>	neuter singular noun, genitive/ablative case	Strong's #4151
Instead of <i>spirit</i> , the Byzantine Greek text has...			
pantōn (πάντων) [pronounced <i>PAHN-tone</i>]	<i>from the whole, of all; all things, everything</i>	masculine plural adjective, genitive/ablative case	Strong's #3956
<i>Spirit</i> is found in the Westcott Hort text and Tischendorf's Greek text: pneumatōs (πνεύματος). The Byzantine Greek text and the Scrivener Textus Receptus both have pantōn (πάντων) instead.			
humōn (ὑμῶν) [pronounced <i>hoo-MONE</i>]	<i>of yours, from you [all]; concerning you; you [all], yourselves</i>	2 nd person plural personal pronoun; genitive/ablative case	Strong's #5216 genitive case of #5210; a form of #4771

Translation: ...[be] with the Spirit of you (all).

This sentence lacks a verb, so I have inserted the verb *to be*. Jesus Christ is in heaven, seated at the right hand of the Father, but the Holy Spirit is indwelling every believer in Philippi.

Many commentators treat this is the human spirit which is a part of every believer. I have interpreted this as being the grace of the Lord Jesus Christ being sent to the Holy Spirit, Who indwells every believer in Philippi. By extension, the grace of the Lord Jesus Christ is being sent to every believer in Philippi.

See the [Doctrine of Alpha Grace](#) (by R. B. Thieme, Jr.) in the [Addendum](#).

Philippians 4:23c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
amên (ἀμήν) [pronounced <i>am-ANE</i>]	<i>firm; metaphorically faithful; verily, amen; at the beginning of a discourse: surely, truly, of a truth; point of doctrine; at the end - so it is, so be it, may it be fulfilled; I believe it</i>	transliterated from the Hebrew; indeclinable particle	Strong's #281
This word is added to the Byzantine Greek text and Scrivener Textus Receptus. It is not found in the Westcott Hort text or in Tischendorf's Greek text.			
The Scrivener Textus Receptus adds the following words (not found in the Westcott Hort text, the Byzantine Greek text or Tischendorf's Greek text):			

Philippians 4:23c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
πρός (πρός) [pronounced <i>prahç</i>]	<i>facing, face to face with; to, towards, unto; for; about, according to, against, among, at, because of, before, between, by, with; directly to</i>	directional preposition with the accusative case	Strong's #4314
Philippêsius (Φιλιππίσιος) [pronounced <i>fil-ip-PAY-see-oss</i>]	<i>a love of horses; a native of Philippi; transliterated, <i>Philippian</i></i>	masculine plural proper noun grouping; accusative case	Strong's #5374
graphô (γράφω) [pronounced <i>GRAF-oh</i>]	<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>	3 rd person singular, aorist passive indicative	Strong's #1125
ἀπό (ἀπό) [pronounced <i>aw-PO</i>]; spelled ἀφ' before a vowel.	<i>from, away from, by; after; at; with, because of, since; before; in; of; out (from)</i>	preposition or separation or of origin	Strong's #575
Rhômē (Ῥώμη) [pronounced <i>HROH-may</i>]	<i>strength; transliterated, <i>Rome</i></i>	feminine singular proper noun; a location; genitive/ablative case	Strong's #4516
διά (διά) [pronounced <i>dee-AH</i>]; spelled di (δι´) [pronounced <i>dee</i>] before a vowel.	<i>through; with; in; of time; throughout; during; by, by the means of, by reason of; on account of; because of, for this reason; therefore; on this account</i>	preposition	Strong's #1223
Epaphrôditos (Ἐπαφρόδιτος) [pronounced <i>ep-af-ROD-ee-toss</i>]	<i>lovely; devoted to; transliterated, <i>Epaphroditus</i></i>	masculine singular proper noun person; genitive/ablative case	Strong's #1891

In Scrivener Textus Receptus, every one of these words is put in quotation marks, suggesting that they were not found in the original text. They were added sometime after the fact.

This simply indicates to us that, traditionally, this was seen as an epistle sent to the Philippians from Rome by the hand of Epaphroditus.

Translation: [Amen. (This letter) was written directly to the Philippians from Rome, (delivered) by Epaphroditus.] (Kukis mostly literal translation)

This final section is not in any of the earliest manuscripts. However, I keep it here because it represents what early copyists and translators believed to be true about this letter. Tradition coming down to them was that this letter was written to the Philippians, that it came from Rome, and that Epaphroditus carried it to Philippi. This is consistent with what we believe today about this letter.

Philippians 4:21–23 **Salute every saint in Christ Jesus. The royal family with me saluted you (all). [In fact,] all the saints saluted you (all), but chiefly those from the house of Cæsar. The grace of the Lord Jesus Christ [be]**

with the Spirit of you (all). [Amen. (This letter) was written directly to the Philippians from Rome, (delivered) by Epaphroditus.] (Kukis mostly literal translation)

Philippians 4:21–23 Greet all the saints in Christ Jesus. The royal family with whom I interact greet you. In fact, all of the saints here in Rome greet you, especially those living and working in the palace of Cæsar. May the grace of the Lord Jesus Christ travel through the pipeline of blessing to you all through God the Holy Spirit living in you. Addendum: copyists and translators have traditionally held that this letter was written to the Philippians by Paul from Rome and delivered by Epaphroditus. (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 4 is in the Word of God

- 1.
- 2.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

When studying a chapter in the Bible, there are a number of topics which that study leads to.

