

PHILIPPIANS

A translation completed by Erik K. DiVietro, 2020.

Conventions

There are a few things to know when reading this translation. First, the translation is presented without versification. This was an intentional choice. The verses so familiar to us in our English Bibles are the product of the late Renaissance and have no biblical basis. They were placed there for easy division of the Scriptures into liturgical orders. The translation you will encounter here is written to be read and considered.

There are a number of translational footnotes added to the text. These provide clarification about choices I made in the English text, based on a consideration of the text. The translation itself is fluid, opting for dynamic equivalence where necessary but striving to be literal.

Square brackets [...] indicate additions for flow.

Carat brackets {...} indicate dynamic or idiomatic translation.

Translational notes are provided after each section in *italics*.

Translation

Paul and Timothy, Christ Jesus's servants.

To all those [made] holy in Christ Jesus who are in Philippi, with the overseers and ministers

Grace to you and peace from God our father and [our] Lord Jesus Christ..

I am giving thanks to my God in all my recollections of you

At all times in all my prayer for all of you

Joyously making petition [to God] because of your partnership [fellowship] in the gospel from the first day to now.

[I am] confident of this [one thing] about you

That the one who began [this] good work in you

will bring it to completion in the day of Christ Jesus.

I am correct/righteous to think this way about all of you¹
because I embrace you in my heart.

In my bondage

And in [the] declaration and affirmation of the gospel

¹ I have chosen to pair these two clauses even though the first begins with a participle and the second begins with καθώς, a conjunction. In terms of meter, they seem to fit together.

You all have been partnered with me in grace.

God is [my] witness!

I long for you {with my whole being}² in Christ Jesus.

And this is what I am praying -

That your love {overflow}³

Abounding in [true] knowledge

And in all discernment/perception

So you can verify what has great worth

That⁴ you may be pure⁵ and blameless in the day of Christ

Being filled with the fruit of righteousness through Christ Jesus

For the glory and praise/adoration of God.

{Brothers and sisters}⁶, I want you to know that what is happening with me is completely a component of the gospel's progress.

Therefore, my imprisonment for Christ has become widely known among the Praetorians and many others.⁷

And [because of] my imprisonment, many of the {brothers and sisters} in the Lord {have deepened their convictions}, and become bold and fearless, the word is spoken.⁸

It is true that some preach through envy and contention,
others preach through good will.

The latter [group] out of love,

² While σπλάγχνον means the abdominal organs, it is clear that Paul intends this to be a statement of true, honest longing. I would even say it ties into his later reference to false teachers as using false pretenses (1:18). His longing runs through his whole being. It is "true, through and through."

³ Paul writes ἔτι μᾶλλον καὶ μᾶλλον, which I take to be a doubling idiom like "thousands upon thousands."

⁴ I have paired the two phrases beginning with ἵνα even though the second (v 10) is subordinate grammatically.

⁵ It was difficult to settle on a translation for εἰλικρινής. It has the sense of being without defect, without corruption or mixture. I think Paul is setting the stage for his explanation later of the ways small changes alter the nature of doctrine. Perhaps since Philippi being a mining town would have understood what he meant metallurgically, so I avoided any other metaphor.

⁶ While ἀδελφός is masculine, the church of Philippi in particular had a very strong female presence in leadership. It is difficult to believe that Paul would omit these women from his greeting by implying that he is writing only to male leaders of the church.

⁷ I have elected to render πραιτώριον as Praetorians because it is pretty clear Paul was being held in Rome. The reference to the praetorians means he may have been near the casta urbanes, which is why he is so familiar with them.

⁸ This clause has been translated more dynamically to maintain Paul's focus on his imprisonment. Also, recognizing that this is a perfect participle of πείθω, it seems that the common renderings of "confident" (KJV, ESV, NIV, CSB) or the less well-known "have far more courage" (NASB) still lack in emphasis. It would appear the Roman believers were "more persuaded" of their faith, but such a statement felt weak. I opted to translate it dynamically to transmit the thrust of the statement.

knowing I was placed here Christ's defense⁹
 The former [group] ambitiously and insincerely preach Christ,
 thinking¹⁰ to make my imprisonment worse.

So what?

In every case, whether pretense or truth, Christ is being preached, and I rejoice.

And I am rejoicing¹¹ because I know that this [imprisonment] will end in my deliverance¹²
 through your prayers and the Spirit of Jesus Christ's support.

It is my heart's longing and hope that I am not ashamed;
 But rather in all things and at all times, including now, Christ is exalted in my salvation.

