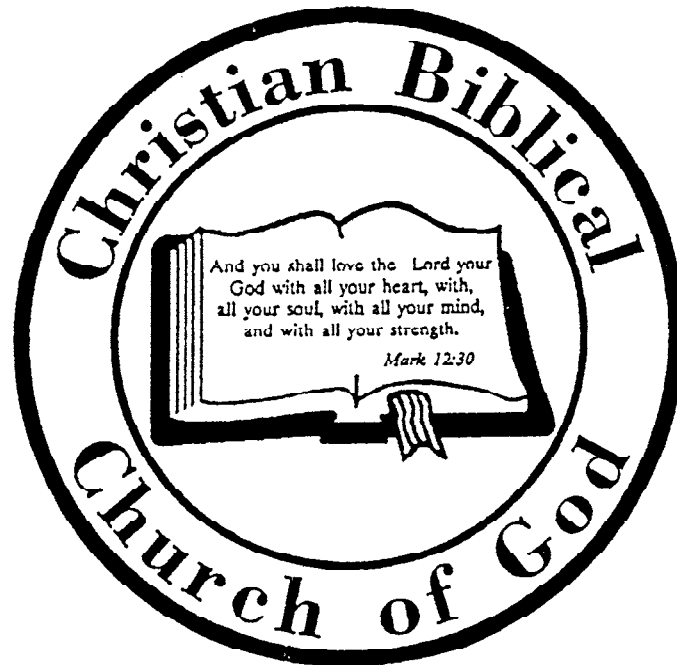


*The Epistle  
of  
The Apostle Paul  
To  
The Philippians*



**An Inspirational  
Bible Study**

*A New Expanded-Amplified Translation*

by  
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## ALL ABOUT THIS EXPANDED AMPLIFIED TRANSLATION

There are many translations of the Bible and New Testament. Perhaps, you might personally have numerous Bible translations, or versions. The most enduring and most widely used English translation is the King James Version, originally published in 1611, and also known as "The Authorized Version," because its publication was authorized by King James, king of England. It was the standard English version for over 270 years.

In 1881, the first version of the Revised Standard Version, known as the RSV, was completed. This is considered a good translation, as far as a technical translation is concerned. But it was primarily designed to reflect many minor and not a few major changes or adjustments in the English version based on variant readings from various Greek manuscripts, which came to light after the publication of the KJV. Furthermore, the translators of the RSV replaced the archaic English usages of the pronouns and the verbs and participles such as: *thee, thou, thine, cometh, goeth, doest, soudest, wouldst, whence, thither, wont, etc.* with the modern pronunciations we still use today.

At least for readability, the RSV was a great improvement. But many ministers and scholars have criticized the translators of the RSV, complaining that they had gone too far in adding and removing variant readings to the English text. This caused many disputations as to the accuracy of the RSV. As a result of these criticisms the KJV retained its position as the most widely used and accepted English version of the Bible. The book, *The King James Version Defended!* by Edward F. Hills, ThD., Christian Research Press, Des Moines, Iowa, 1956 is an excellent book which shows the criticisms against the RSV and the superiority of the Greek text used by the translations of the KJV. (Note: the author has used the same version of the Greek text, also commonly known as the "received text," for his translation as did the translators of the KJV.)

### The Moffatt Translation

In 1922, James Moffatt published the first edition of his translation of the Bible in Modern English. For readability, Moffatt is good. In some places it is very dramatic. The quality of his translation varies from extremely accurate in some places, to

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excessively liberal interpretations in other places. Such liberal interpretations tend to undermine the truth of God's Word and may even cause some gravely serious doctrinal questions. In many books of Moffatt's version, he has completely rearranged many verses and whole chapters in a completely different sequence in order to fit his own personal ideas of the flow of the various accounts. Such rearrangements of the verses and chapters only tend to take away from the inspired order of what God is conveying to us through His Word. In spite of such shortcomings, everyone should have a Moffatt edition to read and study. But because of these weaknesses, the Moffatt translation never really caught on as a standard for Bible students or as a standard for churches or teaching purposes.

Moreover, this is the very reason why such translations should not be relied upon for final doctrinal authority. The original language texts should always be used as the authority for the establishment of "sound doctrine," for faith and belief required for salvation. The Old Testament was written and preserved in Hebrew, with some Aramaic and the New Testament was written and preserved in Koine Greek. For the serious Bible student, Hebrew/English and Greek/English Interlinear Translations are a valuable tool for study, regardless of whether or not one has a little working knowledge of Hebrew or Greek.

### **Other Translations of The Bible**

During the past 50 years, many different translations have been published. Just to name a few: Rotherham, Nelson, Phillips Translation of the New Testament in Modern English, New American Standard Bible, Updated RSV, New King James Version, King James II Version, The New English Bible, The Living Bible, The Good News Bible, The New International Version, and The Berkeley Translation. Also, various sectarian versions have been published by the Jehovah Witnesses, Mormons, Sacred Names sects, The Jewish New Testament, etc.

### **The Work By Various Bible Societies**

The overwhelming work of translating and publishing the Bible into thousands of languages has been done by the American and British Bible Societies and other national Bible Societies. Their efforts through the years have resulted in translating the Complete Bible into over 450 languages, and the New Testament in over 1,300 languages, and the Gospel of the Book of Mark into nearly 2,000 languages. They have been the major forces which have also distributed these Bibles into every nook and cranny of the world, so that the Word of God would be available for all people. In truth,

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through their efforts, God has kept his promise that the Gospel would be published in all the world!

As a result of this overwhelming fulfillment of God's promise, there is nearly one Bible available for every literate person in the world, so that, every individual could know the Truth of God, if he or she would only seek after it. This is a powerful witness and fantastic testimony to the faithfulness and power of God to make the Word of God, as contained in the Bible, accessible for anyone.

In the book of Deuteronomy, God gave this promise, that His Word would always be available and understandable, if we would only seek Him.

"If you shall hearken unto the voice of the Lord your God, to keep his commandments and his statutes which are written in this book of the law, [*now the entire Bible*], and if you turn unto the Lord your God with all your heart and with all your soul.

"For this commandment, which I command you this day, is not hidden from you, neither is it far off. It is not in heaven, that you should say, Who shall go up to heaven, and bring it to us, that we may hear it, and do it?

"Neither is it beyond the sea, that you should say, Who shall go over the sea for us, and bring it unto us, that we may hear it and do it?

"But the word is very near to you, in your mouth, and in your heart, [*in your own language*], that you may do it." (Deut. 30:10-14).

The apostle Paul quotes this in Romans with New Testament interpretations: "For Moses wrote of the righteousness which is of the law, that the one who practices those things shall live by them. But the righteousness *which* is of faith tells us this: You may not say in your heart, 'Who shall ascend into the heavens?' that is to bring down Christ. Or, 'Who shall descend into the abyss?' that is to bring Christ up from the dead. But what does it [the Scriptures] say? 'The word is near, *even* in your mouth and heart,' that is the word of faith which we proclaim." (Rom. 10:5-8, *Author's Translation*). God has faithfully provided His Word and made it available for everyone!

Today, the very fact that there are billions of copies of the Bible, New Testament, and the Book of Mark which are available to all the nations of the world and to so many people, in so many languages, is an overwhelming fulfillment of this prophecy. The Gospel of Mark prophesied of this: "And this gospel of the kingdom must first be published among all nations."

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In fulfillment of this prophecy, all translations of the Bible contain the basic knowledge of salvation through Jesus Christ, Our Lord. The errors which exist in the various translations have not destroyed or set aside the basic knowledge of salvation, even though there exist major doctrinal disputes and questions among various believers.

Finally, the fact that God has caused this overwhelming number of Bibles for all humanity is an irrefutable witness against those atheists, nonbelievers and scoffers, whoever and wherever they are, because they can't stop the Word of God!

### **The First Amplified Translations**

In 1958, the Lockman Foundation first published the *Amplified New Testament*. This was followed by the publication of *The Amplified Old Testament, Part I and Part II*. Finally, the three were compiled in what is called the *Amplified Bible*. The Lockman Foundation is also responsible for the publication of the *New American Standard Version*. These versions are excellent for any serious student of the Bible to study and have in his library.

While *The Amplified Bible* is an excellent translation for study and inspiration, again, it should not be used to establish doctrine. Remember, regardless of how good a translation is, doctrine should only be established on the original language.

There is another function of translation which is uniquely fulfilled in an *amplified translation*. That function is the amplification of the meaning of the original Greek by using several English words to bring out a richer and more full meaning, instead of using just a single English word, which may, or may not, fully convey the entire meaning of the original Greek.

When this approach is used, the various shades of meaning of a Greek word can be presented by using several English words to amplify and to expand the meaning of the Word of God for the English reader.

*The Amplified Bible* does a wonderful rendition of the Bible in its translation through its amplified presentation. The following is quoted from *The Amplified New Testament, Introduction 1958*, which expresses the need of and method of amplification used in it version:

"There never has been, nor can be, an entirely adequate translation of the New Testament from the original Greek. No matter how perfectly done the work of the translators may be, the

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difficulties involved in expressing the ideas bound up in one Greek word or phrase in a equivalent English word or phrase are often insurmountable. In some cases the translator finds himself confronted with a Greek term that combines the thought of several English words, each of which conveys some shade of meaning not to be found in the others. His only choice is to select the most fitting of these expressions and omit the others.

"In this way the reader is deprived of much that would clarify the meaning of the text if he only knew it, and it often leaves him with only a vague understanding of what would otherwise be delightfully clear." While I quote from the introduction of the *Amplified New Testament*, it was not used as a guide or source for this translation. This translation was produced entirely by the author from the Greek text.

