

THE AUTHOR OF THIS LETTER

1 From:

- Paul and
- Timothy,
- slaves of Jesus *the Anointed*⁵

THE ADDRESSEES

To:

all the Holy Ones⁶ in connection with an anointed One, Jesus – *namely*, the ones who are in Philippi together with overseers⁷ and deacons⁸ ⁹.

THE GREETING

2 Grace to you, and peace from God our Father and YaHWeH¹⁰ – *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 a¹¹ first day until the present,
- 6 having been lastingly persuaded of this itself – 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*¹².

⁵ 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'.

⁶ 'the Holy Ones' – in other words, 'the Ones Set Apart for God and His Purposes'

⁷ 'overseers' or 'bishops' – This name for this position is used interchangeably with 'elders', 'shepherds', and 'pastors' in the New Testament.

⁸ 'deacons' – literally, 'servants.' These were men who managed necessary, practical functions of the *Ekklesias* and of missionary ventures other than speaking the Word. Some made a transition from one responsibility to the other or did both.

⁹ Please notice the plurality of people for both of these positions in the Philippian *ekklesia*.

¹⁰ 'YaHWeH' – The Greek word here is the word *Kυριος* 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.

¹¹ 97% of the Greek manuscripts, including the best line of transmission (f35), do not include the definite article 'the' here. The NU does.

¹² 65% of the Greek manuscripts, including the best line of transmission (f35), have the word order 'Jesus the Anointed' here instead of 'an anointed One, that is, Jesus'.

¹ Παῦλος καὶ
Τιμόθεος
δοῦλοι Ἰησοῦ Χριστοῦ¹.

Πᾶσιν τοῖς Ἅγίοις 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 μνείᾳ
ὑμῶν⁴ πάντοτε ἐν πάσῃ δεήσει μου ὑπὲρ
πάντων ὑμῶν,
μετὰ χαρᾶς τὴν δέησιν ποιούμενος,⁵ ἐπὶ τῇ
Κοινωνίᾳ ὑμῶν εἰς τὸ Εὐαγγέλιον ἀπὸ²
πρώτης ἡμέρας ἄχρι τοῦ νῦν,
⁶ πεποιθώς αὐτὸ τοῦτο ὅτι ὁ ἐναρξάμενος ἐν
ὑμῖν ἔργον ἀγαθὸν ἐπιτελέσει ἄχρις³
ἡμέρας Ἰησοῦ Χριστοῦ⁴.

¹ 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'.

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 'Jesus the Anointed' here instead of 'an anointed One, that is, Jesus'.

⁷ Καθώς ἔστιν δίκαιον ἐμοὶ τοῦτο φρονεῖν ὑπὲρ πάντων ὑμῶν, διὰ τὸ ἔχειν με ἐν τῇ καρδίᾳ ὑμᾶς, ἐν τε τοῖς Δεσμοῖς μου καὶ ἐν τῇ Ἀπολογίᾳ καὶ Βεβαιώσει τοῦ Εὐαγγελίου συγκοινωνούς μου τῆς Χάριτος πάντας ὑμᾶς ὄντας.

⁸ Μάρτυς γάρ μου **ἐστιν**¹³ ὁ Θεός, ὡς ἐπιποθῶ πάντας ὑμᾶς ἐν σπλάγχνοις **Ιησοῦ Χριστοῦ**¹⁴.

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 ἴτε εἰλικρινεῖς καὶ ἀπρόσκοποι εἰς ἡμέραν Χριστοῦ,

¹¹ πεπληρωμένοι **καρπῶν**¹⁵ δικαιοσύνης τῶν¹⁶ διὰ Ιησοῦ Χριστοῦ εἰς δόξαν καὶ ἔπαινον Θεοῦ.

¹² Γινώσκειν δὲ ὑμᾶς βούλομαι, ἀδελφοί, ὅτι τὰ κατ' ἐμὲ μᾶλλον εἰς προκοπὴν τοῦ Εὐαγγελίου ἔλήλυθεν, ¹³ ὥστε τοὺς Δεσμούς μου φανερούς 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.

¹³ 98% of the Greek manuscripts, including the best line of transmission (f35), include the verb 'is' here.

¹⁴ 96% of the Greek manuscripts, including the best line of transmission (f35), have the word order 'Ιησοῦ Χριστοῦ here instead of Χριστοῦ Ιησοῦ'.

¹⁵ 66% of the Greek manuscripts, including the best line of transmission (f35), have καρπῶν here instead of καρπὸν.

¹⁶ 70% of the Greek manuscripts, including the best line of transmission (f35), include the definite article τῶν here.

