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FrikirkeNet

STUDY MATERIAL

Philippians

Danish Translation 2036 (DO36)

Read, talk about and reflect on the text in the sample translation.

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GETTING STARTED

About the study material

This material is intended as a help and inspiration for working with the text – not as a fixed method that you have to follow. You are completely free to use it in the way that makes the most sense for yourself or for a group. Some will follow the suggestions step by step, while others may only use individual parts or adapt it completely to their needs.

The most important thing is not the form, but that the text is read, reflected upon and allowed to speak into the context in which it is used.

How the material can be used

	Alone	In group
1 Read	Read the text. Then read it again. one more time, slowly.	Read the text aloud, slowly and clearly. Everyone follows along.
2 Think	Use the reflection sheet to collect your thoughts. Write down one or two. ÿ p. 8	Everyone uses their own reflection sheet and is given time to think and take notes in peace. ÿ p. 8
3 Share and pray	Pray briefly from the text.	Each person shares a thought from the sheet, the others listen without commenting. Then open discussion based on the questions.
4 Notes and comparison	Review the translation notes, compare the texts with a previous translation if necessary, and consider differences and similarities.	Review the translation notes together, compare the texts with a previous translation if necessary, and discuss your observations.

More time?

Repeat the process with the next piece of text.

TO THE GROUP LEADER

- Print one reflection sheet for each participant.
- Please end with prayer.

Send feedback directly to the Bible Society ÿ p. 11

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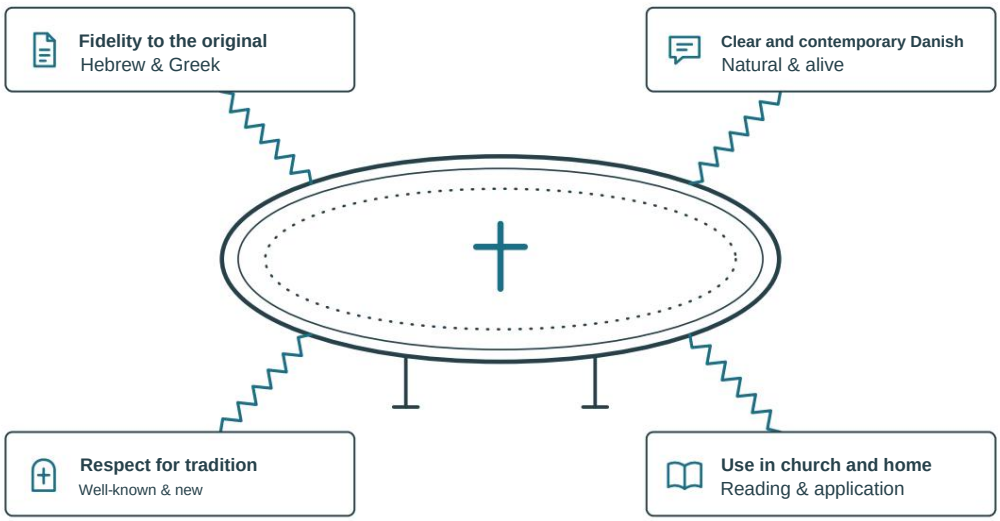
BACKGROUND

What is the idea behind the new Bible translation (DO36)?

The new Bible translation must be both **faithful to the Bible's original texts** and at the same time be **easy to understand for contemporary Danish readers.** The goal is a Bible that works for personal reading, in teaching, and in churches.

The Bible Society describes the work with the image of **a trampoline:** The four most important considerations are like the springs on each side of the trampoline. If one side pulls too much, the balance goes off course.

BALANCE IN BIBLE TRANSLATION



Fidelity to the original

The Bible was originally written in Hebrew and Greek. The translators try to reproduce the content and meaning as accurately as possible in Danish.

A clear and contemporary Danish

The language must be natural, vivid and easy to read for people today – even for those who are not used to biblical language or church words.

Respect for tradition

Well-known Bible words and phrases are retained where it makes sense. Old or obscure words are made more understandable.

Possibility of use in many contexts

The text should be suitable for reading aloud, church services, teaching, conversations and personal reflection.

Would you like to know more about the considerations and the difference to the 2020 Bible? ÿ p. 10

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TEXTS

Selected texts from the Epistle to the Philippians

WHY PRECISELY THESE PIECES OF TEXT?

