

Philippians 1.1-11

BGT: NestleAland 26th; **DRA:** Douay-Rheims American (1899 – Roman Catholic based on Vulgate); **KJV:** King James Version (1611); **NAU:** New American Standard (1995-conservative, literal); **NET:** New English Translation (cf: <http://www.bible.org/netbible/index.htm>); **NIV:** New International Version (1984); **NJB:** New Jerusalem Bible (1985 - Roman Catholic); **NLT:** New Living Translation (1996 – update of The Living Bible but now more of a dynamic-equivalent translation than a paraphrase); **NRS:** New Revised Standard (1989); **MSG:** The Message by Eugene Peterson (1994 – a very dynamic translation but is attentive to the Greek)

1

BGT Παῦλος καὶ Τιμόθεος δοῦλοι Χριστοῦ Ἰησοῦ πᾶσιν τοῖς ἁγίοις ἐν Χριστῷ Ἰησοῦ τοῖς οὖσιν ἐν Φιλίπποις σὺν ἐπισκόποις καὶ διακόνοις,

DRA Paul and Timothy, the servants of Jesus Christ: to all the saints in Christ Jesus who are at Philippi, with the bishops and deacons.

KJV Paul and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi, with the bishops and deacons:

NAU Paul and Timothy, bond-servants of Christ Jesus, To all the saints in Christ Jesus who are in Philippi, including the overseers and deacons:

NET From Paul and Timothy, slaves of Christ Jesus, to all the saints in Christ Jesus who are in Philippi, with the overseers and deacons.

NIV Paul and Timothy, servants of Christ Jesus, To all the saints in Christ Jesus at Philippi, together with the overseers *{Traditionally bishops}* and deacons:

NJB Paul and Timothy, servants of Christ Jesus, to all God's holy people in Christ Jesus at Philippi, together with their presiding elders and the deacons.

NLT This letter is from Paul and Timothy, slaves of Christ Jesus. It is written to all of God's people in Philippi, who believe in Christ Jesus, and to the elders and deacons.

NRS Paul and Timothy, servants of Christ Jesus, To all the saints in Christ Jesus who are in Philippi, with the bishops and deacons:

MSG Paul and Timothy, both of us committed servants of Christ Jesus, write this letter to all the Christians in Philippi, pastors and ministers included.

- What is distinctive or different about the various titles used here?
 - *servant / bond-servant / slave*
 - *bishop / overseer / (presiding) elder / pastor*
 - *deacon / minister*

2

- BGT χάρις ὑμῖν καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς ἡμῶν καὶ κυρίου Ἰησοῦ Χριστοῦ.
DRA Grace be unto you and peace, from God our Father and from the Lord Jesus Christ.
KJV Grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ.
NAU Grace to you and peace from God our Father and the Lord Jesus Christ.
NET Grace and peace to you from God our Father and the Lord Jesus Christ!
NIV Grace and peace to you from God our Father and the Lord Jesus Christ.
NJB Grace and peace to you from God our Father and the Lord Jesus Christ.
NLT May God our Father and the Lord Jesus Christ give you grace and peace.
NRS Grace to you and peace from God our Father and the Lord Jesus Christ.
MSG We greet you with the grace and peace that comes from God our Father and our Master, Jesus Christ.
- Note that Paul has taken the secular greeting – *χαῖρε* – and ‘christianized’ it.

3

- BGT Εὐχαριστῶ τῷ θεῷ μου ἐπὶ πάσῃ τῇ μνηρίᾳ ὑμῶν
DRA I give thanks to my God in every remembrance of you:
KJV I thank my God upon every remembrance {*or, mention*} of you,
NAU I thank my God in all my remembrance of you,
NET I thank my God every time I remember you.
NIV I thank my God every time I remember you.
NJB I thank my God whenever I think of you,
NLT Every time I think of you, I give thanks to my God.
NRS I thank my God every time I remember you,
MSG Every time you cross my mind, I break out in exclamations of thanks to God.
- Notice the euphony in the first words of verses 2 and 3.
 - Start watching for forms of *πᾶς, πᾶσα, πᾶν* / *all, every*.
 - What kind of use of the genitive is *ὑμῶν* here? (Be sure to note the NET Bible note.)
 - According to the punctuation in the Greek text, where does this sentence end?

4

BGT πάντοτε ἐν πάσῃ δεήσει μου ὑπὲρ πάντων ὑμῶν, μετὰ χαρᾶς τὴν δέησιν ποιούμενος,

DRA Always in all my prayers making supplication for you all with joy:

KJV Always in every prayer of mine for you all making request with joy,

NAU always offering prayer with joy in my every prayer for you all,

NET I always pray with joy in my every prayer for you all

NIV In all my prayers for all of you, I always pray with joy

NJB and every time I pray for you all, I always pray with joy

NLT I always pray for you, and I make my requests with a heart full of joy

NRS constantly praying with joy in every one of my prayers for all of you,

MSG Each exclamation is a trigger to prayer. I find myself praying for you with a glad heart.