For me to live is Christ and to die is gain.
 If I live in the flesh, this is fruitful work.
 {But would I choose this? I do not know.}¹³

I am stuck between the two:

The desire to depart and be with Christ, which is more preferable [for me]
 [or]
 [The desire] to stay in flesh, which is necessary for you.

I am deeply convinced¹⁴ that I should stay and continue among all of you, for your progress and
 joy in the faith, so that you have plenty of reason to boast in Christ Jesus because of me, when I
 am present among you again.

Live only in a manner worthy of the gospel of Christ,
 so that whether I come and see you
 or whether I am absent from you
 I may continue to hear that you are standing firm
 in one spirit

⁹ Paul uses ἀπολογία to describe his legal defense of the right to preach the gospel (Ac 22:1, 25:16, 2 Ti 4:16).

¹⁰ The contrast between knowing (εἰδότες, οἶδα) and thinking (οἰόμενοι, οἶομαι) is difficult to bring into English. By using the perfect active participle to reflect confidence, the contrast with the present middle participle is more stark than the English can convey. This former group is incomplete, flawed because they are unable to think all the way through the implications of what they are doing.

¹¹ I believe this clause (ἀλλὰ καὶ χαρήσομαι) at the end of verse 18 introduces Paul's reasons for rejoicing in the Philippians specifically from the previous verse. The verb is a future passive, which would awkwardly translate as something like "I will be given joy." I am selected a present participle form to avoid grammatical awkwardness.

¹² Paul uses σώτηρία here but not in a spiritual sense. It is his "salvation" from his imprisonment, so I have elected to use "deliverance" (ESV, NASB, NIV, NRSV) rather than "salvation" (KJV, CSB, ASV).

¹³ Many translations change Paul's use of οὐ γνωρίζω, softening it. I believe it is idiomatic, a rhetorical question. Because αἰρέομαι appears in the future tense, it hints that Paul is not musing on the choice so much as reflecting his submission to God's will in all this.

¹⁴ In keeping with the translation of πείθω in verse 14.

Have this mindset among you, which was in Christ Jesus:

Who, existing in the form of God,
Did not think to hold too tightly to his equality with God²²
But emptied himself

Taking the form of a servant
Being found in the likeness of man.²³
And being found formed as a man,²⁴ humbled himself

Being obedient even unto death, [That is,] the death of the cross.

Therefore, God has exalted him and has bestowed upon him²⁵
a name above all other names

That at the name of Jesus
Every knee may bow,
in heaven, on earth, under the earth
Every tongue may join in confessing
that Jesus Christ [is] Lord,²⁶
to the glory of God the Father.

Therefore, my {intimate friends}²⁷, as you have always been obedient,
(not only at my coming but even more in my absence)
work out your own salvation with fear and trembling.

²² I chose to translate οὐχ ἀρπαγμὸν ἠγήσατο as “did not think to hold too tightly” because the various uses of “grasp” (ASV, NASB, ESV) and “exploited” or “used to his advantage” (CSB, NRSV) a little wanting. The KJV’s “thought it not robbery” relies on a broader semantic domain that “robbery” has today. The reading used here conveys more subtlety in Christ’s choice to empty himself. His divinity is held loosely. He does not need to “grasp” it because it is already his.

²³ Most translations have ὁμοίωμα as “likeness” (ASV, CSB, ESV, KJV, NASB, NIV) but I chose the simple “as” with the added “are born.” This conveys the sense that appears in some less formal translations (CEV, NCV) while avoiding the idea that Christ was not fully human. He did not take on simply the outward “likeness” of man. He was fully human. This creates a tension with the use of μορφή in vv 6-7 and σκῆμα in v 8, which is more in keeping with the mystery of Christ’s nature, in my opinion.

²⁴ As is clear from the previous note, the use of μορφή in this passage is difficult to harmonize with words like ὁμοίωμα and σκῆμα. I have chosen to translate σχήματι here as a participle “formed as” to distinguish it from μορφή.

²⁵ The ceremonial language here warranted a rendering of ἐχαρίσατο with the decorous “bestowed” (ESV, NASB, RSV). The more common “gave” (ASV, KJV, NRSV, NIV) does not reflect the pomp of the moment.

²⁶ The two subjunctive aorist verbs κάμψη (καμπτω) and ἐξομολογήσεται (ἐξομολογέω) express the relationship of the obeisance before Christ. It is a response to his humility and exaltation. What is high is made low, and what is low is made high. I have chosen to use “may” rather than “should” to reflect the volitional submission of creation to the exalted Christ.