What they explained is absolutely true. The original Greek is so rich in meaning and understanding that, the study of the Greek by the author, for over 19 years, has only left him in a state of awe and reverence at the fantastic meaning God has inspired in each and every word of the New Testament in the Greek language. It is absolutely true and inspiring, as Paul wrote for us about the Word of God, in II Timothy 3:16. "*Pasa graphē theopneustos,*" which means, "ALL SCRIPTURE IS GOD-BREATHED," or "GOD INSPIRED." An exact literal translation of this verse could also be rendered as: "*All Scripture is God-spirited,*" or inspired by the power of God's Holy Spirit

The apostle Peter was inspired to write, "Knowing this first, that any prophecy of the Scripture is not of any private interpretation, because prophecy was not brought at any time by human will, but holy men of God spoke as they were moved by the Holy Spirit" (II Pet. 1:20-21, AT).

Therefore, it is absolutely true! The Word of God is--*God-spirited!* Jesus said, "It is the spirit that gives life; the flesh profits nothing; *the words that I am speaking to you, THEY ARE SPIRIT AND THEY ARE LIFE.*" (Jn. 6:63).

Therefore, the Bible brings to us the living words of God inspired by His Spirit! These are the very words of salvation! The Bible teaches us, and Jesus said, "Man shall not live by bread alone, *but by every word that proceeds out of the mouth of God shall man live.*" (Mat.4:4, Lk. 4:4 & Deut. 8:3). Jesus statement also includes the full meaning of every word of God.

Since these things are so, and the Word of God is true and necessary for salvation, this special *Expanded Amplified Translation* has been produced. I have translated the Books of Ephesians,

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Philippians and Colossians in this manner, so as to capture the fullest meaning and inspiration possible from the New Testament, which He inspired to be written in the Greek language.

This special *Expanded-Amplified Translation* has been especially designed for the advanced Bible student. This translation goes beyond the Lockman Foundation's publication of *The Amplified New Testament*.

Not only have the meanings of the original Greek words been translated into several words for a deeper understanding and appreciation, but the meaning of the Scriptures in the rest of the New Testament, and the Bible have been added into the expanded amplified translation, which in effect creates a mini-commentary on various verses. Where there is an author's interpretation injected into a verse, it has been shown to be so by the use of [ ]. However, such interpretations are based upon the teachings derived from the rest of the Bible and New Testament, and are not the private opinions of the author.

Because of this, the *Expanded Amplified Translation*, is meant to be highly inspirational, to uplift our hearts and minds towards God the Father and Jesus Christ and to expand our understanding and spiritual comprehension of God's fantastic plan and purpose for each and every Christian!

As it has been presented, **this translation is not meant to be a final doctrinal translation**, even though the translation is accurate as to the meaning of the Greek in its verbal and word usage and is technically accurate. It is presented in free-flowing and verbose manner, to capture, as much as possible, every degree of meaning from the original Greek into the English. *However, please understand that this translation has been produced for this special inspirational rendition of these three epistles of the apostle Paul, and is not intended to replace the word of God as inspired in the Greek text of the New Testament.* Therefore, as an additional study aid for the reader, this book includes the Greek-English Interlinear of Ephesians, Philippians and Colossians, by George Ricker Berry, which contains the same Greek text as used by the author for his translation.

Additionally, since this translation is meant to be inspirational in nature, no footnotes or commentary explanations have been provided. If this translation were written for the purpose of a technical and critical analysis, then a textual, critical and scholarly presentation, together with references and footnotes would have been included.



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The author has translated and written this special advanced inspirational study of these three extraordinarily spiritual books to capture the fullest possible meaning of what the apostle Paul has written for us under the inspiration of the Holy Spirit as directed by God the Father and Jesus Christ, so that we may come to the fullness of the understanding and knowledge of God's plan as spiritually mature Christians.

As the author of the *Expanded Amplified Translation* of Ephesians, Philippians and Colossians, I confess that, while translating from the Greek I have been so personally inspired by these epistles of Paul, because of the deep spiritual meaning of God's fantastic plan and ultimate destiny for us, that I felt spiritually exhilarated, emotionally overwhelmed and completely humbled, because of the knowledge and understanding of God the Father's marvellous grace and infinite love for us through Jesus Christ Our Lord. This *Expanded Amplified Translation* is the result of the nearly 33 years of the personal detailed study of the Bible.

It has been my personal experience, that especially, in times of trials, difficulties and sufferings, with the accompanying mental and spiritual anguish, that these books of Ephesians, Philippians and Colossians have provided comfort and inspiration, and steadfast stability to remain faithful and totally committed to God and His calling. These Words of God can uplift us spiritually, strengthening us through the power of God's Holy Spirit, and giving us the strength and hope in Christ Jesus by the Love of God through His fantastic grace.

It is my desire to share this inspiration with you the reader, and follower of Jesus Christ, through this *Expanded Amplified Translation* of Ephesians, Philippians and Colossians, so that you personally may also be inspired to love God the Father and Jesus Christ with all of your heart, with all of your mind, with all of your soul, with all of your being and with all of your strength.

This is dedicated so that each one of you may come "...to know and understand the Divine Godly Love of Christ, which surpasses and exceeds all human knowledge and understanding; that you may be filled with all the fulness of God, [so that, with His Holy Spirit, spiritually satiating every fiber of your being--that in the end, at the Resurrection, you will be a son of God, composed of Spirit, as God is composed of Spirit, for you shall see Him as He is, for you shall be like Him--truly a son of God]. (Ephesians 3:19--*Expanded Amplified Translation*)

May this hope abide in your heart and mind by the Holy Spirit to inspire you, as God inspired the apostle Paul to write for us, "Brethren, I am not regarding or considering myself as having

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achieved, or having laid hold on, or having completely within my grasp, [the assurance of the resurrection]; but, this one thing, the primary thing, I am doing, is this: forgetting those things which are behind, in the past, and stretching out, reaching for the things [of eternal life and the Kingdom of God], which are ahead [at the coming of our Lord and Savior, Jesus Christ].

"I am pressing toward, struggling to attain and straining to achieve, the goal and prize, that crown of glory and victory, of the high, eminent and exceedingly glorious calling of God in Christ Jesus." (Philippians 3:13-14 *Expanded Amplified Translation*)

Paul reveals more about God's love and purpose for our lives in the Book of Colossians: "We are giving thanks and offering up praises of gratitude to the Father, who has made us competent and qualified for the share and portion of the inheritance and eternal destiny of the saints [the holy, consecrated, called-out ones in Christ], in the light of divine truth and spiritual illumination:

"Who has delivered and rescued us from the power and authority of the spiritual darkness and moral depravity, and has transferred us unto the Kingdom of His very own beloved Son, Jesus Christ, so that our allegiance and obedience is to Him.

"And it is through the Son that we are having the redemption [procured for us by the payment of His very own life at the crucifixion] through His blood, even the remission, pardon, cancellation and forgiveness of sins: Who is the exact image and similitude of the great invisible God, the firstborn son [by the resurrection from the death], the prototype of all that God is creating by this means" (Colossians 1:12-15, *Expanded-Amplified Translation*).

May God's Holy Spirit inspire you with His grace, love and blessing to fulfill God's calling for you in Jesus Christ our Lord and Savior.

*Fred R. Coulter*

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## BACKGROUND TO THE EPISTLE TO THE PHILIPPIANS

### Philippi-The City

Philippi was a Greek city of Macedonia located near the Thracian border. Its original name was *Krenides* which means "well spring," or "The Little Fountains," because of the springs and the waters in the vicinity. It was located approximately 11 miles inland from the port city of Neapolis.

Philippi's strategic and geographic location early made it militarily important, because it was situated where the mountains of the Balkans form a pass through which the major east-west land traffic would come via the Egnatian Way. "In 356 B.C., according to information also provided by Diodorus (XVI, viii, 6), Philip II, King of Macedonia (359-336 B. C.), went to Krenides, increased its size with a large number of inhabitants, and changed its name to Philippi, giving it his own name. It was probably Philip II who built the wall which can still be traced around the city and over the acropolis...." (*The Interpreter's Dictionary of The Bible*, Vol. 3, p. 786).

"He energetically worked the gold mines in the region, and said to have produced one thousand talents a year. This gold enabled him not only to enlarge the Macedonian army and to give Macedonia a gold currency, but also to practice the fine art of bribery....by the time of the Roman conquest of the territory, two centuries later, the old mines had already been exhausted. Following the battle of Pydna (168 B.C.), Philippi as part of Macedonia passed under the control of the Romans..." (*An Introduction to the New Testament*, Vol. 2, p. 283). Philippi remained under control of the Romans through the New Testament times.

"The population of the city was mixed, consisting of three main elements. The Roman colonists constituted the dominant and ruling class; the old Macedonian stock was numerically the strongest section; the third element consisted of a considerable admixture of Orientals [from Asia Minor not the Far East]. Being situated on the famous Egnatian Way, Philippi was daily visited by strangers from many lands. It was truly a meeting-place of East and West. Because

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Philippi was a military and agricultural rather than a commercial city, few Jews had been attracted to the city. there were not enough Jews in the city to have a regular synagogue, but they did maintain their religious practices at a 'place of prayer' situated outside the city by the riverside" (*Ibid*, pp. 284-5).

### **Paul's Ministry At Philippi**

Philippi was the first congregation of the Church raised up by God through the apostle Paul in Greece on the continent of Europe. After the Jerusalem conference, and before going to Greece, Paul and Timothy went throughout Phrygia, and Galatia delivering the decrees ordained by the apostles and elders at Jerusalem. "And so were the churches established in the faith, and increased in number" (Acts 16:1-5).

Paul had determined in his own mind to go into the northern Asia Minor country of Bithynia, but the Holy Spirit did not allow them to go. At this time, Luke accompanied Paul and Silas. Instead they came to Troas [Troy] on the western coast of Asia Minor, directly across the Aegean Sea from Greece. At Troas, Paul had a vision directing him to go to Macedonia.

"And after he had seen the vision, immediately we endeavored to go into Macedonia, assuredly gathering that the Lord had called us for to preach the Gospel to them. Therefore loosing [leaving] from Troas, we came with straight course [by ship] to Samothracia, and the next day to Neapolis; and from there to Philippi, which is the chief city of that part of Macedonia, and a colony [of Rome]; and we were in that city abiding certain days" (Acts 16:10-12).

