

THE MASTER'S HAND UNVEILED

The Master stands; the veil is lifted.

Ἡ ΚΑΙΝὴ ΔΙΑΘΗΚΗ

THE NEW COVENANT IN MY BLOOD

Πρὸς Φιλιππησίους

PHILIPPIANS

Paulos's Letter to the Philippians

*Rendered from the Greek — from the scrolls, the codices,
and the oldest copies*

BEFORE YOU READ — PHILIPPIANS

Πρὸς Φιλιππησίους

What can be known about this book — from the record itself, and from the oldest copies that carry it. What cannot be known is said plainly, and nothing is dressed as fact that is only a guess.

WHO

The letter names its own writers in its first line: “Paulos and Timothy, servants of HaMashiach Yehoshua, to all the holy ones in HaMashiach Yehoshua who are in Philippi, with overseers and servants:” (1:1).

The title the copies carry names the readers, not the writers: Πρὸς Φιλιππησίους — “To the Philippians.”

WHAT

This book is a letter — four chapters, one hundred four verses, the received numbering entire.

It opens in thanksgiving and joy. Paulos writes, “I give thanks to my Elohim on all the remembrance of you,” (1:3), “always, in every supplication of mine for you all, with joy making the supplication,” (1:4), “for your

contribution to the good news from the first day until now,” (1:5).

It is a partnership letter. Of their giving he writes that “no Assembly communicated with me in regard to giving and receiving except you only;” (4:15). Their gift came to him by Epaphroditus, and he answers it in full: “having received from Epaphroditus the things from you—an odor of a refreshing fragrance—a sacrifice acceptable, well-pleasing to Elohim:” (4:18).

The letter also names two women of the assembly and exhorts them by name: “I exhort Euodia, and I exhort Syntyche, to be of the same mind in Elohim (Master);” (4:2).

WHERE

It was written in Greek, to the holy ones in Philippi (1:1). It was written in bonds. The letter itself says his bonds became known in a named place: “so that my bonds became evident in HaMashiach in the whole Praetorium, and to all the rest,” (1:13).

At its close it sends greetings from a named household: “all the holy ones greet you, and especially those of Caesar’s house.” (4:22).

Which city he wrote from, the letter does not name. Men divide among Rome, Ephesus, and Caesarea; that division is named here only to show that the city is unfixed, and this page takes no side. The letter names

no city of writing, and no copy supplies one. That is the whole of what can honestly be said, and this page says no more.

WHEN

The letter fixes no year for its own writing, and this page fixes none.

In his own words he stands pressed between remaining and departing: “for I am pressed by the two, having the desire to depart, and to be with HaMashiach, for it is far better,” (1:23). And of his own course he writes, “but if I also am poured forth on the sacrifice and service of your faith, I rejoice and am glad with you all,” (2:17). Those are his words, stated as his words, with no dates computed from them.

The copies, not the guesses, are this letter’s certain witnesses — and they follow.

THE WRITER

Paulos writes as a prisoner whose bonds served the good news. In his own words: “And I intend you to know, brothers, that the things concerning me, rather have come to an advancement of the good news,” (1:12).

The bonds did not silence the others; they emboldened them: “and the greater part of the

brothers in Elohim (Master), having confidence by my bonds, are more abundantly bold to fearlessly speak the word.” (1:14).

Timothy stands beside him at the letter’s head (1:1), and Paulos hopes to send him to them: “And I hope, in Elohim (Master) Yehoshua, to send Timothy to you quickly, that I also may be of good spirit, having known the things concerning you,” (2:19).

THE OLDEST COPIES THAT CARRY IT

No copy from the writer’s own hand survives. What survives is a company of ancient copies, and the oldest of them are these:

¶**46 (about the year 200).** A papyrus book copied about the year 200 — the oldest collection of Paulos’s letters in existence, holding most of his letters together in one company. No single leaf of it is claimed here for this letter; it stands as the letter’s oldest company-witness, as this book’s own opening pages name it among the oldest copies that carry this letter.

Codex Sinaiticus (300s). A whole Bible from the fourth century, and it carries this letter entire.

Codex Vaticanus (300s). The Vatican’s fourth-century Bible; it carries this letter entire likewise.

Codex Alexandrinus (400s). A fifth-century whole Bible. This book's own apparatus names it among the oldest copies that carry this letter, and its readings stand in the Notes at standings across the letter (1:14; 3:3).

The sacred names (*nomina sacra*). In these copies the set-apart names are not written out in full. The scribes keep the first letters and the last, fold the middle away, and draw a line over the word: $\bar{\text{K}}\bar{\Sigma}$ for Kyrios, $\bar{\Theta}\bar{\Sigma}$ for Theos, $\bar{\text{I}}\bar{\Sigma}$ and $\bar{\text{I}}\bar{\text{H}}\bar{\Sigma}$ for Iēsous, $\bar{\text{X}}\bar{\Sigma}$ for Christos. So the names stand in copy after copy — shortened, overlined, and set apart from every common word around them.

Everything on this page can be checked against the record and the copies. What the record does not say, this page does not claim.

HOW THIS BOOK IS LAID OUT

THE RENDERING'S NAME. This rendering is called THE MASTER'S HAND UNVEILED — the name given to it on October 14, 2026 — and its motto, given with the name, stands on the title page beneath it: “The Master stands; the veil is lifted.” The Master's hand, unveiled — the veil taken away (2 Corinthians 3) — and the names standing exactly as the copies carry them.

The base text is the SBL Greek New Testament (Holmes edition), checked against the oldest copies that carry this letter: P⁴⁶ (about the year 200, the earliest surviving copy of Paulos's letters, which already holds this letter among them), P¹⁶ (a fragment of chapters 3–4, third or fourth century), Codex Sinaiticus, Codex Vaticanus, Codex Alexandrinus, Codex Ephraemi, and the Western company headed by Codex Claromontanus. Where the copies divide, the oldest reading stands in the text and the division is named in the Notes at the back — stated openly, never settled silently. The Greek line printed above every verse is the text rendered, so any reader can measure the English against it word by word.

The names stand restored, as across the set. Παῦλος prints Paulos; Τιμόθεος prints Timothy (the corpus

prints the fuller form Timotheus; the set's form stands here, as in the letters' company at Romans 16:21).

Ἰησοῦς Χριστός prints Yehoshua HaMashiach; where the Greek's order stands reversed — Χριστοῦ Ἰησοῦ, “HaMashiach Yehoshua” — the rendering keeps the Greek's order at each standing (1:1; 1:6; 1:8), and the Cross-Check names the places. Εὐδοία prints Euodia and Συντύχη Syntyche (4:2); Κλήμης, Clement (4:3); Ἐπαφρόδιτος, Epaphroditus (2:25; 4:18); Φίλιπποι, Philippi.

κύριος (kyrios) carries the Name only where the Greek quotes a Hebrew passage that carries the Name in its quoted words. This letter quotes no Hebrew passage outright; its one quotation standing is the close of the hymn (2:10–11), which carries Isaiah 45:23 — Elohim's self-sworn oath, “to Me every knee will bow, every tongue will swear.” That standing was verified word by word: the clause Paulos carries contains no κύριος in its frame; Isaiah's verse itself carries no Name in the words carried (the Name stands in the oath's own chapter, at Isaiah 45:18, 45:21, and 45:24–25); and this verse's κύριος is not a quoted word at all, but the confession's own content — what every tongue confesses about Yehoshua. The standing differs from Romans 14:11, where the same oath is quoted with λέγει κύριος, “says Elohim (Master),” standing inside the quoted frame answering to the prophetic “declaration of

YudHeyVavHey,” and the Name stood there by the quotation rule. Here nothing is supplied: κύριος therefore prints Elohim (Master) at every standing in this letter (1:2; 2:11, 19, 24, 29; 3:1, 8, 20; 4:1, 2, 4, 5, 10, 23 and their company). YudHeyVavHey stands in this book only in this verification record and in the Note at 2:11 — never in a rendering.

θεός (theos) prints Elohim at every standing of the Father (1:2, 3, 8; 2:9, 13, 15, 27; 3:3, 9, 14, 19; 4:6, 7, 9, 18, 19, 20 and their company) — and at 2:6 and 2:9 the Greek also calls the Son by its measure: “in the form of Elohim” (2:6), “equal with Elohim” (2:6), stated openly, never hidden, exactly as the set prints it. At 3:19 the word stands in a man’s place — “whose god [is] the belly” — and prints so, lower-case, as the corpus prints it.