²⁷ While ἀγαπατοί is usually rendered as “beloved,” I have elected to translate as “intimate friends” because Paul is writing to the church as a collective. Contemporary use of “beloved” tends to indicate relationship to an individual, with familial or romantic connotations.

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For God is working in you²⁸
to will and to do
For His good pleasure.

Do everything without²⁹ grumbling or argument
So that you may be without blame and untainted
God's children without blemish among a degenerate, twisted generation
Shining among them as {stars in the sky}.³⁰
Holding securely³¹ to the word of life.

In [you] I can boast in the day of Christ, [knowing] that I did not run and work³² in vain.
Even if I am poured out as an offering in the public worship of your faith,³³
I am glad and rejoice with all of you.
You too should be glad and rejoice with me.

I hope in the Lord Jesus to send Timothy to you soon,
so that I also will be encouraged about you.
For, I have no one [else] who thinks like me,
who will be as sincere in caring for you.

{Everyone else} looks out for themselves, not for Jesus Christ.
But you know he [Timothy] is proven
He has served alongside me in the gospel, like a son with his father.

I hope to send him to you,
and as soon as I determine what is going on with me,³⁴
I am persuaded in the Lord that I will also come in person.

²⁸ The use of ἐνεργέω and the derivative κατεργάζομαι is intentional. Paul is pointing out that we have an inability to make this salvation thing work, which is why we are so blessed to be in the exalted Christ's care.

²⁹ The adverb χωρὶς appears only once in this "without" sequence. The others are adjectives prefixed with ἀ-. I have chosen to maintain a "without" translation because our English synonyms are not as uniform as the Greek words.

³⁰ The phrase is ὡς φωστῆρες ἐν κόσμῳ, literally "stars in the world" but the idiomatic usage is fairly obvious.

³¹ Paul uses ἐπέχω here rather than ἀρπάζω, which would have drawn a parallel to verse 6. The contrast is obvious. Jesus could have seized equality with God, but because he humbled himself, we can be assured of our ability to hold onto His word.

³² While κοπιᾶω is translated as "toil" and "labor" elsewhere in most English version, here it may be an idiom. Paul likes to use the running metaphor (1 Co 9:24-26; Gal 2:2, 5:7). I have not translated it idiomatically, but the sense is less of work and perhaps of an athletic contest. This whole passage may be meant to convey the victorious team at Greek games.

³³ In keeping with the previous note, Paul may be mixing metaphors with Old Testament drink offerings (Dt 15:23) or borrowing from the imagery of libations during the ceremonies of Greek games.

³⁴ Many translations relate this clause to πέμψαι in the clause before (ESV, NIV, CSB), but I cannot shake the impression that Paul is placing immediacy upon both sending Timothy and his own journey to Philippi. This clause is not just about sending Timothy. It is about Paul trying to wrap things up in Rome so he can head east to Philippi (along with the other Macedonian churches).

And I thought it necessary to send back Epaphroditus -
 our brother, fellow laborer, and fellow soldier
 your messenger and minister³⁵ to my need.
 He has been longing for you all and has been distraught because you heard he was sick.

He was sick and nearly died.
 But God was merciful to him,
 Not just to him but also to me
 [His death] would have been sorrow upon sorrow.³⁶

I am therefore eager to send him
 So you can rejoice when you see him again
 And I can be relieved from grief.

Welcome him in the Lord, with all joy
 And [people] like this should be honored.
 He {nearly died} for the work of Christ
 Risking his {very life} to fill up what was lacking in your ministry to me.

Finally, my {brothers and sisters}, rejoice in the Lord.
 To write this to you is not difficult for me and is secure³⁷ for you.

Watch out for the dogs!
 Watch out for those who do evil!
 Watch out for the mutilators!³⁸

For we are the circumcision,
 the worshipers of God in the Spirit
 those who glory in Christ Jesus
 those who do not trust in the flesh
 {Despite the fact}³⁹ that I have reason to trust in the flesh.

If anyone supposes he has a reason to trust in the flesh, I have more [reason].
 Circumcised on the eighth day
 Born of Israel, the tribe of Benjamin,
 A Hebrew among Hebrews -

³⁵ Paul's use of λειτουργός here may be meant to tie back to λειτουργία in verse 17. English really does not have a word for this, but it has a sense of a cantor or worship leader, perhaps? But he uses it again in verse 30 to denote service/ministry, so better to leave it as minister/ministry.