- Note the minor chiasm of this verse in the Greek.
- Compare this verse with 4.6. What do you observe?

5

BGT ἐπὶ τῇ κοινωνίᾳ ὑμῶν εἰς τὸ εὐαγγέλιον ἀπὸ τῆς πρώτης ἡμέρας ἄχρι τοῦ νῦν,

DRA For your communication in the gospel of Christ, from the first day unto now.

KJV For your fellowship in the gospel from the first day until now;

NAU in view of your participation in the gospel from the first day until now.

NET because of your participation in the gospel from the first day until now.

NIV because of your partnership in the gospel from the first day until now,

NJB for your partnership in the gospel from the very first day up to the present.

NLT because you have been my partners in spreading the Good News about Christ from the time you first heard it until now.

NRS because of your sharing in the gospel from the first day until now.

MSG I am so pleased that you have continued on in this with us, believing and proclaiming God's Message, from the day you heard it right up to the present.

- Where else in Philippians does Paul talk about κοινωνία? (Also look for cognates.)
What is the best way to translate this word? (Cf. the note in the NET Bible. What kind of sharing is Paul talking about?)

- What does Paul mean by “the first day”?

6

BGT πεποιθῶς αὐτὸ τοῦτο, ὅτι ὁ ἐναρξάμενος ἐν ὑμῖν ἔργον ἀγαθὸν ἐπιτελέσει ἄχρι ἡμέρας Χριστοῦ Ἰησοῦ.

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

KJV Being confident of this very thing, that he which hath begun a good work in you will perform {or, finish} it until the day of Jesus Christ:

NAU For I am confident of this very thing, that He who began a good work in you will perfect it until the day of Christ Jesus.

NET For I am sure of this very thing, that the one who began a good work in you will perfect it until the day of Christ Jesus.

NIV being confident of this, that he who began a good work in you will carry it on to completion until the day of Christ Jesus.

NJB I am quite confident that the One who began a good work in you will go on completing it until the Day of Jesus Christ comes.

NLT And I am sure that God, who began the good work within you, will continue his work until it is finally finished on that day when Christ Jesus comes back again.

NRS I am confident of this, that the one who began a good work among you will bring it to completion by the day of Jesus Christ.

MSG There has never been the slightest doubt in my mind that the God who started this great work in you would keep at it and bring it to a flourishing finish on the very day Christ Jesus appears.

- Where else does Paul use forms of *πείθω* / *confident* in Philippians?
- Does Paul refer more often to *ἔργον ἀγαθόν* or to *ἔργον καλόν* (*good work* or *noble work*)? Is there a difference between the two? Does Paul talk about *work* or *works*?

7

- BGT Καθώς ἐστὶν δίκαιον ἐμοὶ τοῦτο φρονεῖν ὑπὲρ πάντων ὑμῶν διὰ τὸ ἔχειν με ἐν τῇ καρδίᾳ ὑμᾶς, ἐν τε τοῖς δεσμοῖς μου καὶ ἐν τῇ ἀπολογία καὶ βεβαιώσει τοῦ εὐαγγελίου συγκοινωνοὺς μου τῆς χάριτος πάντας ὑμᾶς ὄντας.
- DRA As it is meet for me to think this for you all, for that I have you in my heart; and that, in my bands and in the defence and confirmation of the gospel, you all are partakers of my joy.
- KJV Even as it is meet for me to think this of you all, because I have {or, ye have me in your heart} you in my heart; inasmuch as both in my bonds, and in the defence and confirmation of the gospel, ye all are partakers of my grace. {or, with me of grace}
- NAU ¹For it is only right for me to feel this way about you all, because I have you in my heart, since both in my imprisonment and in the defense and confirmation of the gospel, you all are partakers of grace with me.
- NET For it is right for me to think this about all of you, because I have you in my heart, since both in my imprisonment and in the defense and confirmation of the gospel all of you became partners in God's grace together with me.
- NIV It is right for me to feel this way about all of you, since I have you in my heart; for whether I am in chains or defending and confirming the gospel, all of you share in God's grace with me.
- NJB It is only right that I should feel like this towards you all, because you have a place in my heart, since you have all shared together in the grace that has been mine, both my chains and my work defending and establishing the gospel.
- NLT It is right that I should feel as I do about all of you, for you have a very special place in my heart. We have shared together the blessings of God, both when I was in prison and when I was out, defending the truth and telling others the Good News.
- NRS It is right for me to think this way about all of you, because you hold me in your heart, for all of you share in God's grace with me, both in my imprisonment and in the defense and confirmation of the gospel.
- MSG It's not at all fanciful for me to think this way about you. My prayers and hopes have deep roots in reality. You have, after all, stuck with me all the way from the time I was thrown in jail, put on trial, and came out of it in one piece. All along you have experienced with me the most generous help from God.
- What is the Greek word used for “defense” of the gospel?
 - Note the footnote in the NRSV. Recalling that both the subject and the object in an infinitive clause are in the accusative, which is which in the phrase: τὸ ἔχειν με ἐν τῇ καρδίᾳ ὑμᾶς?
 - The NRSV talks of Paul’s “imprisonment,” but what is the implication of the use of δεσμοῖς?
 - Note a minor closure in Paul’s thought by the use of χάρις in verses 2 and 7.