The tekhelet blue follows the Kodesh rule of the set: the direct speech of the Father and of the Son prints blue; all other voices black. This letter carries NO blue in its text, and the standing is named plainly rather than passed over: Paulos writes throughout in his own voice — he exhorts, argues, gives thanks, and commends — and no word of the letter is presented as the spoken discourse of the Father or of the Son; the hymn of 2:5–11 (the letter’s center) is Paulos’s own presentation inside his exhortation, and its close applies Isaiah’s oath to the Son without quoting Elohim’s voice, as the Note at 2:11 records. Tekhelet

stands in this book only in its fixed dress — the series title, the chapter heads, and the back-page verse — as the John 1:1–18 sample carried no blue and said so. The Ruach speaks no quoted words in this letter.

The hymn of 2:5–11 prints as written, in full, without commentary: 2:6’s ἄρπαγμός — a word standing nowhere else in the writings — is opened factually in the Note there, both of its readings named and neither settled; 2:7 prints “the form of a slave” (μορφὴν δούλου), the bought-man word at its full weight, the standing named in the Cross-Check. The verses before and after the hymn are Paulos’s exhortation (1:15–18, the rival preachers, prints as written; so do 3:2–3, the dogs and the mutilation against “we are the circumcision,” whose Greek word-play is opened in the Note at 3:2).

Dress of single words, stated once: ἐκκλησία prints “Assembly” (3:6; 4:15); εὐαγγέλιον, “the good news”; πολιτεύεσθε (1:27) and πολίτευμα (3:20) — the citizen words — are opened in the Note at 1:27 (Philippi was a Roman colony, Acts 16:12, and its people’s citizenship was prized; the corpus prints “conduct yourselves” and “our citizenship”); δοῦλος prints “servant” at 1:1, as across the set, and “slave” at 2:7, the standing named in the Cross-Check there; σύζυγος (4:3), “yokefellow,” is opened in the Note there; ἐξανάστασις (3:11) is opened in the Note there; and πίστις with the genitive prints the plain genitive —

“the faith of HaMashiach” (3:9) — the divide named at Romans 3:22 and at Galatians 2:16 and not settled by the dress.

The accounting stands complete: 104 verses in the text — the received numbering of Philippians entire (30 + 30 + 21 + 23), nothing absent, no whole verse fenced away, nothing supplied. Divided words and clauses inside verses are fenced by the SBL editors at their places, and those that carry sense are named in the Notes (1:1; 1:6; 1:8; 1:11; 1:14; 1:28; 2:3; 2:4; 2:9; 2:15; 2:21; 2:27; 2:30; 3:6; 3:10; 3:11; 3:12; 3:13; 3:21; 4:3; 4:13; 4:19; 4:23 and their company); the letter’s verse-order standing at 1:16–17 is named at its verses and in the Standing Notes.

The Cross-Check at the back lists every verse against the project LSV corpus — the set’s English yardstick — quoting the corpus line and stating either “agrees” or the differ with its Greek reason. Differences that are only the set’s standing dress (Elohim for the corpus’s “God,” Yehoshua HaMashiach for “Jesus Christ,” Elohim (Master) for “the LORD/Lord,” Paulos for “Paul,” Timothy for “Timotheus,” Assembly for the corpus’s “Assembly” where the case differs) are the dress itself, stated here once, and are not counted as differs; every counted differ is a place where the Greek the oldest copies carry reads otherwise than the corpus’s line, or where a word’s sense is at stake.

The corpus never decided a rendering; it only
measures one afterward.

ΠΡΟΣ ΦΙΛΙΠΠΗΣΙΟΥΣ

CHAPTER 1

1 Παῦλος καὶ Τιμόθεος δοῦλοι Ἰησοῦ Ἰησοῦ ἡμῶν τοῖς ἁγίοις ἐν Χριστῷ Ἰησοῦ τοῖς οὖσιν ἐν Φιλίπποις σὺν ἐπισκόποις καὶ διακόνους·

Paulos and Timothy, servants of HaMashiach Yehoshua, to all the holy ones in HaMashiach Yehoshua who are in Philippi, with overseers and servants: [1:1]

2 χάρις ὑμῖν καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς ἡμῶν καὶ κυρίου Ἰησοῦ Χριστοῦ.

Grace to you and peace from Elohim our Father and Elohim (Master) Yehoshua HaMashiach! [1:2]

3 Εὐχαριστῶ τῷ θεῷ μου ἐπὶ πάσῃ τῇ μνηα ὑμῶν

I give thanks to my Elohim on all the remembrance of you, [1:3]

4 πάντοτε ἐν πάσῃ δεήσει μου ὑπὲρ πάντων ὑμῶν, μετὰ χαρᾶς τὴν δέησιν ποιούμενος,

always, in every supplication of mine for you all, with joy making the supplication, [1:4]

5 ἐπὶ τῇ κοινωνίᾳ ὑμῶν εἰς τὸ εὐαγγέλιον ἀπὸ τῆς πρώτης ἡμέρας ἄχρι τοῦ νῦν,

for your contribution to the good news from the first day until now, [1:5]

6 πεποιθὼς αὐτὸ τοῦτο ὅτι ὁ ἐναρξάμενος ἐν ὑμῖν ἔργον ἀγαθὸν ἐπιτελέσει ἄχρι ἡμέρας Ἰησοῦ Χριστοῦ.

having been confident of this very thing, that He who began a good work in you will complete [it] until [the] day of HaMashiach Yehoshua; [1:6]

7 καθὼς ἐστὶν δίκαιον ἐμοὶ τοῦτο φρονεῖν ὑπὲρ πάντων ὑμῶν, διὰ τὸ ἔχειν με ἐν τῇ καρδίᾳ ὑμᾶς, ἔν τε τοῖς δεσμοῖς μου καὶ ἐν τῇ ἀπολογίᾳ καὶ βεβαιώσει τοῦ εὐαγγελίου συγκαινωνούς μου τῆς χάριτος πάντας ὑμᾶς ὄντας·

according as it is righteous for me to think this in behalf of you all, because of my having you in the heart, both in my bonds, and [in] the defense and confirmation of the good news, all of you being fellow-partakers with me of grace. [1:7]

8 μάρτυς γάρ ἑμου ὁ θεός, ὡς ἐπιποθῶ πάντας ὑμᾶς ἐν σπλάγχνοις Ἰησοῦ Χριστοῦ.

For Elohim is my witness, how I long for you all in [the] yearnings of HaMashiach Yehoshua. [1:8]

9 καὶ τοῦτο προσεύχομαι ἵνα ἡ ἀγάπη ὑμῶν ἔτι μᾶλλον καὶ μᾶλλον περισσεύῃ ἐν ἐπιγνώσει καὶ πάσῃ αἰσθήσει,

and this I pray, that your love may abound yet more and more in full knowledge, and all discernment, [1:9]

10 εἰς τὸ δοκιμάζειν ὑμᾶς τὰ διαφέροντα, ἵνα ᾗτε εἰλικρινεῖς καὶ ἀπρόσκοποι εἰς ἡμέραν Χριστοῦ,

for your proving the things that differ, that you may be pure and offenseless—to [the] Day of HaMashiach, [1:10]

11 πεπληρωμένοι καρπὸν δικαιοσύνης τὸν διὰ Ἰησοῦ Χριστοῦ εἰς δόξαν καὶ ἔπαινον θεοῦ.

being filled with [the] fruit of righteousness that [is] through Yehoshua HaMashiach, to the glory and praise of Elohim. [1:11]

12 Γινώσκειν δὲ ὑμᾶς βούλομαι, ἀδελφοί, ὅτι τὰ κατ' ἐμὲ μᾶλλον εἰς προκοπὴν τοῦ εὐαγγελίου ἐλήλυθεν,

And I intend you to know, brothers, that the things concerning me, rather have come to an advancement of the good news, [1:12]

13 ὥστε τοὺς δεσμούς μου φανεροὺς ἐν Χριστῷ γενέσθαι ἐν ὅλῳ τῷ πραιτωρίῳ καὶ τοῖς λοιποῖς πᾶσιν,

so that my bonds became evident in HaMashiach in the whole Praetorium, and to all the rest, [1:13]

14 καὶ τοὺς πλείονας τῶν ἀδελφῶν ἐν κυρίῳ πεποιθότας τοῖς δεσμοῖς μου περισσοτέρως τολμᾶν ἀφόβως τὸν λόγον λαλεῖν.

and the greater part of the brothers in Elohim (Master), having confidence by my bonds, are more abundantly bold to fearlessly speak the word. [1:14]