The committee represents different parts of the biblical text and particularly highlights perspectives that are relevant to free church tradition and theology.

Read the full text online

Philippians in a sample translation (PDF)

www.bibelselskabet.dk/sites/default/files/files/filipperbrevet_proeveoversaetteltse.pdf

Buy the book

The Bible Society: The Bible in sample translation

www.bibelselskabet.dk/produkter/bibelen-i-proeveoversaettelse

BIBELSELSKABET marks notes reproduced directly from the Bible Society's trial translation. FBF36 marks our commentary, where both parts are included in the same note; other notes are our own. "Change from" refers to DO92 unless otherwise stated.

1:1–6 Greetings and gratitude

GREETING

1 Paul and Timothy, servants of Christ Jesus, greet all the saints in Christ Jesus who are at Philippi. We greet you also your church leaders and helpers

2 Grace to you and peace from God our Father and the Lord Jesus Christ!

THANK YOU FOR THE COMMUNITY ABOUT THE GOSPEL

3 I thank my God every time I see you, always making my supplication for you with joy in every prayer of mine, for your partnership in the gospel from the first day until now, being confident of this, that he who began a work in you will bring it to completion on the day of Christ Jesus.

TRANSLATION NOTES · 1:1–6

1. **slaves** – BIBLE SOCIETY can also be translated *servants,* cf. Phil 2:7.
   FBF36 It creates a strong parallel between Paul (1:1) and Jesus (2:7): Jesus takes on the "form of a slave," and Paul calls himself the same. It makes the point about absolute devotion and identity clear.
2. **your congregation leaders and helpers** – Change from "overseers and ministerial servants."

1:12–14 Brothers and sisters

12 I want you to know, brothers and sisters, that my chains, that my situation has actually led to the gospel have become public knowledge throughout the Praetorium and to everyone else, that I am in chains for Christ. 13 Most of our brothers 14 and sisters, having gained confidence in the Lord through my chains, are much more confident in speaking the word.

TRANSLATION NOTES · 1:12–14

1. **brothers and sisters** – BIBLE SOCIETY Literally: *brothers.* As is evident from 4:2, where the two female employees Euodia and Syntyche are mentioned, Paul is writing to a gathering of women and men, which is why *brothers* are best understood inclusively as *brothers and sisters,* cf. Phil 1:12.14; 3:1.13.17; 4:1.8.21.
2. **The praetorium** – BIBLE SOCIETY can also be translated as *castle* or *palace.* It refers to the residence of the Roman official, a "praetor."

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TEXTS

1:21–26 For me to live is Christ

21 For to me, to live is Christ, and to die is gain. But to live in the flesh is to me 22 fruitful labor. Which I will prefer, I cannot
(1) say. I am torn between the two: I have a desire to depart and be with Christ, for that is far better; but it is more 23
necessary for you that I remain here. Therefore I know that I shall remain and continue with you all for your progress
and joy in the faith, so that 24 your rejoicing in Christ Jesus may overflow through me when I am (2) 25. Yes, I am.
with you again.
26

TRANSLATION NOTES · 1:21–26

(1) **physical** – BIBLE SOCIETY Literally: *in the flesh.*
FBF36 Change from "continued life on earth." The choice is to avoid the concept of "flesh," which can be experienced as heavy and often misunderstood.

(2) **here** – THE BIBLE SOCIETY Literally: *in the flesh.*
FBF36 Change from "in life".

2:1–11 The Christ Hymn

1 Therefore, if there is any encouragement in Christ, if any comfort in love, if any fellowship in the Spirit, if any
affection and compassion, make me happy 2 by being like-minded, having the same love, being of one mind and soul. Do
nothing out of selfish ambition or conceit, but in humility 3 consider one another more important than yourselves. Look (1)
not only to your own interests, but also to the interests of others 4. Let this attitude be in you, which was also in Christ
Jesus: 5

6 He, who was in the form of God,
did not consider equality
with God something to be
7 grasped, but emptied himself, taking the (2)
form of a slave (3) and being made in
the likeness of men; and being found
in fashion as a man, he humbled himself and became
8 obedient to the point of
death, even death on a
cross.
9 Therefore God has highly exalted him and given him
the name which is above
every name, for in
10 the name of Jesus
Every knee should bow, in
heaven and on earth and under the earth, and
11 every tongue confess that Jesus (4)
Christ is Lord, to the glory of
God the Father.

