

Language: English

Book: Philippians

Philippians

Chapter 1

¹ Paul and Timothy, servants of Christ Jesus, to all God's holy people in Christ Jesus who are at Philippi, with the overseers and deacons.

² May grace be to you and peace from God our Father and the Lord Jesus Christ.

³ I thank my God every time I remember you, ⁴ always, in every prayer of mine for all of you, making my prayer with joy ⁵ because of your partnership in the gospel from the first day until now. ⁶ I am confident of this very thing, that he who began a good work in you will continue to complete it until the day of Christ Jesus. ⁷ It is proper for me to feel this way about all of you because I have you in my heart. You all have been my partners in grace both in my imprisonment and in my defense and confirmation of the gospel. ⁸ For God is my witness, how I long for all of you with the compassion of Christ Jesus. ⁹ So this is my prayer: that your love may abound more and more in knowledge and all understanding ¹⁰ so that you may approve what is excellent, and so you may be sincere and blameless until the day of Christ, ¹¹ filled with the fruit of righteousness that comes through Jesus Christ to the glory and praise of God.

¹² Now I want you to know, brothers, that what has happened to me has really served to advance the gospel. ¹³ As a result, my chains in Christ came to light throughout the whole palace guard and to everyone else. ¹⁴ Most of the brothers have far more confidence in the Lord because of my chains, and they have courage to fearlessly speak the word. ¹⁵ Some indeed even proclaim Christ out of envy and strife, and also others out of good will. ¹⁶ The latter do it out of love, knowing that I am put here for the defense of the gospel. ¹⁷ But the former proclaim Christ out of selfish ambition, not sincerely. They think they will cause me distress while I am in chains. ¹⁸ What then? Only that in every way—whether from false motives or from true—Christ is proclaimed, and in this I rejoice. Yes, and I will rejoice, ¹⁹ for I know that this will result in my deliverance through your prayers and the help of the Spirit of Jesus Christ. ²⁰ It is my eager expectation and hope that I will in no way be ashamed, but with all boldness, now as always, Christ will be exalted in my body, whether by life or by death. ²¹ For to me to live is Christ and to die is gain. ²² But if I am to live in the flesh, that means fruitful labor for me. Yet which to choose? I do not know. ²³ For I am hard pressed between the two. My desire is to depart and be with Christ, which is far better, ²⁴ yet to remain in the flesh is more necessary for your sake. ²⁵ Being convinced of this, I know that I will remain and continue with you all, for your progress and joy in the faith, ²⁶ so that in me you may have increasing reasons to boast in Christ Jesus when I come to you again. ²⁷ Only conduct yourselves in a manner worthy of the gospel of Christ, so that whether I come to see you or am absent, I may hear about you, that you are standing firm in one spirit, with one mind striving together for the faith of the gospel. ²⁸ Do not be frightened in any respect by those who are your opponents. This is a sign to them of their destruction, but of your salvation—and this from God. ²⁹ For it has been freely given to you for the sake of Christ not only to believe in him, but also to suffer for his sake, ³⁰ having the same conflict which you saw in me, and now you hear in me.

Philippians 1 General Notes

Structure and formatting

Paul includes a prayer in the beginning of this letter. At that time, religious leaders sometimes began informal letters with a prayer.

Special concepts in this chapter

The day of Christ

This probably refers to the day when Christ returns. Paul often connected the return of Christ with motivating godly living. (See: godly)

Other possible translation difficulties in this chapter

Paradox

A paradox is a true statement that appears to describe something impossible. This statement in verse 21 is a paradox: "to die is gain." In verse 23 Paul explains why this is true. ([Philippians 1:21](#))

Philippians 1:1

General Information:

Paul and Timothy wrote this letter to the church at Philippi. Because Paul writes later in the letter saying "I," it is generally assumed that he is the author and that Timothy, who is with him, writes as Paul speaks. All instances of "you" and "your" in the letter refer to the believers in the Philippian church and are plural. The word "our" probably refers to all believers in Christ, including Paul, Timothy, and the Philippian believers.

Paul and Timothy ... and deacons

If your language has a particular way of introducing the authors of a letter, use it here.

Paul and Timothy, servants of Christ Jesus

"Paul and Timothy, who are servants of Christ Jesus"

all God's holy people in Christ Jesus

This refers to those whom God chose to belong to him by being united to Christ. Alternate translation: "all God's people in Christ Jesus" or "all those who belong to God because they are united with Christ"

the overseers and deacons

"the leaders of the church"

Philippians 1:2

General Information:

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Philippians 1:3

every time I remember you

Here "remember you" means when Paul thinks about the Philippians while he is praying. Alternate translation: "every time I think of you"

Philippians 1:4

General Information:

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Philippians 1:5

because of your partnership in the gospel

Paul is expressing thanks to God that the Philippians have joined him in teaching people the gospel. He may have been referring to them praying for him and sending money so that he could travel and tell others. Alternate translation: "because you are helping me proclaim the gospel"

Philippians 1:6

I am confident

"I am sure"

he who began ... you

"God, who began ... you,"

Philippians 1:7

It is proper for me

"It is right for me" or "It is good for me"

I have you in my heart

Here "heart" is a metonym for a person's emotions. This idiom expresses strong affection. Alternate translation: "I love you very much"

have been my partners in grace

"have been partakers of grace with me" or "have shared in grace with me"

Philippians 1:8

God is my witness,

"God knows" or "God understands"

with the compassion of Christ Jesus

The abstract noun "compassion" can be translated with the verb "love." Alternate translation: "and I love you as Christ Jesus dearly loves us all"

Philippians 1:9

Connecting Statement:

Paul prays for the believers in Philippi and talks about the joy there is in suffering for the Lord.

may abound

Paul speaks of love as if it were objects that people could obtain more of. Alternate translation: "may increase"

in knowledge and all understanding

Here "understanding" refers to understanding about God. This can be stated clearly. Alternate translation: "as you learn and understand more about what pleases God"

Philippians 1:10

approve

This refers to examining things and taking only those that are good. Alternate translation: "test and choose"

what is excellent

"what is most pleasing to God"

sincere and blameless

The words "sincere" and "blameless" mean basically the same thing. Paul combines them to emphasize moral purity. Alternate translation: "completely blameless"

Philippians 1:11

filled with the fruit of righteousness that comes through Jesus Christ

Being filled with something is a metaphor that represents being characterized by it or by habitually doing it. Possible meanings of "fruit of righteousness" are that 1) it is a metaphor that represents righteous behavior. Alternate translation: "habitually doing what is righteous because Jesus Christ enables you" or 2) it is a metaphor that represents good deeds as a result of being righteous. Alternate translation: "habitually doing good works because Jesus makes you righteous"

to the glory and praise of God

Possible meanings are 1) "Then other people will see how you honor God" or 2) "Then people will praise and give honor to God because of the good things they see you do." These alternate translations would require a new sentence.

Philippians 1:12

General Information:

Paul says that two things have happened because of "the progress of the gospel": many people inside and outside the palace have found out why he is in prison, and other Christians are no longer afraid to proclaim the good news.

Now I want

Here the word "Now" is used to mark a new part of the letter.

brothers

Here this means fellow Christians, including both men and women, because all believers in Christ are members of one spiritual family, with God as their heavenly Father.

what has happened to me

Paul is talking about his time in prison. Alternate translation: "what I suffered because I was put into prison for preaching about Jesus"

has really served to advance the gospel

"has caused more people to hear the gospel"

Philippians 1:13

my chains in Christ came to light

"Chains in Christ" here is a metonym for being in prison for the sake of Christ. "Came to light" is a metaphor for "became known." Alternate translation: "It became known that I am in prison for the sake of Christ"

my chains in Christ came to light throughout the whole palace guard and to everyone else

This can be stated in active form. Alternate translation: "the palace guards and many other people in Rome know that I am in chains for the sake of Christ"

my chains in Christ

Here Paul uses the preposition "in" to mean "for the sake of." Alternate translation: "my chains for the sake of Christ" or "my chains because I teach people about Christ"

my chains

Here the word "chains" is a metonym for imprisonment. Alternate translation: "my imprisonment"

palace guard

This was a group of soldiers that helped protect the Roman emperor.