15 Τινὲς μὲν καὶ διὰ φθόνον καὶ ἔριν, τινὲς δὲ καὶ δι' εὐδοκίαν τὸν Χριστὸν κηρύσσουσιν·

Certain, indeed, even through envy and contention, and certain also through goodwill, preach HaMashiach; [1:15]

16 οἱ μὲν ἐξ ἁγάπης, εἰδότες ὅτι εἰς ἀπολογίαν τοῦ εὐαγγελίου κεῖμαι,

some, indeed, from love, knowing that I am set for [the] defense of the good news; [1:16]

17 οἱ δὲ ἐξ ἐριθείας τὸν Χριστὸν καταγγέλλουσιν, οὐχ ἄγνῳς, οἰόμενοι θλίψιν ἐγείρειν τοῖς δεσμοῖς μου.

but others from self-seeking proclaim HaMashiach, not purely, supposing to raise up affliction for my bonds. [1:17]

18 τί γάρ; πλὴν ὅτι παντὶ τρόπῳ, εἴτε προφάσει εἴτε ἀληθείᾳ, Χριστὸς καταγγέλλεται, καὶ ἐν τούτῳ χαίρω· ἀλλὰ καὶ χαρήσομαι,

what then? In every way, whether in pretense or in truth, HaMashiach is proclaimed—and I rejoice in this, indeed, and will rejoice. [1:18]

19 οἶδα γὰρ ὅτι τοῦτό μοι ἀποβήσεται εἰς σωτηρίαν διὰ τῆς ὑμῶν δεήσεως καὶ ἐπιχορηγίας τοῦ πνεύματος Ἰησοῦ Χριστοῦ,

for I have known that this will turn out to me for salvation, through your supplication and the

supply of the Spirit of Yehoshua HaMashiach,
[1:19]

20 κατὰ τὴν ἀποκαταδοκίαν καὶ ἐλπίδα μου ὅτι ἐν οὐδενὶ
αἰσχυνθήσομαι, ἀλλ' ἐν πάσῃ παρρησίᾳ ὡς πάντοτε καὶ νῦν
μεγαλυνθήσεται Χριστὸς ἐν τῷ σώματί μου, εἴτε διὰ ζωῆς
εἴτε διὰ θανάτου.

according to my earnest expectation and hope,
that I will be ashamed in nothing, and in all
freedom, as always, also HaMashiach will now be
magnified in my body, whether through life or
through death, [1:20]

21 ἐμοὶ γὰρ τὸ ζῆν Χριστὸς καὶ τὸ ἀποθανεῖν κέρδος.
for to me to live [is] HaMashiach, and to die [is]
gain. [1:21]

22 εἰ δὲ τὸ ζῆν ἐν σαρκί, τοῦτό μοι καρπὸς ἔργου— καὶ τί
αἰρήσομαι οὐ γνωρίζω.
And if to live in the flesh [is] to me a fruit of work,
then what will I choose? I do not know; [1:22]

23 συνέχομαι δὲ ἐκ τῶν δύο, τὴν ἐπιθυμίαν ἔχων εἰς τὸ
ἀναλῦσαι καὶ σὺν Χριστῷ εἶναι, πολλῶ ἢ γὰρ μᾶλλον
κρεῖσσον,
for I am pressed by the two, having the desire to
depart, and to be with HaMashiach, for it is far
better, [1:23]

24 τὸ δὲ ἐπιμένειν ἢ ἐν τῇ σαρκὶ ἀναγκαιότερον δι' ὑμᾶς.

and to remain in the flesh is more necessary on your account, [1:24]

25 καὶ τοῦτο πεποιθὼς οἶδα ὅτι μενῶ καὶ ἱ παραμενῶ πᾶσιν ὑμῖν εἰς τὴν ὑμῶν προκοπὴν καὶ χαρὰν τῆς πίστεως, and being persuaded of this, I have known that I will remain and continue with you all, to your advancement and joy of the faith, [1:25]

26 ἵνα τὸ καύχημα ὑμῶν περισσεύῃ ἐν Χριστῷ Ἰησοῦ ἐν ἐμοὶ διὰ τῆς ἐμῆς παρουσίας πάλιν πρὸς ὑμᾶς. that your boasting may abound in HaMashiach Yehoshua in me through my coming again to you. [1:26]

27 Μόνον ἀξίως τοῦ εὐαγγελίου τοῦ Χριστοῦ πολιτεύεσθε, ἵνα εἴτε ἐλθὼν καὶ ἰδὼν ὑμᾶς εἴτε ἀπὼν ἱ ἀκούω τὰ περὶ ὑμῶν, ὅτι στήκετε ἐν ἐνὶ πνεύματι, μιᾷ ψυχῇ συναθροῦντες τῇ πίστει τοῦ εὐαγγελίου,

Only conduct yourselves worthily of the good news of HaMashiach, that, whether having come and seen you, whether being absent I may hear of the things concerning you, that you stand fast in one spirit, with one soul, striving together for the faith of the good news, [1:27]

28 καὶ μὴ πτυρόμενοι ἐν μηδενὶ ὑπὸ τῶν ἀντικειμένων (ἥτις ἔστιν αὐτοῖς ἑνδειξις ἀπωλείας, ἱ ὑμῶν δὲ σωτηρίας, καὶ τοῦτο ἀπὸ θεοῦ,

and not be terrified in anything by those
opposing, which is indeed a token of destruction
to them, and to you of salvation, and that from
Elohim; [1:28]

29 ὅτι ὑμῖν ἐχαρίσθη τὸ ὑπὲρ Χριστοῦ, οὐ μόνον τὸ εἰς
αὐτὸν πιστεύειν ἀλλὰ καὶ τὸ ὑπὲρ αὐτοῦ πάσχειν),
because to you it was granted, on behalf of
HaMashiach, not only to believe in Him, but also
to suffer on behalf of Him; [1:29]

30 τὸν αὐτὸν ἀγῶνα ἔχοντες οἷον εἶδετε ἐν ἐμοὶ καὶ νῦν
ἀκούετε ἐν ἐμοί.
having the same conflict, such as you saw in me,
and now hear of in me. [1:30]

CHAPTER 2

1 Εἴ τις οὖν παράκλησις ἐν Χριστῷ, εἴ τι παραμύθιον ἀγάπης, εἴ τις κοινωνία πνεύματος, εἴ τις σπλάγχνα καὶ οἰκτιρμοί,

If, then, any exhortation [is] in HaMashiach, if any comfort of love, if any fellowship of [the] Spirit, if any yearnings and mercies, [2:1]

2 πληρώσατέ μου τὴν χαρὰν ἵνα τὸ αὐτὸ φρονῆτε, τὴν αὐτὴν ἀγάπην ἔχοντες, σύμψυχοι, τὸ ἐν φρονοῦντες, fulfill my joy, that you may mind the same thing—having the same love—of one soul—minding the one thing, [2:2]

3 μηδὲν κατ' ἐριθείαν ἢ μηδὲ κατὰ ἑκενοδοξίαν, ἀλλὰ τῇ ταπεινοφροσύνῃ ἀλλήλους ἡγούμενοι ὑπερέχοντας ἑαυτῶν,

nothing in rivalry or vainglory, but in humility of mind counting one another more excellent than yourselves— [2:3]

4 μὴ τὰ ἑαυτῶν ἑκάστοι ἑσκοποῦντες, ἀλλὰ καὶ τὰ ἐτέρων ἑκάστοι.

do not each look to your own, but each also to the things of others. [2:4]

5 τοῦτο ἑφρονεῖτε ἐν ὑμῖν ὃ καὶ ἐν Χριστῷ Ἰησοῦ,

Mind this among yourselves, which also [was] in
HaMashiach Yehoshua, [2:5]

6 ὃς ἐν μορφῇ θεοῦ ὑπάρχων οὐχ ἄρπαγμὸν ἡγήσατο τὸ
εἶναι ἴσα θεῷ,

who, being in the form of Elohim, thought [it] not
something to be seized to be equal to Elohim, [2:6]

7 ἀλλὰ ἑαυτὸν ἐκένωσεν μορφὴν δούλου λαβών, ἐν
ὁμοιώματι ἀνθρώπων γενόμενος· καὶ σχήματι εὐρεθεὶς ὡς
ἄνθρωπος

but emptied Himself, having taken [the] form of a
slave, having become in [the] likeness of men, and
having been found in appearance as a man, [2:7]

8 ἐταπείνωσεν ἑαυτὸν γενόμενος ὑπήκοος μέχρι θανάτου,
θανάτου δὲ σταυροῦ·

He humbled Himself, having become obedient to
the point of death—death, even, of a cross; [2:8]

