

ΠΡΟΣ ΦΙΛΙΠΠΗΣΙΟΥΣ 1

f35

└ Παῦλος καὶ
Τιμόθεος
δοῦλοι Ἰησοῦ Χριστοῦ¹.

Πᾶσιν τοῖς ἁγίοις ἐν Χριστῷ Ἰησοῦ
Τοῖς οὖσιν ἐν Φιλίπποις σὺν ἐπισκόποις καὶ
διακόνοις·

² χάρις ὑμῖν καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς
ἡμῶν καὶ κυρίου Ἰησοῦ Χριστοῦ.

³ Εὐχαριστῶ τῷ θεῷ μου ἐπὶ πάσῃ τῇ μνεῖα
ὑμῶν ⁴ πάντοτε ἐν πάσῃ δεῆσει μου ὑπὲρ
πάντων ὑμῶν, μετὰ χαρᾶς τὴν δέησιν
ποιούμενος, ⁵ ἐπὶ τῇ κοινωνίᾳ ὑμῶν εἰς τὸ
εὐαγγέλιον ἀπὸ ² πρώτης ἡμέρας ἄχρι τοῦ
νῦν, ⁶ πεπειθὼς αὐτὸ τοῦτο ὅτι ὁ
ἐναρξάμενος ἐν ὑμῖν ἔργον ἀγαθὸν
ἐπιτελέσει ἄχρις³ ἡμέρας Ἰησοῦ Χριστοῦ⁴.
⁷ καθὼς ἐστὶν δίκαιον ἐμοὶ τοῦτο φρονεῖν
ὑπὲρ πάντων ὑμῶν, διὰ τὸ ἔχειν με ἐν τῇ
καρδίᾳ ὑμᾶς, ἔν τε τοῖς δεσμοῖς μου καὶ ἐν
τῇ ἀπολογίᾳ καὶ βεβαιώσει τοῦ εὐαγγελίου
συγκοινωνούς μου τῆς χάριτος πάντας ὑμᾶς
ὄντας· ⁸ μάρτυς γάρ μου ἐστὶν⁵ ὁ θεός, ὡς
ἐπιποθῶ πάντας ὑμᾶς ἐν σπλάγχνοις Ἰησοῦ
Χριστοῦ⁶.

¹ 97% of the Greek manuscripts, including the best line of transmission (f35), have the word order Ἰησοῦ Χριστοῦ here instead of Χριστοῦ Ἰησοῦ.

² 97% of the Greek manuscripts, including the best line of transmission (f35), do not include the definite article τῆς here.

³ 97% of the Greek manuscripts, including the best line of transmission (f35), have the spelling ἄχρις here instead of ἄχρι.

⁴ 65% of the Greek manuscripts, including the best line of transmission (f35), have the word order Ἰησοῦ Χριστοῦ here instead of Χριστοῦ Ἰησοῦ.

⁵ 98% of the Greek manuscripts, including the best line of transmission (f35), include the verb ἐστὶν here.

⁶ 96% of the Greek manuscripts, including the best line of transmission (f35), have the word order Ἰησοῦ Χριστοῦ here instead of Χριστοῦ Ἰησοῦ.

PHILIPPIANS 1

NLET

THE AUTHOR OF THIS LETTER AND THE ADDRESSEES

1 From:

➤ Paul and
➤ Timothy,
slaves of Jesus the Anointed⁷

To:

all the Holy Ones⁸ in connection with an anointed One, Jesus –
namely, the ones who are in Philippi together with overseers⁹
and deacons^{10 11}

THE GREETING

2 Grace to you, and peace from God our Father and YaHWeH¹²
– 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 a¹³ first day until the present, 6 having been
lastingly persuaded of this thing – that the One who began a good
deed in you will bring it to completion, even as far as a day of
Jesus the Anointed.

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, God is¹⁴ my witness, how I long for all of you in connection
with deep, inner affections from Jesus the Anointed¹⁵.

⁷ 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'.

