

The letter of Paul to the Philippians

^{1:1}Paul and Timothy, servants of the Anointed One Jesus, to all those set apart for God in the Anointed One Jesus who are at Philippi, along with the watchmen and servants: ^{1:2}Grace to you and peace from God our Father and the Lord Jesus the Anointed One.

^{1:3}I thank my God every time I remember you. ^{1:4}In every prayer of mine for all of you, I always pray with joy ^{1:5}because of your partnership in spreading the gospel from the beginning until now.

^{1:6}I am confident of this very thing: that he who began a good work in you will complete it until the day of Jesus the Anointed One. ^{1:7}It is appropriate for me to think about you all this way because you are near to my heart. This is because you are all partakers with me of grace, both in my captivity and in the defense of, and in the establishing of, the gospel.

^{1:8}For God is my witness, how much I long for you all with the tender mercies of the Anointed One, Jesus. ^{1:9}And I pray that your love would abound increasingly, *being tempered* with all understanding and insight ^{1:10}so that you would be discerning about the different situations *which come along*.

In this way you will be pure and blameless in the day of the Anointed One ^{1:11}having *your lives* filled with *all* the qualities {fruits} of righteousness which come through Jesus the Anointed One, to the glory and praise of God.

^{1:12}Now I want you to know, brethren, that the things which happened to me, instead of being bad, have worked out for the progress of the gospel ^{1:13}so that it became evident throughout the whole palace guard and to everyone else that my chains are because of the Anointed One.

^{1:14}And the majority of the brethren in the Lord, becoming confident *by seeing how I endure* my captivity, are more abundantly bold to speak the word of God fearlessly. ^{1:15}Indeed, some preach the Anointed One because of envy, [striving to appear superior], but others with a good heart. ^{1:16}The one *group* proclaims the Anointed One from selfish ambition, not sincerely, imagining that they are making my chains more unbearable [by preaching openly while I am unable to do so].

^{1:17}The other ones do it out of love, knowing that I am appointed *by God* for the defense of the gospel. ^{1:18}What is the result? That in every way, whether with wrong motives or in truth, the Anointed One is proclaimed, and in this I rejoice, yes, and will *continue* to rejoice.

^{1:19}For I know that this will work to *further* my salvation through your prayers and the supply of the Spirit of Jesus the Anointed One.

^{1:20}Accordingly, it is my sincere expectation and hope that I will not disgrace myself in any way. Instead, *I trust* that with all boldness as always, so now also, the Anointed One will be magnified in my body, whether by life or by death.

^{1:21}For me to live is the Anointed One and to die is gain.

^{1:22}But if I live on in the physical body – if this will bring fruit from my work – then I don't know what to choose. ^{1:23}So I am torn between the two, having the desire to depart and be with the Anointed One, for it is far better. ^{1:24}Yet to remain here in this body is more necessary for your sake. ^{1:25}And having this confidence, I know that I will remain, yes, and stay with you all for your progress and joy in the faith.

^{1:26}*In this way* your rejoicing together with me will abound in the Anointed One, Jesus, when I am present with you again. ^{1:27}Only let the way you live be worthy of the gospel of the Anointed One so that whether I come and see you or am absent, I may hear of your condition, that you stand firm in one spirit with one soul co-laboring in the faith of the gospel.

^{1:28}Don't be frightened in any way by those opposing you. To them this [your life] is sign of *their future* destruc-

tion, but to you *it is proof* of your salvation which comes from God. ^{1:29}It has been graciously granted to you on behalf of the Anointed One not only to believe into him but also to suffer for his sake. ^{1:30}This is the same battle which you saw that I have and now you hear that I am still having.

CHAPTER 2

^{2:1}Therefore, if there is any comfort in the Anointed One, if any consolation of love, if any fellowship of spirit, if any tender mercies and compassion, ^{2:2}make my joy complete by being of the same opinion, having the same love, being in unity, having the same understanding.

^{2:3}Don't do anything through rivalry or *through* selfish ambition, but having humility, each one should consider the other better than himself. ^{2:4}Each one of you should not look out for his own interests only, but each of you should also *look out for* the interests of others.

^{2:5}You should have the mindset which the Anointed One, Jesus had ^{2:6}who, existing in the form of God, did not consider equality with God something to be retained. ^{2:7}Instead, he emptied himself, taking on the form of a servant, *even* being made into the likeness of men. ^{2:8}Then, being found in human form, he humbled himself *even further and* became obedient even to death, yes, the [humiliating, painful] death of the cross.

