

PAUL ENCOURAGES THE PHILIPPIAN DISCIPLES TO REJOICE

1 *Τὸ λοιπὸν, ἀδελφοί μου, χαίρετε ἐν Κυρίῳ.*
Tὰ αὐτὰ γράφειν ὑμῖν ἐμοὶ μὲν οὐκ ὄκνηρόν.
‘Υμῖν δὲ τὸ¹ ἀσφαλές.

On the one hand, for me to write the same things to you is not troublesome. On the other hand, for you the⁴ *thing* is not risky.

PAUL WARNS THE PHILIPPIAN DISCIPLES

TO BEWARE OF FAULTY LEADERS

- 2 Beware of the Dogs!
- Beware of the Bad Workers!
- Beware of the ‘Mutilators’⁵!
- 3 For, we, *for our part*, are
 - the *true Circumcision*,
 - the ones who by a spirit from God are serving God *with prayers and sacrifices*, and
 - ones who keep speaking out in connection with an anointed One – *namely*, Jesus, and
 - not ones who have been lastingly persuaded in connection with flesh;
- 4 although I, *for my part*, having persuasiveness even in connection with flesh.

PAUL REMINDS THE PHILIPPIAN DISCIPLES

OF HIS OWN PERSUASIVE CREDENTIALS IN CONNECTION WITH FLESH

If anyone else has a mind to lastingly persuade in connection with flesh, I, *for my part*, moreso –

- 5 circumcised the eighth day,
- from *the stock of Israel*,
- of the tribe of Benjamin,
- a Hebrew from among Hebrews,
- according to law, a Pharisee,
- 6 according to zeal⁶ – one who was persecuting the *Ekklesia*⁷,

³ ‘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.

⁴ 40% of the Greek manuscripts, including the best line of transmission (f35), include the definite article ‘the’ here.

⁵ ‘Mutilators’ – Paul’s derogatory name for the Judaizers who wrongly insisted on the circumcision of disciples.

¹ 40% of the Greek manuscripts, including the best line of transmission (f35), include the definite article τὸ here.

² 97% of the Greek manuscripts, including the best line of transmission (f35), have ζῆλον (an accusative noun) here instead of ζῆλος (a nominative noun which is never used after a preposition).

κατὰ δικαιοσύνην τὴν ἐν νόμῳ γενόμενος ἄμεμπτος.

⁷ Αλλ⁸ ἂτινα ἦν μοι κέρδη, ταῦτα ἥγημαι διὰ τὸν Χριστὸν ζημίαν.

⁸ Αλλὰ μέν οὖν⁹ καὶ ἥγοῦμαι πάντα ζημίαν εἶναι διὰ τὸ ὑπερέχον τῆς γνώσεως Χριστοῦ Ἰησοῦ τοῦ Κυρίου μου δι’ ὃν τὰ πάντα ἔζημιώθην. Καὶ ἥγοῦμαι σκύβαλα εἶναι¹⁰ ἵνα Χριστὸν κερδήσω⁹ καὶ εὑρεθῶ ἐν αὐτῷ, μὴ ἔχων ἐμὴν δικαιοσύνην τὴν ἐκ νόμου ἀλλὰ

τὴν διὰ πίστεως Χριστοῦ,

τὴν ἐκ Θεοῦ δικαιοσύνην ἐπὶ τῇ Πίστει,

¹⁰ τοῦ γνῶναι

αὐτὸν, καὶ

τὴν δύναμιν τῆς Ἀναστάσεως αὐτοῦ καὶ

τὴν Κοινωνίαν τῶν Παθημάτων αὐτοῦ,

συμμορφούμενος¹¹ τῷ Θανάτῳ αὐτοῦ,¹¹ εἴ πως καταντήσω εἰς τὴν Ἐξανάστασιν τῶν¹²

Νεκρῶν.

