

Paul's Epistle to the Philippians, Chapter 1, Greek Text- Westcott-Hort, Interlinear English – G.T. Emery

Greeting

I Παῦλος καὶ Τιμόθεος δούλοι Χριστοῦ Ἰησοῦ πᾶσιν τοῖς ἀγίοις ἐν Χριστῷ Ἰησοῦ τοῖς
Paul and Timothy¹ slaves of Christ Jesus to all the saints in Christ Jesus to the
οὖσιν ἐν Φιλίπποις σὺν ἐπισκόποις καὶ διακόνοις,
being in Philippi² with bishops and deacons,
² χάρις ὑμῖν καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς ἡμῶν καὶ κυρίου Ἰησοῦ Χριστοῦ.
grace to you and peace from God Father of us and Lord Jesus Christ.

Paul's Thanksgiving and Prayer for the Philippians

³ Εὐχαριστῶ τῷ θεῷ μου ἐπὶ πάσῃ τῇ μνήμῃ ὑμῶν,
I give thanks to the God of me upon all the remembrance of you,
⁴ πάντοτε ἐν πάσῃ δέησει μου ὑπὲρ πάντων ὑμῶν, μετὰ χαρᾶς τὴν δέησιν ποιούμενος,
always in every petition of me on behalf of all of you, with joy the petition making,
⁵ ἐπὶ τῇ κοινωνίᾳ ὑμῶν εἰς τὸ εὐαγγέλιον ἀπὸ τῆς πρώτης ἡμέρας ἄχρι τοῦ νῦν.
over the fellowship of you to the gospel from the first day until the now.
⁶ πεποιθὼς αὐτὸ τοῦτο, ὅτι ὁ εναρξάμενος ἐν ὑμῖν ἔργον ἀγαθὸν
having been confident of same this thing, that the having begun³ in you a work good
this very thing,
ἐπιτελέσει ἄχρις ἡμέρας Ἰησοῦ Χριστοῦ.
will execute it until day of Christ Jesus;
⁷ καθὼς ἐστὶν δίκαιον ἐμοὶ τοῦτο φρονεῖν ὑπὲρ πάντων ὑμῶν, διὰ τὸ ἔχειν
just as it is right for me this to think on behalf of all of you, because of the to have

1 Timothy- honouring God, a young disciple who was Paul's companion in many of his journeyings. His mother, Eunice, and his grandmother, Lois, are mentioned as eminent for their piety (2 Tim. 1:5). We know nothing of his father but that he was a Greek (Acts 16:1). He is first brought into notice at the time of Paul's second visit to Lystra (16:2), where he probably resided, and where it seems he was converted during Paul's first visit to that place (1 Tim. 1:2; 2 Tim. 3:11). The apostle having formed a high opinion of his "own son in the faith," arranged that he should become his companion (Acts 16:3), and took and circumcised him, so that he might conciliate the Jews. He was designated to the office of an evangelist (1 Tim. 4:14), and went with Paul in his journey through Phrygia, Galatia, and Mysia; also to Troas and Philippi and Berea (Acts 17:14). Thence he followed Paul to Athens, and was sent by him with Silas on a mission to Thessalonica (17:15; 1 Thess. 3:2). We next find him at Corinth (1 Thess. 1:1; 2 Thess. 1:1) with Paul. He passes now out of sight for a few years, and is again noticed as with the apostle at Ephesus (Acts 19:22), whence he is sent on a mission into Macedonia. He accompanied Paul afterwards into Asia (20:4), where he was with him for some time. When the apostle was a prisoner at Rome, Timothy joined him (Phil. 1:1), where it appears he also suffered imprisonment (Heb. 13:23). During the apostle's second imprisonment he wrote to Timothy, asking him to rejoin him as soon as possible, and to bring with him certain things which he had left at Troas, his cloak and parchments (2 Tim. 4:13). According to tradition, after the apostle's death he settled in Ephesus as his sphere of labour, and there found a martyr's grave.

2 Philippi- Formerly Crenides, "the fountain," the capital of the province of Macedonia. It stood near the head of the Sea, about 8 miles north-west of Kavalla. It is now a ruined village, called Philibedjik. Philip of Macedonia fortified the old Thracian town of Crenides, and called it after his own name Philippi (B.C. 359-336). In the time of the Emperor Augustus this city became a Roman colony, i.e., a military settlement of Roman soldiers, there planted for the purpose of controlling the district recently conquered. It was a "miniature Rome," under the municipal law of Rome, and governed by military officers, called duumviri, who were appointed directly from Rome. Having been providentially guided thither, here Paul and his companion Silas preached the gospel and formed the first church in Europe. This success stirred up the enmity of the people, and they were "shamefully entreated" (Acts 16:9-40; 1 Thess. 2:2). Paul and Silas at length left this city and proceeded to Amphipolis.