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, the God is¹⁷ my witness, how I long for all of you in connection with deep, inner affections from Jesus *the Anointed*¹⁸.

PAUL'S PRAYER FOR THE PHILIPPIAN DISCIPLES

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 who are void of offence up to a day of an anointed One,
 - ¹¹ being ones who have lastingly been filled full of fruits¹⁹ of righteousness – *namely*, the *ones*²⁰ by agency of Jesus *the Anointed*, to end in glory²¹ and praise of God.

HOW PAUL'S BONDS ARE ASSISTING

THE PROGRESS OF THE EXCELLENT ANNOUNCEMENT

AND THE BOLDNES OF THE BROTHERS

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 an 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 YaHWeH²², having been lastingly persuaded by the Bonds *that are* mine, are extraordinarily daring to speak the Word without fear.

¹⁷ 98% of the Greek manuscripts, including the best line of transmission (f35), include the verb 'is' here.

¹⁸ 96% 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'.

¹⁹ 66% of the Greek manuscripts, including the best line of transmission (f35), have 'fruits' here instead of 'a fruit'.

²⁰ 70% of the Greek manuscripts, including the best line of transmission (f35), include the definite article translated as 'the ones' here.

²¹ 'glory' – here, 'the high esteem that is directed toward one whose attributes beam forth from his being.'

²² '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.

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 ἀγνῶς, οἱόμενοι θλῖψιν ἐπιφερεῖν²³ τοῖς δεσμοῖς μου. ¹⁷ Οἱ δὲ ἐξ ἀγάπης, εἰδότες ὅτι εἰς ἀπολογίαν τοῦ Εὐαγγελίου κεῖμαι.²⁴

¹⁸ Τί γάρ; πλὴν ²⁵ παντὶ τρόπῳ, εἴτε προφάσει εἴτε ἀληθείᾳ, Χριστὸς καταγγέλλεται. Καὶ ἐν τούτῳ χαίρω. Άλλὰ καὶ χαρήσομαι. ¹⁹ Οἶδα γάρ ὅτι τοῦτό μοι ἀποβήσεται εἰς σωτηρίαν διὰ τῆς ὑμῶν δεήσεως καὶ ἐπιχορηγίας τοῦ Πνεύματος Ἰησοῦ Χριστοῦ, ²⁰ κατὰ τὴν ἀποκαραδοκίαν²⁶ καὶ ἐλπίδα μου ὅτι ἐν οὐδενὶ αἰσχυνθήσομαι. Άλλ’ ἐν πάσῃ παρρησίᾳ ὡς πάντοτε καὶ νῦν μεγαλυνθήσεται Χριστὸς ἐν τῷ σώματί μου, εἴτε διὰ ζωῆς εἴτε διὰ θανάτου.

²¹ Ἐμοὶ γάρ
τὸ Ζῆν Χριστὸς καὶ
τὸ ἀποθανεῖν κέρδος.
²² Εἰ δὲ τὸ ζῆν ἐν σαρκὶ, τοῦτό μοι καρπὸς
ἔργου.
Καὶ τί αἱρήσομαι οὐ γνωρίζω.

¹⁵ Some, on the one hand, herald the Anointed One even because of malice and strife; and, some, on the other hand, because of good will; ¹⁶ the former ones, on another hand, out of factious ambition are proclaiming the anointed One, not with purely holy motives²⁷ – these supposing that they are bringing tribulation upon²⁸ me through my bonds. ¹⁷ Now, the former ones are proclaiming the anointed One out of love, having lastingly known that for a defense of the Excellent Announcement I am placed in position.²⁹

¹⁸ So, what? No matter *what their reason is*, ³⁰ 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 Hands³¹ 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, *shall mean* fruitful work.

And, I am not gaining knowledge *as to* what I shall choose for myself.

²³ 92.7% of the Greek manuscripts, including the best line of transmission (f35), have ἐπιφερεῖν here. On the basis of 4.8% the NU has ἐγείρειν.

²⁴ 88.9% of the Greek manuscripts, including the best line of transmission (f35), have the word order ἐξ ἐριθείας τὸν Χριστὸν καταγγέλλουσιν, οὐχ ἀγνῶς, οἱόμενοι θλῖψιν ἐπιφερεῖν τοῖς δεσμοῖς μου¹⁷ οἱ δὲ ἐξ ἀγάπης εἰδότες ὅτι εἰς ἀπολογίαν τοῦ Εὐαγγελίου κεῖμαι, ¹⁷ οἱ δὲ ἐξ ἀγάπης τὸν Χριστὸν καταγγέλλουσιν, οὐχ ἀγνῶς, οἱόμενοι θλῖψιν ἐπιφερεῖν τοῖς δεσμοῖς μου.