8

- BGT μάρτυς γάρ μου ὁ θεός ὡς ἐπιποθῶ πάντας ὑμᾶς ἐν σπλάγχνοις Χριστοῦ Ἰησοῦ.
DRA For God is my witness how I long after you all in the bowels of Jesus Christ.
KJV For God is my record, how greatly I long after you all in the bowels of Jesus Christ.
NAU For God is my witness, how I long for you all with the affection of Christ Jesus.
NET For God is my witness that I long for all of you with the affection of Christ Jesus.
NIV God can testify how I long for all of you with the affection of Christ Jesus.
NJB For God will testify for me how much I long for you all with the warm longing of Christ Jesus;
NLT God knows how much I love you and long for you with the tender compassion of Christ Jesus.
NRS For God is my witness, how I long for all of you with the compassion of Christ Jesus.
MSG He knows how much I love and miss you these days. Sometimes I think I feel as strongly about you as Christ does!

9

- BGT Καὶ τοῦτο προσεύχομαι, ἵνα ἡ ἀγάπη ὑμῶν ἔτι μᾶλλον καὶ μᾶλλον περισσεύῃ ἐν ἐπιγνώσει καὶ πάσῃ αἰσθήσει
DRA And this I pray: That your charity may more and more abound in knowledge and in all understanding:
KJV And this I pray, that your love may abound yet more and more in knowledge and in all judgment; {or, sense}
NAU And this I pray, that your love may abound still more and more in real knowledge and all discernment,
NET And I pray this, that your love may abound even more and more in knowledge and every kind of insight
NIV And this is my prayer: that your love may abound more and more in knowledge and depth of insight,
NJB it is my prayer that your love for one another may grow more and more with the knowledge and complete understanding
NLT I pray that your love for each other will overflow more and more, and that you will keep on growing in your knowledge and understanding.
NRS And this is my prayer, that your love may overflow more and more with knowledge and full insight
MSG So this is my prayer: that your love will flourish and that you will not only love much but well. Learn to love appropriately. You need to use your head and test your feelings
- What is the difference between Paul’s “prayer” here and in verse 4?
 - Where else do you find “love” in Philippians?
 - What is the difference between ἐπιγνώσις / knowledge and αἰσθήσις / insight?

10

BGT εἰς τὸ δοκιμάζειν ὑμᾶς τὰ διαφέροντα, ἵνα ᾗτε εἰλικρινεῖς καὶ ἀπρόσκοποι εἰς ἡμέραν Χριστοῦ,
 DRA That you may approve the better things: that you may be sincere and without offence unto the day of Christ:
 KJV That ye may approve {or, try} things that are {or, differ} excellent; that ye may be sincere and without offence till the day of Christ;
 NAU so that you may approve the things that are excellent, in order to be sincere and blameless until the day of Christ;
 NET so that you can decide what is best, and thus be sincere and blameless for the day of Christ,
 NIV so that you may be able to discern what is best and may be pure and blameless until the day of Christ,
 NJB that will help you to come to true discernment, so that you will be innocent and free of any trace of guilt when the Day of Christ comes,
 NLT For I want you to understand what really matters, so that you may live pure and blameless lives until Christ returns.
 NRS to help you to determine what is best, so that in the day of Christ you may be pure and blameless,
 MSG so that your love is sincere and intelligent, not sentimental gush. Live a lover's life, circumspect and exemplary, a life Jesus will be proud of:

- Note how this verse ties back into verse 6. (How?)
- Watch the vocabulary carefully in this verse.

11

BGT πεπληρωμένοι καρπὸν δικαιοσύνης τὸν διὰ Ἰησοῦ Χριστοῦ εἰς δόξαν καὶ ἔπαινον θεοῦ.
 DRA Filled with the fruit of justice, through Jesus Christ, unto the glory and praise of God.
 KJV Being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God.
 NAU having been filled with the fruit of righteousness which comes through Jesus Christ, to the glory and praise of God.
 NET filled with the fruit of righteousness that comes through Jesus Christ to the glory and praise of God.
 NIV filled with the fruit of righteousness that comes through Jesus Christ-- to the glory and praise of God.
 NJB entirely filled with the fruits of uprightness through Jesus Christ, for the glory and praise of God.
 NLT May you always be filled with the fruit of your salvation -- those good things that are produced in your life by Jesus Christ -- for this will bring much glory and praise to God.
 NRS having produced the harvest of righteousness that comes through Jesus Christ for the glory and praise of God.
 MSG bountiful in fruits from the soul, making Jesus Christ attractive to all, getting everyone involved in the glory and praise of God.