TRANSLATION NOTES · 2:1–11

(1) **egoism or self-absorption** – Change from "selfishness nor conceitedness".

(2) **privilege** – Change from "robbery" to "privilege" (previously: "did not consider it robbery to be equal with God, but gave it up").
"Rov" is an older Danish expression (it meant something you clung to or forced yourself on), which is less common today. By using the word "privilegie" you move the understanding into a modern context. We all understand what it means to have a privilege – and how difficult it is to give it up.

(3) **slaves** – Change from "servants".

(4) **declare** – Change from "confess".

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TEXTS

2:12–16 Work out your salvation

12 Therefore, beloved friends, just as you have always been obedient in my presence, so you are even more so now in my presence. absence, keep working out your salvation with fear and trembling. is at work in you, so that you may (1) 13 For it is God who have the will and the power to do what is pleasing to him, objections, so that you may (2) 14. Do everything without a hitch and become blameless 15 and pure, children of God as examples in the midst of a twisted and perplexed age, shining like stars in the sky, as you hold fast the word of life. I will have 16 reason to boast on the day of Christ that I have neither run nor fought in vain.

TRANSLATION NOTES · 2:12–16

(1) **awe and perseverance** – Change from "fear and trembling." The old formulation "fear and trembling" (also made famous by Kierkegaard) may sound to a modern reader as if one should be afraid of God. The new translation uses "perseverance," which shifts the focus to diligence and seriousness.

(2) **It is God who …** – Change from "works in you both to will and to act for his good pleasure." The old translation uses the word "works" twice (God works so that we can act). This is very faithful to the original Greek text, where the word "energein" is used in both places. The new translation replaces the second "works" with "power to act." By writing "what pleases him," the tone becomes more personal and relational. It is not just about completing a task, but about pleasing God. It shifts the focus from duty to desire.

3:7–14 Counting everything as loss

7 But whatever things were gain to me, these I now consider loss for the sake of Christ. Nay, more than 8 that: Indeed, I count all things as loss for the surpassing value of knowing Christ Jesus my Lord. For his sake I have lost all things, but rubbish, having (1) my own righteousness, which is from (2), that I may gain Christ and be 9 found in him. I consider nothing the law, but that which is through faith in Christ, the righteousness from God based on faith. I do all things so that I may know him and the power of his resurrection and the fellowship of his sufferings, becoming 10 like him in his death, in the hope of attaining the resurrection from the dead.

11

12 Not that I have already obtained it or have already attained, but I press on toward it, hoping to take hold of that for which Christ Jesus has taken hold of me. Brothers and sisters, I do not consider 13 myself to have taken hold of it, but one thing I do: Forgetting what lies behind and straining toward what lies ahead, I press on toward the goal to win the crown of the call of God in Christ Jesus. 14

TRANSLATION NOTES · 3.7–14

(1) **written off** – Change from "lost". "Written off" is an economic term. Paul has made a balance sheet: On one side were his own achievements, on the other side Christ. He has "written off" his own points in order to share in God's righteousness. **waste** – Change from "dirt". By using the word "waste"

(2) (and the Greek word "skubalon" is actually even cruder, almost "shit" or "dung") it becomes clear how radical Paul is. Everything he used to be proud of – his education, his status, his background – he now considers as something to be thrown in the trash. It is a very strong choice that removes the religious neatness.

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TEXTS

4:4–9 Joy and peace

4 Rejoice in the Lord always! I say again: Rejoice! 5 Let your gentleness be known to all men. The Lord
is near! 6 Do not be anxious about anything, but in everything by prayer and supplication with thanksgiving let your requests be
made known to God. 7 And the peace of God, which surpasses all understanding, will (1) guard your hearts and your minds in Christ Jesus.

8 Furthermore, brothers and sisters: Whatever is true, whatever is honorable, whatever is just, whatever is pure, whatever is lovely, whatever is of good report,
praiseworthy; yes, the excellent and praiseworthy things you have heard and seen (2) 9. Everything you have learned, received,
in me, think about these things. And the God of peace will be with you.

TRANSLATION NOTES · 4.4–9

(1) **protect** – Change from "preserve." The Greek word ("phrouresei") is a military term. It describes a garrison of soldiers guarding a city to prevent enemy attacks. Since Paul is writing this from a prison (the praetorium), surrounded by Roman guards, the imagery is very powerful. He says, "Even though I am locked up with soldiers, the peace of God is the real "guard" that guards my thoughts." By using the word "protect" instead of "preserve," God's peace becomes an active, protective barrier against worry (verse 6).