Philippians 1:14

Most of the brothers have far more confidence in the Lord

Some modern translations read, "Most of the brothers in the Lord have far more confidence."

fearlessly speak the word

"fearlessly speak God's message"

Philippians 1:15

Some indeed even proclaim Christ

"Some people preach the good news about Christ"

out of envy and strife

"because they do not want people listening to me, and they want to cause trouble"

and also others out of good will

"but other people do it because they are kind and they want to help"

Philippians 1:16

The latter

"Those who proclaim Christ out of good will"

I am put here for the defense of the gospel

This can be stated in active form. Possible meanings are 1) "God chose me to defend the gospel" or 2) "I am in prison because I defend the gospel."

for the defense of the gospel

"to teach everyone that the message of Jesus is true"

Philippians 1:17

But the former

"But the others" or "But the ones who proclaim Christ out of envy and strife"

while I am in chains

Here the phrase "in chains" is a metonym for imprisonment. Alternate translation: "while I am imprisoned" or "while I am in prison"

Philippians 1:18

What then?

Paul uses this question to tell how he feels about the situation he wrote about in [Philippians 15-17]

Only that in every way—whether from false motives or from true—Christ is proclaimed

"As long as people preach about Christ, it does not matter if they do it for good reasons or for bad reasons"

in this I rejoice

"I am happy because people are preaching about Jesus"

I will rejoice

"I will celebrate" or "I will be glad"

Philippians 1:19

this will result in my deliverance

"because people proclaim Christ, God will deliver me"

in my deliverance

"Deliverance" here is an abstract noun that refers to one person bringing another person to a safe place. You may have to specify that it is God whom Paul expects to deliver him. Alternate translation: "in my being brought to a safe place" or "in God bringing me to a safe place"

through your prayers and the help of the Spirit of Jesus Christ

"because you are praying and the Spirit of Jesus Christ is helping me"

Spirit of Jesus Christ

"Holy Spirit"

Philippians 1:20

It is my eager expectation and hope

Here the word "expectation" and the phrase "hope" mean basically the same thing. Paul uses them together to emphasize how strong his expectation is. Alternate translation: "I eagerly and confidently hope"

with all boldness

You may need to state explicitly the missing clause in this elliptical sentence, that Paul will act boldly. You may also need to translate the abstract noun "boldness" as a clause. Alternate translation: "because I act with all boldness" or "after I have acted boldly"

Christ will be exalted in my body

The phrase "in my body" is a metonym for what happens to Paul's body. This includes what he does if he lives and what others may do to him, even if they kill him. This can be stated in active form. Possible meanings are 1) "I will honor Christ no matter what happens to my body" or 2) "people will praise Christ no matter what I do or what others do to me"

whether by life or by death

"whether I live or die" or "if I go on living or if I die"

Philippians 1:21

For to me

These words are emphatic. They indicate that this is Paul's personal experience.

to live is Christ

Here pleasing and serving Christ is spoken of as Paul's only purpose for living. Alternate translation: "to go on living is an opportunity to please Christ"

to die is gain

Here death is spoken of as "gain." Possible meanings for "gain" are 1) Paul's death will help spread the message of the gospel or 2) Paul will be in a better situation.

Philippians 1:22

But if I am to live in the flesh

The word "flesh" here is a metonym for the body, and "living in the flesh" is a metonym for being alive. Alternate translation: "But if I am to remain alive in my body" or "But if I continue to live"

that means fruitful labor for me

The words "fruitful labor" here refer to work that has good results. Alternate translation: "that means I will be able to do work that produces good results"

Yet which to choose?

"But which should I choose?"

Philippians 1:23

For I am hard pressed between the two

Paul speaks of how hard it is for him to choose between living and dying as if two heavy objects, like rocks or logs, were pushing on him from opposite sides at the same time. Your language might prefer the objects to pull rather than push. Alternate translation: "I am under tension. I do not know if I should choose to live or to die"

My desire is to depart and be with Christ

Paul uses a euphemism here to show that he is not afraid of dying. Alternate translation: "I would like to die because I would go to be with Christ"

Philippians 1:24

General Information:

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Philippians 1:25

Being convinced of this

"Since I am sure that it is better for you that I stay alive"

I know that I will remain

"I know that I will continue to live" or "I know that I will keep on living"

Philippians 1:26

so that in me

"so that because of me" or "so that because of what I do"

Philippians 1:27

that you are standing firm in one spirit, with one mind striving together for the faith of the gospel

The phrases "standing firm in one spirit" and "with one mind striving together" share similar meanings and emphasize the importance of unity.

with one mind striving together

"striving together with one mind." Agreeing with one another is spoken of as having one mind. Alternate translation: "agreeing with one another and striving together"

striving together

"working hard together"

for the faith of the gospel

Possible meanings are 1) "to spread the faith that is based on the gospel" or 2) "to believe and live as the gospel teaches us"

Philippians 1:28

Do not be frightened in any respect

This is a command to the Philippian believers. If your language has a plural command form, use it here.

This is a sign to them of their destruction, but of your salvation—and this from God

"Your courage will show them that God will destroy them. It will also show you that God will save you"

and this from God

"and this is from God." Possible meanings are the word "this" refers to 1) the believers' courage or 2) the sign or 3) destruction and salvation.

Philippians 1:29

General Information:

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Philippians 1:30

having the same conflict which you saw in me, and now you hear in me

"suffering in the same way that you saw me suffer, and that you hear I am still suffering"

Chapter 2

¹ If there is any encouragement in Christ, if there is any comfort provided by love, if there is any fellowship in the Spirit, if there are any tender mercies and compassions, ² then make my joy full by being of the same mind, having the same love, being united in spirit, and having one purpose. ³ Do nothing out of ambition or empty conceit. Instead with humility consider others better than yourselves. ⁴ Let each of you look out not only for his own interests, but also for the interests of others. ⁵ Have this mind in yourselves which also was in Christ Jesus,

⁶ who, though he existed in the form of God,
did not consider his equality with God as something to hold on to.

⁷ Rather, he emptied himself,
taking the form of a servant,
and he was born in the likeness of men.
And being found in the form of a man,

⁸ he humbled himself
and became obedient to the point of death,
even death on a cross!

⁹ Therefore also God highly exalted him
and gave him the name that is above every name,

¹⁰ so that at the name of Jesus every knee should bow,
in heaven and on earth and under the earth,

¹¹ and every tongue confess that Jesus Christ is Lord,
to the glory of God the Father.

¹² So then, my beloved, as you always obey, not only in my presence but now much more in my absence, work out your own salvation with fear and trembling. ¹³ For it is God who is working in you both to will and to work for his good pleasure. ¹⁴ Do all things without complaining or arguing ¹⁵ so that you may become blameless and pure, children of God without blemish in the middle of a crooked and depraved generation, in which you shine as lights in the world. ¹⁶ Hold on to the word of life so that on the day of Christ I may boast that I did not run in vain or labor in vain. ¹⁷ But even if I am being poured out as an offering on the sacrifice and service of your faith, I am glad and rejoice with you all. ¹⁸ In the same manner you also should be glad and rejoice with me.

¹⁹ But I hope in the Lord Jesus to send Timothy to you soon, so that I may also be encouraged when I know the things about you. ²⁰ For I have no one else like him, who is truly concerned for you. ²¹ For they all seek their own interests, not the things of Jesus Christ. ²² But you know his proven worth, because as a son with his father, so he served with me in the gospel. ²³ So I hope to send him as soon as I see how things will go with me. ²⁴ But I am confident in the Lord that I myself will also come soon. ²⁵ But I think it is necessary to send Epaphroditus back to you. He is my brother and fellow worker and fellow soldier, and your messenger and servant for my needs. ²⁶ For he was very distressed, and he longed to be with you all, because you heard that he was sick. ²⁷ For indeed he was so sick that he almost died. But God had mercy on him, and not on him only, but also on me, so that I might not have sorrow upon sorrow. ²⁸ So it is all the more eagerly that I am sending him, so that when you see him again you may rejoice, and I can have less sorrow. ²⁹ Therefore, welcome him in the Lord with all joy. Honor people like him. ³⁰ For it was for the work of Christ that he came near death. He risked his life so that he could bring to completion what was lacking in your service to me.

Philippians 2 General Notes

Structure and formatting

Some translations, like the ULB, set apart the lines of verses 6-11. These verses describe the example of Christ. They teach important truths about the person of Jesus.

Special concepts in this chapter

Practical instructions

In this chapter Paul gives many practical instructions to the church in Philippi.

