

ΠΡΟΣ ΦΙΛΙΠΠΗΣΙΟΥΣ 4  
f35

PHILIPPIANS 4  
NLET

PAUL ENCOURAGES THE PHILIPPIAN DISCIPLES  
TO KEEP ON STANDING IN CONNECTION WITH YaHWeH

<sup>1</sup> Ωστε,  
ἀδελφοί μου,  
ἀγαπητοὶ καὶ  
ἐπιπόθητοι,  
χαρὰ καὶ στέφανός μου,  
οὕτως στήκετε ἐν Κυρίῳ, ἀγαπητοί.

<sup>2</sup> Εὐόδίαν παρακαλῶ καὶ Συντύχην  
παρακαλῶ τὸ αὐτὸ φρονεῖν ἐν Κυρίῳ. <sup>3</sup> Ναὶ  
έρωτῶ καὶ σέ, σύζυγε, γνήσιε<sup>1</sup>,  
συλλαμβάνου αὐταῖς, αἴτινες ἐν τῷ  
Εὐαγγελίῳ συνήθλησάν μοι μετὰ καὶ  
Κλήμεντος καὶ τῶν λοιπῶν συνεργῶν μου,  
ῶν τὰ ὄνόματα ἐν Βίβλῳ Ζωῆς.

<sup>4</sup> Χαίρετε ἐν Κυρίῳ πάντοτε. Πάλιν ἐρῶ,  
χαίρετε.

<sup>5</sup> Τὸ Ἐπιεικὲς ὑμῶν γνωσθήτω πᾶσιν  
ἀνθρώποις.

1 Therefore,

- my brothers,
- beloved ones, and
- ones for whom I long,
- my joy and crown,

in this way keep on standing in connection with YaHWeH<sup>2</sup>,  
beloved ones!

PAUL EXHORTS EUODIA AND SYNTYCHE

AND ASKS HIS FELLOW WORKER TO ASSIST THEM

2 I am exhorting Euodia and I am exhorting Syntyche to think the same *thing* in connection with YaHWeH<sup>3</sup>. 3 Indeed, I am asking also you, yoke-fellow – *that is*, genuine *one*<sup>4</sup>, assist them, such women who struggled together with me in connection with the Excellent Announcement along with Clement also and the rest of my co-workers, the names of whom are in the Book of Life.

PAUL ENCOURAGES THE PHILIPPIAN DISCIPLES TO REJOICE

4 Keep on rejoicing in connection with YaHWeH<sup>5</sup> always.  
Again I shall say, “Keep on rejoicing!”

PAUL ENCOURAGES THE PHILIPPIAN DISCIPLES

TO LET OTHERS PERCEIVE THEIR REASONABLENESS

5 Let the Reasonableness *that is* yours be perceived by all people.

<sup>2</sup> ‘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.

<sup>3</sup> ‘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.

<sup>4</sup> 90% of the Greek manuscripts, including the best line of transmission (f35), have ‘yoke-fellow – *that is*, genuine *one*’ here instead of ‘genuine yoke-fellow’.

<sup>5</sup> ‘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.

<sup>1</sup> 90% of the Greek manuscripts, including the best line of transmission (f35), have σύζυγε γνήσιε here instead of γνήσιε σύζυγε.

## PAUL REMINDS THEM OF THE NEARNESS OF THE LORD

The Lord *is* near!

## PAUL EXHORTS THE PHILIPPIAN DISCIPLES

## TO RESORT TO PRAYER RATHER THAN ANXIETY

6 Μηδὲν μεριμνᾶτε. Ἀλλ’ ἐν παντὶ τῇ προσευχῇ καὶ τῇ δεήσει μετ’ εὐχαριστίας τὰ αἰτήματα ὑμῶν γνωριζέσθω πρὸς τὸν Θεόν. 7 Καὶ ἡ Εἰρήνη τοῦ Θεοῦ ἡ ὑπερέχουσα πάντα νοῦν φρουρήσει τὰς Καρδίας ὑμῶν καὶ τὰ Νοήματα ὑμῶν ἐν Χριστῷ Ἰησοῦ.