Philippi did not have a synagogue because there were very few, if any, Jews. However, there was a place down by the river which was a place of Sabbath gatherings and prayer. Paul and his company went there on the Sabbath. This Sabbath, in Acts 16:13, was not a weekly Sabbath, as the Greek text reveals. In the Greek language that particular Sabbath is called, "*Tee te emera Toon Sabbatoon*, which literally translated is: "On the Day of the Sabbaths." "The Day of the Sabbaths," or "the day of the weeks," can be nothing other than the day of Pentecost. The Feast of Pentecost is observed at the end of seven Sabbaths, or seven weeks. The seven weeks total forty-nine days and Pentecost is on the next day, the fiftieth day. This is why this day is called "the day of the weeks." The Greek word for a regular

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Sabbath is used in the singular form of Sabbath--*Ta Sabbaton*. Because this particular Sabbath is called "the day of the weeks, or Sabbaths," can only mean that this particular Sabbath was Pentecost.

This becomes significant, when we realize that God began the Church on the day of Pentecost by sending the Holy Spirit as recorded in Acts Two. Now that Paul was in Greece, we will see that a significant advancement of the Gospel took place at Philippi. It was the beginning of the Gospel being preached in Greece. God chose to begin this on the day of Pentecost.

"And *on the day of the Sabbaths*, we went out of the city by a river side, where prayer was known to be made; and we sat down, and spoke unto the women which assembled *there*. And a certain woman, named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard *us*: whose heart the Lord opened, that she attended unto the things which were spoken of Paul. And when she was baptized, and her household, she besought *us*, saying, If you have judged me faithful to the Lord, come into my house, and abide *there*. And she constrained us" (Acts 16:14-15).

Apparently, Lydia was a wealthy business woman of come considerable means. She provided the main support of Paul and his company while there in Philippi, and later on other occasions while Paul was in other locations the entire congregation sent money time and time again to assist Paul.

### **Paul Casts Out a Demon of Divination**

The pagan religions of Greece were pagan demonic religions. God made an impact on the city by the confrontation of Paul with a woman possessed of a spirit of divination.

"And it came to pass, as we went to prayer, a certain damsel possessed with a spirit of divination met us, which brought her masters much gain by soothsaying: they followed Paul and us, and cried, saying, These men are the servants of the most high God, which show unto us the way of salvation.

"And this did she many days. But Paul, being grieved, turned and said to the spirit, I command you in the name of Jesus Christ to come out of her. And it came out the same hour. And when her masters saw that the hope of their gains was gone, they caught Paul and Silas, and drew them into the marketplace unto the rulers. And brought them to the

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magistrates, saying, these men, being Jews, do exceedingly trouble our city, and teach customs, which are not lawful for us to observe, being Romans" (Acts 16:16-21).

It was the law in the Roman Empire that everyone was required to worship the Emperor as a god. Sacrifices had to be offered to him at all the pagan temples. The Gospel of Jesus Christ taught that it was against the laws of God to participate in idol and Emperor worship. The magistrates administering the government of Rome, sought to immediately stop these "unlawful teachings" which Paul and his company were teaching. After arresting them, they were convicted, beaten and thrown into prison.

"And when they had laid many stripes upon them [beating with whips and rods], they cast *them* into prison, charging the jailor to keep them safely: who, having received such a charge, thrust them into the inner prison, and made their feet fast in the stocks" (verses, 23-24).

What appeared to be a defeat for Paul and the preaching of the Gospel, God turned into a tremendous victory! God used His mighty power to completely overturn their imprisonment. This incident actually caused the preaching of the Gospel in Greece to multiply.

### **God's Miraculous Deliverance**

"And at midnight Paul and Silas prayed, and sang praises unto God: and the prisoners heard them. And suddenly there was a great earthquake, so that the foundations of the prison were shaken: and immediately all the doors were opened, and every one's bands were loosed.

"And the keeper of the prison awaking out of his sleep, and seeing the prison doors open, he drew his sword, and would have killed himself, supposing that the prisoners has escaped. But Paul cried with a loud voice, saying, Do yourself no harm: for we are all here.

"Then he called for a light and rushed in, and came trembling and fell down before Paul and Silas, and he brought them out and said, Sirs, what must I do to be saved? And they said, Believe on the Lord Jesus Christ, and you shall be saved, and your house[hold].

"And he took them the same hour of the night, and washed *their* stripes: and was baptized, he and all his, straightway. And when he had brought them into his house,

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he set meat [food] before them, and rejoiced, believing in God with all his house[hold]."

"And when it was day, the magistrates sent the serjeants, saying, Let those men go. And the keeper of the prison told this saying to Paul, the magistrates have sent to let you go: now therefore depart, and go in peace.

"But Paul said unto them, they have beaten us openly uncondemned, being Romans, and have cast *us* into prison; and now do they thrust us our privily? Nay verily; but let them come themselves and fetch us out. And the serjeants told these words unto the magistrates: and they feared, when they heard that they were Romans.

"And they came and besought them, and brought *them* out, and desired *them* to depart out of the city. And they went out of the prison, and entered into *the house of Lydia*: and when they had seen the brethren, they comforted them, and departed" (Acts 16:26-40).

God's miraculous deliverance of Paul and his company had a profound effect on the Philippian Church. They remained the most loving, loyal and supportive of all the churches Paul raised up. "The Philippians were among the Macedonian Christians whose liberality Paul upheld as an example to the Corinthians (2 Cor. 8:1-5). Their liberality is confirmed by the unique monetary record that they attained in the relations to Paul (Phil. 4:15-16)" (*Introduction to the New Testament*, Vol. 2, p. 287).

Paul made several visits to Philippi. "During the third missionary journey, after an absence of about five years, Paul again visited the church at Philippi. It was at a time when he was under a great strain because of the trying conditions at Corinth (2 Cor. 2:12-13; 7:5-6). Perhaps he was with his Philippian friends when he wrote 2 Corinthians. In the spring of the following year he again returned to Philippi and kept the Passover [and unleavened bread] season with them (Acts 20:1-6).

It is apparent that Paul was a prisoner in Rome when he wrote this epistle to the Philippians (1:7, 13-29). It is most probable that it was written near the end of Paul's first imprisonment in the early part of 63 AD. It was sent to the Philippians by the hand of Epaphroditus (2:25).

This epistle expresses Paul's love and affection for the Philippians and their care for him in the first part of the letter.



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In chapter four, Paul clearly wrote to inspire them to think of the loving and inspiring relationships and circumstances which God alone can provide regardless of the outward circumstances.

In chapter three, he warns against the traveling judaizing faction and teachers and laments those who have left God the Father and Jesus Christ to serve themselves.

Chapter two shows the love and humility of God as expressed in the life and person of Jesus Christ, who was God before He became human. We are exhorted to remain faithful and loving in spite of living in an evil and perverse society. We are to let our lights shine as a witness to the world.

It is in the attitude of love, affection and inspiration as portrayed in this "prison epistle" of the apostle Paul, which I have endeavored to capture in this special study.

*Fred R. Coulter*

**AN EXPANDED-AMPLIFIED TRANSLATION  
OF  
THE EPISTLE TO THE PHILIPPIANS**

*By  
Fred R. Coulter*

**CHAPTER ONE**

1. Paul and Timothy, servants, [bondsmen, even slaves] of Jesus Christ, to all the saints, [the ones who are consecrated to God, as holy] in Christ Jesus, who are in Philippi, together with the Overseers, [who are to oversee the congregations and are guardians of the faith] and the deacons, [who are serving and helping].
2. Grace, [God's gracious blessing, divine favor and generous gift] be to you; and peace, harmony and tranquility from God our Father, and our Lord and Master Jesus Christ.
3. I am thanking my God over every remembrance and recollection of you,
4. Always in every one of my supplications and petitions for all of you, [that is, on your behalf]; this I am doing with happiness and joy,
5. For your fellowship, participation and partnership in the good news of the Gospel, from the first day until the present time;
6. Being fully persuaded, totally convinced and completely confident of this very thing, that He who has begun a good and beautiful work in you will complete, finish and perfect it, until the Day of Jesus Christ.
7. Even as it is righteous, proper and just for me to think this of all of you, because you have me in your hearts, even while I am in my bonds and imprisonment; also in the staunch defence and the confirmation and firm establishment of the good news of the Gospel, you are all, everyone of you, joint-partakers and fellow recipients of my grace, [God's gracious blessing, divine favor and generous gift].
8. Now then, God is my witness, how I ardently yearn for you in the tender affections of Jesus Christ from my innermost being, [even from the depths of my heart],

*The Epistle to the Philippians*

9. And to this end I am praying, that your love, [the godly, divine love] may yet be increasing and growing to a greater extent and to a higher degree in knowledge and understanding, and spiritual perception and discernment in every life experience;

10. [Growing unto the level of spiritual understanding] for you to be able to try, prove and discern the things which are more excellent, [those spiritual things of God], in order that you may be pure and clean, [having that complete sincerity and unblemished character], that you may even be spotless, free from any offence, and wholly blameless until the Day of Christ;

11. Being filled with the spiritual fruits of righteousness, [that Christian character and spiritual maturity] with the actions and conduct of righteousness, which are through Jesus Christ, to God's own magnificent praise, honor and glory.

12. But brethren, I desire that you realize and understand that the things which have happened to me have turned out for the advancement and furtherance of the good news of the Gospel.

13. As a result, my imprisonment for the sake of Christ, has become well known throughout the whole palace, and conspicuously obvious to everyone else.

14. And most of the brethren who are trusting in the Lord, as a result of my imprisonment, they have resolved to speak fearlessly and proclaim the Word, the message of the Gospel, more earnestly and abundantly.

15. On the one hand, some are preaching and proclaiming Christ, even from spite and envy, contention and strife; but on the other hand, some also are preaching and proclaiming Christ from right and good intentions.

16. Now those in the first instance, who are preaching and proclaiming Christ from a contentious, feuding party spirit, not merely from pure motives, are imagining and supposing to inflict additional distress and affliction to my imprisonment.