Other possible translation difficulties in this chapter

"If there is any"

This appears to be a type of statement that expresses something that may or may not be true. However, in this chapter it expresses something that is true. The translator may also translate this phrase as "Since there is."

Philippians 2:1

Connecting Statement:

Paul advises the believers to have unity and humility and reminds them of Christ's example.

If there is any encouragement in Christ

"If Christ has encouraged you" or "If you are encouraged because of Christ"

if there is any comfort provided by love

The phrase "by love" probably refers to Christ's love for the Philippians. Alternate translation: "if his love has given you any comfort" or "if his love for you has comforted you in any way"

if there is any fellowship in the Spirit

"if you have fellowship with the Spirit"

if there are any tender mercies and compassions

"if you have experienced many of God's acts of tender mercy and compassion"

Philippians 2:2

make my joy full

Paul speaks here of joy as if it were a container that can be filled. Alternate translation: "cause me to rejoice greatly"

Philippians 2:3

Do nothing out of ambition or empty conceit

"Do not serve yourselves or think of yourselves as better than others"

ambition

"selfish ambition"

Philippians 2:4

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

"Do not care only about what you need and desire, but also about what others need and desire"

Philippians 2:5

Have this mind in yourselves which also was in Christ Jesus

"Have the same attitude that Christ Jesus had" or "Think about one another the way Christ Jesus thought of people"

Philippians 2:6

he existed in the form of God

"everything that is true of God was true of him"

did not consider his equality with God as something to hold on to

Here "equality" refers to "equal status" or "equal honor." Holding onto equality with God represents demanding that he continue to be honored as God is honored. Christ did not do that. Though he did not cease to be God, he ceased to act as God. Alternate translation: "did not think that he had to have the same status as God"

Philippians 2:7

he emptied himself

Paul speaks of Christ as if he were a container in order to say that Christ refused to act with his divine powers during his ministry on earth.

he was born in the likeness of men

"he was born a human being" or "he became a human being"

Philippians 2:8

became obedient to the point of death

Paul speaks of death here in a figurative way. The translator can understand "to the point of death" either as a metaphor of location

death, even death on a cross

"death, that is, death on a cross" or "death—more specifically, death on a cross"

Philippians 2:9

the name that is above every name

Here "name" is a metonym that refers to rank or honor. Alternate translation: "the rank that is above"

any other rank" or "the honor that is above any other honor"

above every name

The name is more important, more to be praised than any other name.

Philippians 2:10

at the name of Jesus every knee should bow

Here "knee" is a synecdoche for the whole person. Bowing, or kneeling, is a symbolic act of worship. Alternate translation: "at the name of Jesus everyone will bow to worship him")

under the earth

Possible meanings are 1) the place where people go when they die or 2) the place where demons dwell.

Philippians 2:11

every tongue

Here "tongue" refers to the whole person. Alternate translation: "every person" or "every being"

to the glory of God the Father

Here the word "to" expresses result: "with the result that they will praise God the Father"

Philippians 2:12

Connecting Statement:

Paul encourages the Philippian believers and shows them how to live the Christian life before others and reminds them of his example.

my beloved

"my dear fellow believers"

in my presence

"when I am there with you"

in my absence

"when I am not there with you"

work out your own salvation

To "work out" one's salvation means to work in a way that is appropriate to one's salvation or to work in a way that shows one's salvation. The abstract noun "salvation" can be expressed with a phrase about God saving people. Alternate translation: "work in a way that is appropriate because you have been saved" or "work hard to do the good things that show that God has saved you"

salvation with fear and trembling

Paul uses the words "fear" and "trembling" together to show the attitude of reverence that people should have for God. Alternate translation: "salvation, trembling with fear" or "salvation with deep reverence"

Philippians 2:13

both to will and to work for his good pleasure

"so that you will want to do what pleases him and will be able to do what pleases him"

Philippians 2:14

General Information:

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Philippians 2:15

blameless and pure

The words "blameless" and "pure" are very similar in meaning and are used together to strengthen the idea. Alternate translation: "completely innocent"

in the middle of a crooked and depraved generation

The words "crooked" and "depraved" are used together to emphasize that the people are very sinful. Alternate translation: "among very sinful people"

in which you shine as lights in the world

Shining as lights in the world represents living in a good and righteous way so that people in the world can see that God is good and true. Alternate translation: "among whom your righteous lives are like lights in the world"

Philippians 2:16

Hold on to the word of life

"Hold on to" here means "firmly believe." Alternate translation: "Continue to firmly believe the word of life"

the word of life

"the message that brings life" or "the message that shows how to live the way God wants you to"

on the day of Christ

This refers to when Jesus comes back to set up his kingdom and rule over the earth. Alternate translation: "when Christ returns"

I did not run in vain or labor in vain

The phrases "run in vain" and "labor in vain" here mean the same thing. Paul uses them together to emphasize how hard he has worked to help people believe in Christ. Alternate translation: "I did not work so hard for nothing"

run

The scriptures often use the image of walking to represent conducting one's life. Running is living life intensely.

Philippians 2:17

But even if I am being poured out as an offering on the sacrifice and service of your faith, I am glad and rejoice with you all

Paul speaks of his death as if he were a drink offering which is poured upon the animal sacrifice to honor God. What Paul means is that he would gladly die for the Philippians if that would make them more pleasing to God. Alternate translation: "But, even if the Romans kill me and it is as if my blood pours out as an offering, I will be glad and rejoice with you all if my death will make your faith and obedience more pleasing to God"

Philippians 2:18

General Information:

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Philippians 2:19

Connecting Statement:

Paul tells the Philippian believers about his plan to send Timothy soon and that they should treat Epaphroditus as special.

But I hope in the Lord Jesus to send Timothy to you soon

Paul wanted to send Timothy to them, but he would do so only if the Lord Jesus wanted him to do that. Alternate translation: "But I plan to send Timothy to you soon, as long as that is what the Lord Jesus wants me to" or "But if it is the will of the Lord Jesus, I expect to send Timothy to you soon"

Philippians 2:20

For I have no one else like him, who

"No one else here loves you as much as he does: he"

Philippians 2:21

For they all

Here the word "they" refers to a group of people Paul does not feel he can trust to send to Philippi. Paul is expressing his displeasure with those who should have been able to go but are not going because Paul does not trust them to fulfill their mission.

Philippians 2:22

as a son with his father, so he served with me

Fathers and sons love each other and work together. Timothy was not really Paul's son, but he worked with Paul as a son works with his father.

in the gospel

Here "the gospel" stands for the activity of telling people about Jesus. Alternate translation: "in telling people about the gospel"

Philippians 2:23

I hope to send him as soon as I see how things will go with me

Paul wanted to send Timothy soon, but he would wait until he saw how things would go with himself. He would send Timothy immediately after that. Alternate translation: "I hope to send him immediately after I see how things will go with me"

I hope to send him

"I plan to send him" or "I expect to send him"

I see how things will go with me

"I find out what happens concerning me" or "I learn what will happen to me"

Philippians 2:24

I am confident in the Lord that I myself will also come soon

"I am sure, if it is the Lord's will, that I will also come soon"

Philippians 2:25

Epaphroditus

This is the name of a man sent by the Philippian church to minister to Paul in prison.

fellow worker and fellow soldier

Here Paul is speaking of Epaphroditus as if he were a soldier. He means that Epaphroditus is trained and is dedicated to serving God, no matter how great the hardship he must suffer. Alternate translation: "fellow believer who works and struggles along with us"

your messenger and servant for my needs

"who brings your messages to me and helps me when I am in need"

Philippians 2:26

he was very distressed, and he longed to be with you all

"he was very worried and wanted to be with you all"

Philippians 2:27

sorrow upon sorrow

The cause of the sorrow can be made explicit. Alternate translation: "the sorrow of losing him added to the sorrow I already have from being in prison"

Philippians 2:28

I can have less sorrow

"I will not be as sad as I have been"

Philippians 2:29

welcome him

The word "him" refers to Epaphroditus. Alternate translation: "gladly receive Epaphroditus"

in the Lord with all joy

"as a fellow believer in the Lord with all joy" or "with the great joy we have because the Lord Jesus loves us"

Philippians 2:30

he came near death

"he almost died." Paul speaks of dying as if death were a place that people could go to.

so that he could bring to completion what was lacking in your service to me

The meanings of the abstract nouns "completion" and "service" can be expressed as verbs. Alternate translation: "so that he could complete what you could not do in serving me"