8 Τὸ λοιπόν, ἀδελφοί,  
ὅσα ἔστιν ἀληθῆ,  
ὅσα σεμνά,  
ὅσα δίκαια,  
ὅσα ἀγνά,  
ὅσα προσφιλῆ,  
ὅσα εὐφημα,  
εἴ τις ἀρετὴ καὶ  
εἴ τις ἔπαινος,  
ταῦτα λογίζεσθε.

9 Α καὶ  
ἐμάθετε καὶ  
παρελάβετε καὶ  
ηκούσατε καὶ  
εἶδετε  
ἐν ἐμοί, ταῦτα πράσσετε· καὶ ὁ Θεὸς τῆς  
Εἰρήνης ἔσται μεθ’ ὑμῶν.

6 Be anxious about not even *one thing*! Rather, in connection with all things by the Prayer and by the Petition with thanksgiving let the requests *that are yours* be made known before the God. 7 And, the Peace of the God which is above all *the capacity of one's mind* shall stand guard over the hearts *that are yours* and the thoughts *that are yours* in connection with an anointed One, *namely*, Jesus.

## PAUL ITEMIZES

## WHAT THINGS TO TAKE INTO ACCOUNT FOR THEMSELVES

8 As for the rest of my instruction, brothers –

- whatever *things are* true,
- whatever *things are* devoted to God,
- whatever *things are* righteous,
- whatever *things are* hallowed,
- whatever *things are* pleasing,
- whatever *things are* worship,
- if *there is* any miracle, and
- if *there is* any praise,

keep on taking these *things* into account for yourselves.

## PAUL EXHORTS THE PHILIPPIAN DISCIPLES

## ABOUT WHAT TO PRACTICE

9 And, such *things as* you

- learned, and
- received, and
- heard, and
- saw

in connection with me, practice these things. And, the God of the Peace shall be among you!

## PAUL WRITES ABOUT THE GIFT

## THAT THE PHILIPPIANS SENT WITH EPAPHRODITIUS

<sup>10</sup> Ἐχάρην δὲ ἐν Κυρίῳ μεγάλως ὅτι ἥδη ποτὲ ἀνεθάλετε τὸ ὑπὲρ ἐμοῦ φρονεῖν, ἐφ' ὃ καὶ ἐφρονεῖτε. Ἡκαιρεῖσθε δέ.

<sup>11</sup> Οὐχ ὅτι καθ' ὑστέρησιν λέγω. Ἐγὼ γὰρ ἔμαθον ἐν οἷς εἰμι αὐτάρκης εἶναι.

<sup>12</sup> Οἶδα καὶ ταπεινοῦσθαι.

Οἶδα καὶ περισσεύειν. Ἐν παντὶ καὶ ἐν πᾶσιν μεμύημαι,

καὶ χορτάζεσθαι καὶ πεινᾶν,  
καὶ περισσεύειν καὶ ὑστερεῖσθαι.

<sup>13</sup> Πάντα ισχύω ἐν τῷ ἐνδυναμοῦντί με  
Χριστῷ<sup>6</sup>.

<sup>14</sup> Πλὴν καλῶς ἐποιήσατε συγκοινωνήσαντές μου τῇ Θλίψει.

<sup>15</sup> Οἶδατε δὲ καὶ ὑμεῖς, Φιλιππήσιοι,  
ὅτι ἐν ἀρχῇ τοῦ Εὐαγγελίου, ὅτε ἐξῆλθον ἀπὸ Μακεδονίας, οὐδεμίᾳ μοι ἐκκλησίᾳ ἐκοινώησεν εἰς λόγον δόσεως καὶ λήψεως<sup>7</sup> εἰ μὴ ὑμεῖς μόνοι

<sup>16</sup> ὅτι καὶ ἐν Θεσσαλονίκῃ καὶ ἄπαξ καὶ δἰς εἰς τὴν Χρείαν μοι ἐπέμψατε.