17. But the others, who are preaching and proclaiming Christ from the wellspring of love, [godly, divine love], know that I am resolutely set for the defence of the glad tidings of the Gospel.

18. What then is the situation? Regardless of the circumstances, in every mode and manner, whether in show and pretence, or in truth and sincerity, Christ has been preached and proclaimed; and for this reason I am rejoicing.

## *The Epistle to the Philippians*

19. Because I know that this set of circumstances shall turn into deliverance from imprisonment through your supplication and earnest beseeching, coupled with the supply and help of the Spirit of Jesus Christ.

20. According to my earnest expectation and hope, that in nothing whatsoever shall I be ashamed; but that in all boldness and confidence, as always, also even now, Christ shall be magnified and exalted in my body--whether through life, or through death.

21. Because for me life [the purpose of living] is Christ, and to die is to gain the victory.

22. On the other hand, if I continue living in the flesh, preaching the Gospel is for me the fruit of my work and labor; and what I shall choose, to live or to die, I really don't know.

23. Because I am hard pressed and mentally burdened by the two, while having the desire to depart [through death] and be with Christ, which for me would be very much better.

24. However, for your sake it is much more necessary for me to remain living in the flesh.

25. And I have confidence and am persuaded of this: I shall remain living and continue with all of you for the advancement of your spiritual growth, and the increase of your joy and gladness of the faith;

26. In order that your glorying and boasting may richly abound in full sufficiency in Christ Jesus with me, through my presence again with you.

27. Only [regardless of what happens] be ordering and conducting yourselves, living your lives, according to the principles and values which are becoming to and worthy of the glad tidings of the Gospel of Christ: so that whether I come and see you, or be absent, I may hear the things concerning you; that you are standing fast, firm and resolute in one spirit and attitude of mind, with one soul united and vigorously striving for the faith of the glad tidings of the Gospel.

28. And never be terrified or in consternation by anything done by those who are opposing [the Gospel]; in reality, it is truly a demonstration of their own destruction, but to you it is a demonstration of your salvation--even this is from God.

29. Because for the sake of Christ, the gift and privilege was graciously given to you, not only to believe on Him but for His sake to suffer.

## *The Epistle to the Philippians*

30. This is the same battle and agonizing struggle which you have seen in my life, of which you are now hearing, and which is still in my life.

### CHAPTER TWO

1. Now then, if there be any encouragement and comfort in Christ, if any comfort and inspiration of love, if any fellowship and communion of the Spirit, if any compassions and tender affections of the innermost being.

2. Fulfill to overflowing my joy and happiness, that you be of the same attitude of mind and heart, having the same love, joined together in soul, and all be minding the one thing [the attainment of the Kingdom of God].

3. Never let anything be done which is motivated by contention and strife, nor by self-exaltation or arrogant vain-glory; but in humility and lowliness of mind let each of you be esteeming others above himself.

4. Do not be selfishly focusing and concentrating on your own things, but let each of you also consider the things and necessities of the others.

5. For this cause, let this mind and attitude be in you, which also was in Christ Jesus.

6. Who was really existing as God, in God's form and appearance, when facing the prospect of becoming human, He did not consider being equal with God a conspicuously to claim or to cling to greedily;

7. But He willingly emptied Himself of His divinity [that is He gave up existing as God with eternal glory and all that He had with the Father before the world existed], and divested Himself of all His privileges as God; and having been made in the similitude and likeness of mortal men, He took upon Himself the exact form of flesh and blood of human beings and the appearance of a common slave.

8. And after existing as a human being with the same fleshly functions as all human beings, [and having experienced every temptation common to every human being, yet never sinning], He humbled Himself in abject abasement, and became obedient unto death, even the death of the cross [which is a most excruciating form of death].

9. Because of this, God has supremely exalted Him, and pre-eminently crowned Him with the magnificent splendor, glory and honor, and graciously bestowed and

### *The Epistle to the Philippians*

conferred upon Him a name and title which is superior to and more excellent than any other name:

10 That at the name of Jesus every knee should bow, of every being in heaven, and on earth and under the earth;

11. And that every tongue should confess that Jesus Christ is the Lord to the glory and honor of God the Father.

12. In the light of this, my beloved, in exactly the same manner as you have always attentively listened and submissively obeyed, not as in my presence only but now at this time, in my absence, you should be all the more working out your own salvation with reverential fear and awe, and trembling veneration.

13. Because God is the One who is performing the inner work with power and energy within you, both to will and desire, and to function and work according to His good pleasure and purpose.

14. Be habitually doing and performing everything without murmuring, complaining, and criticizing, and without vain reasonings and surmisings;

15. In order that you may be blameless, without defect, even without any mixture of vice or deceit; but be sincere children of God, even in this tormented and perverted, depraved and corrupt generation; among whom you shine as beacons of light in the world,

16. Displaying in your lives the word and message of life; expanding into joy and exultation for me in the Day of Christ, that I have not strenuously run an empty-handed race, neither have I been wearied with a fruitless, exhausting labor.

17. But on the other hand, if I expend my life and energy in being poured out upon the sacrifice and sacred ministration of your faith, I am rejoicing and conjointly rejoicing with you all.

18. And in the same manner you are rejoicing and collectively rejoicing with me.

19. But I am hoping in the Lord Jesus to send Timothy to you as soon as possible, that I also may be of good courage and strengthened in soul, when I know the things concerning your situation.

20. Because I do not have anyone who is consistently like-minded [of the same mind and spirit], who will genuinely and sincerely take to heart and care for the things concerning your welfare.

21. For the majority of people are selfishly seeking and striving for the things which please themselves [that is,

### *The Epistle to the Philippians*

they are doing their own thing], and not the things of Christ Jesus.

22. But you know and are aware of his [Timothy's] time-tested character and temperament, that as a child towards his father, he devotedly enslaved himself with me for the glad tidings of the Gospel.

23. I truly hope to send him immediately, as soon as I shall see how things concerning me transpire.

24. But I am persuaded and convinced in the Lord that I also may soon be able personally to come to you.

25. On the other hand, I think it is necessary and proper to send to you Epaphroditus, who is a brother and fellow worker and laborer, even my fellow soldier, but your messenger, and the one who is ministering to my needs.

26. Since he has such a strong love and affection for you, he was deeply depressed because you had heard that he was sick.

27. Now then, he was very sick, actually hovering near the edge of death, but God showed gracious favor and saving mercy towards him; and in reality it was not towards him only, but also towards me, that I might not have sorrow heaped upon sorrow.

28. Because of these circumstances, I have more eagerly sent him to you; so that, upon seeing him again, you may be happy and rejoice; but that I might be the less sorrowful.

29. Receive and accept him therefore in the Lord with all joy and gladness, and always hold this kind of minister and servant in honor and esteem;

30. Because for the sake of the work of Christ he completely disregarded his own life, and he went to the brink of death, that he might compensate for your deficiency of service toward me.

### CHAPTER THREE

1. Finally, my brethren, be rejoicing in the Lord. And truly it is not an irksome or laborious task for me to write the same things to you; and for you it is really a margin of safety, making sure you are secure.

2. What out and be on guard against those dogs, those religious corrupters; watch out for and be on guard against those depraved, wretched workers of evil; watch out for the be on guard against the concision.

### *The Epistle to the Philippians*

3. Because we are the true circumcision, having our hearts spiritually circumcised; we are the ones who are truly serving and worshipping God in the Spirit, even boasting and rejoicing in Christ Jesus; and we are not trusting or putting any confidence in the fleshly things or accomplishments.
4. Although I might also have confidence, trust and reliance in fleshing things [the accomplishments and achievements of the physical life and world.] If anyone thinks or imagines that he has good cause for confidence, trust and reliance in flesh [through the power of his own being to produce his worldly accomplishments and achievements], I can claim far greater ones!
5. Concerning circumcision in the flesh, on the eighth day; concerning race, Israel, of the tribe of Benjamin, a Hebrew of Hebrews! Concerning law and law-keeping, a Pharisee;
6. Concerning zeal, persecuting and ravaging the Church [actually instigating the death of some]; concerning a righteousness which is derived from a rigid law structure [Judaism], having become blameless and without error or defect.
7. But all of those things which were a gain or an aggrandizement to me as a person, to my self-image--I have reckoned, considered and viewed all those things as a total loss [a vain, empty waste--hallow achievements] on account of Christ.
8. In addition to that, truly in every instance I am still reckoning, considering and viewing everyone of those things as a total loss [a vain, empty waste--hollow achievements] when compared to and on account of the excellence and preeminence, the superiority and high character of the knowledge of Christ Jesus, my Lord and Master; through whom I have suffered loss, and have completely forfeited every one of those things, and I am reckoning, considering and looking upon them as the dregs of refuse and putrefying dung, in order that I may win Christ;
9. And that I may be found in Him, not having my own righteousness, which originates and is solely derived from a rigid law structure [Judaism]; but instead that I be found having the righteousness [that right standing with God] originating and emanating from God, rooted in the faith.
10. Even to know, understand and discern Him [Christ]. and the miraculous power, majesty and omnipotence of



### *The Epistle to the Philippians*

His resurrection, and the participation, fellowship and partnership of His suffering and passion [of His crucifixion], being conformed to [so wholly spiritually identified with, as to be assimilated into] His very own death;

11. If by any possible means I may attain and arrive at the resurrection of the dead.

12. Not that at this time I have already attained, or that I have it within my grasp, or that I have already been perfected [that perfect growth in Christian character and enlightenment]; but I am pursuing, pressing forward and striving for that achievement, that I also may obtain and lay hold of that perfection for the resurrection: and for this same cause and reason I also was laid hold of by Christ Jesus.

13. Brethren, I am not regarding or considering myself as having achieved, or having laid hold on, or having completely within my grasp [the assurance of the resurrection]; but this one thing, the primary thing, I am doing; forgetting those things which are behind, in the past; I am stretching out, reaching forward to the things which are ahead,

14. I am pursuing, struggling to attain and straining to achieve the goal and prize, that crown of victory of the high, eminent calling of God in Christ Jesus.