Chapter 3

¹ Finally, my brothers, rejoice in the Lord. For me to write these same things again to you is no trouble for me, and it keeps you safe. ² Watch out for the dogs. Watch out for those evil workers. Watch out for the mutilation. ³ For it is we who are the circumcision—the ones who worship by the Spirit of God, and take pride in Christ Jesus, and have no confidence in the flesh. ⁴ Even so, I myself could have confidence in the flesh. If anyone thinks he has confidence in the flesh, I could have even more. ⁵ I was circumcised on the eighth day, of the people of Israel, of the tribe of Benjamin, a Hebrew of Hebrews; with regard to the law, a Pharisee. ⁶ As for zeal, I persecuted the church; as for righteousness under the law, I was blameless. ⁷ But whatever things were a profit for me, I have considered them as loss because of Christ. ⁸ In fact, now I count all things to be loss because of the surpassing value of the knowledge of Christ Jesus my Lord. For him I have given up all things—and I consider them rubbish—so that I may gain Christ ⁹ and be found in him, not having a righteousness of my own from the law, but that which is through faith in Christ—the righteousness from God that is by faith. ¹⁰ So now I want to know him and the power of his resurrection and the fellowship of his sufferings, becoming like him in his death, ¹¹ so somehow I may experience the resurrection from the dead. ¹² Not that I have already obtained these things, or am already perfect, but I press on to take hold of that for which I was taken hold of by Christ Jesus. ¹³ Brothers, I do not think that I myself have yet taken hold of it. But one thing I do: Forgetting what is behind and straining forward to what is ahead, ¹⁴ I press on toward the goal with a view to the prize of the upward call of God in Christ Jesus. ¹⁵ All of us who are mature, let us think this way; and if you think differently about anything, God will also reveal that to you. ¹⁶ Nevertheless, let us live up to what we have already attained.

¹⁷ Be imitators of me, brothers. Closely watch those who are walking by the example that you have in us.

¹⁸ Many are walking—those about whom I have often told you, and now I am telling you with tears—as enemies of the cross of Christ. ¹⁹ Their end is destruction. For their god is their stomach, and their glory is in their shame. They think about earthly things. ²⁰ But our citizenship is in heaven, from where we also wait for a Savior, the Lord Jesus Christ. ²¹ He will transform our lowly bodies into bodies formed like his glorious body, formed by the might of his power to subject all things to himself.

Philippians 3 General Notes

Structure and formatting

In verses 4-8, Paul lists how he qualifies for being considered a righteous Jew. In every way, Paul was an exemplary Jew. But he contrasts this with the greatness of knowing Jesus. (See: righteous)

Special concepts in this chapter

Dogs

The people of the ancient Near East used dogs as an image to refer to people in a negative way. Not all cultures use the term "dogs" in this way.

Resurrected Bodies

We know very little about what people will be like in heaven. Paul teaches here that Christians will have some kind of glorious body and will be free from sin. (See: heaven and sin)

Important figures of speech in this chapter

Prize

Paul uses an extended illustration to describe the Christian life. The goal of the Christian life is attempting to grow to be like Christ until a person dies. We can never achieve this goal perfectly, but we must strive for it.

Philippians 3:1

Connecting Statement:

In order to warn his fellow believers about Jews who would try to get them to follow the old laws, Paul gives his own testimony about when he persecuted believers.

Finally, my brothers

"Now moving along, my brothers" or "Concerning other matters, my brothers"

brothers

See how you translated this in Philippians 1:12.

rejoice in the Lord

"be happy because of all the Lord has done"

For me to write these same things again to you is no trouble for me

"It is no trouble for me to write these things again to you"

and it keeps you safe

Here "it" refers to Paul's writing the same things twice. Alternate translation: "doing this keeps you safe because these teachings will protect you from those who teach what is not true"

Philippians 3:2

General Information:

Paul begins to warn the Philippians against people who say that Christians have to obey the Jewish ceremonial law. Obedience to this law is symbolized by the synecdoche of circumcision.

Watch out for

"Beware of" or "Be on guard against"

the dogs ... those evil workers ... the mutilation

These are three different ways of describing the same group of false teachers. Paul is using strong expressions to show how he feels about these Jewish teachers who claim to be Christians.

dogs

The word "dogs" was used by the Jews to refer to those who were not Jews. They were considered unclean. Paul speaks of the false teachers as though they were dogs, to insult them. If you have a different animal in your culture that is considered unclean or whose name is used as an insult, you could use this animal instead.

the mutilation

This exaggeration plays on the idea of circumcision. Paul speaks of those who wanted to trim off the foreskin as if they were totally mutilating the body. The action of mutilation is a metonym for the people who would perform the action. Alternate translation: "those who mutilate the body"

Philippians 3:3

General Information:

Paul continues warning the Philippians against people who say that Christians have to obey the Jewish ceremonial law. Obedience to this law is symbolized by the synecdoche of circumcision.

For it is we who are

Paul uses "we" to refer to himself and all true believers in Christ, including the Philippian believers.

the circumcision

Paul uses this phrase to refer to believers in Christ who are not physically circumcised but are spiritually circumcised, which means they have received the Holy Spirit through faith. Alternate translation: "the truly circumcised ones" or "truly God's people"

have no confidence in the flesh

Here "flesh" is a metonym for anything concerning one's body, such as his ancestry, whether or not he has been circumcised, and what he does. To have no confidence in the flesh means to understand that those things cannot make a person right with God. Alternate translation: "do not trust in anything about ourselves to make us right with God"

Philippians 3:4

Even so, I myself could have confidence in the flesh. If anyone thinks he has confidence in the flesh, I could have even more

Here Paul describes a situation that could be true but is not. Here "flesh" is a metonym for anything concerning one's body, such as one's ancestry, whether or not one has been circumcised, and what one does. To have confidence in the flesh means to believe that those things can make a person right with God. See how you translated a similar phrase in 3:3. Alternate translation: "However, I could trust in something about myself to make me right with God. If anyone thinks he can trust in anything about himself, I could trust in myself even more"

I myself

Paul uses "myself" for emphasis. Alternate translation: "certainly I"

Philippians 3:5

I was circumcised

This can be stated in active form. Alternate translation: "A priest circumcised me"

on the eighth day

"seven days after I was born"

a Hebrew of Hebrews

Possible meanings are 1) "a Hebrew son with Hebrew parents" or 2) "the purest Hebrew."

with regard to the law, a Pharisee

The Pharisees were committed to obeying all of the law. Being a Pharisee showed that Paul was committed to obeying all of the law. Alternate translation: "as a Pharisee, I was committed to obeying all of the law"

Philippians 3:6

As for zeal, I persecuted the church

Paul's zeal was his enthusiasm for honoring God. He believed that by persecuting the church he proved how zealous he was for God. Alternate translation: "I had so much zeal for God that I persecuted the church" or "Because I wanted so much to honor God, I persecuted the church"

I persecuted the church

"I attacked Christians"

as for righteousness under the law, I was blameless

"Righteousness under the law" refers to being righteous by obeying the law. Paul obeyed the law so carefully that he believed that no one could find any part of it that he disobeyed. Alternate translation: "I was so righteous by obeying the law that I was blameless"

Philippians 3:7

whatever things were a profit for me

Paul is referring here to the praise he received for being an eager Pharisee. He speaks of this praise as if he had viewed it in the past as a businessman's profit. Alternate translation: "anything that other Jews praised me for"

profit ... loss

These are common business terms. If many people in your culture do not understand formal business terms, you could translate these terms as "things that made my life better" and "things that made my life worse."

I have considered them as loss

Paul speaks of that praise as if he were now viewing it as a business loss instead of a profit. In other words, Paul says that all his religious acts of righteousness are worthless before Christ.

Philippians 3:8

In fact

"Really" or "Truly"

now I count

The word "now" emphasizes how Paul has changed since he quit being a Pharisee and became a believer in Christ. Alternate translation: "now that I have trusted in Christ, I count"

I count all things to be loss

Paul is continuing the business metaphor from [Philippians 3:7]

because of the surpassing value of the knowledge of Christ Jesus my Lord

"because knowing Christ Jesus my Lord is worth so much more"

so that I may gain Christ

"so that I may have only Christ"

Philippians 3:9

be found in him

The phrase "be found" is an idiom that emphasizes the idea of "be." Alternate translation: "be truly united with Christ"

not having a righteousness of my own from the law

Paul knows that he cannot become righteous by obeying the law.

but that which is through faith in Christ

The word "that" refers to righteousness. Paul knows that he can become righteous only by believing in Christ. Alternate translation: "but having the righteousness that comes by believing in Christ"

Philippians 3:10

the power of his resurrection

"his power that gives us life"

the fellowship of his sufferings

"what it is like to suffer as he suffered" or "what it is like to participate in suffering with him"

becoming like him in his death

Possible meanings are 1) Paul wants to be like Christ by dying as Christ died or 2) Paul wants his desire to sin to become as dead as Jesus was before he was raised.