⁸ 'the Holy Ones' – in other words, 'the Ones Set Apart for God and His Purposes'

⁹ 'overseers' – This name for this position is used interchangeably with 'elders', 'shepherds', and 'pastors' in the New Testament.

¹⁰ 'deacons' – literally, 'servants.' These were men who managed necessary practical functions of the Assemblies and missionary ventures other than speaking the Word. Some made a transition from one responsibility to the other or did both.

¹¹ Please notice the plurality for both of these positions.

¹² '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.

¹³ 97% of the Greek manuscripts, including the best line of transmission (f35), do not include the definite article 'the' here.

¹⁴ 98% of the Greek manuscripts, including the best line of transmission (f35), include the verb 'is' here.

¹⁵ 96% of the Greek manuscripts, including the best line of transmission (f35),

⁹ καὶ τοῦτο προσεύχομαι ἵνα ἡ ἀγάπη ὑμῶν ἔτι μᾶλλον καὶ μᾶλλον περισσεύῃ ἐν ἐπιγνώσει καὶ πάσῃ αἰσθήσει, ¹⁰ εἰς τὸ δοκιμάζειν ὑμᾶς τὰ διαφέροντα, ἵνα ᾗτε εἰλικρινεῖς καὶ ἀπρόσκοποι εἰς ἡμέραν Χριστοῦ, ¹¹ πεπληρωμένοι **καρπῶν**¹⁶ δικαιοσύνης **τῶν**¹⁷ διὰ Ἰησοῦ Χριστοῦ εἰς δόξαν καὶ ἔπαινον θεοῦ.

¹² Γινώσκειν δὲ ὑμᾶς βούλομαι, ἀδελφοί, ὅτι τὰ κατ' ἐμὲ μᾶλλον εἰς προκοπὴν τοῦ εὐαγγελίου ἐλήλυθεν, ¹³ ὥστε τοὺς δεσμούς μου φανεροὺς ἐν Χριστῷ γενέσθαι ἐν ὅλῳ τῷ πραιτωρίῳ καὶ τοῖς λοιποῖς πᾶσιν, ¹⁴ καὶ τοὺς πλείονας τῶν ἀδελφῶν ἐν κυρίῳ πεποιθότας τοῖς δεσμοῖς μου περισσοτέρως τολμᾶν ἀφόβως τὸν λόγον λαλεῖν.

¹⁵ Τινὲς μὲν καὶ διὰ φθόνον καὶ ἔριν, τινὲς δὲ καὶ δι' εὐδοκίαν τὸν Χριστὸν κηρύσσουσιν· ¹⁶ οἱ μὲν ἐξ ἐριθείας τὸν Χριστὸν καταγγέλλουσιν, οὐχ ἄγνως, οἰόμενοι θλίψιν ἐπιφέρειν¹⁸ τοῖς δεσμοῖς μου ¹⁷ οἱ δὲ ἐξ ἀγάπης, εἰδότες ὅτι εἰς ἀπολογίαν τοῦ εὐαγγελίου κεῖμαι.¹⁹

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 being void of offence up to a day of an anointed One, ¹¹ being ones who have lastingly been filled full of fruits²⁰ of righteousness – *namely*, the *ones*²¹ by agency of Jesus *the* Anointed, to end in glory²² and praise of God.

HOW PAUL'S BONDS ARE ASSISTING

THE PROGRESS OF THE EXCELLENT ANNOUNCEMENT

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 anointed One by *the* whole Praetorian Guard and the others – *all of them*, ¹⁴ and *that* the greater number of the Brothers in connection with YaHWeH²³, having been lastingly persuaded by the Bonds *that are* mine, are extraordinarily daring to speak the Word without fear.

¹⁵ Certain ones, on the one hand, herald the Anointed One even because of malice and strife; and, certain ones, on the other hand, because of good will; ¹⁶ the *former ones*, on the other hand, out of factious ambition are proclaiming the Anointed One, not with purely holy motives²⁴, *these* supposing that they are bringing tribulation upon²⁵ *me* through my bonds. ¹⁷ the *latter ones*, on the one hand, *are proclaiming the Anointed One* out of love, having lastingly known that for a defense of the Excellent Announcement I am placed in position.²⁶

have the word order 'Jesus the Anointed' here instead of 'an anointed One, Jesus'.