9 διὸ καὶ ὁ θεὸς αὐτὸν ὑπερύψωσεν, καὶ ἐχαρίσατο αὐτῷ
τὸ ὄνομα τὸ ὑπὲρ πᾶν ὄνομα,

for this reason also Elohim highly exalted Him,
and graciously gave Him the Name that [is] above
every name, [2:9]

10 ἵνα ἐν τῷ ὀνόματι Ἰησοῦ πᾶν γόνυ κάμψῃ ἐπουρανίων
καὶ ἐπιγείων καὶ καταχθονίων,

that in the Name of Yehoshua every knee may bow—of heavenlies, and earthlies, and what are under the earth— [2:10]

11 καὶ πᾶσα γλῶσσα ἐξομολογήσεται ὅτι κύριος Ἰησοῦς Χριστὸς εἰς δόξαν θεοῦ πατρός.

and every tongue may confess that Yehoshua HaMashiach [is] Elohim (Master), to the glory of Elohim the Father. [2:11]

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,

So that, my beloved, as you always obey, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling, [2:12]

13 Ἐπεὶ γὰρ ἐστὶν ὁ ἐνεργῶν ἐν ὑμῖν καὶ τὸ θέλει καὶ τὸ ἐνεργεῖν ὑπὲρ τῆς εὐδοκίας.

for it is Elohim who is working in you both to will and to work for His good pleasure. [2:13]

14 Πάντα ποιεῖτε χωρὶς γογγυσμῶν καὶ διαλογισμῶν, Do all things without murmurings and deliberations, [2:14]

15 ἵνα γένησθε ἄμεμπτοι καὶ ἀκέραιοι, τέκνα θεοῦ ἄμωμα
μέσον ᾗ γενεᾷ σκολιᾷ καὶ διεστραμμένης, ἐν οἷς φαίνεσθε
ὡς φωστῆρες ἐν κόσμῳ

that you may become blameless and pure
children of Elohim, unblemished in the midst of a
crooked and perverse generation, among whom
you appear as luminaries in the world, [2:15]

16 λόγον ζωῆς ἐπέχοντες, εἰς καύχημα ἔμοι εἰς ἡμέραν
Χριστοῦ, ὅτι οὐκ εἰς κενὸν ἔδραμον οὐδὲ εἰς κενὸν
ἐκοπίασα.

holding forth the word of life, for rejoicing to me
in regard to [the] Day of HaMashiach, that I did
not run in vain, nor did I labor in vain; [2:16]

17 ἀλλὰ εἰ καὶ σπένδομαι ἐπὶ τῇ θυσίᾳ καὶ λειτουργίᾳ τῆς
πίστεως ὑμῶν, χαίρω καὶ συγχαίρω πᾶσιν ὑμῖν·

but if I also am poured forth on the sacrifice and
service of your faith, I rejoice and am glad with
you all, [2:17]

18 τὸ δὲ αὐτὸ καὶ ὑμεῖς χαίρετε καὶ συγχαίρετέ μοι.

because of this you also rejoice and are glad with
me. [2:18]

19 Ἐλπίζω δὲ ἐν κυρίῳ Ἰησοῦ Τιμόθεον ταχέως πέμψαι
ὑμῖν, ἵνα καὶ ἐγὼ εὐψυχῶ γνοὺς τὰ περὶ ὑμῶν.

And I hope, in Elohim (Master) Yehoshua, to send
Timothy to you quickly, that I also may be of good

spirit, having known the things concerning you,
[2:19]

20 οὐδένα γὰρ ἔχω ἰσόψυχον ὅστις γνησίως τὰ περὶ ὑμῶν
μεριμνήσει,
for I have no one like-minded, who will sincerely
care for the things concerning you, [2:20]

21 οἱ πάντες γὰρ τὰ ἑαυτῶν ζητοῦσιν, οὐ τὰ Ἰησοῦ
Χριστοῦ.
for all seek their own, not the things of Yehoshua
HaMashiach. [2:21]

22 τὴν δὲ δοκιμὴν αὐτοῦ γινώσκετε, ὅτι ὡς πατρὶ τέκνον
σὺν ἐμοὶ ἐδούλευσεν εἰς τὸ εὐαγγέλιον.
and you know his proof, that as a child [serves] a
father, he served with me in regard to the good
news; [2:22]

23 τοῦτον μὲν οὖν ἐλπίζω πέμψαι ὡς ἂν ἀφίδω τὰ περὶ ἐμὲ
ἐξαυτῆς·
I indeed hope to send him, when I may see
through the things concerning me—immediately;
[2:23]

24 πέποιθα δὲ ἐν κυρίῳ ὅτι καὶ αὐτὸς ταχέως ἐλεύσομαι.
and I trust in Elohim (Master) that I will also come
quickly myself. [2:24]

25 Ἀναγκαῖον δὲ ἡγησάμην Ἐπαφρόδιτον τὸν ἀδελφὸν καὶ συνεργὸν καὶ συστρατιώτην μου, ὑμῶν δὲ ἀπόστολον καὶ λειτουργὸν τῆς χρείας μου, πέμψαι πρὸς ὑμᾶς,

And I thought [it] necessary to send to you Epaphroditus—my brother and fellow-workman and fellow-soldier, and your apostle and servant to my need, [2:25]

26 ἐπειδὴ ἐπιποθῶν ἦν πάντας ἱὺμᾶς, καὶ ἀδημονῶν διότι ἠκούσατε ὅτι ἡσθένησεν.

seeing he was longing after you all, and in heaviness, because you heard that he ailed, [2:26]

27 καὶ γὰρ ἡσθένησεν παραπλήσιον ἑθανάτῳ· ἀλλὰ ὁ θεὸς ἠλέησεν αὐτόν, οὐκ αὐτὸν δὲ μόνον ἀλλὰ καὶ ἐμέ, ἵνα μὴ λύπην ἐπὶ λύπην σχῶ.

for he also ailed near to death, but Elohim had mercy on him, and not on him only, but also on me, that I might not have sorrow on sorrow. [2:27]

28 σπουδαιοτέρως οὖν ἔπεμψα αὐτὸν ἵνα ἰδόντες αὐτὸν πάλιν χαρῇτε ἀγῶ ἀλυπότερος ὦ.

The more eagerly, therefore, I sent him, that having seen him again you may rejoice, and I may be less sorrowful; [2:28]

29 προσδέχεσθε οὖν αὐτὸν ἐν κυρίῳ μετὰ πάσης χαρᾶς, καὶ τοὺς τοιούτους ἐντίμους ἔχετε,

receive him, therefore, in Elohim (Master), with all joy, and hold such in honor, [2:29]

30 ὅτι διὰ τὸ ἔργον Ἰησοῦ μέχρι θανάτου ἤγγισεν,
Ἰπαραβολευσάμενος τῇ ψυχῇ ἵνα ἀναπληρώσῃ τὸ ὑμῶν
ὕστέρημα τῆς πρὸς με λειτουργίας.

**because on account of the work of HaMashiach he
drew near to death, having hazarded life that he
might fill up your deficiency of service to me. [2:30]**

CHAPTER 3

1 Τὸ λοιπόν, ἀδελφοί μου, χαίρετε ἐν κυρίῳ. τὰ αὐτὰ γράφειν ὑμῖν ἐμοὶ μὲν οὐκ ὀκνηρόν, ὑμῖν δὲ ἀσφαλές.

As to the rest, my brothers, rejoice in Elohim (Master); indeed, [it] is not tiresome to me to write to you the same things, and for you [is] sure. [3:1]

2 Βλέπετε τοὺς κύνας, βλέπετε τοὺς κακοὺς ἐργάτας, βλέπετε τὴν κατατομήν.

Look out for the dogs! Look out for the evil-workers! Look out for the mutilation! [3:2]

3 ἡμεῖς γάρ ἐσμεν ἡ περιτομή, οἱ πνεύματι θεοῦ λατρεύοντες καὶ καυχώμενοι ἐν Χριστῷ Ἰησοῦ καὶ οὐκ ἐν σαρκὶ πεποιθότες,

for we are the circumcision, who serve by [the] Spirit of Elohim, and glory in HaMashiach Yehoshua, and have no trust in flesh, [3:3]

4 καίπερ ἐγὼ ἔχων πεποίθησιν καὶ ἐν σαρκί. Εἴ τις δοκεῖ ἄλλος πεποιθέναι ἐν σαρκί, ἐγὼ μᾶλλον·

though I also have [cause of] trust in flesh. If any other one thinks to have trust in flesh, I more: [3:4]

5 περιτομῇ ὀκταήμερος, ἐκ γένους Ἰσραήλ, φυλῆς Βενιαμίν, Ἑβραῖος ἐξ Ἑβραίων, κατὰ νόμον Φαρισαῖος,

circumcision on the eighth day! Of the race of Israel! Of the tribe of Benjamin! A Hebrew of Hebrews! According to law—a Pharisee! [3:5]

6 κατὰ ἤζηλος διώκων τὴν ἐκκλησίαν, κατὰ δικαιοσύνην τὴν ἐν νόμῳ γενόμενος ἄμεμπτος.