Philippians 3:11

so somehow I may experience the resurrection from the dead

The word "somehow" means Paul does not know what is going to happen to him in this life, but whatever happens, it will result in eternal life. Alternate translation: "so that no matter what happens to me now, I will come back to life after I die"

Philippians 3:12

Connecting Statement:

Paul urges the believers at Philippi to follow his present example because of heaven and the new bodies that wait for believers. He speaks of how he works as hard as he can to be like Christ, knowing

that God will allow him to live forever in heaven, as if he were a runner racing for the finish line.

obtained these things

These include knowing Christ, knowing the power of his resurrection, sharing in Christ's suffering, and being united with Christ in his death and resurrection ([Philippians 3:8-11](#)).

or am already perfect

"so I am not yet perfect" or "so I am not yet mature"

but I press on

"but I keep trying"

to take hold of that for which I was taken hold of by Christ Jesus

Receiving spiritual things from Christ is spoken of as if Paul could grasp them with his hands, and Jesus choosing Paul to belong to him is spoken of as if Jesus grasped Paul with his hands. This can be stated in an active form. Alternate translation: "to receive these things for which Jesus claimed me as his own"

Philippians 3:13

Brothers

See how you translated this in Philippians 1:12.

I myself have yet taken hold of it

Receiving spiritual things from Christ is spoken of as if Paul could grasp them with his hands. Alternate translation: "all these things belong to me yet"

Forgetting what is behind and straining forward to what is ahead,

Like a runner in a race is no longer concerned about the part of the race that is completed but only focuses on what is ahead, Paul speaks of setting aside his religious works of righteousness and only focusing on the race of life that Christ has set before him to complete. Alternate translation: "I do not care what I have done in the past; I only work as hard as I can on what is ahead."

Philippians 3:14

I press on toward the goal with a view to the prize of the upward call of God in Christ Jesus

Paul speaks of the way he does all he can to serve Christ and live in obedience to him as if he were a racer running as fast as he can to win a race. Alternate translation: "I do all I can to be like Christ, like a runner racing to the finish line, so that I may belong to him, and God may call me to himself after I die"

the upward call

Possible meanings are that Paul speaks of living eternally with God as if God were to call Paul to ascend 1) to heaven as Jesus did or 2) the steps to the podium where winners of races received prizes,

as a metaphor for meeting God face to face and receiving eternal life.

Philippians 3:15

All of us who are mature, let us think this way

Paul wants his fellow believers to have the same desires he listed in [Philippians 3:8-11](#). Alternate translation: "I encourage all of us believers who are strong in the faith to think the same way"

God will also reveal that to you

"God will also make it clear to you" or "God will make sure you know it"

Philippians 3:16

General Information:

Paul uses "we" to include the Philippian believers.

Nevertheless, let us live up to what we have already attained.

"However, let us keep living by the same standard we have achieved."

Nevertheless

"No matter what else is true"

Philippians 3:17

Be imitators of me

"Do what I do" or "Live as I live"

brothers

See how you translated this in Philippians 1:12.

those who are walking by the example that you have in us

"those who already are living as we live" or "those who already are doing what we do"

Philippians 3:18

Many are walking ... as enemies of the cross of Christ

These words are Paul's main thought for this verse.

Many are walking

A person's behavior is spoken of as if that person were walking along a path. Alternate translation: "Many are living" or "Many are conducting their lives"

those about whom I have often told you, and now I am telling you with tears

Paul interrupts his main thought with these words that describe the "many." You can move them to the beginning or end of the verse if you need to.

I have often told you

"I have told you many times"

am telling you with tears

"am telling you with great sadness"

as enemies of the cross of Christ

Here "the cross of Christ" refers to Christ's suffering and death. The enemies are those who say they believe in Jesus but are not willing to suffer or die like Jesus did. Alternate translation: "in a way that shows they are actually against Jesus, who was willing to suffer and die on a cross"

Philippians 3:19

Their end is destruction

"Someday God will destroy them." The last thing that happens to them is that God will destroy them.

their god is their stomach

Here "stomach" refers to a person's desires for physical pleasure. Calling it their god means that they want these pleasures more than they want to obey God. Alternate translation: "they desire food and other physical pleasures more than they desire to obey God"

their glory is in their shame

Here "shame" stands for the actions that the people should be ashamed about but are not. Alternate translation: "they are proud of the things that should cause them shame"

They think about earthly things

Here "earthly" refers to everything that gives physical pleasure and does not honor God.

Alternate translation: "All they think about is what will please themselves rather than what will please God"

Philippians 3:20

General Information:

By Paul's use of "our" and "we" here, he includes himself and the believers in Philippi.

our citizenship is in heaven

Possible meanings are 1) "we are citizens of heaven" or 2) "our homeland is heaven" or 3) "our true home is heaven."

Philippians 3:21

He will transform our lowly bodies

"He will change our weak, earthly bodies"

into bodies formed like his glorious body

"into bodies like his glorious body"

body, formed by the might of his power to subject all things to himself

This can be stated in active form. Alternate translation: "body. He will change our bodies with the same power he uses to control all things"

Chapter 4

¹ Therefore, my beloved brothers whom I long for, my joy and crown, in this way stand firm in the Lord, beloved friends.

² I am pleading with Euodia, and I am pleading with Syntyche, be of the same mind in the Lord. ³ Yes, I ask you, my true companion, to help these women who labored with me in spreading the gospel, along with Clement and the rest of my fellow workers, whose names are in the Book of Life.

⁴ Rejoice in the Lord always. Again I will say, rejoice. ⁵ Let your gentleness be known to all people. The Lord is near. ⁶ Do not be anxious about anything. Instead, in everything by prayer and earnest appeal with thanksgiving, let your requests be known to God, ⁷ and the peace of God, which surpasses all understanding, will guard your hearts and your thoughts in Christ Jesus.

⁸ 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 anything excellent, if there is anything to be praised, think about these things. ⁹ The things that you have learned and received and heard and seen in me, do these things, and the God of peace will be with you.

¹⁰ I greatly rejoice in the Lord because now at last you have renewed your concern for me. You had indeed been concerned for me before, but there was no opportunity for you to help. ¹¹ I am not saying this because I am in need. For I have learned to be content in all circumstances. ¹² 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 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. ¹³ I can do all things through him who strengthens me. ¹⁴ However, you did well to share with me in my difficulties. ¹⁵ You Philippians know that in the beginning of the gospel, when I left Macedonia, no church supported me in the matter of giving and receiving except you alone. ¹⁶ Even when I was in Thessalonica, you sent help for my needs more than once. ¹⁷ It is not that I seek the gift. Instead, I seek the fruit that increases to your credit. ¹⁸ I have received everything in full, and even more. I have been well supplied now that I have received from Epaphroditus the things you sent. They are a sweet-smelling aroma, a sacrifice acceptable and pleasing to God. ¹⁹ My God will meet all your needs according to his riches in glory in Christ Jesus. ²⁰ Now to our God and Father be the glory forever and ever. Amen.

²¹ Greet all God's holy people in Christ Jesus. The brothers who are with me greet you. ²² All God's holy people who are here greet you, especially those of Caesar's household.

²³ The grace of the Lord Jesus Christ be with your spirit. ^[1]

Footnotes

4:23 ^[1]Some ancient and important Greek copies add,

Philippians 4 General Notes

Special concepts in this chapter

"My joy and my crown"

Paul had helped the Philippians become spiritually mature. As a result, Paul rejoiced and God honored him and his work. He considered discipling other Christians and encouraging them to grow spiritually as important to Christian living. (See: spirit and disciple)

Other possible translation difficulties in this chapter

Euodia and Syntyche

Apparently these two women disagreed with each other. Paul was encouraging them to agree.