15. For this cause, as many as are perfect [spiritually mature, growing toward that perfect Christian character and godly enlightenment] should be of this mind and attitude; on the other hand, if in anything your attitude of mind is oriented differently, God will also reveal this to you.

16. Nevertheless, according to the level of the spiritual achievements we have attained, let us be walking according to the same rule of conduct, and be measuring our lives by this means [not by confidence in physical things], and be setting our minds on the same prize [that crown of glory].

17. Brethren, be followers and imitators together of me, and attentively take note of those who are conducting their lives in this manner, who are walking according to this rule of conduct, so that you have us for your example and pattern of living.

18. (Because many are walking and conducting their lives contrary to this way, of whom I have repeatedly warned you; and now even weeping with tears, I am telling you,

## *The Epistle to the Philippians*

they are the enemies and adversaries of the cross of Christ.

19. Their end and ultimate destiny is eternal destruction and ruin; their god is their belly, selfish and turned inward; their glory is in their shame, their dishonorable and abominable conduct; they are the ones who are constantly being mentally consumed in physical, earthly things and sinful conduct).

20. Because for us the commonwealth of our inheritance exists in heaven, from which we are also waiting for the Savior, the Lord Jesus Christ.

21. Who [at His coming] will transform--by instantaneous, spiritual metamorphosis--our vile, abject and base bodies of humiliation, to become exactly like His body of effulgent power and glory, according to the inner-working of His own dynamic power and energy, whereby He is able and has the complete power and capacity to subdue, conquer and subjugate everything in the universe to Himself.

## CHAPTER FOUR

1. For this reason, my brethren, beloved and dear, and longed for with love and desire, my joy and happiness--yes, even the jewels of my crown [in Christ]--Stand fast and remain solidly secure in the Lord, my beloved ones.

2. Euodias, I exhort and encourage: be of the same mind and attitude in the Lord.

3. And I ask and beseech you also, true and sincere associate, my yoke-fellow, give aid and assistance to those women who cooperated and vigorously labored together with me in the glad tidings of the Gospel, and also Clement, and all the rest of my fellow workers and laborers, whose names are written and recorded in the Book of Life.

4. Always be rejoicing at all times; be full of joy and gladness in the Lord. Again I will say, and continue to say, Be rejoicing; and be full of joy and gladness.

5. Let your gentleness, kindness and considerateness be known and evidenced to all. The Lord is near at hand [always ready to intervene on your behalf].

6. Don't be anxious, worried or overly concerned about anything; but in everything you do and in every aspect of life, through prayer and entreaty with supplication and earnest beseeching, coupled with thanksgiving and

## *The Epistle to the Philippians*

gratitude from your heart, let your requests, petitions and causes be known to God.

7. And the peace, harmony and tranquility of God, which surpasses and supercedes every aspect of human understanding, shall guard and watch over your hearts and minds, and protect your innermost being, even motivating your thoughts and attitudes of mind through Christ Jesus.

8. Finally, brethren, as far as the other things are concerned, whatever things are true and honest, whatever things are honorable and right, whatever things are pure and holy, whatever things are lovely and sweet, whatever things are of good report, and commendable; if there be any virtue and character, if there be any reason of praise or ground of commendation, consider and fill your minds with these things.

9. And what you have learned and understood, and received and heard, even seen and observed in me [in my conduct of life in Christ], these things be doing and practicing; that is, always be occupying yourselves with these character traits and attitudes of Christ: and the God of peace, harmony and tranquility shall be with you.

10. But I rejoiced in the Lord greatly, beyond measure, that now at length you have revived and rekindled your thoughtfulness on my behalf; for although you may have been thinking of me in the meantime, you were lacking the opportunity to express your care towards me.

11. Not that I am speaking out of anxious concern for my personal needs; because I have learned by experience, that in whatever circumstances I may be, to be content and satisfied [not complaining or griping about my condition].

12. But I know from experience how to be abased and brought low in humiliation, and know from experience how to abound, being blessed with abundance; so then, in every place and in all circumstances I have learned to accept and endure both extremes; to be full and satiated, to hunger and to go without; even to abound to the fullest, and to be deficient and destitute.

13. I can do all things in every circumstance through Christ, who strengthens and energizes me with His own dynamic power.

14. Moreover, you have performed well, in actively sympathizing with me in my suffering and tribulation [by your help and gift].

## *The Epistle to the Philippians*

15. And you also know, O Philippians, that in the beginning of the preaching of the glad tidings of the Gospel [to Greece]. When I departed from Macedonia, not a single church had fellowship and communication with me, nor concern towards me, with regard to an account of giving and sharing, or of collecting and distributing [the things necessary to assist in the preaching of the Gospel], except you--you were the only ones.

16. Because even in Thessalonica you sent both once, and twice, for my necessities.

17. Not that I am seeking or striving for a gift; rather, I am seeking and striving for the spiritual fruit [that spiritually mature Christian character] that may abound to overflowing in your behalf and on your account.

18. But I have everything [all things physically and spiritually], and abound, over and above all expectation; I am fully satiated, having received from Epaphroditus the things from you, even as an odor of a sweet-smelling savor, an acceptable sacrifice, well pleasing and wholly gratifying to God.

19. But my God will fill to the full all your needs and desires, with those rich benefits, those abundant blessings which flow from God, according to His richness and opulent abundance in the magnificent splendor and glory in Christ Jesus.

20. But to our God and Father belongs the magnificent splendor and radiant glory throughout the ages of eternity. AMEN.

21. Salute and greet every saint, those holy consecrated ones in Christ Jesus. The brethren with me salute and greet you.

22. All the saints salute and greet you, especially those of Caesar's household.

23. The grace, divine favor and blessing [God's generous gift] of our Lord Jesus Christ be with you all. AMEN

*To the Philippians, written from Rome by Epaphroditus.*

THE  
INTERLINEAR  
GREEK-  
ENGLISH  
NEW  
TESTAMENT  
With Lexicon and Synonyms

GEORGE RICKER BERRY

and faithful minister in the Lord, shall make known to you all things: 22 whom I have sent unto you for the same purpose, that ye might know our affairs, and that ye might comfort your hearts.

ἀδελφὸς καὶ πιστὸς διάκονος ἐν κυρίῳ· 22 ὃν ἐπέμψα πρὸς ὑμᾶς εἰς αὐτὸ τοῦτο, ἵνα γνῶτε τὰ περὶ ἡμῶν καὶ παρακαλῆσθ τὰς καρδίας ὑμῶν.

23 Peace be to the brethren, and love with faith, from God the Father and the Lord Jesus Christ. 24 Grace be with all them that love our Lord Jesus Christ in sincerity. Amen.

23 Εἰρήνη τοῖς ἀδελφοῖς καὶ ἀγάπη μετὰ πίστεως ἀπὸ θεοῦ πατρὸς καὶ κυρίου Ἰησοῦ χριστοῦ. 24 Ἡ χάρις μετὰ πάντων τῶν ἀγαπώντων τὸν κύριον ἡμῶν Ἰησοῦν χριστὸν ἐν ἀφθαρσίᾳ. Ἀμήν.

Ἰπρὸς Ἐφεσίους ἐγράφη ἀπὸ Ῥώμης, διὰ Τυχικοῦ.  
To [the] Ephesians written from Rome, by Tychicus.

\*H ΠΡΟΣ ΤΟΥΣ ΦΙΛΙΠΠΗΣΙΟΥΣ ΕΠΙΣΤΟΛΗ.  
THE 'TO 'THE 'PHILIPPIANS 'EPISTLE.

PAUL and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi, with the bishops and deacons: 2 Grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ.

ΠΑΥΛΟΣ καὶ Τιμόθεος δούλοι Ἰησοῦ χριστοῦ, ἅσιν τοῖς ἁγίοις ἐν χριστῷ Ἰησοῦ τοῖς αὔσιν ἐν Φιλίπποις, σὺν ἐπισκόποις καὶ διακόνοις· 2 χάρις ὑμῖν καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς ἡμῶν καὶ κυρίου Ἰησοῦ χριστοῦ.

3 I thank my God upon every remembrance of you, 4 always in every prayer of mine for you all making request with joy, 5 for your fellowship in the gospel from the first day until now; 6 being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ: 7 even as it is meet for me to think this of you all, because I have you in my heart; inasmuch as both in my bonds, and in the defence and confirmation of the gospel, ye all are partakers of my grace. 8 For God is my re-

3 Εὐχαριστῶ τῷ θεῷ μου ἐπὶ πάσῃ τῇ μνησίᾳ ὑμῶν, 4 πάντοτε ἐν πάσῃ δεήσει μου ὑπὲρ πάντων ὑμῶν μετὰ χαρᾶς τὴν δέησιν ποιούμενος, 5 ἐπὶ τῇ κοινωνίᾳ ὑμῶν εἰς τὸ εὐαγγέλιον, ἀπὸ πρώτης ἡμέρας ἄχρι τοῦ νῦν· 6 πεποιθὼς αὐτὸ τοῦτο, ὅτι ὁ ἐναρξάμενος ἐν ὑμῖν ἔργον ἀγαθὸν ἐπιτελεῖσιν ἄχρις ἡμέρας Ἰησοῦ χριστοῦ· 7 καθὼς ἐστὶν δίκαιον ἔμοι τοῦτο φρονεῖν ὑπὲρ πάντων ὑμῶν, διὰ τὸ ἔχειν με ἐν τῇ καρδίᾳ ὑμᾶς, ἐν τε τοῖς δεσμοῖς μου καὶ ἐν τῇ ἀπολογίᾳ καὶ βεβαιώσει τοῦ εὐαγγελίου, συνακοινωνοὺς μου τῆς χάριτος πάντας ὑμᾶς ὄντας. 8 μάρτυς γὰρ

α — ἀμήν OLTTA. 1 — the subscription GLTW; Πρὸς Ἐφεσίους TrA.  
β + Παύλου τοῦ Ἀποστόλου of Paul the Apostle E; + Παύλου G; — τοὺς γη· Πρὸς Φιλιππησίους LITTA π. χριστοῦ Ἰησοῦ LTTAW. = χριστοῦ Ἰησοῦ w. — + τῆς τῆς LTTA. \* ἀχρὶ LTA. β + ἐν in (read τῇ the) [L]TTAW. 9 συν- T.

