

ΠΡΟΣ ΦΙΛΙΠΠΗΣΙΟΥΣ 2
f35

¹ Εἴ τις οὖν παράκλησις ἐν Χριστῷ,

εἴ τι παραμύθιον ἀγάπης,
εἴ τις κοινωνία πνεύματος,
εἴ τι¹ σπλάγχνα καὶ οἰκτιρμοί,

² πληρώσατέ μου τὴν χαρὰν ἵνα
τὸ αὐτὸ φρονῆτε,
τὴν αὐτὴν Ἀγάπην ἔχοντες,
σύμψυχοι,
τὸ ἐν φρονοῦντες, ³ μηδὲν κατὰ² ἐριθειάν
ἢ³ κενοδοξίαν, ἀλλὰ

τῆ ταπεινοφροσύνη ἀλλήλους ἡγούμενοι

ὑπερέχοντας ἑαυτῶν.

⁴ Μὴ τὰ ἑαυτῶν ἕκαστος σκοπεῖτε⁴, ἀλλὰ
καὶ τὸ ἐτέρων ἕκαστος⁵.

¹ 35% of the Greek manuscripts, including the best line of transmission (f35), have τι (neuter indefinite pronoun) here instead of τις (masculine indefinite pronoun).

² 90% of the Greek manuscripts, including the best line of transmission (f35), have κατὰ here instead of the contraction κατ.

³ 90% of the Greek manuscripts, including the best line of transmission (f35), have ἢ here instead μηδὲ κατὰ.

⁴ 90% of the Greek manuscripts, including the best line of transmission (f35), have σκοπεῖτε (a present imperative verb) here instead of σκοποῦντες (a present participle).

⁵ 95% of the Greek manuscripts, including the best line of transmission (f35), have ἕκαστος (singular) here instead of ἕκαστοι (plural).

PHILIPPIANS 2
NLET

PAUL PROFILES THE INNER LIFE OF A DISCIPLE WHICH GIVES HIM JOY

1 So then,

- inasmuch as *there is* any consolation in connection with an anointed One,
- inasmuch as *there is* any encouragement from love,
- inasmuch as *there is* any participation of spirit,
- inasmuch as *there are* any⁶ deep inner feelings and compassionate feelings,

2 fulfill the joy *that is* mine toward the end that you understand the same *thing*,

- *being* ones who have the same Love,
- *being* ones united in psyche,
- *being* ones who are understanding the one thing, ³ *understanding* nothing in accord with factious ambition or⁷ vanity, rather,
- *being* ones who with lowly-mindedness are leading one another.
- *being* ones who are holding yourselves under *others*.

PAUL URGES LOOKING OUT FOR OTHERS,

CITING JESUS' EXAMPLE AND HIS EXALTATION

4 Each of you, do not be looking out for⁸ the things of yourselves *only*; rather, also *for* the *thing* of each⁹ of the others.

⁶ 35% of the Greek manuscripts, including the best line of transmission (f35), have 'any' (a neuter, indefinite pronoun) here instead of 'anyone' (a masculine or feminine indefinite pronoun).

⁷ 90% of the Greek manuscripts, including the best line of transmission (f35), have 'or' here instead 'nor in accord with'.

⁸ 90% of the Greek manuscripts, including the best line of transmission (f35), have 'do ... be looking out for' (a present, imperative verb) here instead of 'looking out for' (a present participle).

⁹ 95% of the Greek manuscripts, including the best line of transmission (f35), have 'each' (singular) here instead of 'all and each severally' (plural).

⁵ Τοῦτο γὰρ¹⁰ φρονείσθω¹¹ ἐν ὑμῖν ὁ καὶ ἐν Χριστῷ Ἰησοῦ, ⁶ ὃς ἐν μορφῇ Θεοῦ ὑπάρχων οὐχ ἀρπαγμὸν ἠγήσατο τὸ εἶναι ἴσα Θεῷ,

⁷ Ἀλλ' ἐαυτὸν ἐκένωσεν μορφὴν δούλου λαβὼν, ἐν ὁμοιώματι ἀνθρώπων γενόμενος.

⁸ Καὶ σχήματι εὑρεθεὶς ὡς ἄνθρωπος ἐταπείνωσεν ἑαυτὸν, γενόμενος ὑπήκοος μέχρι θανάτου, θανάτου δὲ σταυροῦ.