Philippians 4:1

Connecting Statement:

Paul continues with some specific instructions to the believers in Philippi on unity and then gives instructions to help them live for the Lord.

Therefore, my beloved brothers whom I long for

"So, my fellow believers whom I love and greatly desire to see"

brothers

See how you translated this in Philippians 1:12.

my joy and crown

Paul uses the word "joy" to mean that the Philippian church is the cause of his happiness. A "crown" was made of leaves, and a man wore it on his head as a sign of honor after he won an important game. Here the word "crown" means the Philippian church brought honor to Paul before God. Alternate translation: "You give me joy because you have believed in Jesus, and you are my reward and honor for my work"

in this way stand firm in the Lord, beloved friends

"continue living for the Lord in the way that I have taught you, dear friends"

Philippians 4:2

I am pleading with Euodia, and I am pleading with Syntyche

These are women who were believers and helped Paul in the church at Philippi. Alternate translation: "I beg Euodia, and I beg Syntyche"

be of the same mind in the Lord

The phrase "be of the same mind" means to have the same attitude or opinion. Alternate translation: "agree with each other because you both believe in the same Lord"

Philippians 4:3

General Information:

When Paul says, "my true companion," the word "you" is singular. Paul does not say the name of the person. He calls him that to show he worked with Paul to spread the gospel.

Yes, I ask you, my true companion

Here "you" refers to the "true fellow worker" and is singular.

true companion

This metaphor is from farming, where two animals would be bound to the same yoke, and so they work together. Alternate translation: "fellow worker"

along with Clement

Clement was a man who was a believer and worker in the church at Philippi.

whose names are in the Book of Life

"whose names God has written in the Book of Life"

Philippians 4:4

Rejoice in the Lord

"Be happy because of all the Lord has done." See how you translated this in Philippians 3:1.

Philippians 4:5

The Lord is near

Possible meanings are 1) The Lord Jesus is near to the believers in spirit or 2) the day the Lord Jesus will return to the earth is near.

Philippians 4:6

in everything by prayer and earnest appeal with thanksgiving, let your requests be known to God

"whatever happens to you, ask God for everything you need with prayer and thanks"

Philippians 4:7

the peace of God

"the peace that God gives"

which surpasses all understanding

"which is more than we can understand"

will guard your hearts and your thoughts in Christ

This presents God's peace as a soldier who protects our hearts and thoughts from worrying. Here "hearts" is a metonym for a person's emotions. Alternate translation: "will be like a soldier and guard your emotions and thoughts in Christ" or "will protect you in Christ and will keep you from worrying about the troubles of this life"

your thoughts

The word translated "thoughts" can also be translated "minds," referring to the part of the person that thinks.

Philippians 4:8

Finally

As Paul ends his letter, he gives a summary of how believers should live to have peace with God.

brothers

See how you translated this in Philippians 1:12.

whatever things are lovely

"whatever things are pleasing"

whatever things are of good report

"whatever thing people admire" or "whatever things people respect"

if there is anything excellent
"if they are morally good"

if there is anything to be praised
"and if they are things that people praise"

Philippians 4:9

that you have learned and received and heard and seen in me
"that I have taught and shown you"

Philippians 4:10

Connecting Statement:
Paul begins to thank the Philippians for a gift that they have sent him.

Philippians 4:11

Connecting Statement:
Paul begins to explain that he is thanking them for this gift simply because he is grateful, not because he needs them to give him anything more.

to be content
"to be satisfied" or "to be happy"

in all circumstances
"no matter what my situation is"

Philippians 4:12

I know what it is to be poor ... to have plenty
Paul knows how to live happily having either no possessions or many possessions.

how to be well fed or to be hungry, and how to have an abundance or to be in need
These two phrases mean basically the same thing. Paul uses them to emphasize that he has learned how to be content in any situation.

Philippians 4:13

I can do all things through him who strengthens me
"I can do all things because Christ gives me strength"

Philippians 4:14

in my difficulties
Paul speaks of his hardships as if they were a place that he is in. Alternate translation: "when things became difficult"

Philippians 4:15

the beginning of the gospel
Paul uses the word "gospel" here to mean his preaching of the gospel. Alternate translation: "as I began to preach the gospel"

no church supported me in the matter of giving and receiving except you alone

This double negative emphasizes that the Philippians were unique. Alternate translation: "the only church that supported me in the matter of giving and receiving was you" or "you were the only church that sent me money or helped me"

Philippians 4:16

General Information:
This page has intentionally been left blank.

Philippians 4:17

Connecting Statement:
Paul continues explaining that he is thanking the Philippians for their gift to him simply because he is grateful, not because he needs them to give him anything more (see Philippians 3:11).

It is not that I seek the gift
Paul is explaining that his reason for writing about gifts is not that he hopes that they will give him more gifts. Alternate translation: "My reason for writing this is not that I want you to give me more"

I seek the fruit that increases to your credit
Paul explains his reason for writing about gifts. Here "fruit that increases to you credit" is a metaphor for either 1) more good deeds that can be recorded for the Philippians. Alternate translation: "Rather I want God to recognize the increasing good deeds that you do" or 2) more blessings for the good things that the Philippians do. Alternate translation: "Rather I want God to bless you more because of the good deeds that you do"

Philippians 4:18

Connecting Statement:
Paul finishes thanking the Philippians for their gift (see Philippians 3:11) and assures them that God will take care of them.

I have received everything in full
Possible meanings are 1) Paul has received everything that the Philippians sent or 2) Paul is using humor to continue the business metaphor from Philippians 3:8 and saying that this part of the letter is a receipt for commercial goods that Epaphroditus delivered.

even more
"even more than necessary"

They are a sweet-smelling aroma, a sacrifice acceptable and pleasing to God
Paul speaks of the gift from the Philippian church as if it were a sacrifice offered to God on an altar. Paul implies that the church's gift is very pleasing to God, like the sacrifices that the priests burned, which had a smell that pleased God. Alternate

translation: "I assure you these gifts are very pleasing to God, like an acceptable sacrifice"

Philippians 4:19

will meet all your needs

This phrase translates the same word that is translated "have been well supplied" in verse 18. It is an idiom meaning "will provide everything you need"

according to his riches in glory in Christ Jesus

"from his glorious riches that he gives through Christ Jesus"

Philippians 4:20

Now to our God

The word "Now" marks the closing prayer and the end of this section of the letter.

Philippians 4:21

The brothers

This refers to those people who were either ministering with or to Paul.

brothers

See how you translated this in Philippians 1:12.

all God's holy people

Some versions translate this as "every holy person" or "every saint."

Philippians 4:22

All God's holy people

Some versions translate this as "All the believers" or "All of the saints."

especially those of Caesar's household

This refers to servants who worked in Caesar's palace. "especially the fellow believers who work in the palace of Caesar"

Philippians 4:23

with your spirit

Paul refers to the believers by using the word "spirit," which is the part of a person that can relate to God. Alternate translation: "with you"