<sup>17</sup> Οὐχ ὅτι ἐπιζητῶ τὸ Δόμα, ἀλλὰ<sup>8</sup> ἐπιζητῶ τὸν Καρπὸν τὸν πλεονάζοντα εἰς λόγον ὑμῶν.

10 Now, I was made joyful in connection with YaHWeH<sup>9</sup> greatly, because once upon a time you revived this – that you were concerned about me, in reference to which also you were being concerned. However, you were lacking an opportunity.

11 *It is not that in relation to deficiency I speak. For, I, for my part, have learned that in connection with these things I am to be self-sufficient.*

12 And, I know *what it is like* to be impoverished. And, I know know *what it is like* to have abundance. In connection with anything and in connection with all things I have been lastingly initiated –

- both to eat my fill and to go hungry,
- both to abound and to suffer deprivation.

13 I am strong *enough* to do ALL *things* in connection with the One Who empowers me – *namely*, an anointed One<sup>10</sup>!

14 Albeit, you have done well, being those who have participated together with me with respect to the Tribulation.

15 Now, you, *for your parts*, also know, O Philippians,

- that in connection with an introduction of the Excellent Announcement, when I came out of Macedonia, not one *ekklesia*<sup>11</sup> participated together with me in the matter of giving and receiving except you, *for your parts*, only; and,
- 16 that, even in Thessalonica, both once and twice, in regard to the Need, you sent *something* to me.

17 *It is not that I am seeking the Gift. Rather, I am seeking the Profit which abounds toward your account.*

<sup>6</sup> 98% of the Greek manuscripts, including the best line of transmission (f35), include Χριστῷ here.

<sup>7</sup> 98% of the Greek manuscripts, including the best line of transmission (f35), have the spelling λήψεως here instead of λήμψεως.

<sup>8</sup> 99% of the Greek manuscripts, including the best line of transmission (f35), have the contraction ἀλλ here instead of ἀλλὰ.

<sup>9</sup> '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.

<sup>10</sup> 98% of the Greek manuscripts, including the best line of transmission (f35), include 'an anointed One' here.

<sup>11</sup> 'ekklesia' – a transliteration of the Greek word ἐκκλησία which means 'assembles of those called out of society (in this case, by God) to serve an important public function'. This Greek word is most often translated as 'church' which comes from a different Greek word which means '(house?) of the Lord'.

<sup>18</sup> Απέχω δὲ πάντα. Καὶ περισσεύω.  
Πεπλήρωμαι δεξάμενος παρὰ Ἐπαφροδίτου  
τὰ παρ' ὑμῶν,  
ὸσμὴν εὐωδίας,  
θυσίαν δεκτήν,  
εὐάρεστον τῷ Θεῷ.  
<sup>19</sup> Ο δὲ Θεός μου πληρώσει πᾶσαν χρείαν  
ὑμῶν κατὰ τὸν Πλοῦτον<sup>12</sup> αὐτοῦ ἐν δόξῃ ἐν  
Χριστῷ Ἰησοῦ.

<sup>20</sup> Τῷ δὲ Θεῷ καὶ Πατρὶ ἡμῶν ἡ Δόξα εἰς  
τοὺς Αἰῶνας τῶν Αἰώνων. Αμήν!

<sup>21</sup> Ασπάσασθε πάντα ἄγιον ἐν Χριστῷ  
Ἰησοῦ.

Ασπάζονται ὑμᾶς οἱ σὺν ἐμοὶ Ἄδελφοί.

<sup>22</sup> Ασπάζονται ὑμᾶς πάντες οἱ Ἅγιοι,  
μάλιστα δὲ οἱ ἐκ τῆς Καίσαρος οἰκίας.

<sup>23</sup> Η Χάρις τοῦ Κυρίου Ἰησοῦ Χριστοῦ μετὰ  
πάντων<sup>13</sup> ὑμῶν.