¹⁶ 66% of the Greek manuscripts, including the best line of transmission (f35), have καρπῶν here instead of καρπὸν.

¹⁷ 70% of the Greek manuscripts, including the best line of transmission (f35), include the definite article τῶν here.

¹⁸ 92.7% of the Greek manuscripts, including the best line of transmission (f35), have ἐπιφέρειν here. On the basis of 4.8% the NU has ἐγείρειν.

¹⁹ 88.9% of the Greek manuscripts, including the best line of transmission (f35), have the word ἐξ ἐριθείας τὸν Χριστὸν καταγγέλλουσιν, οὐχ ἄγνως, οἰόμενοι θλίψιν ἐπιφέρειν τοῖς δεσμοῖς μου ¹⁷ οἱ δὲ ἐξ ἀγάπης, εἰδότες ὅτι εἰς ἀπολογίαν τοῦ εὐαγγελίου κεῖμαι here. On the basis of 9.6% the NU has ἐξ ἐριθείας, εἰδότες ὅτι εἰς ἀπολογίαν τοῦ εὐαγγελίου κεῖμαι, ¹⁷ οἱ δὲ ἐξ ἀγάπης τὸν Χριστὸν καταγγέλλουσιν, οὐχ ἄγνως, οἰόμενοι θλίψιν ἐπιφέρειν τοῖς δεσμοῖς μου.

²⁰ 66% of the Greek manuscripts, including the best line of transmission (f35), have 'fruits' here instead of 'a fruit'.

²¹ 70% of the Greek manuscripts, including the best line of transmission (f35), include the definite article translated as 'the ones' here.

²² 'glory' – here, 'the high esteem that is directed toward one whose attributes beamed forth.'

²³ '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.

²⁴ 'with purely holy motives' – The Greek text uses an adverb form of 'holy' here. English does not have such an adverb (i.e., 'holily').

²⁵ 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'.

²⁶ 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 τί γάρ; πλὴν ²⁷ παντὶ τρόπῳ, εἴτε προφάσει εἴτε ἀληθείᾳ, Χριστὸς καταγγέλλεται.

Καὶ ἐν τούτῳ χαίρω· ἀλλὰ καὶ χαρήσομαι. ¹⁹ Οἶδα γὰρ ὅτι τοῦτο μοι ἀποβήσεται εἰς σωτηρίαν διὰ τῆς ὑμῶν δεήσεως καὶ ἐπιχορηγίας τοῦ Πνεύματος Ἰησοῦ Χριστοῦ, ²⁰ κατὰ τὴν ἀποκαταδοκίαν²⁸ καὶ ἐλπίδα μου ὅτι ἐν οὐδενὶ αἰσχυνηθήσομαι, ἀλλ' ἐν πάσῃ παρρησίᾳ ὡς πάντοτε καὶ νῦν μεγαλυνθήσεται Χριστὸς ἐν τῷ σώματί μου, εἴτε διὰ ζωῆς εἴτε διὰ θανάτου.

²¹ Ἐμοὶ γὰρ τὸ ζῆν Χριστὸς καὶ τὸ ἀποθανεῖν κέρδος.

²² Εἰ δὲ τὸ ζῆν ἐν σαρκί, τοῦτό μοι καρπὸς ἔργου— καὶ τί αἰρήσομαι οὐ γνωρίζω·

²³ συνέχομαι δὲ ἐκ τῶν δύο, τὴν ἐπιθυμίαν ἔχων εἰς τὸ ἀναλῦσαι καὶ σὺν Χριστῷ εἶναι, πολλῷ ²⁹ μᾶλλον κρεῖσσον, ²⁴ τὸ δὲ ἐπιμένειν ἐν τῇ σαρκὶ ἀναγκαιότερον δι' ὑμᾶς.