Language: Tok Pisin

Book: Philippians

Philippians

Sapta 1

¹ Mi Pol na Timoti, mipela wokman bilong Krai Jisas raitim dispela pas i go long ol manmeri i givim ol yet long Krai Jisas husat ol i stap long Filipai, wantaim ol hetman na diken bilong sios. ² Marimari i stap wantaim yupela na bel isi bilong God papa bilong yumi na Bikipela Jisas Krai. ³ Mi tenkyu long God bilong mi long olgeta taim mi tingim yupela. ⁴ Olgeta taim long prea bilong mi long yupela, mi save prea wantaim amamas. ⁵ Mi givim tok amamas long lotu bilong yupela insait long gutnius long namba wan dei i kam inap long nau. ⁶ Mi gat strongpela tingting long dispela wanpela samting olsem, husat man i statim gutpela wok insait long yupela bai i mekim i go moa yet na pinis inap long dei bilong Jisas Krai. ⁷ Mi save amamas long yupela olgeta long wanem mi laikim yupela tumas na yupela olgeta i stap insait long bel bilong mi. Yupela olgeta i wan wok bilong mi insait long marimari long taim mi stap insait long kalabus na long taim mi stap autsait na tokaut long gutnius. ⁸ God em i witnes bilong mi, long wanem mi laikim yupela tru, wantaim bel sori bilong Krai Jisas. ⁹ Mi prea long yupela olsem, bai laikim bilong yupela long ol narapela i ken kamap bikipela moa na moa insait long olgeta save. ¹⁰ Mi prea long dispela long wanem bai yupela i tok orait long wanem samting em i stretpela na ol gutpela pasin na bai yupela i nogat asua long dei bilong Krai. ¹¹ Mi prea tu olsem bai yupela i pulap wantaim ol kaikai bilong stretpela pasin we em i kam long Jisas Krai, long glori na biknem bilong God. ¹² Mi laikim yupela ol brata long save wanem samting i bin kamap long mi, em i helpim long karim gutnius i go moa na planti manmeri i save long gutnius. ¹³ Long dispela, olgeta soldia na manmeri long Rom i save olsem mi wanpela kalabus man we mi save tokaut long gutnius bilong Jisas Krai. ¹⁴ Olgeta brata i gat moa strong insait long Bikipela long wanem mi stap long kalabus na ol i gat strong na i no pret long tokaut long tok tru. ¹⁵ Sampela ol i tokaut long Krai long wanem ol i bel nogut na belhat na ol narapela i tokaut long Krai wantaim gutpela bel. ¹⁶ Husat ol i tokaut wantaim gutpela bel em ol i namba tu lain we ol i save olsem, Pol i stap long kamap banis bilong gutnius. ¹⁷ Tasol ol lain i tokaut long Krai long namba wan taim i tokaut wantaim ol gridi pasin na i no wantaim gutpela bel. Ol i ting ol i bai mekim Pol i no amamas taim em i stap long kalabus. ¹⁸ Olsem wanem? Long dispela rot insait long giaman o insait long tok tru, ol i tokaut long Krai na long dispela mi amamas. Yes, na bai mi amamas, ¹⁹ long dispela tasol mi save olsem bai mi go fri insait long prea bilong yupela na helpim bilong Spirit bilong Jisas Krai. ²⁰ Em i olsem as tingting bilong mi na sampela samting we mi tingim olsem bai mi i no inap long sem tru, na tu wantaim olgeta strong long olgeta taim, Krai bai i go antap moa insait long bodi bilong mi, taim mi stap laip o mi dai. ²¹ Bilong mi long stap laip em i Krai na long dai em bai mi kisim prais. ²² Tasol sapos mi laik stap laip insait long bodi, orait em i gutpela wok bilong mi. Tasol bai mi skelim wanem rot? Mi no save. ²³ Tasol mi stap namel long dai o laip. Bikipela laik bilong mi em long i go na stap wantaim Krai, we em i gutpela stret, ²⁴ tasol long stap wantaim bodi em i gutpela, em long gutpela bilong yu. ²⁵ Wantaim strongpela bilip long dispela, mi save olsem bai mi stap yet na wok i go yet wantaim yupela olgeta na amamas insait long bilip. ²⁶ Olsem na insait long mi bai yupela i ken i gat bikipela as tingting long amamas insait long Krai Jisas taim mi kam bek gen long yupela. ²⁷ Mekim yupela yet i kam man bilong bihanim stret gutnius bilong Jisas, olsem na taim mi kam long lukim yu o taim mi no stap, bai mi harim stori, olsem yu stap strong insait long wanpela spirit, wantaim wanpela tingting long wok strong long strongim wok bilong gutnius. ²⁸ Noken pret long ol dispela lain husat ol i stap birua wantaim yu. Dispela em i mak bilong ol long kisim bikipela bagarap, tasol long yu God i kisim bek yu, na em i kam long God. ²⁹ Em i bin tok orait long yu long nem bilong Krai, i no bilong bilip nating long em, tasol yu mas i go insait long bikipela pen na hevi long nem bilong em, ³⁰ wantaim wankain kros na pait olsem yu lukim long mi, na nau yu harim long mi.

Sapta 2

¹ Sapos i gat tok bilong strongim yupela insait long Krai, na sapos yupela i stap gut insait long laikim bilong em, na sapos i gat pasin bilong lotu insait long Spirit, na sapos i gat marimari na bel sori namel long yupela, ² orait, yupela bai mekim mi amamas tru sapos yupela i gat wankain tingting, na yupela i gat wankain pasin bilong laikim, na yupela i stap wankain insait long spirit, na yupela mas i gat wankain tingting long kamapim wankain samting. ³ Yupela noken mekim wankain samting bilong tingim yu yet, o long kisim biknem. Nogat, wantaim pasin bilong daunim yupela yet, yupela i mas tingim ol arapela moa long yupela yet. ⁴ Wanwan bilong yupela i noken tingim yupela yet tasol, yupela i mas tingim ol hevi na wari bilong ol arapela tu. ⁵ Yupela i mas i gat ol wankain pasin i go long ol arapela olsem em i bin stap insait long Jisas Krai. ⁶ Jisas em yet i God, tasol em i no tingim dispela tingting olsem, stap wankain olsem God ⁷ Tasol em i lusim olgeta biknem na sia king bilong em. Em i kamap olsem man bilong graun. Em i kamap olsem wokman tasol. ⁸ Em i bin daunim em yet na bihainim tok bilong God i go inap long mak bilong dai, na em i dai antap long diwai kros! ⁹ Olsem na God i litimapim em i go antap tru. Na em i givim em dispela nem em i antap tru long olgeta nem. ¹⁰ God i mekim olsem, long wanem insait long nem bilong Jisas, olgeta manmeri antap long heven na long graun na aninit long graun bai brukim skru long em. ¹¹ God i mekim olsem bai ol manmeri bilong olgeta tok ples i ken tokaut olsem, Jisas Krai em Bikpela, na bai ol i liptimapim nem bilong God Papa. ¹² Olsem na, ol lain tru bilong mi, olsem yupela i save bihainim ol toktok bilong mi, i no long taim mi stap wantaim yupela tasol, em i mas kamap planti long taim mi no stap wantaim yupela tu. Wantaim pret, yupela i mas wok hat long soim olsem yupela ol lain we God i kisim bek yupela pinis. ¹³ Long wanem, em God yet husat i wok insait long bel bilong yupela long laikim na bilong mekim wok bilong em long amamas bilong em yet. ¹⁴ Long olgeta samting yupela i mekim, yupela i noken bel kros o tok pait. ¹⁵ Mekim olsem na bai yupela stap olsem man i nogat asua na i stap stret, olsem ol pikinini bilong God i nogat makmak. Mekim olsem na bai yupela stap olsem lait i sain namel long ol krangi na bikhet lain manmeri long dispela graun. ¹⁶ Holim strong tru tok bilong God i gat laip na long dispela mi bai amamas long dei bilong Krai. Na bai mi save olsem mi no ran nating o hat wok nating. ¹⁷ Tasol sapos laip bilong mi kapsait olsem ofa long mekim ol wok long strongim bilip bilong yupela, mi amamas wantaim yupela olgeta. ¹⁸ Long wankain pasin yupela i mas amamas wantaim mi. ¹⁹ Tasol mi i gat bilip insait long Bikpela Jisas long salim Timoti i kam long yupela klostu taim, long wanem mi laik harim ol gutpela samting yupela i mekim, inap long dispela i ken strongim mi tu. ²⁰ Long wanem, mi nogat wankain man em i gat wankain pasin olsem em, husat i save wari tru long yupela. ²¹ Bilong wanem, olgeta ol arapela i save mekim wok bilong ol yet na ol i no save tingim ol samting bilong Jisas Krai. ²² Tasol yupela save long gutpela pasin bilong em, wankain olsem pikinini i harim na bihainim tok bilong papa bilong em, Timoti i mekim wok wantaim mi insait long gutnius. ²³ Mi lukim pastaim, sapos ol samting go gut wantaim mi orait bai mi salim Timoti i kam hariap. ²⁴ Tasol mi gat strongpela bilip insait long Bikpela olsem mi yet tu bai kam klostu taim. ²⁵ Mi ting em gutpela long salim Epafrodaitus i go bek long yupela. Em brata bilong mi na wan wok bilong mi na mitupela wantaim i save wok olsem man bilong pait, na em save karim tok bilong yupela na wokman bilong mi. ²⁶ Long wanem, em i wari nogut tru na em i laikim tru long stap wantaim yupela, long wanem, yupela i harim olsem em i sik. ²⁷ Tru em i kisim bikpela sik na klostu em inap long dai. Tasol God i sori long em, i no long em tasol, God i sori long mi tu, long wanem em i no laik bai mi bungim planti hevi na wari. ²⁸ Olsem na mi gat bikpela laik long salim em, na yupela bai amamas taim yupela lukim em gen na mi tu bai amamas na stap bel isi. ²⁹ Kisim Epafrodaitus gut wantaim bel i amamas insait long Bikpela na mekim gut long ol kain man olsem em. ³⁰ Long wok bilong Krai tasol na klostu em i dai. Em i no wari long laip bilong em na em i kam wok long mi, em i kisim ples bilong yupela na kam mekim dispela wok.