³⁶ Contrasting λύπην ἐπὶ λύπην with μᾶλλον καὶ μᾶλλον in 1:9.

³⁷ The adjective ἀσφαλής is literally "without failure" but can have a sense of security or stability as well as certainty (BDAG).

³⁸ This is the only appearance of κατατομή, and Paul's use of this word is clearly meant to contrast with περιτομή in the next verse. Although applying it to the Judaizers, Paul uses a word that appears in LXX in relation to pagan rituals (Dt 14:1, 1 Kg 18:28). I have chosen to go with the modern consensus of "mutilate" (ESV, CSB, NRSV).

³⁹ This idiomatic rendering of Paul's phrasing may not be necessary, but it helps the flow. Paul does not use the conjunction καίτερ elsewhere, and I think here it has far more than comparative function.

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As to the law? A Pharisee!
As to zeal? A persecutor of the church!
As to righteousness? Made blameless!
But whatever advantage I {had in this}, I hold it to be loss through Christ.

But rather, I hold everything as a loss
{compared to} the supreme excellence of knowing Christ Jesus my Lord!
For him, I lose everything and hold it to be garbage,
so that I may gain Christ and be found in him,

Not having a righteousness from the law but rather from the faith of Christ
The righteousness from God, in faith
That I might know him and
the power of his resurrection and
the sharing of his sufferings
Becoming conformed to him⁴⁰ in his death so that I may attain⁴¹ the resurrection of the dead.

Not that I have already gained this or am already perfect/mature!⁴²
But I am running hard to take hold of it,
because Christ Jesus has taken hold of me as his own!
{Brothers and sisters}, I don't declare myself to have taken hold of it.⁴³

{This is the one thing to do -}⁴⁴
Forgetting what is behind and exerting myself toward what is in front,
I run hard toward the goal, the prize of the highest calling of God in Christ Jesus.

May the perfect/mature⁴⁵ think this way.
And if [any of you] are thinking differently,
God will reveal that to you.

⁴⁰ Paul uses the complex word συμμορφίζω, looking back to his use of μορφή in 2:6-7, bringing up a συν- adjectives (like συγκοινωνός in 1:7, συναθλέω in 1:27 and σύμψυχος in 2:2). But now it is partnership with Christ, conformity to Him in death to self and gain.

⁴¹ I am not happy with rendering καταντήσω as "may attain" here but it is the consensus of formal translations (KJV, ASV, NRSV, ESV, NASB, NIV) and there is no readily available alternative. The alternatives such as "reach" (CSB) just do not do justice to Paul's statement.

⁴² The use of τελειώω here bridges to 3:15. Trying to maintain a consistent translation in English is difficult because we lack a comprehensive term. Both "perfect" and "mature" are the proper aspect at different times; and as is often the case with Paul, here we have Paul shifting a word's meaning slightly to make a point. I elected to include both possible meanings in both locations.

⁴³ Paul uses three forms of καταλαμβάνω in these verses to highlight that his efforts are a reflection of Christ's completed work. I chose "take hold...taken hold" which is perhaps more dynamic than other renderings because I think it reflects the athletic language used in ch. 2, and which he returns to in 3:13-14.

⁴⁴ The Greek idiom is ἐν δε is set off from the more common ἐν δε (without the hard breathing mark), which is usually used temporally, "now when" or "in those days"). Paul's other use of the phrase ἐν δε is in 1 Co 12:20. Peter uses it in 2 Pt 3:8. It demarks a significant statement, a clarification that might be missed. I have chosen to adapt the reading "just this one thing!" (BDAG) I have made it less emphatic.

⁴⁵ The use of τέλειωω is meant to connect to Paul statement in verse 12, οὐχ ὅτι ἤδη ἔλαβον ἢ ἤδη τετελείωμαι, but it is difficult to translate it symmetrically. See the note on 3:12.

Only let us be holding to what has come upon us.⁴⁶

Join in imitating me, {Brothers and Sisters},
and watch those who are living⁴⁷ according {to our example.}⁴⁸
For I have told you often (and I tell you now with tears)
About the many who live as enemies of the cross of Christ.

Their “perfection”⁴⁹ is consuming to excess. Their god is their hunger.⁵⁰
And they celebrate debasing themselves, thinking only of the moment.

But us? Our citizenship responsibility⁵¹ is in heaven
And from it, we anticipate the coming⁵² of a Savior, Jesus Christ
Who will transform our low/humble bodies
To be like his glorious body
Through the power working in him and
submitting all things to him.⁵³

Therefore, {my brothers and sisters}, who I love and long [to be with],
my joy and crown,
stand firm in the Lord, my friends.