μου ἰστίν<sup>1</sup> ὁ θεός, ὡς ἱπιποθῶ πάντας ὑμᾶς ἐν σπλάγ-  
 χνοῖς Ἰησοῦ χριστοῦ.<sup>2</sup> Ἐκαὶ τοῦτο προσεύχομαι, ἵνα ἡ ἀγάπη  
 ὑμῶν ἔτι μᾶλλον καὶ μᾶλλον<sup>3</sup> περισσεύῃ<sup>4</sup> ἐν ἐπιγνώσει καὶ  
 πάσῃ αἰσθήσει, 10 εἰς τὸ δοκιμάζειν ὑμᾶς τὰ δια-  
 φέροντα, ἵνα ἦτε εἰλικρινεῖς καὶ ἀπρόσκοποι εἰς ἡμέραν  
 χριστοῦ; 11 πεπληρωμένοι καρπῶν<sup>5</sup> δικαιοσύνης τῶν<sup>6</sup>  
 διὰ Ἰησοῦ χριστοῦ, εἰς δόξαν καὶ ἔπαινον θεοῦ.  
 12 Γινώσκεις δὲ ὑμᾶς βούλομαι, ἀδελφοί, ὅτι τὰ κατ'  
 ἐμὲ μᾶλλον εἰς προκοπὴν τοῦ εὐαγγελίου ἐλήλυθεν.  
 13 ὥστε τοὺς δεσμοῦς μου φανεροὺς ἐν χριστῷ γενίσθαι  
 ἐν ὅλῳ τῷ πραιτωρίῳ καὶ τοῖς λοιποῖς πᾶσιν.<sup>7</sup> 14 καὶ τοὺς  
 πλείονας τῶν ἀδελφῶν ἐν κυρίῳ πεποιθότας τοῖς δεσμοῖς  
 μου περισσοτέρως τολμᾷ ἀφύβως τὸν λόγον λαλεῖν. 15 Τινὲς  
 μὲν καὶ διὰ φόβου καὶ ἔριος, τινὲς δὲ καὶ δι' εὐδοκίαν τὸν  
 χριστὸν κηρύσσουν. 16 οἱ μὲν ἰξ ἐριθείας τὸν χριστὸν  
 καταγγέλλουσιν οὐκ ἀγνῶς, οἰόμενοι θλίψιν ἐπιφέρειν<sup>8</sup>  
 τοῖς δεσμοῖς μου.<sup>9</sup> 17 οἱ δὲ ἰξ ἀγάπης, εἰδότες ὅτι εἰς ἀπο-  
 λογίαν τοῦ εὐαγγελίου κείμεαι.<sup>10</sup> 18 τί γάρ; πλὴν παντὶ  
 τρόπῳ, εἴτε πρόφάσει εἴτε ἀληθείᾳ, χριστὸς καταγγέλλεται.  
 καὶ ἐν τούτῳ χαίρω, ἀλλὰ καὶ χαρήσομαι. 19 οἶδα γάρ ὅτι  
 τοῦτό μοι ἀποβήσεται εἰς σωτηρίαν διὰ τῆς ὑμῶν δεισίσεως,  
 καὶ ἐπιχορηγίας τοῦ πνεύματος Ἰησοῦ χριστοῦ, 20 κατὰ  
 τὴν ἀποκαταδοκίαν καὶ ἐλπίδα μου, ὅτι ἐν οὐδενὶ αἰσχυνθή-  
 σομαι, ἀλλ' ἐν πάσῃ παρρησίᾳ, ὡς πάντοτε, καὶ νῦν μεγα-  
 λυνθήσεται χριστὸς ἐν τῷ σώματί μου εἴτε διὰ ζωῆς εἴτε διὰ  
 θανάτου. 21 Ἐμοὶ γάρ τὸ ζῆν χριστὸς, καὶ τὸ ἀποθαιεῖν

cord, how greatly I long after you all in the bowels of Jesus Christ. 9 And this I pray, that your love may abound yet more and more in knowledge and in all judgment; 10 that ye may approve things that are excellent; that ye may be sincere and without offence till the day of Christ; 11 being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God.

12 But I would ye should understand, brethren, that the things which happened unto me have fallen out rather unto the furtherance of the gospel; 13 so that my bonds in Christ are manifest in all the palace, and in all other places; 14 and in all other places of the brethren in the Lord, waxing confident by my bonds, are much more bold to speak the word without fear. 15 Some indeed preach Christ even of envy and strife; and some also of good will; 16 the one preach Christ of contention, not sincerely, supposing to add affliction to my bonds; 17 but the other of love, knowing that I am set for the defence of the gospel. 18 What then? notwithstanding, every way, whether in pretence, or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice. 19 For I know that this shall turn to my salvation through your prayer, and the supply of the Spirit of Jesus Christ; 20 according to my earnest expectation and my hope, that in nothing I shall be ashamed, but that with all boldness, as always, so now also Christ shall be magnified in my body, whether by life, or by death. 21 For to me to live is Christ, and to die is

<sup>1</sup> — ἰστίν (read [is]) [L]ΠΤΑ. <sup>2</sup> χριστοῦ Ἰησοῦ ΟΛΤΤΑΨ. <sup>3</sup> μᾶλλον (with) fruit ΟΛΤΤΑΨ. <sup>4</sup> τὸν (read which [is]) Ο[L]ΠΤΑΨ. <sup>5</sup> καρπῶν τῶν 16 and 17 transposed, except οἱ μὲν and οἱ δὲ ΟΛΤΤΑΨ. <sup>6</sup> τῶν [L]ΠΤΑ. <sup>7</sup> ἐπιφέρειν to arouse LTΠΑΨ. <sup>8</sup> + ὅτι that (read πλὴν except) LTΠΑ.

<sup>8</sup> περισσεύειν L. <sup>9</sup> καρπῶν + τοῦ θεοῦ of God LTΠΑ. <sup>10</sup> [τὸν] LTΠΑ. <sup>11</sup> γέγειρεν

καλο. 22 But if I live in the flesh, this is the fruit of my labour: yet what I shall choose I wot not. 23 For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better: 24 nevertheless to abide in the flesh is more needful for you. 25 And having this confidence, I know that I shall abide and continue with you all for your furtherance and joy of faith; 26 that your rejoicing may be more abundant in Jesus Christ for me by my coming to you again. 27 Only let your conversation be as it becometh the gospel of Christ: that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the gospel; 28 and in nothing terrified by your adversaries, which is to them an evident token of perdition, but to you of salvation, and that of God. 29 For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake; 30 having the same conflict which ye saw in me, and now hear to be in me.

κέρδος. 22 εἰ δὲ τὸ ζῆν ἐν σαρκί; τοῦτο μοι καρπὸς ἔργου· gain; but if ' to live in flesh, this for me [is] fruit of labour; καὶ τί αἰρήσομαι οὐ γινωρίζω· 23 συνέχομαι ἑγάρ' ἐκ τῶν and what I shall choose I know not. \* I 'am 'pressed 'for by the δύο; τὴν ἐπιθυμίαν ἔχων εἰς τὸ ἀναλῦσαι, καὶ σὺν χριστῷ two, 'the 'desire 'having for to depart, and with Christ εἶναι, πολλῶν μᾶλλον κρεῖσσον· 24 τὸ δὲ ἐπιμένειν ἐν to be, [for it is] very much better; but to remain, in τῇ σαρκὶ ἀναγκαϊότερον· δι' ὑμᾶς· 25 καὶ τοῦτο the flesh [is] more necessary for the sake of you; and this πεποιθὼς οἶδα ὅτι μενῶ καὶ συνεχώμενῳ πᾶσιν being persuaded of, I know that I shall abide and continue with 'all ὑμῖν εἰς τὴν ἡμῶν προκοπὴν καὶ χαρὰν τῆς πίστεως, 26 ἵνα ὑμῖν your boasting may abound in Christ Jesus in me through τὸ καύχημα ὑμῶν περισσεύῃ ἐν χριστῷ Ἰησοῦ ἐν ἐμοὶ διὰ your boasting your boasting may abound in Christ Jesus in me through τῆς ἐμῆς παρουσίας πάλιν πρὸς ὑμᾶς. 27 Μόνον ἀξίως τοῦ my presence again with you. Only worthily of the εὐαγγελίου τοῦ χριστοῦ πολιτεύεσθε, ἵνα εἴτε ἐλθὼν καὶ glad tidings of the Christ conduct yourselves, that whether having come and ἰδῶν ὑμᾶς, εἴτε ἀπῶν ἀκούσω τὰ περὶ ὑμῶν, having seen you, or being absent I might hear the things concerning you, ὅτι στήκετε ἐν ἐνὶ πνεύματι, μιᾷ ψυχῇ συναθροῦντες that ye stand fast in one spirit, with one soul striving together τῇ πίστει τοῦ εὐαγγελίου, 28 καὶ μὴ πτερόμενοι ἐν μη- with the faith of the glad tidings; and being frightened in no- δεινὶ ὑπὸ τῶν ἀντικειμένων· ἧτις αὐτοῖς μὲν ἐστίν· ἐν- thing by those who oppose; which to them is a demon- δειξις ἀπωλείας, ἡμῖν δὲ σωτηρίας, καὶ τοῦτο ἀπὸ θεοῦ· stration of destruction, \* to 'you 'but of salvation, and this from God; 29 ὅτι ὑμῖν ἐχασίσθη τὸ ὑπὲρ χριστοῦ, οὐ μόνον τὸ because to you it was granted concerning Christ, not only εἰς αὐτὸν πιστεῖν, ἀλλὰ καὶ τὸ ὑπὲρ αὐτοῦ πάσχειν· \* on 'him 'to 'believe, but also concerning him to suffer, 30 τὸν αὐτὸν ἀγῶνα ἔχοντες οἷον εἶδετε ἐν ἐμοί, καὶ νῦν the same conflict having such as ye saw in me, and now ἀκούετε ἐν ἐμοί. bear of in me.