²⁵ καὶ τοῦτο πεποιθὼς οἶδα ὅτι μενῶ καὶ συμπαραμενῶ³⁰ πᾶσιν ὑμῖν εἰς τὴν ὑμῶν προκοπὴν καὶ χαρὰν τῆς πίστεως, ²⁶ ἵνα τὸ καύχημα ὑμῶν περισσεύῃ ἐν Χριστῷ Ἰησοῦ ἐν ἑμοὶ διὰ τῆς ἐμῆς παρουσίας πάλιν πρὸς ὑμᾶς.

²⁷ 96% of the Greek manuscripts, including the best line of transmission (f35), do not include the conjunction ὅτι here.

²⁸ 25% of the Greek manuscripts, including the best line of transmission (f35), have καταδοκίαν here instead of ἀποκαταδοκίαν.

²⁹ 95% of the Greek manuscripts, including the best line of transmission (f35), do not include the conjunction γὰρ here.

³⁰ 97% of the Greek manuscripts, including the best line of transmission (f35), have συμπαραμενῶ here instead of παραμενῶ.

¹⁸ For, what? No matter *what their reason is*, ³¹ 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* ³² 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, *will mean* fruitful work.

And, I am not gaining knowledge *as to* what I shall obtain.

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

- having the yearning to end in this: to unloose and to be together with anointed One – ³³ by much exceedingly better;
- ²⁴ now, the *thing*, to remain on in connection with the flesh – more necessary for your sake.

²⁵ And, this *latter point*, having lastingly persuaded *me*, I know that I shall remain; and, I shall stay together with³⁴ 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, Jesus, in connection with the presence *that is mine* once again with respect to you.

³¹ 96% of the Greek manuscripts, including the best line of transmission (f35), do not include the conjunction 'that' here.

³² 25% of the Greek manuscripts, including the best line of transmission (f35), have 'eager waiting with outstretched hands' here instead of 'earnest expectation'.

³³ 95% of the Greek manuscripts, including the best line of transmission (f35), do not include the conjunction 'for' here.

³⁴ 97% of the Greek manuscripts, including the best line of transmission (f35), have 'shall stay together with' here instead of 'shall stay with'.

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

²⁷ Μόνον ἀξίως τοῦ εὐαγγελίου τοῦ Χριστοῦ πολιτεύεσθε, ἵνα εἴτε ἐλθὼν καὶ ἰδὼν ὑμᾶς εἴτε ἀπὸν **ἀκούσω**³⁵ τὰ περὶ ὑμῶν, ὅτι στήκετε ἐν ἐνὶ πνεύματι, μιᾷ ψυχῇ συναθροῦντες τῇ πίστει τοῦ εὐαγγελίου,²⁸ καὶ μὴ πτυρόμενοι ἐν μηδενὶ ὑπὸ τῶν ἀντικειμένων (ἥτις **αὐτοῖς μὲν ἐστὶν**³⁶ ἔνδειξις ἀπωλείας, **ὑμῖν**³⁷ δὲ σωτηρίας.

Καὶ τοῦτο ἀπὸ θεοῦ.

²⁹ ὅτι ὑμῖν ἐχαρίσθη τὸ ὑπὲρ Χριστοῦ, οὐ μόνον τὸ εἰς αὐτὸν πιστεύειν ἀλλὰ καὶ τὸ ὑπὲρ αὐτοῦ πάσχειν,³⁰ τὸν αὐτὸν ἀγῶνα ἔχοντες οἷον εἶδετε ἐν ἐμοὶ καὶ νῦν ἀκούετε ἐν ἐμοί.

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 hear³⁸ the things about you, that you are standing with one spirit,

- being ones who with one soul are struggling together for the believing 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, is³⁹ an indication of destruction; on the other hand, for you⁴⁰ *an indication* of salvation.

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.

³⁵ 97% of the Greek manuscripts, including the best line of transmission (f35), have ἀκούσω here instead of ἀκούω.

³⁶ 82.8% of the Greek manuscripts, including the best line of transmission (f35), have αὐτοῖς μὲν ἐστὶν here. On the basis of 6.8% the NU has instead of ἐστὶν αὐτοῖς.