⁴⁶ Translating ἐφθάσαμεν here proved a challenge. Most of the time, it seems to be transitive with the object being the person addressed. I take it to be referencing the preceding verses, serving as a summarizing statement for everything since 2:1.

⁴⁷ Again, Paul uses a verb περιπατέω in parallel, but there is no convenient way to translate it the same in English. Generally speaking, it has the sense of walking/movement; but it is not the movement itself but rather the evidence of living/animation. Here, however, Paul clearly has a sense of the way of life, rather than simply pedestrian mobility. This is his common usage (1 Co 3:3, 2 Co 4:2, 1 Th 4:1).

⁴⁸ The literal rendering would be “the example you have in us.” I have chosen to omit the possessive verb and render it more simply.

⁴⁹ Paul again evokes a τέλος/τελιώω derivative, tying back to 3:12 and 3:15. Unfortunately, there is just no way to make them connect in English.

⁵⁰ The noun κοιλία (Rom 16:18, 1 Co 16:13) here probably contrasts with σπλάγχνον in 1:8, 2:1. Most translators render as “belly” so I have followed the convention; but I think it is probably better translated as “consuming hunger” or something to that effect.

⁵¹ Again, Paul evokes πολίτευμα from 1:27, closing the discourse on the subject. (He even evokes the same command to “stand firm.”) I have chosen not to translate as “citizen responsibility” rather than “citizenship” but my preference would be to maintain continuity with 1:27 in some way. However, rendering it as “living” or something of that sort would weaken it.

⁵² The verb ἀπεκδέχομαι derives from the idea of receiving someone (δεχομαι). Therefore, the common rendering of “await” (ESV) does not convey the whole meaning. It is not simply waiting, but rather anticipation of an imminent coming.

⁵³ Paul’s pairing of two infinitives, one in middle/passive and used with a definite article to function substantively (τοῦ δύνασθαι) and a second in the active voice with an object (ὑποτάσσω τὰ πάντα), probably could be rendering as “working in him to submit all things to him” but I have chosen to make them parallel. There is synergy to the power in Christ. It is through him that all things are submitted, and so submission is not a result but a reality.

I encourage Euodia and Syntyche to be of the same mind in the Lord.⁵⁴

Yes, also I ask you, true yokefellow,⁵⁵

work together with them. They have worked hard in the gospel with me
and with Clement
and with the rest of my coworkers,
whose names are in the book of life.

Rejoice always in the Lord. Again, I will say, rejoice!

Make known your moderation to everyone.⁵⁶ The Lord is near.

Do not be anxious.

Instead, in all things with prayer and {thankful supplication}⁵⁷

Declare your requests to God.

And the peace of God,

which exceeds all comprehension,

will guard your hearts and minds in Christ Jesus.

In conclusion, {brothers and sisters},

Whatever is true

Whatever [is] honorable

Whatever [is] righteous

Whatever [is] pure

Whatever [is] worthy of love

Whatever [is] worthy of recommendation

If there is anything virtuous, if there is any praiseworthy - **consider these things.**⁵⁸

What you have learned and

[you have] received and

[you have] heard and

⁵⁴ Paul evokes words from 2:1-2, παρακλέω and φρονέω. It may be that the dissension between these two women was a core reason for the epistle. The first is variously translated as “entreat” (AV, ASV, ESV), “ask” (HCSB), “urge” (NASB) and even “plead” (NIV). I have chosen “encourage” to keep harmony with the noun usage in 2:1.

⁵⁵ This phrase, γνήσιε σύζυγε, proved troublesome for me. Paul does not often evoke the yoke. Twice it is in the context of slavery (Gal 5:1, 1 Ti 6:1); and once in the case of business partnerships (2 Co 6:14). Jesus, however, uses it in reference to marriage (Mt 19:6, Mk 10:9). Why Paul would use this to just mean something like “companion” (ESV)? I have elected to follow the older, more literal translation (AV, ASV, RSV), but I have an impression that he is addressing these women’s husbands in the singular.

⁵⁶ Here Paul creates a couplet with aorist active imperative verbs (χαίrete in v 4, μηδὲν μεριμνᾶτε in v 6) serving as the first lines and aorist passive imperative verbs (γνωσθήτω in v 5, γνωριζέσθω in v 6). He also maintains a tension between the two passive verbs, with the first reflecting observable knowledge and the second declarative or substantive knowledge.