What We Learn from Philippians 4

- 1.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Originally, I was going to remove this, as I have used it in the Old Testament to look forward. However, it is certainly reasonable to summarize how our Savior is portrayed in this chapter.

Jesus Christ in Philippians 4

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

A Brief Review of Philippians 4

Addendum

This footnote was referenced in [Philippians 4:1](#).

Footnote for Philippians 4:1 (Christian Community Bible)

- 4.1 Once again the theme is interrupted; this passage seems to be the continuation of 2:19–3:1.

The Book of Life (v. 3) is a common Jewish term meaning those who will be saved (Revelation 20:12).

Fill your minds with whatever is truthful, holy, just, pure, lovely and noble (v. 8). Paul continuously repeats that it is not enough to avoid what is forbidden. Let us discover this free and open attitude of a believer who knows that God speaks to him in a thousand ways through others. How many examples before our eyes each day! What great, noble and true things there are in this world about which we speak negatively! Let us accept what is good, wherever we find it, even among un believers.

From http://kukis.org/Translations/Christian_Community_Bible/41-Philippians-Large.pdf (Philippians 4).

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

This doctrine is referenced in [Philippians 4:23](#).

Alpha Grace (by R. B. Thieme, Jr.)

1. Alpha grace takes you from zero to 100, from salvation to supergrace.
2. Alpha grace is called living grace in the Bible and the purpose is to protect, to provide and to support, to sustain the advance to supergrace status.
3. This includes keeping the believer alive in the devil's world. All the forces of hell cannot kill you. You can be in danger many times; you can be dying many times, but you can only die once. You can only die when the Lord is ready to take you. God keeps us alive. Any day when you hear revelry in your soul, we are alive by the grace of God. This keeps the believer alive in the devil's world, protecting him from death. Providing him security in life from anything in life, any danger. Grace to you is the dative of advantage. We are imperfect persons in a perfect plan. God has taken our frailties and imperfections and integrated them into His perfect plan.
4. The believer under alpha grace requisitions is actually supplied by the divine Quartermaster. Our requisition and the supply lines are held open by our positive attitude toward Bible doctrine. Alpha and bravo and positive; and charley grace is discipline.
5. This includes temporal provision: food, clothing, shelter, transportation, environment. Those are the five basics. We all will be given the food necessary for the needed rations. You will always have a roof over your head or whatever it takes. Your shelter might be temporary or in a building. Clothing. It takes a certain amount of clothing to get along. In our circumstances, transportation is a necessity. God provides whatever it takes.
6. Spiritual provision, a local church, a classroom. A pastor-teacher who is prepared and a textbook, the most attacked book in history, and the best-selling book.
7. Security provision. Unseen security. We are on the wrong side of the ruler of this world. We are on the right side of history. We have from God a security system. We have flanker support, top cover, cover from above, in front and behind. Sometimes your own reflexes become a part of alpha grace. Whatever it takes, God is going to keep us alive.

This was extracted from the Doctrine of Grace given several times in the 1976 study of Philippians, lessons 4–5 (5/6–7/1976).

Doctrinal Teachers Who Have Taught Philippians 4

Teacher	Series	Lesson (s)	Passage
Ron Snider	http://www.makarios-bible-church.org/newtest.html		Philippians 1–6
Grace Notes	https://www.gracenotes.info/philippians/philippians.pdf (Dr. Grant C. Richison)		Philippians 1–4
Gene Cunningham	https://basictraining.org/by-verse-notes-on-Philippians/		Philippians 1–4
John Griffith	http://www.ironrangebible.com/ (Click on <i>Book Studies</i> and go from there; 41 lessons)		Philippians 1–4
Benjamin Brodie	https://www.versebyverse.com/uploads/1/0/1/0/101034580/philippians_expanded_translation.pdf		Philippians 1–4
Syndein	http://syndein.com/Philippians.html (Basic notes mostly from R. B. Thieme, Jr.)		Philippians 1–4

R. B. Thieme, Jr.'s work may be found at:

<https://www.rbthieme.org/index.html>

* By doctrinal teacher, I mean a man whose primary focus is the teaching of the Word of God, verse-by-verse and book by book. A believer under the teaching of such a man should fully understand the gospel and rebound after less than a month in attendance.

When it comes to teaching, I should think that a 45 minute teaching session would be the bare minimum; and that, at least 3x a week (with provisions for getting teaching in some way on the other days of the week). Although this man may interact or even learn from other teachers, he should clearly be the authority over his church; and the authority over him is the Word of God and God the Holy Spirit (Who guides the pastor in his study).

ICE teaching would also be a part of the package, ICE being an acronym standing for Isagogics (a teaching of the history of that time in order to understand a passage), Categories (a study of categories of Bible doctrine), and Exegesis (a close study of each passage).

Word Cloud from the Kukis Paraphrase of Philippians 4

Word Cloud from Exegesis of Philippians 4²⁷

These two graphics should be very similar; this means that the exegesis of Philippians 4 has stayed on topic and has covered the information found in this chapter of the Word of God.

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²⁷ Some words have been left out of this graphic; including *Strong*, *BDB*, and *pronounced*.