

PHILIPPIANS 2 NLET

PAUL PROFILES THE INNER LIFE OF A DISCIPLE WHICH GIVES HIM JOY

1 So then,

- inasmuch as *there is* any consolation in connection with an anointed One,
- inasmuch as *there is* any encouragement from love,
- inasmuch as *there is* any participation of spirit,
- inasmuch as *there are* any¹ deep inner feelings and compassionate feelings,

2 fulfill the joy *that is* mine toward the end that you understand the same *thing*,

- *being* ones who have the same Love,
- *being* ones united in psyche,
- *being* ones who are understanding the one thing, 3 *understanding* nothing in accord with factious ambition or² vanity, rather,
- *being* ones who with lowly-mindedness are leading one another.
- *being* ones who are holding yourselves under *others*.

PAUL URGES LOOKING OUT FOR OTHERS, CITING JESUS' EXAMPLE AND HIS EXALTATION

4 Each of you, do not be looking out for³ the things of yourselves *only*; rather, also *for* the *thing* of each⁴ of the others.

5 For,⁵ be brought to be thinking⁶ this *thought* which *thought* was also in an anointed One, *namely*, Jesus –

6 Who, although being in kind God, did not regard the *status* – *namely*, to be equal to God – a form of plunder.

7 Rather, He emptied Himself, assuming *the* role of a slave, One having come to be in the likeness of mankind. 8 And, by form having been found as a man, He lowered Himself, becoming One subject, as far as death – even death of a cross!

9 On which account also, the God exalted Him exceedingly. And, He gladly bestowed to Him a⁷ name – *namely*, the Name above every name,

- 10 in order that in connection with the Name of Jesus every knee might bend, *knees*
 - of heavenly *beings*, and
 - of *beings* upon earth, and
 - of subterranean *beings*; 11 and
- in order that every tongue might acknowledge that Jesus, an anointed One, *is* YaHWeH⁸, to end in glory⁹ toward God, *the* Father.

PAUL EXHORTS THE PHILIPPIAN DISCIPLES TO CULTIVATE THE SALVATION THAT IS THEIRS

12 Therefore, my beloved *ones*, even as you always hearken, not as in the presence *that is* mine only; rather, now much more in the absence *that is* mine, with fear and trembling cultivate the Salvation *that is* your own. 13 For, the¹⁰ God is the One Who is working in you both the willing and the inner working for the sake of the *divine*, Good Intention.

¹ 35% of the Greek manuscripts, including the best line of transmission (f35), have 'any' (a neuter, indefinite pronoun) here instead of 'anyone' (a masculine or feminine indefinite pronoun).

² 90% of the Greek manuscripts, including the best line of transmission (f35), have 'or' here instead 'nor in accord with'.

³ 90% of the Greek manuscripts, including the best line of transmission (f35), have 'do ... be looking out for' (a present, imperative verb) here instead of 'looking out for' (a present participle).

⁴ 95% of the Greek manuscripts, including the best line of transmission (f35), have 'each' (singular) here instead of 'all and each severally' (plural).

⁵ 97% of the Greek manuscripts, including the best line of transmission (f35), include the conjunction 'For,' here.

⁶ 97% of the Greek manuscripts, including the best line of transmission (f35), have 'be brought to be thinking' (a present,

passive, imperative verb) here instead of 'keep on thinking' (a present, active, imperative verb).

⁷ 98% of the Greek manuscripts, including the best line of transmission (f35), do not include the definite article 'the' here.

⁸ '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.

⁹ 'glory' – here, 'recognition of the superb, divine attributes shining forth from Him (in connection with His Son, Jesus).'

¹⁰ 95% of the Greek manuscripts, including the best line of transmission (f35), include the definite article 'the' here.

PAUL EXHORTS THE PHILIPPIAN DISCIPLES
TO DO ALL THINGS WITHOUT GRUMBLING AND DEBATE
IN ORDER TO OBTAIN BLESSED RESULTS

14 Be doing all things without grumbling and debate,
15 in order that you might become

- blameless *ones*, and
- unalloyed *ones*,
- children of God,
- *ones* without blemish¹¹ in the midst¹² of a crooked and twisted generation in connection with which you are appearing as those who radiate light in the *Created Order*,
- 16 *ones* who are holding out a word of life, to end in a reason for me to be proud over against *the* day of anointed One, *indicating* that I did not run for nothing, nor did I work hard for nothing.

PAUL REJOICES AND URGES THE PHILIPPIAN DISCIPLES
TO REJOICE

17 Rather, even if I am being poured out as a *drink offering* upon the sacrifice and service from the Faith *that is* yours, I rejoice. And, I rejoice together with you all. 18 Now, *in* the same way, you, *for your parts*, also rejoice. And, rejoice with me.

PAUL EXPRESSES HIS INTENTION TO SEND TIMOTHY

19 Now, I hope in connection with YaHWeH¹³ – *namely*, Jesus – to send Timothy quickly to you, in order that I might have a good psyche, having come to know the things concerning you. 20 For, I have no one of like psyche such as genuinely cares about the things

concerning you. 21 For, they all are seeking their own things, not the *things* of an anointed One – *namely*, Jesus¹⁴.

22 Now, you are coming to know the proven character *that is* his – *namely*, that as a child for a father he slaved away together with me for the Excellent Announcement.

23 So then, on the one hand, I am hoping to send this *man* immediately, whenever I might have a full view of the *things* concerning me.

PAUL EXPRESSES HIS INTENTION TO COME HIMSELF

24 Now I have been lastingly persuaded in connection with YaHWeH¹⁵ that I myself shall quickly come.

PAUL EXPLAINS WHY HE SENT EPAPHRODITUS

25 Now, I deemed it necessary to send to you Epaphroditus,

- the Brother, and
- fellow-worker, and
- fellow-soldier *that is* mine,
- also an apostle, and
- a minister to the need *that is* mine,

26 after he was yearning for you all and was distressed because you heard that he was sickly.

27 Indeed, he was sickly – near death! However, the God had pity on him. Now, *He had pity* not on him only; rather, also on me, lest I might have grief upon grief.

28 So then, hastily I have sent him, in order that, having seen him, you might be gladdened and I, *for my part*, might be less grieved.

29 So then, welcome him in connection with YaHWeH¹⁶ with all joy. And, hold the ones such as

¹¹ 97% of the Greek manuscripts, including the best line of transmission (f35), have 'ones without blemish' here. The NU has a very similar adjective with essentially the same meaning.

¹² 96% of the Greek manuscripts, including the best line of transmission (f35), have 'in the midst' (a prepositional phrase) here. The NU has an adjective which can mean the same thing.

¹³ '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.

¹⁴ 97% of the Greek manuscripts, including the best line of transmission (f35), have the word order 'an anointed One, Jesus'

here instead of 'Jesus the Anointed'.

¹⁵ '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.

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these as honorable. 30 Because, on account of the Work of the Anointed *One*¹⁷ he drew near to death, being one who juxtaposed the Psyche *to the death*, in order that he might fulfill¹⁸ what was lacking of the ministry from you in reference to me.

¹⁷ 90% of the Greek manuscripts, including the best line of transmission (f35), have 'the Anointed One' here instead of 'an anointed One'.

¹⁸ 40% of the Greek manuscripts, including the best line of transmission (f35), have 'might fulfill' here instead 'fill up'.