⁹ Διὸ καὶ ὁ Θεὸς αὐτὸν ὑπερύψωσεν. Καὶ ἐχαρίσατο αὐτῷ ¹² ὄνομα τὸ ὑπὲρ πᾶν ὄνομα,

¹⁰ ἵνα ἐν τῷ ὀνόματι Ἰησοῦ πᾶν γόνυ κάμψη

ἐπουρανίων καὶ

ἐπιγείων καὶ

καταχθονίων, ¹¹ καὶ

πᾶσα γλῶσσα ἐξομολογήσεται ὅτι Κύριος

Ἰησοῦς Χριστὸς

εἰς δόξαν Θεοῦ, Πατρός.

¹² Ὡστε, ἀγαπητοί μου, καθὼς πάντοτε ὑπηκούσατε, μὴ ὡς ἐν τῇ παρουσίᾳ μου μόνον ἀλλὰ νῦν πολλῷ μᾶλλον ἐν τῇ ἀπουσίᾳ μου, μετὰ φόβου καὶ τρόμου τὴν ἑαυτῶν σωτηρίαν κατεργάζεσθε. ¹³ Ὁ¹³ Θεὸς γὰρ ἐστὶν ὁ ἐνεργῶν ἐν ὑμῖν καὶ τὸ θέλειν καὶ τὸ ἐνεργεῖν ὑπὲρ τῆς Εὐδοκίας.

¹⁰ 97% of the Greek manuscripts, including the best line of transmission (f35), include the conjunction γὰρ here.

¹¹ 97% of the Greek manuscripts, including the best line of transmission (f35), have φρονείσθω (a present, passive, imperative verb) here instead of φρονεῖτε (a present, active, imperative verb).

¹² 98% of the Greek manuscripts, including the best line of transmission (f35), do not include the definite article τὸ here.

¹³ 95% of the Greek manuscripts, including the best line of transmission (f35), include the definite article ὁ here.

⁵ For,¹⁴ be brought to be thinking¹⁵ this *thought* which *thought* was also in an anointed One, *namely*, Jesus – ⁶ Who, although being in kind God, did not regard the *status* – *namely*, to be equal to God – a form of plunder.

⁷ Rather, He emptied Himself, assuming *the* role of a slave, One having come to be in the likeness of mankind. ⁸ And, by form having been found as a man, He lowered Himself, becoming One subject, as far as death – even death of a cross!

⁹ On which account also, the God exalted Him exceedingly. And, He gladly bestowed to Him a¹⁶ name – *namely*, the Name above every name,

➤ ¹⁰ in order that in connection with the Name of Jesus every knee might bend, *knees*

- of heavenly *beings*, and

- of *beings* upon earth, and

- of subterranean *beings*; ¹¹ and

➤ in order that every tongue might acknowledge that Jesus, an anointed One, *is* YaHWeH¹⁷,

to end in glory¹⁸ toward God, *the* Father.

PAUL EXHORTS THE PHILIPPIAN DISCIPLES

TO CULTIVATE THE SALVATION THAT IS THEIRS

¹² Therefore, my beloved *ones*, even as you always hearken, not as in the presence *that is* mine only; rather, now much more in the absence *that is* mine, with fear and trembling cultivate the Salvation *that is* your own. ¹³ For, the¹⁹ God is the One Who is working in you both the willing and the inner working for the sake of the *divine*, Good Intention.

¹⁴ 97% of the Greek manuscripts, including the best line of transmission (f35), include the conjunction 'For,' here.

¹⁵ 97% of the Greek manuscripts, including the best line of transmission (f35), have 'be brought to be thinking' (a present, passive, imperative verb) here instead of 'keep on thinking' (a present, active, imperative verb).

¹⁶ 98% of the Greek manuscripts, including the best line of transmission (f35), do not include the definite article 'the' here.

¹⁷ '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.

¹⁸ 'glory' – here, 'recognition of the superb, divine attributes shining forth from Him (in connection with His Son, Jesus).'

¹⁹ 95% of the Greek manuscripts, including the best line of transmission (f35), include the definite article 'the' here.

PAUL EXHORTS THE PHILIPPIAN DISCIPLES TO DO ALL THINGS
WITHOUT GRUMBLING AND DEBATE
IN ORDER TO OBTAIN BLESSED RESULTS

¹⁴ Πάντα ποιείτε χωρίς γογγυσμῶν καὶ
διαλογισμῶν, ¹⁵ ἵνα γένησθε
ἄμεμπτοι καὶ
ἀκέραιοι,
τέκνα Θεοῦ,
ἀμόμητα²⁰ ἐν μέσῳ²¹ γενεᾶς σκολιᾶς καὶ
διεστραμμένης, ἐν οἷς φαίνεσθε ὡς
φωστῆρες ἐν Κόσμῳ,
¹⁶ λόγον ζωῆς ἐπέχοντες,
εἰς καύχημα ἔμοι εἰς ἡμέραν Χριστοῦ, ὅτι
οὐκ εἰς κενὸν ἔδραμον οὐδὲ εἰς κενὸν
ἐκοπίασα.