2 Εἰ τις οὖν παράκλησις ἐν χριστῷ, εἴ τι παρα- If 'any 'then encouragement [there be] in Christ, if any conso- μύθιον ἀγάπης, εἴ τις κοινωνία πνεύματος, εἴ τινα σπλάγ- lation of love, if any fellowship of [the] Spirit, if any bowels χνα καὶ οἰκτιρμοί, 2 πληρώσατέ μου τὴν χαρὰν, ἵνα and compassions, fulfil my joy, that τὸ αὐτὸ φρονητε, τὴν αὐτὴν ἀγάπην ἔχοντες, ἑσὺ ψυχοί, ye may be of the same mind, the same love having, joined in soul, τὸ ἐν φρονοῦντες· 3 μηδὲν κατὰ ἰριθεϊαν ἢ κενό- the one thing including— nothing according to contention or vain- δοξίαν, ἀλλὰ τῇ ταπεινοφροσύνῃ ἀλλήλους ἡγοῦμενοι ὑπερ- glory, but in humility one another esteeming ἄ- ἔχοντας ἑαυτῶν. 4 μὴ τὰ ἑαυτῶν ἕκαστος· each βοῶν themselves, 'not 'the 'things 'of 'themselves 'each

\* δὲ but ΟΛΤΙΓΑΨ. † + γὰρ for EGLΤΤΓΑΨ. \* — ἐν (read τῇ in the) τ. † παρα- μενῶ continue (read πᾶσιν with all) ΛΙΤΓΑ. ‡ ἀκούω LΤΓΓ. § ἐστίν αὐτοῖς ΟΛΤΙΓΑΨ. ¶ ὑμῶν (read but of your salvation) ΛΙΤΓΑΨ. \* εἶδετε LΤΤΓΑΨ. † τις ΟΛΤΙΓΑ. ‡ συν- τ. § κατ' ΤΤΓΑΨ. ¶ μηδὲ κατὰ not according to ΛΙΤΓΑ. † ἕκαστοι LΤΤΓΑ.



σκοπεῖτε, ἀλλὰ καὶ τὰ ἑτέρων ἕκαστος. 5 Τοῦτο  
 γὰρ φρονεῖσθω ἐν ὑμῖν ὁ καὶ ἐν χριστῷ Ἰησοῦ, 6 ὃς  
 ἐν μορφῇ θεοῦ ὑπάρχων, οὐχ ἀρπαγμὸν ἡγήσατο τὸ εἶναι  
 ἴσα θεῷ, 7 ἀλλ' ἑαυτὸν ἐκένωσεν, μορφὴν δούλου  
 λαβών, ἐν ὁμοιότητι ἀνθρώπων γενόμενος· 8 καὶ στή-  
 ματι εὐρεθεὶς ὡς ἄνθρωπος, ἐταπείνωσεν ἑαυτὸν, γενό-  
 μενος ὑπήκοος μέχρι θανάτου, θανάτου δὲ σταυροῦ. 9 διὸ  
 καὶ ὁ θεὸς αὐτὸν ὑπερύψωσεν καὶ ἔχαρίσατο αὐτῷ ὄνομα  
 τὸ ὑπὲρ πᾶν ὄνομα· 10 ἵνα ἐν τῷ ὀνόματι Ἰησοῦ πᾶν  
 γόνυ κάμψῃ ἐπουρανίων καὶ ἐπιγείων καὶ καταχθονίων·  
 11 καὶ πᾶσα γλῶσσα ἑξομολογήσεται ὅτι κύριος Ἰησοῦς  
 χριστὸς εἰς δόξαν θεοῦ πατρὸς.

every man also on the things of others. 5 Let this mind be in you, which was also in Christ Jesus: 6 who, being in the form of God, thought it not robbery to be equal with God: 7 but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men; 8 and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. 9 Wherefore God also hath highly exalted him, and given him a name which is above every name: 10 that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; 11 and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

12 Ὡστε, ἀγαπητοί μου, καθὼς πάντοτε ὑπήκουσατε, μὴ ὡς ἐν τῇ παρουσίᾳ μου μόνον, ἀλλὰ νῦν πολλῶ μᾶλλον ἐν τῇ ἀπουσίᾳ μου, μετὰ φόβου καὶ τρόμου τῆν ἑαυτῶν σωτηρίαν κάτεργάζεσθε· 13 ὁ θεὸς γὰρ ἴστιν ὁ ἐνεργῶν ἐν ὑμῖν καὶ τὸ θελεῖν καὶ τὸ ἐνεργεῖν ὑπὲρ τῆς εὐδοκίας. 14 πάντα ποιεῖτε χωρὶς γογγυσμῶν καὶ διαλογισμῶν, 15 ἵνα ἄμωμοτα ἄμειμπτοι καὶ ἀκέραιοι, τέκνα θεοῦ ἀμώμητα βῆν ἐν μέσῳ 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 ἀλλ' εἰ καὶ σπένδομαι ἐπὶ τῷ θυσίᾳ καὶ λειτουργίᾳ τῆς πίστεως ὑμῶν, χαίρω καὶ συχαίρω πᾶσιν ὑμῖν· 18 τὸ δ' αὐτὸ καὶ ὑμεῖς χαίρετε καὶ συχαίρετέ μοι. 19 Ἐλπίζω δὲ ἐν κυρίῳ Ἰησοῦ Τιμόθεον ταχέως πέμψαι

12 Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling. 13 For it is God which worketh in you both to will and to do of his good pleasure. 14 Do all things without murmurings and disputings: 15 that ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; 16 holding forth the word of life; that I may rejoice in the day of Christ, that I have not run in vain, neither laboured in vain. 17 Yes, and if I be offered upon the sacrifice and service of your faith, I joy, and rejoice with you all. 18 For the same cause also do ye joy, and rejoice with me. 19 But I trust in the Lord Jesus to send Timotheus shortly unto

σκοποῦντες considering GLTTA W. ἕκαστος GLTTA W. φρονεῖτε (omit for) I LTA. ἴσα LTA W. ἀλλὰ LTTA W. + τὸ the (name) LTTA W. ἑξομολογήσεται shall confess TAW. — ὁ LTTA W. ἦτε L. ἀμωμοτα LTTA. μέσον [in the] midst LTTA W. ἀλλὰ LTTA W. συν- π. δι' πτε. χριστῷ Christ x.

son, that I also may  
 use of good comfort,  
 when I know your  
 state. 20 For I have  
 no man like-minded,  
 who will naturally  
 care for your state.  
 21 For all seek their  
 own, not the things  
 which are Jesus  
 Christ's. 22 But ye  
 know the proof of him,  
 that, as a son with the  
 father, he hath served  
 with me in the gospel.  
 23 Him therefore I  
 hope to send presently,  
 so soon as I shall see  
 how it will go with  
 me. 24 But I trust in  
 the Lord that I also  
 myself shall come  
 shortly. 25 Yet I sup-  
 posed it necessary to  
 send to you Eraphroditu-  
 s, my brother, and  
 companion in labour,  
 and fellow-soldier, but  
 your messenger, and  
 he that ministered to  
 my wants. 26 For he  
 longed after you all,  
 and was full of heaviness,  
 because that ye  
 had heard that he had  
 been sick. 27 For indeed  
 he was sick nigh  
 unto death; but God  
 had mercy on him;  
 and not on him only,  
 but on me also, lest I  
 should have sorrow upon  
 sorrow. 28 I sent  
 him therefore the more  
 carefully, that, when  
 ye see him again, ye  
 may rejoice, and that I  
 may be the less sorrow-  
 ful. 29 Receive him  
 therefore in the Lord  
 with all gladness; and  
 hold such in reputa-  
 tion: 30 because for  
 the work of Christ he  
 was nigh unto death,  
 not regarding his life,  
 to supply your lack of  
 service toward me.

III. Finally, my  
 brethren, rejoice in  
 the Lord. To write the  
 same things to you, to  
 me indeed is not grievous,  
 but for you it  
 is safe. 3 Beware of  
 dogs, beware of evil  
 workers, beware of the  
 circumcision. 3 For we are  
 the circumcision, which  
 worship God in the  
 spirit, and rejoice in  
 Christ Jesus, and have  
 no confidence in the  
 flesh. 4 Though I might  
 also have confidence in