⁵⁷ Originally, I translated both as “make known” for flow, but they really are two different ideas.

I have chosen to render τῇ δεήσει μετὰ εὐχαριστίας as “thankful supplication” rather than “supplication with thanks.” I am aware this removes the preposition μετὰ but the sense is not that we give thanks after offering our supplication. The supplication itself is accompanied with thanks.

⁵⁸ The Greco-Roman character of this list is unmistakable. ἀρετή and ἔπαινος are virtues of those praised by the gods. The Vulgate renders this text as *bonæ famæ si qua virtus si qua laus hæc cogitate* – praise for the winners of divinely sponsored games.

[you have] seen in me - **commit to do to these things.**⁵⁹
And the peace of God will be with you.

I rejoice greatly in the Lord
that now, at last, your mindfulness⁶⁰ of me is flourishing again
[I know] you were mindful of me, but [lacked] opportunity.

I am not speaking out of need, because
I have learned to be content {no matter what}.⁶¹
And I know emptiness and I know abundance.
In any [way] and in every [thing],
I have learned
Being full and being hungry,
Flourishing and failing
{I am capable of dealing with everything}⁶² in the one who strengthens me.

Yet, it was a good thing [that you] shared my adversity.
And you know, Philippians,⁶³
That at the beginning of the gospel, when I went from Macedonia,
No other church partnered with me in sharing the word and receiving, only you.
And that in Thessalonica time and again, you sent [aid] for my need.
Not that I am looking for a gift.
But rather I am looking for your fruit to abound to your account.⁶⁴

⁵⁹ The two present imperatives are coupled together. Paul is summarizing, but also reiterating. This is the what he has shown them and called them to imitate in him (3:17).

⁶⁰ Paul again evokes φρονέω, which has played a pivotal role in his discussion from his feelings toward the Philippians (1:7) to their mindfulness of Christ (2:5), to the contrast of the mindset of true maturity (3:15) versus false maturity (3:19). Here, he is commending them for a growing thoughtfulness of him as their apostle and teacher.

⁶¹ The phrase Paul uses - ἐν οἷς εἰμι αὐτάρκης εἶναι – could realistically be translated as “Wherever I am, I am in control of myself.” The connotation of αὐτάρκης is really self-control or self-governing, and Paul might be again calling back to the excesses of those outside of Christ’s direction (3:19). But his self-control is from his reliance on Christ, not on himself, so I have chosen instead to follow the standard translation of “content” (AV, ASV, RSV, NRSV, NIV, ESV, CSB) but to translate ἐν οἷς dynamically as “no matter what.”

⁶² The decision to render πάντα ἰσχύω as “I am capable of dealing with everything” may be more dynamic than most translations prefer, but there is an unintentional consequence of misapplication when rendered as “I can do all things.” This verse is often misquoted as God granting an infinite capacity to the believer to accomplish whatever they want to do. In reality, it is Paul’s statement that he can endure whatever comes becomes of his reliance on Christ.

⁶³ There is a reflexive here, “you know yourselves” that should probably translated as “you know from your own experience” or something like that.

⁶⁴ The consensus seems to be that Paul has an accounting sense in view with εἰς λόγον ὑμῶν. I have never really been comfortable with this translation; but I have never found an alternative that is better suited to the text, so I retain it here.

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I have⁶⁵ everything [I need] and much more!

I am fulfilled, having received everything you sent with Epaphroditus
a fragrant offering, an acceptable sacrifice, pleasing to God.

For God will fulfill all your needs according to his wealth in glory in Christ Jesus.

To our God and father – glory in age upon age, amen!⁶⁶

Greet all the holy ones in Christ Jesus

The {brothers and sisters} who are with me greet you.

All the holy ones greet you,

Especially those who are from the household of Caesar.

The Lord Jesus Christ's grace be with your spirit.

⁶⁵ Here, there is a translational crux. The word ἀπέχω is not very common, but seems to indicate the retention of something (Ac 15:29, 1 Th 4:3, 5:22). This leads me to consider that Paul is not saying he has “received full payment” (ESV, NRSV) but rather a sense of being already full or complete and losing nothing, as in “I have all” (AV, ASV).

⁶⁶ Although τοὺς αἰῶνας τῶν αἰώνων could be rendered as “forever and ever,” as it often is rendered, I feel that “age upon age” is more in keeping with the meaning of the doubling. Of course, it is meant to convey incalculable ages.