(2) **thoughts** – Change from "set your mind on" to "keep in mind." Several other words in the verse have also been changed. The new wording is more direct and active. It is about mental hygiene. Paul gives a recipe for what to fill your mind with so as not to be swallowed up by the "confused time" he mentioned earlier.

4:10–13 I can do everything.

10 I rejoice in the Lord that at last your concern for me has been revived. You also intended to do this before, but you did not
have the opportunity. Not that I lacked anything, for I have learned to be content (1) 11 with whatever circumstances I have. I know how
to be humble and how to abound. I have learned the secret of being full and of going hungry, of having an abundance and of having
a lack. 12 For all things I have the strength through him who strengthens me.
13

TRANSLATION NOTES · 4:10–13

(1) **content** – Change from "content." "Contentment" can sound like a duty or something you do out of necessity today. The new translation captures that Paul's strength is not about being "content," but about his inner state being independent of his outer circumstances (whether he is full or hungry). He is not a victim of his circumstances because he has found a source of strength (verse 13) that lies outside of himself.

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REFLECTION

Reflection sheet

This reflection sheet is a help for reading, talking about and thinking about the text from the new Bible translation. It is not a checklist, but a support for discovering, wondering and reflecting on the text in new ways. The questions are organized based on the four focus areas in the translation work – and in addition there is a section with more open reflections.

TEXT _____ **NAME / GROUP** _____ **DATE** _____



A clear and contemporary Danish

- Do I understand what I'm reading? Are there places where the language seems heavy or unclear?
- Where is the language particularly clear, natural and easy to read in modern Danish?



Respect for tradition

- Where do you encounter familiar biblical words or expressions? Where do you experience that the language builds on tradition?
- Are there places where something familiar is missing or has changed?



Possibility of use in many contexts

- Where does the text work well in reading, conversation or teaching?
- Are there places where the text is less well suited to a particular use?

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Fidelity to the original

- Where do you find that the text is close to the original Bible text, and where is it freer?
- Are there places where you miss some of what you know from the original form?



Other reflections

- Are there places where the text challenges a free church understanding of faith and theology?
- What do you notice in particular? What strikes you or sets your thoughts in motion?
- What would you possibly wish was different?

My notes

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IMMERSION

Immersion

What does this mean for me?

The four considerations should help everyone understand why some wording may seem different from previous Bibles. Instead of simply asking, “Is this translation right or wrong?”, one can ask, “What particular consideration are the translators trying to take into account here?”

For example, if you only focus on translating words directly from the base languages, the text can become heavy and difficult to understand in modern Danish. Conversely, a very free and modern formulation can risk losing the connection to the original text.

A strong focus on tradition can also create challenges. If you hold too tightly to old and familiar formulations, the text can become difficult to understand for new readers or younger generations. Some words and phrases may sound beautiful and familiar in a church context, but at the same time be unclear to people without that background.

The four principles are therefore not rules that can be fulfilled separately without consequences. They constantly influence each other. The Bible Society's goal is to find a balance where the translation is both **credible, understandable, recognizable and usable.**

How does DO36 differ from the 2020 Bible?

Although both DO36 and Bible 2020 want to make the Bible understandable to contemporary readers, they seem to prioritize differently between the four translation principles.

The Bible 2020 had a very strong focus on contemporary Danish and high readability. The goal was that even people without a church or biblical background should be able to read the text without many explanations. Therefore, the translators chose to be more free and explanatory in some places, so that the meaning became easier to understand for modern readers. This meant, among other things, that traditional biblical concepts were sometimes rewritten into more everyday formulations. The 2020 Bible therefore highly prioritized the reading experience, immediate understanding and modern communication.

DO36, on the other hand, seems to place greater emphasis on the balance between the four considerations. The translation still wants a clear and modern Danish, but at the same time a closer connection to the basic text, the traditional biblical concepts and the way the Bible has historically been read and used in the church. This means that DO36 may in some places seem more recognizable in its way of formulating itself, because it is closer to the traditional biblical language.

