

PHILIPPIANS 1

NLET

THE AUTHOR OF THIS LETTER

1 From:

- Paul and
 - Timothy,
- slaves of Jesus *the* Anointed¹

THE ADDRESSEES

To:

all the Holy Ones² in connection with an anointed One, Jesus –
namely, the ones who are in Philippi together with overseers³ and deacons^{4 5}.

THE GREETING

2 Grace to you, and peace from God our Father and YaHWeH⁶ – *namely*, Jesus *the* Anointed!

THE BLESSED RELATIONSHIP

BETWEEN PAUL AND THE PHILIPPIAN DISCIPLES

3 I give thanks to the God *Who is* mine on the occasion of every remembrance of you 4 always in connection with every petition *that is* mine in behalf of all of you,

- with joy making the petition, 5 because of the Partnership *that is* yours in regard to the Excellent Announcement from a⁷ first day until the present,
- 6 having been lastingly persuaded of this itself – that the One who began a good deed in you will bring it to completion, even as far as a day of Jesus *the* Anointed⁸.

7 Just so, it is right for me to think this concerning all of you, because of the *fact that* you have me in the heart,

both in connection with the Bonds *that are* mine and in connection with the Defense and Confirmation of the Excellent Announcement, you all being ones who are partaking jointly with me in the Grace.

8 For, the God is⁹ my witness, how I long for all of you in connection with deep, inner affections from Jesus *the* Anointed¹⁰.

PAUL'S PRAYER FOR THE PHILIPPIAN DISCIPLES

9 And, this I pray,

- in order that the Love *that is* yours might abound still more and more in connection with determination and all perception, 10 *that* you assay the things differing,
- in order that you might be
 - without alloy, and
 - ones who are void of offence up to a day of an anointed One,
 - 11 being ones who have lastingly been filled full of fruits¹¹ of righteousness – *namely*, the ones¹² by agency of Jesus *the* Anointed, to end in glory¹³ and praise of God.

HOW PAUL'S BONDS ARE ASSISTING

THE PROGRESS OF THE EXCELLENT ANNOUNCEMENT

AND THE BOLDNESS OF THE BROTHERS

12 Now, I want you to know, brothers,

- that the *things that* have lastingly come over against me *are* more for progress of the Excellent Announcement, 13 with the result that the Bonds *that are* mine are plainly seen to be in connection with an anointed One by *the* whole Praetorian Guard and the others – all of *them*, 14 and
- *that* the greater number of the Brothers in

¹ 97% of the Greek manuscripts, including the best line of transmission (f35), have the word order 'Jesus *the* Anointed' here instead of 'an anointed One, Jesus'.

² 'the Holy Ones' – in other words, 'the Ones Set Apart for God and His Purposes'

³ 'overseers' or 'bishops' – This name for this position is used interchangeably with 'elders', 'shepherds', and 'pastors' in the New Testament.

⁴ "deacons" – literally, 'servants.' These were men who managed necessary, practical functions of the Ekklesias and of missionary ventures other than speaking the Word. Some made a transition from one responsibility to the other or did both.

⁵ Please notice the plurality of people for both of these positions in the Philippian ekklesia.

⁶ 'YaHWeH' – The Greek word here is the word Κυρίου which normally means 'Lord' or 'Master'. However, here it is not preceded with a definite article ('the'). Frequently in the New Testament this un-articulated noun is used to indicate the famous name for God that was used in the Old Testament – that is, YaHWeH. This is especially evident when Old Testament

passages are being quoted by New Testament writers.

⁷ 97% of the Greek manuscripts, including the best line of transmission (f35), do not include the definite article 'the' here. The NU does.

⁸ 65% of the Greek manuscripts, including the best line of transmission (f35), have the word order 'Jesus *the* Anointed' here instead of 'an anointed One, that is, Jesus'.

⁹ 98% of the Greek manuscripts, including the best line of transmission (f35), include the verb 'is' here.

¹⁰ 96% of the Greek manuscripts, including the best line of transmission (f35), have the word order 'Jesus *the* Anointed' here instead of 'an anointed One, Jesus'.

¹¹ 66% of the Greek manuscripts, including the best line of transmission (f35), have 'fruits' here instead of 'a fruit'.

¹² 70% of the Greek manuscripts, including the best line of transmission (f35), include the definite article translated as 'the ones' here.

¹³ 'glory' – here, 'the high esteem that is directed toward one whose attributes beam forth from his being.'

connection with YaHWeH¹⁴, having been lastingly persuaded by the Bonds *that are* mine, are extraordinarily daring to speak the Word without fear.