Sapta 3

¹ Ol brata bilong mi, long pinisim tok, mi laik tokim yupela olsem yupela i mas amamas long Bikpela, Mi no les long raitim dispela pas gen long yupela, long wanem dispela bai helpim yu long stap gut. ² Yupela i mas lukaut long ol man olsem ol dok, ol save wok long mekim pasin nogut, lukaut long ol man i laik bagarapim bodi. ³ Yumi ol man i katim skin, Em yumi husat save lotu long strong bilong Spirit bilong God. Em yumi save amamas insait long Krai Jisas, yumi no tingting long samting bilong bodi. ⁴ Mi yet ting mi inap long samting bilong bodi, sapos wanpela man i ting olsem em inap long ol samting bilong bodi, ating mi winim olgeta. ⁵ Ol i bin katim skin bilong mi long namba 8-dei, mi lain bilong Juda, long lain bilong Benjamin, na mi wanpela bilong ol lain Hibru i stap aninit long lo, em mi wanpela Farisi. ⁶ Mi tingting long mekim wok bilong God, mi mekim nogut long sios, sapos ol i ting ting long lo na skelim pasin bilong mi, orait mi nogat asua. ⁷ Tasol mi lukim olgeta gutpela samting olsem samting nating na mi bihainim Krai. ⁸ Olsem na nau mi lukim olgeta samting bilong graun olsem samting nating long Krai Jisas Bikpela bilong mi. Mi lusim olgeta samting, em mi lukim olsem pipia- olsem na mi ken kisim Krai ⁹ na stap insait long em. Mi no kamap stretpela man long pasin mi yet i mekim long bihainim lo. Nogat. Mi kamap stretpela long rot bilong bilip long Krai, na em i kam long God em as bilong bilip. ¹⁰ Olsem na nau mi laik save long strongpela pawa em i bin kirapim na mi laik poromanim em long pasin bilong karim pain. Na mi laik senis i go kamap long dispela pasin bilong bilong dai. ¹¹ Olsem na long sampela rot, mi i ken go long dispela rot bilong kirap bek wantaim dai bilong em. ¹² Mi no ting olsem mi kisim pinis dispela ol samting, o mi kamap pinis. Tasol mi wok strong long holim pas pasin bilong Krai Jisas olsem em i bin holimpasim mi. ¹³ Ol brata, mi no ting olsem mi kisim yet dispela pasin.. Tasol mi gat wanpela tingting tasol em: Mi lus tingting long ol samting bilong bipo na mi wok strong long kisim samting bai kamap bihain. ¹⁴ Mi ran strong yet long mak bilong winim prais long antap olsem God i singautim mi insait long Krai Jisas. ¹⁵ Yumi olgeta i kamap bikpela pinis, yumi mas tingting olsem, sapos yupela i gat narapela ting ting long sampela samting, God bai putim long ples klia long yupela. ¹⁶ Tasol wanem samting yumi kisim pinis, em yumi mas holim strong long en ¹⁷ Ol brata yupela i mas bihainim pasin bilong mi. Na yupela i mas lukim gut pasin bilong ol dispela man husat i save bihainim pasin bilong mipela. ¹⁸ Planti ol i wok long wokabaut, long ol mi save oltaim tokim yupela na nau mi tokim yupela gen wantaim ai wara kamap long mi. Planti man i stap birua long diwai kros bilong Krai. ¹⁹ Ol dispela lain bihain bai bagarap. Long wanem laik bilong bodi i kamap olsem giaman god bilong ol na ol i save amamas long mekim pasin bilong sem. Ol i tingting tasol long samting bilong graun. ²⁰ Tasol yumi stap olsem manmeri bilong heven na yumi wetim Bikpela Jisas Krai i lusim heven na i kam kisim mipela. ²¹ Wantaim bikpela strong bilong em, Krai bai senisim bodi bilong yumi i kamap olsem bodi bilong em yet na olgeta samting bai stap aninit long em.

Sapta 4

¹ Olsem na ol brata bilong mi, mi save laikim yupela na laik tru long lukim yupela. Yupela em amamas bilong mi na prais mi winim. Long dispela rot yupela i mas sanap strong insait long Bikpela, ol gutpela poroman. ² Mi askim yu Iodia na mi askim yu Sintike long sanap long wanpela tingting tasol insait long Bikpela. ³ Tru tumas, mi laikim olsem yupela ol tru wanwok bilong mi i mas helpim ol dispela meri. Ol i karim hevi wantaim mi long mekim wok bilong Bikpela i go moa yet. Na tu wantaim Klemen na ol narapela wanwok bilong mi husat nem bilong ol i stap long Buk bilong Laip. ⁴ Amamas insait long Bikpela olgeta taim. Na mi tok gen amamas insait long Bikpela. ⁵ Larim ol man i ken luksave long ol gutpela pasin bilong yu long wanem Bikpela i stap klostu. ⁶ Noken wari long wanpela someting. Long olgeta something, beten na askim wantaim tok tenkyu i go long God. Larim God i ken luksave long ol askim bilong yu. ⁷ Na bel isi bilong God we em i winim tingting bilong man, i ken banasim bel na tingting bilong yupela insait long Krais Jisas. ⁸ Long pinisim tok, ol brata, wanem samting em i tru, wanem samting em inap long kisim biknem, wanem samting em i stret, wanem samting em i nogat asua, wanem samting em i naispela, wanem samting em i gutpela luksave long em, sapos i gat wanpela samting em i gutpela olgeta, sapos i gat wanpela samting inap long kisim bik nem orait yupela i mas tingting long ol dispela. ⁹ Ol samting yupela i bin lainim na kisim, na harim na lukim insait long mi, yupela i mas mekim na God bilong bel isi bai stap wantaim yupela. ¹⁰ Mi amamas tumas long Bikpela long wanem nau, yupela i tingim mi gen. Trutru, yupela i save tingting long helpim mi bipo tasol nogat rot olsem na yupela i no helpim mi. ¹¹ Mi i no tok olsem long tokim yupela olsem mi sot long wanpela samting. Mi bin lainim long amamas long wanem samting mi gat long en long olgeta taim. ¹² Mi save long kamap olsem man i nogat planti na man i gat planti. Long olgeta rot na long olgeta samting, mi bin painim aut rot bilong kisim kaikai o stap hangre na long i gat planti o i nogat planti. ¹³ Mi i ken mekim olgeta samting insait long Krais husat i save strongim mi. ¹⁴ Tasol, yupela i mekim gut long karim ol hevi bilong mi wantaim. ¹⁵ Yupela ol lain Filipai i save olsem long stat bilong gutnius, Taim mi lusim Mesedonia, i nogat wanpela Sios i save sapotim mi long pasin bilong givim na kisim, yupela tasol i save mekim. ¹⁶ Na tu taim mi i bin stap long Tesalonika, yupela save helpim mi long ol nid bilong mi planti taim. ¹⁷ I no olsem mi painim rot bilong kisim planti presen, nogat. Mi laik lukim wanem samting God i ken givim yu taim yu mekim olsem. ¹⁸ Mi bin kisim olgeta samting na planti moa tu. Mi bin kisim ol samting yu i bin salim i kam long Epaproditus long mi. Ol dispela samting em i olsem gutpela smel na gutpela ofa we God i laikim na amamas long en. ¹⁹ God bilong mi bai inapim olgeta nid bilong yupela, wantaim ol gutpela samting bilong en, insait long Biknem bilong Krais Jisas. ²⁰ Nau long God em i Papa bilong yumi, bai em i ken kisim biknem oltaim oltaim. I tru. ²¹ Toktok amamas long olgeta bilip manmeri insait long Krais Jisas. Ol brata husat i stap wantaim mi i salim tok amamas long yupela tu. ²² Olgeta bilip manmeri long hia i tok amamas long yupela. na ol hauslain bilong Sisa tu i tok amamas long yupela. ²³ Larim marimari bilong Bikpela Jisas Krais i ken stap wantaim spirit bilong yupela.