^{2:9}For this reason also God has highly exalted him and has given him the name which is above every name ^{2:10}so that at the name of Jesus every knee would bow – of heavenly *beings*, of earthly *beings* and *beings* under the earth – ^{2:11}and so that every tongue would confess that Jesus the Anointed One is the Supreme Authority, to the glory of God the Father.

^{2:12}So then my beloved, even as you have always obeyed *the Lord*, not only when I was present, but now much more in my absence, work out your own salvation with reverent fear and trembling. ^{2:13}For it is God who works in you, both to desire and to do what pleases him.

^{2:14}Do everything without complaining and arguing ^{2:15}so that you may be blameless and harmless, children of

God without faults in the middle of a corrupt and depraved generation, among whom you shine like heavenly stars.

^{2:16}Display *through your living the results of the word of God's life* so that I will have something to boast about in the day of the Anointed One, showing that I did not run in vain nor labored without results. ^{2:17}Yes, and if it happens that *my life's blood* is poured out as a sacrifice in the service of your faith, I am glad and rejoice with you all. ^{2:18}In the same way, you too should be glad and rejoice with me.

^{2:19}But I hope in the Lord Jesus to send Timothy to you soon so that I also may be cheered up when I learn about your condition. ^{2:20}For I have no one else who thinks just as I do who will genuinely care for your welfare. ^{2:21}For everyone *else just* seeks some personal benefit, not *caring about* what is important to Jesus the Anointed One. ^{2:22}But you have seen his character, that as a child works with his father, this is the way that he served with me in the gospel.

^{2:23}Therefore, I hope to send him right away as soon as I see what is going to happen with me. ^{2:24}But I trust in the Lord that I myself will come soon also.

^{2:25}I thought it was necessary to send Epaphroditus to you – my brother, fellow worker, and fellow soldier who is your messenger whom you sent to take care of my needs – ^{2:26}since he was longing after you all and was distressed because you heard that he was sick.

^{2:27}In fact, he was very sick and almost died but God had mercy on him, and not only on him, but also on me so that I wouldn't have sorrow on top of sorrow. ^{2:28}Therefore, I have sent him with more urgency so that when you see him again you can rejoice and so that I may be less sorrowful. ^{2:29}Receive him, therefore, in the Lord with great joy and respect him ^{2:30}because he came near to death for the work of the Anointed One, risking his life to serve me in a way which you were unable to do *personally*.

CHAPTER 3

^{3:1}Finally, my brethren, rejoice in the Lord. To write the same things to you *again* is not tiresome for me, but it is a safety *precaution* for you. ^{3:2}Beware of the dogs, beware

of the destructive teachers, beware of the “religious cutters.”* ^{3:3}For we are the circumcision who worship in the Spirit of God and glory in the Anointed One, Jesus, and have no confidence in the natural man ^{3:4}even though I might have *motives for having* confidence in the natural man.

If anyone else thinks that he has reason to have confidence in the natural man, I have even more. ^{3:5}I was circumcised on the eighth day, *born* from the stock of Israel from the tribe of Benjamin, a Hebrew of Hebrews; with respect to the law: a Pharisee; ^{3:6}concerning zeal: persecuting the gatherings of the called-out ones; concerning righteousness which comes from following the law: blameless.

^{3:7}However, whatever things were gain to me *naturally speaking*, these I consider loss for the Anointed One. ^{3:8}Yes, I really consider all things to be loss because of the excellency of the knowledge of the Anointed One, Jesus my Lord, for whom I experienced the loss of all things and consider them to be as garbage *to be thrown out* so that I may gain the Anointed One.

^{3:9}I *want* to be found in him not having a righteousness of my own which comes from keeping the law but one which is through the faith of the Anointed One, *i.e.* God’s own righteousness *which is ours* through faith. ^{3:10}I *want* to know him and the power of his resurrection – *which comes* through participating in his sufferings and becoming integrated into his death – ^{3:11}so that in this way I may be experiencing the resurrection from the dead.

^{3:12}Not that I have already fully obtained it or have already been perfected but I press on so that I may take possession of that for which the Anointed One, Jesus also took possession of me. ^{3:13}Brethren, I do not consider that I have yet taken full possession of it. But this one thing I do: forgetting the things which are behind and stretching forward to the things which are in front, ^{3:14}I press on toward the goal to gain the prize to which God calls us from above in the Anointed One, Jesus.