³⁷ 90% of the Greek manuscripts, including the best line of transmission (f35), have ὑμῖν (a dative pronoun) here instead of ὑμῶν (a genitive pronoun).

³⁸ 97% of the Greek manuscripts, including the best line of transmission (f35), have 'shall hear' (future tense) here instead of 'keep on hearing' (present tense).

³⁹ 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'.

⁴⁰ 90% of the Greek manuscripts, including the best line of transmission (f35), have 'for you' (a dative pronoun) here instead of 'of you' (a genitive pronoun).

Footnotes:

- a. ΠΡΟΣ ΦΙΛΙΠΠΗΣΙΟΥΣ 1:1
Χριστοῦ Ἰησοῦ WH Treg NIV |
Ἰησοῦ Χριστοῦ RP
- b. ΠΡΟΣ ΦΙΛΙΠΠΗΣΙΟΥΣ 1:5 τῆς
WH Treg NIV | – RP
- c. ΠΡΟΣ ΦΙΛΙΠΠΗΣΙΟΥΣ 1:6
Χριστοῦ Ἰησοῦ Treg NIV RP |
Ἰησοῦ Χριστοῦ WH
- d. ΠΡΟΣ ΦΙΛΙΠΠΗΣΙΟΥΣ 1:8 μου
WH Treg NIV | + ἐστιν RP
- e. ΠΡΟΣ ΦΙΛΙΠΠΗΣΙΟΥΣ 1:8
Χριστοῦ Ἰησοῦ WH Treg NIV |
Ἰησοῦ Χριστοῦ RP
- f. ΠΡΟΣ ΦΙΛΙΠΠΗΣΙΟΥΣ 1:11
καρπὸν δικαιοσύνης τὸν WH Treg
NIV | καρπῶν δικαιοσύνης τῶν RP
- g. ΠΡΟΣ ΦΙΛΙΠΠΗΣΙΟΥΣ 1:14
λόγον RP NA | + τοῦ θεοῦ WH
Treg NIV
- h. ΠΡΟΣ ΦΙΛΙΠΠΗΣΙΟΥΣ 1:16
ἀγάπης ... κεῖμαι WH Treg NIV |
ἐριθείας τὸν Χριστὸν
καταγγέλλουσιν, οὐχ ἀγνῶς,
οἰόμενοι θλῖψιν ἐπιφέρειν τοῖς
δεσμοῖς μου RP
- i. ΠΡΟΣ ΦΙΛΙΠΠΗΣΙΟΥΣ 1:17
ἐριθείας ... δεσμοῖς μου WH Treg
NIV | ἀγάπης, εἰδότες ὅτι εἰς
ἀπολογίαν τοῦ εὐαγγελίου κεῖμαι
RP
- j. ΠΡΟΣ ΦΙΛΙΠΠΗΣΙΟΥΣ 1:18 ὅτι
WH Treg NIV | – RP
- k. ΠΡΟΣ ΦΙΛΙΠΠΗΣΙΟΥΣ 1:23 γὰρ
WH Treg NIV | – RP
- l. ΠΡΟΣ ΦΙΛΙΠΠΗΣΙΟΥΣ 1:24 ἐν
Treg NIV RP | – WH
- m. ΠΡΟΣ ΦΙΛΙΠΠΗΣΙΟΥΣ 1:25
παραμενῶ WH Treg NIV |
συμπαραμενῶ RP
- n. ΠΡΟΣ ΦΙΛΙΠΠΗΣΙΟΥΣ 1:27
ἀκούω WH Treg NIV | ἀκούσω RP
- o. ΠΡΟΣ ΦΙΛΙΠΠΗΣΙΟΥΣ 1:28
ἐστὶν αὐτοῖς WH Treg NIV |
αὐτοῖς μὲν ἐστιν RP

p. ΠΡΟΣ ΦΙΛΙΠΠΗΣΙΟΥΣ 1:28 ὑμῶν WH Treg NIV |
ὑμῖν RP