¹⁷ Ἄλλ²² εἰ καὶ σπένδομαι ἐπὶ τῇ θυσίᾳ καὶ
λειτουργίᾳ τῆς Πίστεως ὑμῶν, χαίρω. Καὶ
συχαίρω πᾶσιν ὑμῖν. ¹⁸ Τὸ δ' ²³ αὐτὸ καὶ
ὑμεῖς χαίρετε. Καὶ συχαίρετέ μοι.

¹⁹ Ἐλπίζω δὲ ἐν **Κυρίῳ** Ἰησοῦ Τιμόθεον
ταχέως πέμψαι ὑμῖν, ἵνα κάγῳ εὐψυχῶ
γνοῦς τὰ περὶ ὑμῶν. ²⁰ Οὐδένα γὰρ ἔχω
ἰσόψυχον ὅστις γνησίως τὰ περὶ ὑμῶν
μεριμνήσει. ²¹ Οἱ πάντες γὰρ τὰ ἑαυτῶν
ζητοῦσιν, οὐ τὰ **Χριστοῦ Ἰησοῦ**²⁴.

²² Τὴν δὲ δοκιμὴν αὐτοῦ γινώσκετε, ὅτι ὡς
πατρὶ τέκνον σὺν ἔμοι ἐδούλευσεν εἰς τὸ
Εὐαγγέλιον.

²⁰ 97% of the Greek manuscripts, including the best line of transmission (f35), have ἀμόμητα here instead of ἀμόμα.

²¹ 96% of the Greek manuscripts, including the best line of transmission (f35), have ἐν μέσῳ here instead of μέσον.

²² 99% of the Greek manuscripts, including the best line of transmission (f35), have the contraction ἄλλ here instead of ἀλλὰ.

²³ 99% of the Greek manuscripts, including the best line of transmission (f35), have the contraction δ' here instead of δὲ.

²⁴ 97% of the Greek manuscripts, including the best line of transmission (f35), have the word order Χριστοῦ Ἰησοῦ here instead of Ἰησοῦ Χριστοῦ.

¹⁴ Be doing all things without grumbling and debate, ¹⁵ in order that you might become

- blameless ones, and
 - unalloyed ones,
 - children of God,
 - ones without blemish²⁵ in the midst²⁶ of a crooked and twisted generation in connection with which you are appearing as those who radiate light in the *Created Order*,
 - ¹⁶ ones who are holding out a word of life,
- to end in a reason for me to be proud over against *the* day of anointed One, *indicating* that I did not run for nothing, nor did I work hard for nothing.

PAUL REJOICES AND URGES THE PHILIPPIAN DISCIPLES TO REJOICE

¹⁷ Rather, even if I am being poured out *as a drink offering* upon the sacrifice and service from the Faith *that is* yours, I rejoice. And, I rejoice together with you all. ¹⁸ Now, *in the same way*, you, *for your parts*, also rejoice. And, rejoice with me.

PAUL EXPRESSES HIS INTENTION TO SEND TIMOTHY

¹⁹ Now, I hope in connection with YaHWeH²⁷ – *namely*, Jesus – to send Timothy quickly to you, in order that I might have a good psyche, having come to know the things concerning you. ²⁰ For, I have no one of like psyche such as genuinely cares about the things concerning you. ²¹ For, they all are seeking their own things, not the *things* of an anointed One – *namely*, Jesus²⁸.

²² Now, you are coming to know the proven character *that is* his – *namely*, that as a child for a father he slaved away together with me for the Excellent Announcement.

²⁵ 97% of the Greek manuscripts, including the best line of transmission (f35), have 'ones without blemish' here. The NU has a very similar adjective with essentially the same meaning.

²⁶ 96% of the Greek manuscripts, including the best line of transmission (f35), have 'in the midst' (a prepositional phrase) here. The NU has an adjective which can mean the same thing.

²⁷ '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.

²⁸ 97% of the Greek manuscripts, including the best line of transmission (f35), have the word order 'an anointed One, Jesus' here instead of 'Jesus the Anointed'.