3 Also in Galatians 3:3.

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με ἐν τῇ καρδίᾳ ὑμᾶς, ἐν τε τοῖς δεσμοῖς μου καὶ ἐν τῇ ἀπολογίᾳ καὶ βεβαιώσει
me in the heart of you, in both the chains of me and in the defence and confirmation⁴
τοῦ εὐαγγελίου συγκοινωνούς μου τῆς χάριτος πάντας ὑμᾶς ὄντας.
of the gospel joint partners of me of the grace all you being.

⁸ μάρτυς γάρ μου ὁ θεός, ὡς ἐπιποθῶ πάντας ὑμᾶς ἐν σπλάγχνοις Χριστοῦ Ἰησοῦ.
Witness for me the God, how I long for all of you in inward affection of Jesus Christ.

⁹ καὶ τοῦτο προσεύχομαι, ἵνα ἡ ἀγάπη ὑμῶν ἔτι μᾶλλον καὶ μᾶλλον περισσεύῃ ἐν
And this I pray, that the love of you yet more and more may abound in
ἐπιγνώσει καὶ πάσῃ αἰσθήσει,
knowledge and all judgment,⁵

¹⁰ εἰς τὸ δοκιμάζειν ὑμᾶς τὰ διαφέροντα, ἵνα ἦτε εἰλικρινεῖς καὶ ἀπρόσκοποι
for the to test you the being important, that you may be sincere⁶ and without offence
εἰς ἡμέραν Χριστοῦ,
into day of Christ,

¹¹ πεπληρωμένοι καρπὸν δικαιοσύνης τὸν διὰ Ἰησοῦ Χριστοῦ εἰς δόξαν καὶ
having been filled fruit of righteousness the through Jesus Christ to glory and
ἔπαινον θεοῦ.
praise of God.

Paul in Chains for Christ

¹² Γινώσκεις δὲ ὑμᾶς βούλομαι, ἀδελφοί, ὅτι τὰ κατ' ἐμὲ μᾶλλον εἰς
To understand and you I am minded, brothers, that the things concerning me rather to
προκοπὴν τοῦ εὐαγγελίου ἐλήλυθεν,
furtherance of the gospel has come,

¹³ ὥστε τοὺς δεσμούς μου φανεροὺς ἐν Χριστῷ γενέσθαι ἐν ὅλῳ τῷ πραιτωρίῳ
in so much that the chains of me evident in Christ to become in whole of the praetorium⁷
καὶ τοῖς λοιποῖς πάσιν,
and to the remaining *places* all,

¹⁴ καὶ τοὺς πλείονας τῶν ἀδελφῶν ἐν κυρίῳ πεπειθότας τοῖς δεσμοῖς μου
and to the more part of the brothers in Lord having become more confident in the chains of me
περισσοτέρως τολμᾶν ἀφόβως τὸν λόγον τοῦ θεοῦ λαλεῖν.
to a greater degree to be bold without fear the word of the God to speak.

¹⁵ Τινὲς μὲν καὶ διὰ φθόνον καὶ ἔριν, τινὲς δὲ καὶ δι' εὐδοκίαν
Certain indeed even because of envy and wrangling, some but also through good will
τὸν Χριστὸν κηρύσσουν·
the Christ preach;

¹⁶ οἱ μὲν ἐξ ἀγάπης, εἰδότες ὅτι εἰς ἀπολογίαν τοῦ εὐαγγελίου κεῖμαι,
the indeed out of love, having known that for defence of the gospel I am appointed,

¹⁷ οἱ δὲ ἐξ ἐριθείας τὸν Χριστὸν καταγγέλλουσιν, οὐχ ἄγνῶς οἰόμενοι θλίψιν ἐγείρειν
the but out of strife the Christ preach not sincerely⁸ supposing affliction to raise

4 Also in Hebrews 6:16.

5 αἰσθήσει, n.f., judgment, perception (by the intellect) - only here in the NT.

6 Also in 2 Peter 3:1.

7 Praetorium- The Greek word (praetorium) thus rendered in Mark 15:16 is rendered "common hall" (Matt. 27:27, marg., "governor's house"), "judgment hall," (John 18:28, 33, marg., "Pilate's house", 19:9; Acts 23:35), "palace" (Phil. 1:13). This is properly a military word. It denotes (1) the general's tent or headquarters; (2) the governor's residence, as in Acts 23:35 (R.V., "palace"); and (3) the praetorian guard, or the camp or quarters of the praetorian cohorts (Acts 28:16), the imperial guards in immediate attendance on the emperor, who was "praetor" or commander-in-chief.

8 ἄγνῶς, adv., sincerely, purely, - only here in the NT.