According to zeal—persecuting the Assembly!
According to righteousness that is in law—
becoming blameless! [3:6]

7 Ἀλλὰ ἅτινα ἦν μοι κέρδη, ταῦτα ἤγημαι διὰ τὸν Χριστὸν ζημίαν.

But what things were gains to me, these I have
counted loss, because of HaMashiach; [3:7]

8 ἀλλὰ Ἰμενοῦνγε καὶ ἡγοῦμαι πάντα ζημίαν εἶναι διὰ τὸ ὑπερέχον τῆς γνώσεως Χριστοῦ Ἰησοῦ τοῦ κυρίου μου δι' ὃν τὰ πάντα ἐζημιώθην, καὶ ἡγοῦμαι Ἰσκύβαλα ἵνα Χριστὸν κερδήσω

yes, indeed, and I count all things to be loss,
because of the excellence of the knowledge of
HaMashiach Yehoshua my Elohim (Master),
because of whom I suffered loss of all things, and
count them to be refuse, that I may gain
HaMashiach, and be found in Him, [3:8]

9 καὶ εὐρεθῶ ἐν αὐτῷ, μὴ ἔχων ἐμὴν δικαιοσύνην τὴν ἐκ νόμου ἀλλὰ τὴν διὰ πίστεως Χριστοῦ, τὴν ἐκ θεοῦ δικαιοσύνην ἐπὶ τῇ πίστει,

and be found in Him, not having my
righteousness, which [is] of law, but that which
[is] through [the] faith of HaMashiach—the
righteousness of Elohim by faith, [3:9]

10 τοῦ γινῶναι αὐτὸν καὶ τὴν δύναμιν τῆς ἀναστάσεως
αὐτοῦ καὶ ἰκοινωνίαν παθημάτων αὐτοῦ,
ἰσχυομένης τῷ θανάτῳ αὐτοῦ,
to know Him, and the power of His resurrection,
and the fellowship of His sufferings, being
conformed to His death, [3:10]

11 εἴ πως καταντήσω εἰς τὴν ἐξανάστασιν τὴν ἐκ νεκρῶν.
if anyhow I may attain to the resurrection of the
dead. [3:11]

12 Οὐχ ὅτι ἤδη ἔλαβον ἢ ἤδη τετελείωμαι, διώκω δὲ εἰ καὶ
καταλάβω, ἐφ' ᾧ καὶ κατελήμφθην ὑπὸ Ἰησοῦ.
Not that I already obtained, or have already been
perfected, but I pursue, if I also may lay hold of
that for which I was also laid hold of by
HaMashiach Yehoshua; [3:12]

13 ἀδελφοί, ἐγὼ ἑμαυτὸν οὐ λογίζομαι κατεληφέναι· ἐν
δέ, τὰ μὲν ὀπίσω ἐπιλανθάνομενος τοῖς δὲ ἔμπροσθεν
ἐπεκτεινόμενος,
brothers, I do not reckon myself to have laid hold
[of it], but one thing [I do]—indeed forgetting the

things behind, and stretching forth to the things before— [3:13]

14 κατὰ σκοπὸν διώκω ἱεὶς τὸ βραβεῖον τῆς ἄνω κλήσεως τοῦ θεοῦ ἐν Χριστῷ Ἰησοῦ.

I pursue to the mark for the prize of the high calling of Elohim in HaMashiach Yehoshua. [3:14]

15 ὅσοι οὖν τέλειοι, τοῦτο φρονῶμεν· καὶ εἴ τι ἐτέρως φρονεῖτε, καὶ τοῦτο ὁ θεὸς ὑμῖν ἀποκαλύψει·

As many, therefore, as [are] perfect—let us think this, and if [in] anything you think otherwise, this also will Elohim reveal to you, [3:15]

16 πλὴν εἰς ὃ ἐφθάσαμεν, τῷ αὐτῷ ἵστοιχεῖν.

only, to what we have attained, walk by the same [rule]. [3:16]

17 Συμμιμηταί μου γίνεσθε, ἀδελφοί, καὶ σκοπεῖτε τοὺς οὕτω περιπατοῦντας καθὼς ἔχετε τύπον ἡμᾶς·

together become my followers, brothers, and observe those thus walking, according as you have us—a pattern; [3:17]

18 πολλοὶ γὰρ περιπατοῦσιν οὓς πολλάκις ἔλεγον ὑμῖν, νῦν δὲ καὶ κλαίων λέγω, τοὺς ἐχθροὺς τοῦ σταυροῦ τοῦ Χριστοῦ,

for many walk of whom I told you [about] many times—and now also weeping tell—[they are] the enemies of the Cross of HaMashiach, [3:18]

19 ὣν τὸ τέλος ἀπώλεια, ὣν ὁ θεὸς ἡ κοιλία καὶ ἡ δόξα ἐν
τῇ αἰσχύνῃ αὐτῶν, οἱ τὰ ἐπίγεια φρονοῦντες.

whose end [is] destruction, whose god [is] the
belly, and whose glory [is] in their shame, who
are minding the things on earth. [3:19]

20 ἡμῶν γὰρ τὸ πολίτευμα ἐν οὐρανοῖς ὑπάρχει, ἐξ οὗ καὶ
σωτῆρα ἀπεκδεχόμεθα κύριον Ἰησοῦν Χριστόν,

For our citizenship is in the heavens, from where
we also await a Savior—Elohim (Master)

Yehoshua HaMashiach— [3:20]

21 ὃς μετασχηματίσει τὸ σῶμα τῆς ταπεινώσεως ἡμῶν
σύμμορφον τῷ σώματι τῆς δόξης αὐτοῦ κατὰ τὴν ἐνέργειαν
τοῦ δύνασθαι αὐτὸν καὶ ὑποτάξαι ἑαυτῷ τὰ πάντα.

who will transform the body of our humiliation to
its becoming conformed to the body of His glory,
according to the working of His power, even to
subject all things to Himself. [3:21]

CHAPTER 4

1 ὥστε, ἀδελφοί μου ἀγαπητοὶ καὶ ἐπιπόθητοι, χαρὰ καὶ
στέφανός μου, οὕτως στήκετε ἐν κυρίῳ, ἀγαπητοί.

So then, my brothers, beloved and longed for, my
joy and garland, so stand in Elohim (Master),
beloved. [4:1]

2 Εὐδοίαν παρακαλῶ καὶ Συντύχην παρακαλῶ τὸ αὐτὸ
φρονεῖν ἐν κυρίῳ.

I exhort Euodia, and I exhort Syntyche, to be of
the same mind in Elohim (Master); [4:2]

3 ναὶ ἐρωτῶ καὶ σέ, ᾧ γνήσιε σύζυγε, συλλαμβάνου αὐταῖς,
αἵτινες ἐν τῷ εὐαγγελίῳ συνήθλησάν μοι μετὰ καὶ
Κλήμεντος καὶ τῶν λοιπῶν συνεργῶν μου, ὧν τὰ ὀνόματα
ἐν βίβλῳ ζωῆς.

and I also ask you, genuine yoke-fellow, be
assisting those women who strove along with me
in the good news, with Clement also, and the
others, my fellow-workers, whose names [are] in
[the] Scroll of Life. [4:3]

4 Χαίρετε ἐν κυρίῳ πάντοτε· πάλιν ἐρῶ, χαίρετε.

Rejoice in Elohim (Master) always; again I will
say, rejoice! [4:4]

5 τὸ ἐπεικὲς ὑμῶν γνωσθήτω πᾶσιν ἀνθρώποις. ὁ κύριος ἐγγύς·

**Let your reasonableness be known to all men;
Elohim (Master) [is] near; [4:5]**

6 μηδὲν μεριμνᾶτε, ἀλλ' ἐν παντὶ τῇ προσευχῇ καὶ τῇ δεήσει μετ' εὐχαριστίας τὰ αἰτήματα ὑμῶν γνωρίζεσθω πρὸς τὸν θεόν·

**be anxious for nothing, but in everything by
prayer, and by supplication, with thanksgiving, let
your requests be made known to Elohim; [4:6]**

7 καὶ ἡ εἰρήνη τοῦ θεοῦ ἡ ὑπερέχουσα πάντα νοῦν φρουρήσει τὰς καρδίας ὑμῶν καὶ τὰ νοήματα ὑμῶν ἐν Χριστῷ Ἰησοῦ.