*Here Paul is talking about Jews who insisted on the circumcision of the Gentiles, using extremely derogatory words to describe them. This verse could also be applied to anyone who insists on the need for external, religious practices in order to be right with God.

^{3:15}Therefore, let those of us who are mature see things in this way. But if you think differently about anything, God will reveal this to you also. ^{3:16}Nevertheless, let us continue to walk by the understanding which we have already received. ^{3:17}Brethren, be co-imitators of *the Anointed One* together with me.

Notice and observe those who walk according to our example. ^{3:18}For many are conducting their lives – about whom I often spoke to you before and now speak about with weeping – *as those who oppose the operation of the cross of the Anointed One in their lives.* ^{3:19}Their end is destruction. Their god is their carnal desires and *what they imagine is their “glory” is really their shame.* Their thinking is *merely* earthly.

^{3:20}But our citizenship has its source in the heavens, from where we also wait for the Savior, the Lord Jesus the Anointed One. ^{3:21}He will remake our lowly, *physical* body into a new body which is like his glorious one by the power with which he is able to subject all things to himself.

CHAPTER 4

^{4:1}Therefore, my brethren whom I love and for whom I long, who are my joy and crown: stand firmly in the Lord, my beloved! ^{4:2}I urge Euodia and I urge Syntyche to get along in the Lord. ^{4:3}Yes, I beg you also – who truly share my work and burden – help these women, for they labored with me in the gospel *along* with Clement also and with the rest of my fellow-workers whose names are in the book of *God’s* life.

^{4:4}Rejoice in the Lord always, again I will say, “rejoice!” ^{4:5}Let your godly behavior be known to all men. The Lord is always present *here with us.* ^{4:6}Don’t be anxious about anything but in everything through prayer and asking with thanksgiving let your requests be made known to God. ^{4:7}And the peace of God which passes all understanding will guard your hearts and your thoughts in the Anointed One, Jesus.

^{4:8}Finally, brethren, whatever things are true, whatever things are honorable, whatever things are just, whatever

er things are pure, whatever things are acceptable, whatever things are admirable, if there is any virtue and if there is anything worthy of praise, meditate on these things. ^{4:9}The things which you have learned, received, heard, and seen in me, practice these things and the God of peace will be with you.

^{4:10}But I rejoice in the Lord greatly that now, after some time has passed, you have remembered me again *by sending a gift*. Certainly, you always did remember me, but you lacked opportunity to demonstrate it.

^{4:11}Not that I speak because of need, for I have learned in whatever circumstances I am to be content. ^{4:12}I know what it is to be in need and I know how to act when there is plenty. In everything and in all situations I have learned the secret: how to both be filled and to be hungry, both to have plenty and to be without. ^{4:13}I am strengthened in everything in him who empowers me – the Anointed One.

^{4:14}However, you did a good thing by helping with my affliction. ^{4:15}And you yourselves also know, you Philippians, that in the beginning of the gospel ministry when I left Macedonia, no gathering of called-out ones participated with me in the area of giving and receiving except you.

^{4:16}Even when I was in Thessalonica you sent gifts several times to help with my needs. ^{4:17}Not that I am looking for gifts, but I want you to have fruit that will be credited to your account. ^{4:18}But I have more than enough of everything. I am satisfied, having received from Epaphroditus the things that you sent, which is a sacrifice with a sweet smelling aroma, acceptable and very pleasing to God. ^{4:19}And my God will supply every need of yours according to his riches in glory in the Anointed One, Jesus.

^{4:20}Now to our God and Father is the glory for ever and ever. Amen. ^{4:21}Greet all those set apart for God *who are* in the Anointed One, Jesus. The brethren who are with me send greetings to you. ^{4:22}All those here who are set apart for God send greetings to you, especially those that belong to Caesar's household.

^{4:23}*May* the grace of the Lord Jesus, the Anointed One be with your spirit.

Words in this translation found in *italics* are words which are implied by the Greek text but do not represent actual words in the Greek text. This practice is common in almost all modern translations. Occasionally, this translator has added words to the translation which represent his own ideas and opinions which, although they are based on his own biblical understanding, are not part of the actual Greek text. Such words are enclosed in brackets, like this []. The reader should understand these words as being the opinion of the translator. In contrast to this, the words in these braces { } indicate legitimate, alternative translations or explanations. Words within parentheses () are part of the original Greek text. Such parentheses are often used in other New Testament translations also.