

ΠΡΟΣ ΦΙΛΙΠΠΗΣΙΟΥΣ 4
f35

PHILIPPIANS 4
NLET

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

¹ Ὡστε,
ἀδελφοί μου,
ἀγαπητοὶ καὶ
ἐπιπόθητοι,
χαρὰ καὶ στέφανός μου,
οὕτως στήκετε ἐν **Κυρίῳ**, ἀγαπητοί.

² Εὐοδίαν παρακαλῶ καὶ Συντύχην
παρακαλῶ τὸ αὐτὸ φρονεῖν ἐν **Κυρίῳ**. ³ Ναὶ
ἔρωτῶ καὶ σέ, **σύζυγε, γνήσιε**¹,
συλλαμβάνου αὐταῖς, αἵτινες ἐν τῷ
Εὐαγγελίῳ συνήθλησάν μοι μετὰ καὶ
Κλήμεντος καὶ τῶν λοιπῶν συνεργῶν μου,
ὧν τὰ ὀνόματα ἐν Βίβλῳ Ζωῆς.
⁴ Χαίρετε ἐν **Κυρίῳ** πάντοτε. Πάλιν ἔρω,
χαίρετε.

⁵ Τὸ Ἐπεικὲς ὑμῶν γνωσθήτω πᾶσιν
ἄνθρωποις.

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 YaHWeH²,
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 YaHWeH³. 3 Indeed, I am
asking also you, yoke-fellow – *that is*, genuine *one*⁴, 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 YaHWeH⁵ 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.

² ‘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.

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 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’.

⁵ ‘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.

¹ 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 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!

Ὁ Κύριος ἐγγύς.

⁶ Μηδὲν μεριμνᾶτε. Ἀλλ' ἐν παντὶ τῇ προσευχῇ καὶ τῇ δεήσει μετ' εὐχαριστίας τὰ αἰτήματα ὑμῶν γνωρίζεσθω 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 ἐστὶν ἀληθῆς,
ὅσα σεμνά,
ὅσα δίκαια,
ὅσα ἀγνά,
ὅσα προσφιλῆ,
ὅσα εὐφημα,
εἴ τις ἀρετὴ καὶ
εἴ τις ἔπαινος,
ταῦτα λογίζεσθε·

⁹ Ἄ καὶ
ἐμάθετε καὶ
παρελάβετε καὶ
ἠκούσατε καὶ
εἶδετε
ἐν ἐμοί, ταῦτα πράσσετε· καὶ ὁ Θεὸς τῆς
Εἰρήνης ἔσται μεθ' ὑμῶν.

PAUL WRITES ABOUT THE GIFT

THAT THE PHILIPPIANS SENT WITH EPAPHRODITIUS

¹⁰ Ἐχάρην δὲ ἐν **Κυρίῳ** μεγάλως ὅτι ἤδη ποτὲ ἀνεθάλατε τὸ ὑπὲρ ἐμοῦ φρονεῖν, ἐφ' ᾧ καὶ ἐφρονεῖτε. Ἦκαιρεῖσθε δέ.

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

¹² Οἶδα καὶ ταπεινοῦσθαι.

Οἶδα καὶ περισσεύειν. Ἐν παντὶ καὶ ἐν πᾶσιν μεμύημαι,

καὶ χορτάζεσθαι καὶ πεινᾶν,

καὶ περισσεύειν καὶ ὑστερεῖσθαι.

¹³ Πάντα ἰσχύω ἐν τῷ ἐνδυναμοῦντί με **Χριστῷ**⁶.

¹⁴ Πλὴν καλῶς ἐποιήσατε συγκοινωνήσαντές μου τῇ Θλίψει.

¹⁵ Οἶδατε δὲ καὶ ὑμεῖς, Φιλιππησίοι, ὅτι ἐν ἀρχῇ τοῦ Εὐαγγελίου, ὅτε ἐξῆλθον ἀπὸ Μακεδονίας, οὐδεμία μοι ἐκκλησία ἐκοινώνησεν εἰς λόγον δόσεως καὶ **λήψεως**⁷ εἰ μὴ ὑμεῖς μόνοι

¹⁶ ὅτι καὶ ἐν Θεσσαλονίκη καὶ ἅπαξ καὶ δις εἰς τὴν Χρείαν μοι ἐπέμψατε.

¹⁷ Οὐχ ὅτι ἐπιζητῶ τὸ Δόμα, ἀλλὰ⁸ ἐπιζητῶ τὸν Καρπὸν τὸν πλεονάζοντα εἰς λόγον ὑμῶν.

¹⁰ Now, I was made joyful in connection with YaHWeH⁹ 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 One¹⁰!

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 ekklesia¹¹ 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.

⁹ '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.

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

¹¹ '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'.

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

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

⁸ 99% of the Greek manuscripts, including the best line of transmission (f35), have the contraction ἄλλ here instead of ἄλλα.

¹⁸ Ἀπέχω δὲ πάντα. Καὶ περισσεύω.
Πεπλήρωμαι δεξάμενος παρὰ Ἐπαφροδίτου
τὰ παρ' ὑμῶν,
ὁσμὴν εὐωδίας,
θυσίαν δεκτὴν,
εὐάρεστον τῷ Θεῷ.

¹⁹ Ὁ δὲ Θεὸς μου πληρώσει πᾶσαν χρείαν
ὑμῶν κατὰ τὸν Πλοῦτον¹² αὐτοῦ ἐν δόξῃ ἐν
Χριστῷ Ἰησοῦ.

²⁰ Τῷ δὲ Θεῷ καὶ Πατρὶ ἡμῶν ἡ Δόξα εἰς
τοὺς Αἰῶνας τῶν Αἰώνων. Ἀμήν!

²¹ Ἀσπάσασθε πάντα ἅγιον ἐν Χριστῷ
Ἰησοῦ.

Ἀσπάζονται ὑμᾶς οἱ σὺν ἐμοὶ Ἀδελφοί.

²² Ἀσπάζονται ὑμᾶς πάντες οἱ Ἅγιοι,
μάλιστα δὲ οἱ ἐκ τῆς Καίσαρος οἰκίας.

²³ Ἡ Χάρις τοῦ Κυρίου Ἰησοῦ Χριστοῦ μετὰ
πάντων¹³ ὑμῶν.
Ἀμήν!¹⁴

18 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.

19 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 glory¹⁵ –
that is, in connection with an anointed One – *namely*, Jesus!

PAUL ATTRIBUTES GLORY TO GOD

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

PAUL ASKS THAT ALL THE PHILIPPIAN DISCIPLES BE GREETED FOR HIM

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

PAUL SENDS GREETINGS

The Brothers with me greet you.

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

PAUL BLESSES THE PHILIPPIAN DISCIPLES

23 The Grace of the Lord, Jesus *the* Anointed, be in the midst of
all¹⁸ of you!
Amen!¹⁹

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.

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

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

¹⁴ 98% of the Greek manuscripts, including the best
line of transmission (f35), include Ἀμήν! here.

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

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

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

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

¹⁹ 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!