Αμην!<sup>14</sup>

<sup>18</sup> Now, I keep on receiving all *things*. And, I have more than enough. I have lastingly been made full, having received from Epaphroditus the *things* from you –

- a sweet-smelling aroma,
- an acceptable sacrifice,
- a *thing* well-pleasing to the God.

<sup>19</sup> Now, the God *that is* mine shall fulfill every need *that is* yours in accord with the Wealth *that are* His in connection with a glory<sup>15</sup> – *that is*, in connection with an anointed One – *namely*, Jesus!

#### PAUL ATTRIBUTES GLORY TO GOD

<sup>20</sup> Now, to the God – even to a Father *that is* ours – *be* the Glory into the Ages of the Ages! Amen!<sup>16</sup>

#### PAUL ASKS THAT ALL THE PHILIPPIAN DISCIPLES BE GREETED FOR HIM

<sup>21</sup> Greet every holy *one*<sup>17</sup> in connection with an anointed One – *namely*, Jesus.

#### PAUL SENDS GREETINGS

The Brothers with me greet you.

<sup>22</sup> All the Holy *Ones* greet you, especially the ones from the household of Caesar.

#### PAUL BLESSES THE PHILIPPIAN DISCIPLES

<sup>23</sup> The Grace of the Lord, Jesus *the Anointed*, *be* in the midst of all<sup>18</sup> of you!

Amen!<sup>19</sup>

### CONCERNING THE CITATION OF F35 IN THE FOOTNOTES OF PAUL'S LETTER TO THE PHILIPPIANS

The citation of f35 (that is, Family 35, a set of manuscripts which clearly and thoroughly have unified characteristics) in the footnotes of Philippians is based on thirty-seven manuscripts.

<sup>12</sup> 97% of the Greek manuscripts, including the best line of transmission (f35), have τὸν πλοῦτον here instead of τὸ πλοῦτος.

<sup>13</sup> 90.9% of the Greek manuscripts, including the best line of transmission (f35), have πάντων here instead of τοῦ πνεύματος.

<sup>14</sup> 98% of the Greek manuscripts, including the best line of transmission (f35), include Αμην! here.

<sup>15</sup> 'glory' – *that is, that which is shining forth from a person that give others a high estimation of him.*

<sup>16</sup> 'Amen!' – a transliteration of a Hebrew word which is an exclamation of the veracity of something.

<sup>17</sup> 'holy one' – a person or thing that has been set apart for God and His purposes.

<sup>18</sup> 90.9% of the Greek manuscripts, including the best line of transmission (f35), have 'all' here instead of 'the spirit'.

<sup>19</sup> 98% of the Greek manuscripts, including the best line of transmission (f35), include 'Amen!' here.

These manuscripts are identified by the following numbers: 18, 35, 201, 204, 328, 386, 394, 444, 604, 757, 824, 928, 986, 1072, 1075, 1100, 1248, 1249, 1503, 1548, 1637, 1725, 1732, 1761, 1768, 1855, 1864, 1865, 1876, 1892, 1897, 2080, 2352, 2466, 2554, 2587 and 2723.

Dr. Wilbur Pickering collated all of these manuscripts himself.

There are many more manuscripts which ought to be collated. Nonetheless, these thirty-seven manuscripts represent a significant sample of the existing manuscripts.

Manuscripts 35, 1072, 1864, 1865 and 2554 are PERFECT representatives of f35 in Philippians just as they are!

The manuscripts from which another ten manuscripts were copied (that is, their 'exemplars') were also perfect!

The uniformity is impressive!

These manuscripts come from all over the Mediterranean world – Sinai, Jerusalem, Patmos, Constantinople, Aegean, Trikala, Meteora, Athens, Mt. Athos (seven different monasteries!), Bucharest, the Vatican, etc. They are certainly representative of the family, giving us the precise family profile.

The family profile of f35 is reflected in the text of Paul's letter to the Philippians without exception!