⁶ 97% of the Greek manuscripts, including the best line of transmission (f35), have an accusative noun *here* instead of a nominative noun, which is never used after a preposition.

⁷ ‘Ekklesia’ – the transliteration of a Greek noun which means ‘assembly of ones who have been called of society (by God, in this case) for special service.

⁸ 95% of the Greek manuscripts, including the best line of transmission (f35), have the contraction ἀλλα here instead of ἀλλὰ.

⁹ 90% of the Greek manuscripts, including the best line of transmission (f35), have οὖν here instead of οὖν γε.

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

¹¹ 97% of the Greek manuscripts, including the best line of transmission (f35), have συμμορφούμενος (from συμμορφόματι) here instead of συμμορφίζομενος (from συμμορφίζω).

¹² 96% of the Greek manuscripts, including the best line of transmission (f35), have the genitive definite article τῶν here instead of τὴν ἐκ, an accusative definite article and a preposition.

- according to a righteousness – *that is*, the *one which is* in connection with law – one having come to be blameless.

PAUL POINTS OUT HOW SUPERIOR THE KNOWLEDGE OF ANOINTED ONE IS TO SUCH FLESHLY CREDENTIALS

7 However, such things as were being a gain to me, these things I have lastingly reckoned a loss for the sake of an the anointed One.

8 So then, on the one hand, rather, I even reckon all things a loss for the sake of the excelling of the Knowledge of an anointed One – *namely*, Jesus, the Lord *who is* mine, for the sake of Whom I have suffered the loss of all things. And, I reckon *them* to be¹³ garbage, in order that I might gain an anointed One⁹ and might be found in connection with Him, not having my own righteousness – *that is*, the *righteousness* from law – rather,

- the *righteousness* by means of a faith in an anointed One,
- the Righteousness from God based upon the Faith, ¹⁰ which is to know
 - Him, and
 - the power of the Resurrection *that is* His, and
 - the Participation in the Sufferings *that are* His, being conformed¹⁴ to the Death *that is* His, ¹¹ if in some way I might arrive at the Rising of the¹⁵ Dead Ones.

¹³ 97% of the Greek manuscripts, including the best line of transmission (f35), include the infinitive ‘to be’ here.

¹⁴ 97% of the Greek manuscripts, including the best line of transmission (f35), have the participle ‘being conformed’ here instead of ‘being made conformed’.

¹⁵ 96% of the Greek manuscripts, including the best line of transmission (f35), have ‘of the’ here instead of ‘the (rising) from’.

PAUL POINTS OUT THAT HIS LIFE IS

THE PURSUIT OF THE MOST PRECIOUS PRIZE

¹² Οὐχ ὅτι ἥδη ἔλαβον ἡ ἥδη τετελείωμαι. Διώκω δὲ εἰ καὶ καταλάβω, ἐφ' ὃ καὶ κατελήφθην¹⁶ ὑπὸ τοῦ¹⁷ Χριστοῦ Ἰησοῦ.

¹³ Ἀδελφοί, ἐγὼ ἐμαυτὸν οὐπώ¹⁸ λογίζομαι κατειληφέναι. Ἐν δέ, τὰ μὲν ὀπίσω ἐπιλανθανόμενος τοῖς δὲ ἔμπροσθεν ἐπεκτεινόμενος,¹⁴ κατὰ σκοπὸν διώκω ἐπὶ¹⁹ τὸ βραβεῖον τῆς ἄνω Κλήσεως τοῦ Θεοῦ ἐν Χριστῷ Ἰησοῦ.

¹⁵ Όσοι οὖν τέλειοι, τοῦτο φρονῶμεν. Καὶ εἴ τι ἐτέρως φρονεῖτε, καὶ τοῦτο ὁ Θεὸς ὑμῖν ἀποκαλύψει.¹⁶ πλὴν εἰς ὁ ἐφθάσαμεν, τῷ αὐτῷ στοιχεῖν κανόνι τὸ ἀντὸ φρονεῖν²⁰.