²⁵ 96% of the Greek manuscripts, including the best line of transmission (f35), do not include the conjunction ὅτι here.

²⁶ 25% of the Greek manuscripts, including the best line of transmission (f35), have καραδοκίαν here instead of ἀποκαραδοκίαν.

²⁷ ‘with purely holy motives’ – The Greek text uses an adverb form of ‘holy’ here. English does not have such an adverb (i.e., ‘holily’)

²⁸ 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’.

²⁹ 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.

³⁰ 96% of the Greek manuscripts, including the best line of transmission (f35), do not include the conjunction ‘that’ here.

³¹ 25% of the Greek manuscripts, including the best line of transmission (f35), have ‘eager waiting with outstretched hands’ here instead of ‘earnest expectation’.

²³ Συνέχομαι δὲ ἐκ τῶν δύο,
τὴν ἐπιθυμίαν ἔχων εἰς τὸ ἀναλῦσαι καὶ σὺν
Χριστῷ εἶναι, πολλῷ ³² μᾶλλον κρεῖσσον,
²⁴ τὸ δὲ ἐπιμένειν ἐν τῇ σαρκὶ³³
ἀναγκαιότερον δι’ ὑμᾶς.

²⁵ Καὶ τοῦτο πεποιθώς οἶδα ὅτι μενῶ καὶ
συμπαραμενῶ ³³ πᾶσιν ὑμῖν εἰς τὴν ὑμῶν
προκοπὴν καὶ χαρὰν τῆς Πίστεως, ²⁶ ἵνα τὸ
καύχημα ὑμῶν περισσεύῃ ἐν Χριστῷ Ἰησοῦ
ἐν ἐμοὶ διὰ τῆς ἐμῆς παρουσίας πάλιν πρὸς
ὑμᾶς.

²⁷ Μόνον ἀξίως τοῦ Εὐαγγελίου τοῦ
Χριστοῦ πολιτεύεσθε, ἵνα εἴτε ἐλθόντων καὶ
ἰδών ὑμᾶς εἴτε ἀπὸν ἀκούσω ³⁴ τὰ περὶ
ὑμῶν, ὅτι στήκετε ἐν ἐνὶ πνεύματι,
μιᾶς ψυχῆς συναθλοῦντες τῇ Πίστει τοῦ
Εὐαγγελίου, ²⁸ καὶ
μὴ πτυρόμενοι ἐν μηδενὶ ὑπὸ τῶν
ἀντικειμένων, ἢτις αὐτοῖς μέν ἐστὶν ³⁵
ἔνδειξις ἀπωλείας, ὑμῖν ³⁶ δὲ σωτηρίας.

Καὶ τοῦτο ἀπὸ Θεοῦ.

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

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 ³⁷ is by much exceedingly better;
- 24 now, the *thing* – to remain on in connection with the flesh – is more necessary for your sake.

And, this *latter point*, having lastingly persuaded *me*, I know that I shall remain; and, I shall stay together with ³⁸ 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 – *namely*, Jesus – in connection with the presence *that is mine* once again with respect to you.

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

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 hear ³⁹ the things about you, that you are standing with one spirit,

- being ones who with one psyche are struggling together for the Faith 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, is ⁴⁰ an indication of destruction; on the other hand, for you ⁴¹ 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.

³² 95% of the Greek manuscripts, including the best line of transmission (f35), do not include the conjunction *γάρ* here.

³³ 97% of the Greek manuscripts, including the best line of transmission (f35), have συμπαραμενῶ here instead of παραμενῶ.

³⁴ 97% of the Greek manuscripts, including the best line of transmission (f35), have ἀκούσω (a future tense verb) here instead of ἀκούω (a present tense verb).

³⁵ 82.8% of the Greek manuscripts, including the best line of transmission (f35), have αὐτοῖς μέν ἐστὶν here. On the basis of 6.8% the NU has instead of ἐστὶν αὐτοῖς.

³⁶ 90% of the Greek manuscripts, including the best line of transmission (f35), have ὑμῖν (a dative pronoun) here instead of ὑμῶν (a genitive pronoun).

³⁷ 95% of the Greek manuscripts, including the best line of transmission (f35), do not include the conjunction 'for' here.

³⁸ 97% of the Greek manuscripts, including the best line of transmission (f35), have 'shall stay together with' here instead of 'shall stay with'.

³⁹ 97% of the Greek manuscripts, including the best line of transmission (f35), have 'shall hear' (a future tense verb) here instead of 'keep on hearing' (a present tense verb).

⁴⁰ 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'.

⁴¹ 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).