**and the peace of Elohim, that is surpassing all
understanding, will guard your hearts and your
thoughts in HaMashiach Yehoshua. [4:7]**

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

**As to the rest, brothers, as many things as are
true, as many as [are] revered, as many as [are]
righteous, as many as [are] pure, as many as [are]
lovely, as many as [are] of good report, if any
worthiness, and if any praise, think on these
things; [4:8]**

9 ἃ καὶ ἐμάθετε καὶ παρελάβετε καὶ ἠκούσατε καὶ εἶδετε ἐν ἐμοί, ταῦτα πράσσετε· καὶ ὁ θεὸς τῆς εἰρήνης ἔσται μεθ' ὑμῶν.

the things that you also learned, and receive, and hear, and saw in me, do those, and the Elohim of peace will be with you. [4:9]

10 Ἐχάρην δὲ ἐν κυρίῳ μεγάλως ὅτι ἤδη ποτὲ ἀνεθάλτετε τὸ ὑπὲρ ἐμοῦ φρονεῖν, ἐφ' ᾧ καὶ ἐφρονεῖτε ἡκαιρεῖσθε δέ.

And I rejoiced in Elohim (Master) greatly, that now at length you flourished again in caring for me, for which also you were caring, and lacked opportunity; [4:10]

11 οὐχ ὅτι καθ' ὑστέρησιν λέγω, ἐγὼ γὰρ ἔμαθον ἐν οἷς εἰμι αὐτάρκης εἶναι·

I do not say that in respect of want, for I learned in the things in which I am—to be content; [4:11]

12 οἶδα καὶ ταπεινοῦσθαι, οἶδα καὶ περισσεύειν· ἐν παντὶ καὶ ἐν πᾶσιν μεμύημαι, καὶ χορτάζεσθαι καὶ πεινᾶν, καὶ περισσεύειν καὶ ὑστερεῖσθαι·

I have known both to be abased, and I have known to abound; in everything and in all things I have been initiated, both to be full and to be hungry, both to abound and to be in want. [4:12]

13 πάντα ἰσχύω ἐν τῷ ἐνδυναμοῦντί ᾧ με.

I have strength for all things in Him who strengthens me. [4:13]

14 πλὴν καλῶς ἐποιήσατε συγκοινωνήσαντές μου τῇ
θλίψει.

**but you did well, having shared in my tribulation;
[4:14]**

15 Οἶδατε δὲ καὶ ὑμεῖς, Φιλιππηῖοι, ὅτι ἐν ἀρχῇ τοῦ
εὐαγγελίου, ὅτε ἐξῆλθον ἀπὸ Μακεδονίας, οὐδεμία μοι
ἐκκλησία ἐκοινώνησεν εἰς λόγον δόσεως καὶ λήμψεως εἰ μὴ
ὑμεῖς μόνοι,

**and you have known, even you Philippians, that
in the beginning of the good news when I went
forth from Macedonia, no Assembly
communicated with me in regard to giving and
receiving except you only; [4:15]**

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

**because in Thessalonica also, both once and again
you sent to my need; [4:16]**

17 οὐχ ὅτι ἐπιζητῶ τὸ δόμα, ἀλλὰ ἐπιζητῶ τὸν καρπὸν τὸν
πλεονάζοντα εἰς λόγον ὑμῶν.

**not that I seek after the gift, but I seek after the
fruit that is overflowing to your account; [4:17]**

18 ἀπέχω δὲ πάντα καὶ περισσεύω· πεπλήρωμαι δεξάμενος
παρὰ Ἐπαφροδίτου τὰ παρ' ὑμῶν, ὁσμὴν εὐωδίας, θυσίαν
δεκτὴν, εὐάρεστον τῷ θεῷ.

**and I have all things, and abound; I am filled,
having received from Epaphroditus the things**

from you—an odor of a refreshing fragrance—a sacrifice acceptable, well-pleasing to Elohim: [4:18]

19 ὁ δὲ θεός μου πληρώσει πᾶσαν χρείαν ὑμῶν κατὰ ἡ τὸ πλοῦτος· αὐτοῦ ἐν δόξῃ ἐν Χριστῷ Ἰησοῦ.

and my Elohim will supply all your need,
according to His riches in glory in HaMashiach
Yehoshua; [4:19]

20 τῷ δὲ θεῷ καὶ πατρὶ ἡμῶν ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων· ἀμήν.

and to Elohim, even our Father, [is] the glory
through the ages of the ages. Amen. [4:20]

21 Ἀσπάσασθε πάντα ἅγιον ἐν Χριστῷ Ἰησοῦ. ἀσπάζονται ὑμᾶς οἱ σὺν ἐμοὶ ἀδελφοί.

Greet every holy one in HaMashiach Yehoshua.
The brothers with me greet you. [4:21]

22 ἀσπάζονται ὑμᾶς πάντες οἱ ἅγιοι, μάλιστα δὲ οἱ ἐκ τῆς Καίσαρος οἰκίας.

all the holy ones greet you, and especially those of
Caesar's house. [4:22]

23 ἡ χάρις τοῦ κυρίου Ἰησοῦ Χριστοῦ μετὰ ἡ τοῦ πνεύματος ἡ ὑμῶν.

The grace of Elohim (Master) Yehoshua
HaMashiach [be] with your spirit. [4:23]

NOTES — WHERE THE COPIES DIVIDE

1. PHILIPPIANS 1:14

DISPUTED — “the word,” or “the word of Elohim.” The oldest copies (P46, Sinaiticus, Alexandrinus, Vaticanus) read τὸν λόγον alone: the brothers dare “to speak THE WORD fearlessly.” A large later company adds τοῦ θεοῦ — “the word OF ELOHIM” — the form from which the received text and many English copies read. The corpus reads with the oldest here, and the rendering follows; the addition stands named so the standing is visible. See the Standing Notes.

2. PHILIPPIANS 1:27

πολιτεύεσθε — “conduct yourselves AS CITIZENS.” The verb stands only here and at Acts 23:1 in the New Covenant writings, and it is built on πολίτης, a citizen, and πόλις, a city: to live out one's citizenship, to carry oneself as a member of the commonwealth. The word's civic weight is a fact of the place: Philippi was a Roman colony (Acts 16:12 names it “a colony”), planted with veteran soldiers whose citizenship was Rome's own, and Paulos answers the word at 3:20 with its noun — πολίτευμα, “our CITIZENSHIP [commonwealth] is in the heavens.” The corpus prints “conduct yourselves,” and the rendering keeps its sentence; the word is opened here so its weight is not met unbriefed.

3. PHILIPPIANS 2:6

ἀρπαγμός — the word opened. It stands at this verse only in the whole of the New Covenant writings; it stands nowhere else in Paulos and nowhere else in the Greek writings of the set. Its family is ἀρπάζω, to snatch, to seize (Matthew 11:12; John 10:12 and their company), and its noun company — ἀρπαγή, seizure, plunder — carries the act of the snatching. The noun itself, at its single standing, is read two ways in the language: a thing SEIZED AND HELD (plunder kept fast), and a thing TO BE SEIZED (a prize within reach, not yet taken). The copies do not divide in wording; the divide is in the one word's reach, and it is named here without settling it. The sentence itself prints as written above: He “counted [it] not something to be seized—to be equal with Elohim.”

4. PHILIPPIANS 2:11

THE NAME, VERIFIED — the hymn's close carries Isaiah 45:23: “to Me every knee will bow, every tongue will swear” — Elohim's self-sworn oath: “By Myself I have sworn; righteousness has gone forth from My mouth—a word, and it does not return.” Verified standing by standing, per this book's rule: the clause Paulos carries (2:10–11) contains no κύριος in its frame, and Isaiah's verse itself carries no Name in its quoted words — the Name stands in the oath's own chapter, at 45:18 (“thus said YudHeyVavHey”), at 45:21, and at 45:24–25, not inside the words carried.