¹⁷ Συμμιμηταί μου γίνεσθε, ἀδελφοί. Καὶ σκοπεῖτε τοὺς οὗτος περιπατοῦντας καθὼς ἔχετε τύπον ἡμᾶς.

¹⁸ Πολλοί γάρ περιπατοῦσιν οὓς πολλάκις ἔλεγον ὑμῖν, νῦν δὲ καὶ κλαίων λέγω, τοὺς ἐχθροὺς τοῦ Σταυροῦ τοῦ Χριστοῦ,

¹⁹ ὃν τὸ τέλος ἀπώλεια,
ὃν ὁ θεὸς ἡ κοιλία καὶ
ἡ δόξα ἐν τῇ αἰσχύνῃ αὐτῶν,

οἱ τὰ ἐπίγεια φρονοῦντες.

¹⁶ 98% of the Greek manuscripts, including the best line of transmission (f35), have the spelling κατελήφθην here instead of κατελήμφθην.

¹⁷ 80% of the Greek manuscripts, including the best line of transmission (f35), include the definite article τοῦ here.

¹⁸ 40% of the Greek manuscripts, including the best line of transmission (f35), have οὐπώ here instead of οὐ.

¹⁹ 96% of the Greek manuscripts, including the best line of transmission (f35), have ἐπὶ here instead of εἰς.

²⁰ 91% of the Greek manuscripts, including the best line of transmission (f35), include the words κανόνι τὸ ἀντὸ φρονεῖν here.

¹² *It is not that I already received it or that I already have lastingly been made perfect. But, I pursue it, if also I might lay hold of it, for which end I have been laid hold by the²¹ Anointed One, Jesus.*

¹³ Brothers, I myself, *for my part, do not yet²² consider that I have lastingly laid hold of it. Now, one thing – on the one hand, being one who is forgetting the things behind me, on the other hand, being one who is stretching out to the things in front of me,* ¹⁴ *toward an objective I pursue up to²³ the prize of the upward Call of the God in connection with an anointed One, that is, Jesus.*

¹⁵ So then, as many as are fully mature, let us be so minded. And, if anyone is minded otherwise, the God shall also unveil this to you – ¹⁶ only, at what we arrive, that he agree with the same thing, and to the unprofitable thing have the same mind²⁴.

PAUL COUNSELS THE PHILIPPIAN DISCIPLES

WHOM TO MIMIC AND WHOM NOT TO MIMIC

¹⁷ Be joining together in becoming mimics of me, brothers. And, be looking to the ones who are walking in this way, just as you have us as a model.

¹⁸ For, many are walking – of whom I was speaking to you many times but now even weeping – I say *that these are walking as the enemies of the Cross of the anointed One,*

- ¹⁹ for whom the end is destruction,
- of whom the god is the belly, and
- of whom the glory is in connection with the shame that is theirs,
- the ones who are minded with the earthly things.

²¹ 80% of the Greek manuscripts, including the best line of transmission (f35), include the definite article 'the' here.

²² 40% of the Greek manuscripts, including the best line of transmission (f35), have 'not yet' here instead of 'not'.

²³ 96% of the Greek manuscripts, including the best line of transmission (f35), have 'up to' here instead of 'toward'.

²⁴ 91% of the Greek manuscripts, including the best line of transmission (f35), include the words 'and to the unprofitable thing have the same mind' here.

*PAUL REMINDS THE PHILIPPIAN DISCIPLES OF WHAT IS AT STAKE
IN CONNECTION WITH SUCH CHOICES*

²⁰ Ήμῶν γὰρ τὸ Πολύτευμα ἐν οὐρανοῖς
ὑπάρχει, ἐξ οὗ καὶ σωτῆρα ἀπεκδεχόμεθα
Κύριον Ἰησοῦν Χριστόν, ²¹ ὃς
μετασχηματίσει τὸ σῶμα τῆς ταπεινώσεως
ἡμῶν εἰς τὸ γενέσθαι αὐτὸ²⁵ σύμμορφον
τῷ σώματι τῆς δόξης αὐτοῦ κατὰ τὴν
ἐνέργειαν τοῦ δύνασθαι αὐτὸν καὶ ὑποτάξαι
ἐαυτῷ²⁶ τὰ πάντα.