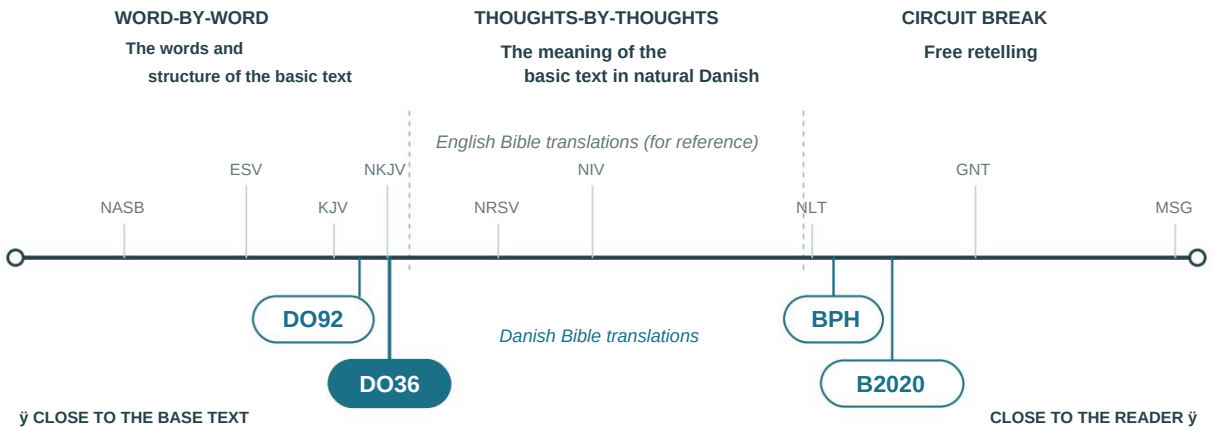
The difference is therefore not about one translation being better than the other, but about the different priorities they place between two basic translation principles: a text-based translation, which is close to the source text, and a target language-oriented translation, which is based to a greater extent on the reader's language and understanding.

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IMMERSION

The two approaches have different strengths. Textual translations are particularly well suited for more in-depth Bible study and personal reflection, while target-language translations are often more immediately accessible for devotional reading, especially for new or younger Bible readers and people without a thorough knowledge of biblical language and concepts. They can also open up the text in new ways and provide new perspectives. The two types of translation can therefore complement each other to advantage.

BIBLE TRANSLATIONS ON A SPECTRUM



DO92 – The Authorized Translation (1992)

BPH – The Bible in Everyday Danish (2007)*

DO36 – Danish Translation 2036

B2020 – Bible 2020

VIDEO

Bible 2020

About the spectrum between “close to the source text” and “close to the reader” and the challenges that the choice entails. www.youtube.com/watch?v=3PwdL65Fafw

FEEDBACK

How to give feedback to the Bible Society

Based on the reflection sheet, you can send your comments and responses to the Bible Society. All contributions will be read carefully.

It is a great help if the feedback is as specific as possible – for example, referring to specific words, verses or phrases. The clearer and more specific your response is, the easier it is to use in the further work on the translation towards the final version.

Thank you in advance for your contribution.

Send feedback directly to the Bible Society

translation@bibelselskabet.dk

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* Published by Forlaget Scandinavia. Translated from the original text by Iver Larsen et al., but the first edition from 1992 was based on English translations.

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Resources

PODCAST

What in heaven's name?

The Bible Society launches the podcast *What in the name of heaven?,* where stand-up comedian and Bible enthusiast Jakob Svendsen takes us right into the work on the new, authorized Bible translation. www.bibelselskabet.dk/podcast

ABOUT US

What is FBF36?

The Danish Free Church Bible Forum 2036 (FBF36) brings together representatives from the free church community with a common desire to engage in the work with the Danish Translation 2036 (DO36). The work is coordinated by Peter Makovíni in collaboration with the other members of the group.

The group aims to create a meaningful connection between the Bible Society's translation work and the free churches by spreading knowledge, arousing interest and inviting active participation. Through the work with selected Bible texts, the group wants to engage both individuals, churches and different communities in the dialogue about the trial translations.

The goal is to create broad engagement and give free church perspectives and feedback the opportunity to reach the Bible Society directly.

If you have input for the work of FBF36, you are welcome to write to **fbf36@frikirkenet.dk.**

The material is designed to be printed in black and white on regular A4 paper – preferably on both sides of the sheet.

ISSUER	EDITOR	V ERSION
Free Church Network	Peter Makovini	1.0

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