And this verse's κύριος is not a quoted word at all: it is the confession's own content — what every tongue confesses ABOUT Yehoshua — not Elohim speaking in quotation. The standing differs from Romans 14:11, where the same oath is quoted with λέγει κύριος, “says Elohim (Master),” standing inside the quoted frame answering to the prophetic “declaration of YuhVavHey,” and the Name stood there by the quotation rule. Here nothing is supplied: κύριος prints Elohim (Master), as at every standing of the Son in this letter, and the verification is recorded so the call is not met unbriefed.

5. PHILIPPIANS 3:2

κατατομή — “the mutilation,” a cutting-down — stands at this verse only in the writings, and it is Paulos's answer-word to περιτομή, “circumcision,” THE cutting-around, which stands at the next verse (3:3) of the true company: “for WE are the circumcision.” The word-play is in the Greek itself and prints as written in both verses; no English dress can carry both halves of it, and the standing is named here so it is seen.

6. PHILIPPIANS 3:11

ἐξανάστασις — “the out-resurrection” — stands at this verse only in the writings: the resurrection OUT FROM among the dead (τὴν ἐκ νεκρῶν, the phrase fenced by the SBL editors), where the common word

is ἀνάστασις alone (3:10). Paulos's reaching word is the letter's own: “if anyhow I may attain to the out-resurrection from the dead.” The corpus prints “the resurrection of the dead,” and the rendering keeps its sentence; the word is opened here so its shape is seen.

7. PHILIPPIANS 4:3

σύζυγος — “yokefellow,” one yoked beside another under the one yoke (ζυγός) — opened factually: the word stands at this verse only in the writings. Paulos addresses the man by the word and its adjective together, γνήσιε σύζυγε, “TRUE yokefellow” — γνήσιος, genuine, lawfully one's own — the phrase fenced by the SBL editors as a divided standing of wording. Because the word stands in the address, some readers have taken Syzygos for the man's very name; the copies write it as a common word with its adjective before it, and the letter names no name here — Clement, named in this same verse, is named outright. The standing is recorded, not settled.

8. PHILIPPIANS 4:19

The article at “riches” is fenced by the SBL editors: ϖ46 and the oldest copies read κατὰ τὸ πλοῦτος αὐτοῦ — the neuter article before the masculine noun πλοῦτος, a copyist's slip in the letter's earliest surviving copy — and the later copies correct it to τὸν πλοῦτον. The sense stands one in both dresses, “... according to His riches in glory in HaMashiach

Yehoshua,” and the corpus agrees; the slip is named because the fence is there.

THE STANDING NOTES — DISPUTED

These standings are gathered here in full, both sides named, as they stand at their places in the text and in the Cross-Check. Nothing in this section settles them; it keeps them visible.

PHILIPPIANS 1:14 — DISPUTED

As printed: “and the greater part of the brothers in Elohim (Master), having confidence by my bonds, are more abundantly bold to fearlessly speak the word.”

DISPUTED — “the word,” or “the word of Elohim.” The oldest copies (P46, Sinaiticus, Alexandrinus, Vaticanus) read τὸν λόγον alone: the brothers dare “to speak THE WORD fearlessly.” A large later company adds τοῦ θεοῦ — “the word OF ELOHIM” — the form from which the received text and many English copies read. The corpus reads with the oldest here, and the rendering follows; the addition stands named so the standing is visible. See the Standing Notes.

PHILIPPIANS 1:16–17 — DISPUTED

As printed: “some, indeed, from love, knowing that I am set for [the] defense of the good news; / but others from self-seeking proclaim HaMashiach, not purely, supposing to raise up affliction for my bonds.”

Differ — A VERSE-ORDER STANDING. In the oldest copies the love sentence stands here, at 1:16, and the rivalry sentence at 1:17; the corpus's family of copies reverses the pair — its 1:16 carries the rivalry sentence (“one, indeed, of rivalry proclaims the Christ, not purely...”) and its 1:17 the love sentence. Both sentences stand in every copy; only their order divides. Each is printed here at the place the oldest copies give it. See the Standing Notes, and the Cross-Check at 1:17. Differ — the pair of 1:16 stands reversed in the corpus's family of copies (see the Cross-Check at 1:16); the sentence itself, word for word, is the corpus's 1:16 line, printed here at its oldest place.

PHILIPPIANS 3:16 — DISPUTED

As printed: “only, to what we have attained, walk by the same [rule].”

Differ — THE FILLED ENDING. The oldest copies (P46, Sinaiticus, Vaticanus) end the verse at στοιχεῖν, “to walk [in line]”: “only, to what we have attained, walk by the same [rule].” The later copies fill the sentence out — τῷ αὐτῷ στοιχεῖν κανόνι, τὸ αὐτὸ φρονεῖν, “to walk by the same RULE, to mind the same thing” — and the corpus prints the filled form. See the Standing Notes.

PHILIPPIANS 4:13 — DISPUTED

As printed: “I have strength for all things in Him who strengthens me.”

Differ — THE NAMELESS STRENGTHENER. The Greek names no one: πάντα ἰσχύω ἐν τῷ ἐνδυναμοῦντί με, “I have strength for all things IN HIM WHO STRENGTHENS ME.” The later copies supply the name — ἐν τῷ ἐνδυναμοῦντί με Χριστῷ, “in CHRIST who strengthens me” — and the corpus prints the filled form (“in Christ's strengthening me”). The oldest copies leave the Him unnamed, His identity carried by the letter's whole “in HaMashiach” company, and the rendering prints their sentence. See the Standing Notes.

PHILIPPIANS 4:23 — DISPUTED

As printed: “The grace of Elohim (Master) Yehoshua HaMashiach [be] with your spirit.”

Differ — THE LETTER'S CLOSE. The oldest copies (P46, Sinaiticus, Vaticanus) read μετὰ τοῦ πνεύματος ὑμῶν, “with YOUR SPIRIT,” the words fenced by the SBL editors, and close the letter there. The later copies read μετὰ πάντων ὑμῶν, “with you all,” and add “Amen”; the corpus prints that form (“with you all! Amen”). See the Standing Notes.

THE CROSS-CHECK — EVERY VERSE AGAINST THE LSV CORPUS

The project LSV corpus is the set's English yardstick. It never decided a rendering; it measures one afterward. Verses whose cross-check reads "Agrees." are counted, not printed one by one; every differ IS printed, with the corpus line quoted entire and the Greek reason stated.

CHAPTER 1

1:1 *Corpus: "Paul and Timotheus, servants of Jesus Christ, to all the holy ones in Christ Jesus who are in Philippi, with overseers and servants:"*

Differ — the name's order at the opening: the SBL text reads Χριστοῦ Ἰησοῦ, "HaMashiach Yehoshua," fenced by the editors as a divided standing; a large company of copies, followed by the corpus, reads Ἰησοῦ Χριστοῦ, "Yehoshua HaMashiach." (The same fenced order stands at 1:6 and 1:8; see the Cross-Check there.) The verse's two servant-words stand as written: δοῦλοι, "servants," and διάκονοι, "servants" — the deacon word in its plain sense.

1:6 *Corpus: "having been confident of this very thing, that He who began a good work in you, will complete [it] until [the] day of Jesus Christ,"*

Differ — the name's order again: the SBL text reads Χριστοῦ Ἰησοῦ, “HaMashiach Yehoshua,” fenced as a divided standing; the corpus prints “Jesus Christ,” following the company that reads Ἰησοῦ Χριστοῦ (compare the Cross-Check at 1:1).

1:8 *Corpus: “For God is my witness, how I long for you all with [the] yearnings of Jesus Christ,”*

Differ — the name's order again: the SBL text reads Χριστοῦ Ἰησοῦ, “HaMashiach Yehoshua,” fenced as a divided standing; the corpus prints “Jesus Christ” (compare the Cross-Check at 1:1).

1:11 *Corpus: “being filled with the fruit of righteousness, that [is] through Jesus Christ, to the glory and praise of God.”*

Differ — the article's place: the SBL text reads καρπὸν δικαιοσύνης τὸν διὰ Ἰησοῦ Χριστοῦ, “fruit of righteousness, THE [fruit] through Yehoshua HaMashiach,” the phrase fenced by the editors; another company reads τὸν καρπὸν τῆς δικαιοσύνης, “the fruit of the righteousness.” The sense stands in both dresses; the rendering keeps the oldest shape.

1:13 *Corpus: “so that my bonds have become evident in Christ in the whole Praetorium, and to all the other places,”*

Differ — τοῖς λοιποῖς πᾶσιν is “to ALL THE REST” — the rest of the people; the corpus prints “and to all the

other places,” supplying a word the Greek does not carry.