20 For, the Citizenship *that is* OURS exists in heavens, from which *Citizenship* also we eagerly await a savior – *namely*, YaHWeH²⁷, Jesus *the Anointed*, 21 Who shall transform the Body of the Lowliness *that is* ours toward becoming the same²⁸ similar form as the Body of the Glory *that is* His, in accord with the *divine* Inworking – *namely, the fact* that He is able even to set all things in order under Himself²⁹.

²⁵ 90.2% of the Greek manuscripts, including the best line of transmission (f35), include the words εἰς τὸ γενέσθαι αὐτὸ here.

²⁶ 80% of the Greek manuscripts, including the best line of transmission (f35), have ἐαυτῷ (a reflexive pronoun) here instead of αὐτῷ (a personal pronoun).

²⁷ 'YaHWeH' – The Greek word here is the word Κύριον 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 90.2% of the Greek manuscripts, including the best line of transmission (f35), include the words 'toward becoming the same' here.

²⁹ 80% of the Greek manuscripts, including the best line of transmission (f35), have 'Himself' (a reflexive pronoun) here instead of 'Him' (a personal pronoun).

Footnotes:

- a. ΠΡΟΣ ΦΙΛΙΠΠΗΣΙΟΥΣ 3:6 ζῆλος WH Treg
NIV] ζῆλον RP
- b. ΠΡΟΣ ΦΙΛΙΠΠΗΣΙΟΥΣ 3:8 μενοῦνγε WH
NIV] μέν οὖν Treg RP
- c. ΠΡΟΣ ΦΙΛΙΠΠΗΣΙΟΥΣ 3:8 σκύβαλα WH
Treg NIV] + εἶναι RP
- d. ΠΡΟΣ ΦΙΛΙΠΠΗΣΙΟΥΣ 3:10 κοινωνίαν
WH Treg] τὴν κοινωνίαν τῶν NIV RP
- e. ΠΡΟΣ ΦΙΛΙΠΠΗΣΙΟΥΣ 3:10
συμμορφιζόμενος WH Treg NIV]
συμμορφούμενος RP
- f. ΠΡΟΣ ΦΙΛΙΠΠΗΣΙΟΥΣ 3:11 τὴν ἐκ WH
Treg NIV] τῶν RP
- g. ΠΡΟΣ ΦΙΛΙΠΠΗΣΙΟΥΣ 3:12 Χριστοῦ Treg]
Χριστοῦ Ἰησοῦ WH NIV; τοῦ Χριστοῦ Ἰησοῦ
RP
- h. ΠΡΟΣ ΦΙΛΙΠΠΗΣΙΟΥΣ 3:13 οὐ Treg RP
NA] οὐπω WH NIV
- i. ΠΡΟΣ ΦΙΛΙΠΠΗΣΙΟΥΣ 3:14 εἰς WH Treg
NIV] ἐπὶ RP
- j. ΠΡΟΣ ΦΙΛΙΠΠΗΣΙΟΥΣ 3:16 στοιχεῖν WH
Treg NIV] + κανόνι τὸ ἀντὸ φρονεῖν RP
- k. ΠΡΟΣ ΦΙΛΙΠΠΗΣΙΟΥΣ 3:21 ἡμῶν WH
Treg NIV] + εἰς τὸ γενέσθαι αὐτῷ RP
- l. ΠΡΟΣ ΦΙΛΙΠΠΗΣΙΟΥΣ 3:21 αὐτῷ WH]
αὐτῷ Treg NIV; ἐαντῷ RP