15 Some, on the one hand, herald the Anointed One even because of malice and strife; and, some, on the other hand, because of good will; 16 the *former ones*, on another hand, out of factious ambition are proclaiming the anointed One, not with purely holy motives¹⁵ – *these* supposing that they are bringing tribulation upon¹⁶ me through my bonds. 17 Now, the *former ones are proclaiming the anointed One* out of love, having lastingly known that for a defense of the Excellent Announcement I am placed in position.¹⁷

18 So, what? No matter *what their reason is*,¹⁸ in every place, whether by pretense or by truth, an anointed One is being proclaimed! And, in connection with this I am rejoicing!

Moreover, also, I shall rejoice! 19 For, I know that this shall turn out well for itself, to end in salvation on account of the Prayers *that are* yours and on account of a provision from the Spirit of Jesus *the* Anointed, 20 in accord with the Eager Waiting *with Outstretched Hands*¹⁹ and Hope *that are* mine – that in connection with nothing shall I be shamed. Rather, in connection with all freedom of speech, as always, even now, an anointed One shall be extolled in connection with the body *that is* mine, whether by means of life or by means of death.

THE TWO BLESSED ALTERNATIVES BEFORE PAUL

21 For, to me

- the *thing* – *that is* to live – *is* ‘an anointed One’; and
- the *thing* – *that is*, to die – *is* ‘gain’.

22 Now, if the *thing* – *that is*, to continue living in

connection with flesh – this, to me, *shall mean* fruitful work.

And, I am not gaining knowledge *as to* what I shall choose for myself.

23 Now, I am embraced by the two *things* –

- having the yearning to end in this: to unloose and to be together with anointed One²⁰ *is* by much exceedingly better;
- 24 now, the *thing* – to remain on in connection with the flesh – *is* more necessary for your sake.

And, this *latter point*, having lastingly persuaded *me*, I know that I shall remain; and, I shall stay together with²¹ you all to end in the progress *that will be* yours and in joy from the Faith, 26 that the subject of the boasting *that is* ours might abound in connection with an anointed One – *namely*, Jesus – in connection with the presence *that is* mine once again with respect to you.

PAUL EXHORTS THE PHILIPPIANS DISCIPLES TO LIVE AS FREE CITIZENS, WORTHY OF THE EXCELLENT ANNOUNCEMENT IN A HOSTILE WORLD

27 Only, live worthily of the Excellent Announcement of the anointed One as free citizens, with the result that whether having come and having seen you or whether being away, I shall hear²² the things about you, that you are standing with one spirit,

- being ones who with one psyche are struggling together for the Faith of the Excellent Announcement, 28 and
- not being ones who are frightened in connection with anything by those who are opposing – which for them, on the one hand, is²³ an indication of destruction; on the other hand, for you²⁴ *an indication* of salvation.

¹⁴ ‘YaHWeH’ – The Greek word here is the word Κυρίῳ which normally means ‘Lord’ or ‘Master’. However, here it is not preceded with a definite article (‘the’). Frequently in the New Testament this un-articulated noun is used to indicate the famous name for God that was used in the Old Testament – that is, YaHWeH. This is especially evident when Old Testament passages are being quoted by New Testament writers.

¹⁵ ‘with purely holy motives’ – The Greek text uses an adverb form of ‘holy’ here. English does not have such an adverb (i.e., ‘holily’)

¹⁶ 92.7% of the Greek manuscripts, including the best line of transmission (f35), have ‘that they are bringing ... upon’ here. On the basis of 4.8% the NU has that they are arousing’.

¹⁷ In verses 16 and 17 88.9% of the Greek manuscripts, including the best line of transmission (f35), discuss ‘the former ones’ and ‘the latter ones’ in this order. On the basis of 9.6% the NU reverses this order.

¹⁸ 96% of the Greek manuscripts, including the best line of transmission (f35), do not include the conjunction ‘that’ here.

¹⁹ 25% of the Greek manuscripts, including the best line of transmission (f35), have ‘eager waiting with outstretched hands’ here instead of ‘earnest expectation’.

²⁰ 95% of the Greek manuscripts, including the best line of transmission (f35), do not include the conjunction ‘for’ here.

²¹ 97% of the Greek manuscripts, including the best line of transmission (f35), have ‘shall stay together with’ here instead of ‘shall stay with’.

²² 97% of the Greek manuscripts, including the best line of transmission (f35), have ‘shall hear’ (a future tense verb) here instead of ‘keep on hearing’ (a present tense verb).

²³ 82.8% of the Greek manuscripts, including the best line of transmission (f35), have ‘for them, on the one hand, is’ here. On the basis of 6.8% the NU has instead of ‘is for them’.

²⁴ 90% of the Greek manuscripts, including the best line of

And, this *is* from God!

29 Because, to you it has been freely given in behalf of an anointed *One*, not only to believe in regard to Him, rather, also to suffer in His behalf, 30 having the same struggle such as you saw in connection with me and now you are hearing in connection with me.