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τοῖς δεσμοῖς μου.

to the chains of me.⁹

¹⁸ τί γάρ; πλὴν ὅτι παντὶ τρόπῳ εἴτε προφάσει εἴτε ἀληθείᾳ, Χριστὸς
What for *purpose*? Nevertheless that in every way whether pretence whether truth, Christ
καταγγέλλεται, καὶ ἐν τούτῳ χαίρω. ἀλλὰ καὶ χαρήσομαι,
is preached, and in this I rejoice, yes also I will rejoice,

¹⁹ οἶδα γὰρ ὅτι τοῦτο μοι ἀποβήσεται εἰς σωτηρίαν διὰ τῆς ὑμῶν δεήσεως
I have known for that this to me will be the outcome for salvation through the of you petition
καὶ ἐπιχορηγίας τοῦ πνεύματος Ἰησοῦ Χριστοῦ,
and supply¹⁰ of the Spirit of Jesus Christ,

²⁰ κατὰ τὴν ἀποκαραδοκίαν καὶ ἐλπίδα μου, ὅτι ἐν οὐδενὶ αἰσχυνθήσομαι, ἀλλ'
according to the anxious expectation¹¹ and hope of me, that in nothing I shall be ashamed, but
ἐν πάσῃ παρρησίᾳ ὡς πάντοτε καὶ νῦν μεγαλυνηθήσεται Χριστὸς ἐν τῷ σώματι μου,
in all confidence as always also now shall be magnified Christ in the body of me,
εἴτε διὰ ζωῆς εἴτε διὰ θανάτου.
whether through life whether through death.

²¹ ἐμοὶ γὰρ τὸ ζῆν Χριστὸς καὶ τὸ ἀποθανεῖν κέρδος.

To me for the to live Christ and the to die gain.

²² εἰ δὲ τὸ ζῆν ἐν σαρκί, τοῦτο μοι καρπὸς ἔργου, καὶ τί αἰρήσομαι οὐ γνωρίζω.
If but the to live in flesh, this to me fruit of work, and what I shall choose not I know.

²³ συνέχομαι δὲ ἐκ τῶν δύο, τὴν ἐπιθυμίαν ἔχων εἰς τὸ ἀναλῦσαι καὶ σὺν
I am being oppressed but by the two, the desiring having for the to depart¹² and with
Χριστῷ εἶναι, πολλῶ γὰρ μᾶλλον κρεῖσσον·
Christ to be, much for rather better;

²⁴ τὸ δὲ ἐπιμένειν τῇ σαρκὶ ἀναγκαιότερον δι' ὑμᾶς.

the but to abide in the flesh necessary on account of you.

²⁵ καὶ τοῦτο πεποιθῶς οἶδα, ὅτι μενῶ καὶ παραμενῶ

And this having confidence I have known, that I shall abide and shall continue to remain¹³

πᾶσιν ὑμῖν εἰς τὴν ὑμῶν προκοπὴν καὶ χαρὰν τῆς πίστεως,
with all you for the of you progress and joy of the faith,

²⁶ ἵνα τὸ καύχημα ὑμῶν περισσεύῃ ἐν Χριστῷ Ἰησοῦ ἐν ἐμοὶ διὰ τῆς ἐμῆς παρουσίας
that the boasting of you should abound in Christ Jesus in me through of the my presence
πάλιν πρὸς ὑμᾶς.

again with you.

²⁷ Μόνον ἀξίως τοῦ εὐαγγελίου τοῦ Χριστοῦ πολιτεύεσθε, ἵνα εἴτε ἐλθὼν

Only worthily of the gospel of the Christ let you live, that whether having come
καὶ ἰδὼν ὑμᾶς εἴτε ἀπῶν ἀκούω τὰ περὶ ὑμῶν, ὅτι
and having seen you whether being absent I should hear the things concerning of you, that
στήκετε ἐν ἐνὶ πνεύματι, μιᾷ ψυχῇ συναθλοῦντες τῇ πίστει τοῦ εὐαγγελίου,
you stand firm in one spirit, with one soul striving together¹⁴ in the faith of the gospel,

²⁸ καὶ μὴ πτυρόμενοι ἐν μηδενὶ ὑπὸ τῶν ἀντικειμένων, ἧτις ἐστὶν αὐτοῖς ἔνδειξις
and not being terrified¹⁵ in anything by of the opposing, which is to them evidence

9 Some later MSS (including Textus Receptus) reverse verses 16 & 17.

10 Also in Ephesians 4:16.

11 Also in Romans 8:19.

12 Also in Luke 12:36.

13 παραμενῶ, v. to abide with, continue to live with, future, active, indicative, - only here in the NT.

14 Also in 4:3.

15 πτυρόμενοι, v., terrify, cause to be afraid, present, passive, participle, - only here in the NT.

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ἀπωλείας, ὑμῶν δὲ σωτηρίας, καὶ τοῦτο ἀπὸ θεοῦ·
of perdition, to you but salvation, and this from God;
29 ὅτι ὑμῖν ἐχαρίσθη τὸ ὑπὲρ Χριστοῦ, οὐ μόνον τὸ εἰς αὐτὸν πιστεύειν
because to you it was freely given the on behalf of Christ, not only the in him to believe
ἀλλὰ καὶ τὸ ὑπὲρ αὐτοῦ πάσχειν,
but also the on behalf of him to suffer,
30 τὸν αὐτὸν ἀγῶνα ἔχοντες, οἷον εἶδετε ἐν ἐμοὶ καὶ νῦν ἀκούετε ἐν ἐμοί.
the same conflict having, such as you saw in me and now hear in me.