²³ Τοῦτον μὲν οὖν ἐλπίζω πέμψαι ὡς ἂν ἀπίδω²⁹ τὰ περι ἐμὲ ἐξαυτῆς·

²⁴ Πέποιθα δὲ ἐν **Κυρίῳ** ὅτι καὶ αὐτὸς ταχέως ἐλεύσομαι.

²⁵ Ἀναγκαῖον δὲ ἡγησάμην Ἐπαφρόδιτον τὸν Ἀδελφὸν καὶ συνεργὸν καὶ συστρατιώτην μου, ὑμῶν δὲ ἀπόστολον καὶ λειτουργὸν τῆς χρείας μου, πέμψαι πρὸς ὑμᾶς,²⁶ ἐπειδὴ ἐπιποθῶν ἦν πάντας ὑμᾶς, καὶ ἀδημονῶν διότι ἠκούσατε ὅτι ἠσθένησεν.

²⁷ Καὶ γὰρ ἠσθένησεν παραπλήσιον θανάτῳ. Ἄλλ³⁰ ὁ Θεὸς αὐτόν ἠλέησεν³¹. Οὐκ αὐτὸν δὲ μόνον, ἀλλὰ καὶ ἐμὲ, ἵνα μὴ λύπην ἐπὶ λύπην σχῶ.

²⁸ Σπουδαιοτέρως οὖν ἔπεμψα αὐτόν, ἵνα ἰδόντες αὐτόν πάλιν χαρῆτε, καὶ γὰρ ἀλυπότερος ὤ.

²³ So then, on the one hand, I am hoping to send this *man* immediately, whenever I might have a full view of the *things* concerning me.

PAUL EXPRESSES HIS INTENTION TO COME HIMSELF

²⁴ Now I have been lastingly persuaded in connection with **YaHWeH**³² that I myself shall quickly come.

PAUL EXPLAINS WHY HE SENT EPAPHRODITUS

²⁵ Now, I deemed it necessary to send to you Epaphroditus,

- the Brother, and
- fellow-worker, and
- fellow-soldier *that is* mine,
- also an apostle, and
- a minister to the need *that is* mine,

²⁶ after he was yearning for you all and was distressed because you heard that he was sickly.

²⁷ Indeed, he was sickly – near death! However, the God had pity on him. Now, *He had pity* not on him only; rather, also on me, lest I might have grief upon grief.

²⁸ So then, hastily I have sent him, in order that, having seen him, you might be gladdened and I, *for my part*, might be less grieved.

²⁹ 97% of the Greek manuscripts, including the best line of transmission (f35), have the spelling ἀπίδω here instead of the later spelling ἀφίδω.

³⁰ 80% of the Greek manuscripts, including the best line of transmission (f35), have the contraction ἄλλ here instead of ἄλλα.

³¹ 95% of the Greek manuscripts, including the best line of transmission (f35), have the word order αὐτόν ἠλέησεν here instead of ἠλέησεν αὐτόν.

³² ‘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.

²⁹ Προσδέχεσθε οὖν αὐτὸν ἐν **Κυρίῳ** μετὰ πάσης χαρᾶς. Καὶ τοὺς τοιούτους ἐντίμους ἔχετε. ³⁰ ὅτι διὰ τὸ Ἔργον τοῦ **Χριστοῦ**³³ μέχρι θανάτου ἤγγισεν, **παραβουλευσάμενος**³⁴ τῇ Ψυχῇ ἵνα **πληρώση**³⁵ τὸ ὑμῶν ὑστέρημα τῆς πρὸς με λειτουργίας.

²⁹ So then, welcome him in connection with YaHWeH³⁶ with all joy. And, hold the ones such as these as honorable. ³⁰ Because, on account of the Work of the Anointed One³⁷ he drew near to death, being one who juxtaposed the Psyche *to the death*, in order that he might fulfill³⁸ what was lacking of the ministry from you in reference to me.

³³ 90% of the Greek manuscripts, including the best line of transmission (f35), have τοῦ Χριστοῦ here instead of Χριστοῦ.

³⁴ 97% of the Greek manuscripts, including the best line of transmission (f35), have the spelling παραβουλευσάμενος here instead of παραβολευσάμενος.

³⁵ 40% of the Greek manuscripts, including the best line of transmission (f35), have πληρώση here instead of ἀναπληρώση.

³⁶ '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.

³⁷ 90% of the Greek manuscripts, including the best line of transmission (f35), have 'the Anointed One' here instead of 'an anointed One'.

³⁸ 40% of the Greek manuscripts, including the best line of transmission (f35), have 'might fulfill' here instead 'fill up'.