1:16 *Corpus: “one, indeed, of rivalry proclaims the Christ, not purely, supposing to add affliction to my bonds,”*

Differ — A VERSE-ORDER STANDING. In the oldest copies the love sentence stands here, at 1:16, and the rivalry sentence at 1:17; the corpus's family of copies reverses the pair — its 1:16 carries the rivalry sentence (“one, indeed, of rivalry proclaims the Christ, not purely...”) and its 1:17 the love sentence. Both sentences stand in every copy; only their order divides. Each is printed here at the place the oldest copies give it. See the Standing Notes, and the Cross-Check at 1:17.

1:17 *Corpus: “and the other out of love, having known that I am set for defense of the good news:”*

Differ — the pair of 1:16 stands reversed in the corpus's family of copies (see the Cross-Check at 1:16); the sentence itself, word for word, is the corpus's 1:16 line, printed here at its oldest place.

1:19 *Corpus: “For I have known that this will turn out to me for salvation, through your supplication, and the supply of the Spirit of Christ Jesus,”*

Differ — the name's order: the shelf reads Ἰησοῦ Χριστοῦ, “Yehoshua HaMashiach,” unfenced; the

corpus prints “the Spirit of Christ Jesus,” the names in the reversed order.

1:28 *Corpus: “and not be terrified in anything by those opposing, which is indeed a token of destruction to them, and to you of salvation, and that from God;”*

Differ — ὑμῶν δὲ σωτηρίας: the token is “[a token] OF YOUR SALVATION” — destruction to them, salvation to you, the one sign read from both sides. A company of copies reads ὑμῖν, “and TO YOU of salvation,” the word fenced by the SBL editors; the corpus follows that company. (The fenced order ἐστὶν αὐτοῖς, “is to them,” stands in both families.)

CHAPTER 2

2:5 *Corpus: “For let this mind be in you that [is] also in Christ Jesus,”*

Differ — φρονεῖτε is the command's own shape: “MIND this among yourselves” (the same verb as “minding the same thing” at 2:2 and “mind the one thing” there). The word is fenced by the SBL editors: a company of copies reads φρονείσθω, “let this be minded,” behind the corpus's “let this mind be in you.” The rendering prints the oldest copies' command.

2:7 *Corpus: “but emptied Himself, having taken the form of a servant, having been made in the likeness of men,”*

Differ — two standings. (1) THE VERSE SEAM: the Greek closes its 2:7 with “and having been found in appearance as a man”; the corpus prints those words at the head of its 2:8. The rendering keeps the Greek's line division, and 2:8 opens where the Greek opens it. (2) δοῦλος prints “a SLAVE”: the word is the bought-man word, the slave, standing at 1:1 of Paulos and Timothy (“servants”) and across the writings; the corpus prints “servant” at both standings, its standing dress for the word. The rendering prints the word's own weight here, where the sentence turns on it, and names the standing openly.

2:9 *Corpus: “for this reason, also, God highly exalted Him, and gave to Him a Name that [is] above every name,”*

Differ — τὸ ὄνομα carries the article: “THE Name that [is] above every name” — not one name among others. The corpus prints “a Name,” letting the article fall. (ἐχαρίσατο, “graciously gave,” is the grace-verb of 1:6 in Ephesians' company: the giving itself is grace.)

2:21 *Corpus: “for the whole seek their own things, not the things of Christ Jesus,”*

Differ — the name fenced and in its Greek order: the SBL text reads τὰ Ἰησοῦ Χριστοῦ, “the things of YEHOSHUA HAMASHIACH,” the words fenced by the editors; a company reads τὰ τοῦ Χριστοῦ, “the things

of HaMashiach,” alone. The corpus prints “the things of Christ Jesus,” the names reversed.

2:27 *Corpus: “for he also ailed near to death, but God dealt kindly with him, and not with him only, but also with me, that I might not have sorrow on sorrow.”*

Differ — ἡλέησεν, from ἔλεος, prints “HAD MERCY on him”: the corpus prints “God dealt kindly with him.” The set's dress for the ἔλεος family is mercy at its standings (Romans 9:15; 2 Corinthians 4:1; Galatians 6:16; Ephesians 2:4). (The words ἡλέησεν αὐτόν stand fenced in the SBL text; the copies divide on their order, not their sense.)

CHAPTER 3

3:3 *Corpus: “For we are the circumcision, who are serving God by the Spirit, and glorying in Christ Jesus, and having no trust in flesh,”*

Differ — πνεύματι θεοῦ, “by [the] SPIRIT OF ELOHIM”: the oldest copies (P46, Sinaiticus, Alexandrinus, Vaticanus) read the genitive θεοῦ, and the Spirit is the means of the serving. A later company reads θεῶ, “who serve ELOHIM by [the] Spirit,” making Elohim the One served and the Spirit the means; the corpus follows that company (“who are serving God by the Spirit”). The rendering prints the oldest sentence.

3:9 *Corpus: “not having my righteousness, which [is] of law, but that which [is] through faith from Christ—the righteousness that is of God by faith,”*

Differ — διὰ πίστεως Χριστοῦ prints the plain genitive, “through [the] FAITH OF HAMASHIACH,” as at Romans 3:22, 26 and Galatians 2:16, where the divide over the phrase (His own faithfulness, or faith toward Him) is named once and not settled by the dress. The corpus prints “through faith from Christ.”

3:16 *Corpus: “but to what we have attained—walk by the same rule, think the same thing;”*

Differ — THE FILLED ENDING. The oldest copies (P46, Sinaiticus, Vaticanus) end the verse at στοιχεῖν, “to walk [in line]”: “only, to what we have attained, walk by the same [rule].” The later copies fill the sentence out — τῷ αὐτῷ στοιχεῖν κανόνι, τὸ αὐτὸ φρονεῖν, “to walk by the same RULE, to mind the same thing” — and the corpus prints the filled form. See the Standing Notes.

CHAPTER 4

4:13 *Corpus: “I have strength for all things, in Christ’s strengthening me;”*

Differ — THE NAMELESS STRENGTHENER. The Greek names no one: πάντα ισχύω ἐν τῷ ἐνδυναμοῦντί με, “I have strength for all things IN HIM WHO STRENGTHENS ME.” The later copies supply the name — ἐν τῷ ἐνδυναμοῦντί με Χριστῷ, “in CHRIST who

strengthens me” — and the corpus prints the filled form (“in Christ's strengthening me”). The oldest copies leave the Him unnamed, His identity carried by the letter's whole “in HaMashiach” company, and the rendering prints their sentence. See the Standing Notes.

4:21 *Corpus: “Every holy one in Christ Jesus greets you; the brothers with me greet you;”*

Differ — Ἀσπάσασθε is a command: “GREET every holy one in HaMashiach Yehoshua.” The corpus's line reads the verse as a greeting sent — “Every holy one in Christ Jesus greets you” — turning Paulos's command to the Philippians into a report of theirs; the verse's second half carries the actual greeting (“the brothers with me greet you”).

4:23 *Corpus: “The grace of our Lord Jesus Christ [is] with you all! Amen.”*

Differ — THE LETTER'S CLOSE. The oldest copies (P46, Sinaiticus, Vaticanus) read μετὰ τοῦ πνεύματος ὑμῶν, “with YOUR SPIRIT,” the words fenced by the SBL editors, and close the letter there. The later copies read μετὰ πάντων ὑμῶν, “with you all,” and add “Amen”; the corpus prints that form (“with you all! Amen”). See the Standing Notes.

The accounting of the Cross-Check: 84 of the 104 text verses agree with the corpus line in sense; 20 differ, each printed above with its Greek reason. Total

accounted: 104 — the received numbering of
Philippians entire.

πάντα ἰσχύω ἐν τῷ ἐνδυναμοῦντί με.

**“I have strength for all things in Him who
strengthens me.”**

— Philippians 4:13

Ἡ ΚΑΙΝῇ ΔΙΑΘΗΚῃ — THE NEW COVENANT IN MY BLOOD ·
ΠΡΟΣ ΦΙΛΙΠΠΗΣΙΟΥΣ

The letter stands whole in the oldest copies, chapters 1–4 under one heading; its disputed standings — the fenced name-order (1:1; 1:6; 1:8), the word without “of Elohim” (1:14), the reversed pair (1:16–17), the hymn’s single-standing word (2:6), the seam at 2:7–8, the Spirit’s genitive (3:3), the filled ending (3:16), the yokefellow (4:3), the nameless Strengthener (4:13), and the letter’s close “with your spirit” (4:23) — stand named in the Notes and the Standing Notes, as the oldest copies require.