ὑμῖν, ἵνα καὶ γὰρ εὐψυχῶ, γινούς τὰ περί  
 to you, that I also may be of good courage, having known the things concerning  
 ὑμῶν. 20 οὐδένα γὰρ ἔχω ἰσόψυχον, ὅστις γνησίως τὰ  
 you. For no one have I like-minded, who genuinely the things  
 περί ὑμῶν μεριμνήσει. 21 οἱ πάντες γὰρ τὰ ἑαυτῶν  
 relative to you will care for. For all the things of themselves  
 ζητοῦσιν, οὐ τὰ τοῦ ἰησοῦ. 22 τὴν δὲ δοκιμὴν  
 are seeking, not the things of Christ Jesus. But the proof  
 αὐτοῦ γινώσκετε, ὅτι ὡς πατρί τέκνον, σὺν ἐμοὶ ἰδοῦλευσεν  
 of him ye know, that, as to a father a child, with me he served  
 εἰς τὸ εὐαγγέλιον. 23 τοῦτον μὲν οὖν ἐλπίζω πέμψαι ὡς  
 for the glad tidings. Him therefore I hope to send as  
 ἄν κἀπίδω τὰ περί ἐμέ, ἐξαυτῆς. 24 πέ-  
 I shall have seen the things concerning me at once: I am  
 ποιθα δὲ ἐν κυρίῳ ὅτι καὶ αὐτὸς ταχέως ἐλεύσομαι.  
 persuaded but in [the] Lord that also myself shall soon I shall come.  
 25 Ἀναγκαῖον δὲ ἠγησάμην Ἐραφρόδιτον τὸν ἀδελφὸν καὶ  
 but necessary I esteemed [it] Eraphroditus, brother and  
 συνεργόν καὶ ἑταίρον μου, ὑμῶν δὲ ἀπόστολον καὶ  
 fellow-worker and fellow-soldier my, but your messenger and  
 λειτουργόν τῆς χρείας μου, πέμψαι πρὸς ὑμᾶς. 26 Ἰπειδίη  
 minister of my need, to send to you, since  
 ἐπιποθῶν ἦν πάντα ὑμᾶς, καὶ ἀδημονῶν διότι  
 longing after he was all you, and [was] deeply depressed because  
 ἠκούσατε ὅτι ἠσθένησεν. 27 καὶ γὰρ ἠσθένησεν παραπλήσιον  
 ye heard that he was sick; for indeed he was sick like  
 θανάτῳ ἄλλ' ὁ θεὸς αὐτὸν ἠλέησεν, οὐκ αὐτὸν ἐξέλιπον,  
 to death, but God him had mercy on, and not him alone,  
 ἀλλὰ καὶ ἐμέ, ἵνα μὴ λύπη ἐπιβλύψῃ σὺν. 28 σπου-  
 but also me, that not sorrow upon sorrow I might have. The more  
 δαισιτέρως οὖν ἐπεμψα αὐτὸν, ἵνα ἰδόντες αὐτὸν πάλιν  
 diligently therefore I sent him, that seeing him again  
 χαρήσθε, καὶ γὰρ ἁλιπότερος ὢ. 29 προσδέχεσθε οὖν  
 ye might rejoice, and I the less sorrowful might be. Receive therefore  
 αὐτὸν ἐν κυρίῳ μετὰ πάσης χαρᾶς, καὶ τοὺς τοιούτους  
 him in [the] Lord with all joy, and such  
 ἐντίμους ἔχετε. 30 ὅτι διὰ τὸ ἔργον τοῦ ἰησοῦ  
 in honour hold; because for the sake of the work of the Christ  
 μέχρι θανάτου ἠγγισεν, παραβουλεύσμενος τῇ ψυχῇ,  
 unto death he went near, having disregarded [his] life,  
 ἵνα ἀναπληρώσῃ τὸ ὑμῶν ὑστέρημα τῆς πρὸς με λειτουργίας.  
 that he might fill up your deficiency of the towards me ministrations.

3 Τὸ λοιπὸν, ἀδελφοί μου, χαίρετε ἐν κυρίῳ τὰ αὐτὰ  
 For the rest, my brethren, rejoice in [the] Lord: the same things  
 γράφειν ὑμῖν, ἐμοὶ μὲν οὐκ ὀκνηρόν, ὑμῖν δὲ ἀσφαλές.  
 to write to you, to me [is] not troublesome, and for you safe.  
 2 βλέπετε τοὺς κύνας, βλέπετε τοὺς κακοὺς ἐργάτας, βλέπετε  
 See to dogs, see to evil workers, see to  
 τὴν κατατομήν. 3 ἡμεῖς γὰρ ἴσμεν ἢ περιτομή, οἱ πνεύματι  
 the circumcision. For we are the circumcision, who in spirit  
 θεῷ λατρεύοντες, καὶ καυχώμενοι ἐν χριστῷ Ἰησοῦ, καὶ οὐκ  
 God serve, and boast in Christ Jesus, and not

κ — τοῦ ΟΛΤΡΑΥ. ἰησοῦ χριστοῦ ΟΛΤΡΑΥ. κ ἀφίδω ΛΤΤΑ. ἰ σινω- ΛΤΤΑ.  
 μ + [ἰδεῖν] to see L. ἄλλ' ΛΤΤΑΥ. ἠλέησεν αὐτὸν ΛΤΤΑΥ. ρ λύπη ΟΛΤΡΑΥ.  
 ρ — τοῦ the ΛΤΤΑ. — χριστοῦ A. — παραβουλεύσμενος having hazarded ΟΛΤΡΑΥ.  
 ε θεοῦ (read serve in [the] Spirit of God) ΛΤΤΑΥ.

ἐν σαρκὶ πεποιθότες, 4 καίπερ ἐγὼ ἔχων πεποιθήσιν καὶ ἐν  
 in flesh trust. Though I have trust even in  
 σαρκί· ἢ τίς δοκεῖ ἄλλος πεποιθῆναι ἐν σαρκί, ἐγὼ μᾶλλον·  
 flesh; if any thinks other to trust in flesh, I rather:  
 5 Ἐπιτομή ὀκταήμερος, ἐκ γένους Ἰσραὴλ, φυλῆς  
 [as to] circumcision, on [the] eighth day; of [the] race of Israel, of [the] tribe  
 Βενιαμίν, Ἑβραῖος ἐξ Ἑβραίων, κατὰ νόμον Φαρισαῖος,  
 of Benjamin, Hebrew of Hebrews; according to [the] law a Pharisee;  
 6 κατὰ Ἰζήλον ἐδίωκον τὴν ἐκκλησίαν, κατὰ δικαιοσύ-  
 according to zeal, persecuting the assembly; according to righteous-  
 νην τὴν ἐν νόμῳ γενόμενος ἀμεμπτος. 7 ἄλλ' ἅτινα  
 ness which [is] in [the] law, having become blameless; but what things  
 ἦν μοι κέρδη, ταῦτα ἤγημαι διὰ τὸν χριστὸν  
 were to me gain, these I have esteemed, on account of Christ,  
 ζημίαν· 8 ἀλλὰ ἢ μὲν οὐ γὰρ καὶ ἡγοῦμαι πάντα ζημίαν  
 loss. But yea rather, also I am esteeming all things loss  
 εἶναι διὰ τὸ ὑπερέχον τῆς γνώσεως ἡ χριστοῦ Ἰησοῦ  
 to be on account of the excellency of the knowledge of Christ Jesus  
 τοῦ κυρίου μου, δι' ὃν τὰ πάντα ἐζημιώθην, καὶ ἡγοῦ-  
 my Lord, on account of whom all things I suffered loss of, and esteem  
 μαί σκόβαλα εἶναι, ἵνα χριστὸν κερδήσω. 9 καὶ εὑρεθῶ  
 [them] refuse to be, that Christ I may gain; and be found  
 ἐν αὐτῷ, μὴ ἔχων ἐμὴν δικαιοσύνην τὴν ἐκ νόμου, ἀλλὰ  
 in him, not having my righteousness which [is] of law, but  
 τὴν διὰ πίστεως χριστοῦ, τὴν ἐκ θεοῦ δικαιοσύνην ἐπι-  
 that which by faith of Christ [is], the of God righteousness on  
 τῇ πίστει, 10 τοῦ γινῶναι αὐτὸν καὶ τὴν δύναμιν τῆς ἀνα-  
 faith, to know him and the power of resur-  
 στάσεως αὐτοῦ, καὶ τὴν κοινωνίαν τῶν παθημάτων αὐτοῦ,  
 rection his, and the fellowship of his sufferings,  
 συμμορφούμενος τῷ θανάτῳ αὐτοῦ, 11 εἰ πως καταστήσω  
 being conformed to his death, if by any means I may arrive  
 εἰς τὴν ἐξανάστασιν τῶν νεκρῶν. 12 οὐχ ὅτι ἤδη ἔλαβον,  
 at the resurrection of the dead. Not that already I received,  
 ἢ ἤδη τετελείωμαι· διώκω δὲ εἰ καὶ καταλάβω  
 or already have been perfected; but I am pursuing, if also I may lay hold,  
 ἐφ' ᾧ καὶ κατελήφθην ὑπὸ τοῦ χριστοῦ Ἰησοῦ. 13 ἀδελ-  
 for that also I was laid hold of by the Christ Jesus, Bre-  
 φοί, ἐγὼ ἑμαυτὸν οὐ λογιζομαι κατεληφέναι· ἐν δέ,  
 thren, I myself not do reckon to have laid hold; but one thing—  
 τὰ μὲν ὀπίσω ἐπιλανθανόμενος, τοῖς δὲ ἐμπροσθεν  
 the things behind forgetting, and to the things before  
 ἐπεκτεινόμενος, 14 κατὰ σκοπὸν διώκω ἐπὶ τὸ βραβεῖον  
 stretching out, towards [the] goal I pursue for the prize  
 ἧς ἄνω κλήσεως τοῦ θεοῦ ἐν χριστῷ Ἰησοῦ. 15 Ὅσοι  
 of the on high calling of God in Christ Jesus. As many as  
 οὖν τέλειοι τοῦτο φρονῶμεν καὶ εἰ τι ἕτέρως  
 therefore [are] perfect should be of this mind; and if [in] anything differently  
 φρονεῖτε, καὶ τοῦτο ὁ θεὸς ὑμῖν ἀποκαλύψει. 16 πλὴν εἰς ὃ  
 ye are minded, also this God to you will reveal. But whereto

the flesh. If any other  
 man thinketh that he  
 hath wherewith he might  
 trust in the flesh, I  
 more: 5 circumcised  
 the eighth day, of the  
 stock of Israel, of the  
 tribe of Benjamin, an  
 Hebrew of the He-  
 brews; as touching  
 the law, a Pharisee;  
 6 concerning zeal, per-  
 secuting the church;  
 touching the right-  
 eousness which is in the  
 law, blameless. 7 But  
 what things were gain  
 to me, those I counted  
 loss for Christ. 8 Yea  
 doubtless, and I count  
 all things but loss for  
 the excellency of the  
 knowledge of Christ  
 Jesus my Lord: for  
 whom I have suffered  
 the loss of all things,  
 and do count them  
 but dung, that I may  
 win Christ. 9 and be  
 found in him, not hav-  
 ing mine own right-  
 eousness, which is of  
 the law, but that which  
 is through the faith of  
 Christ, the righteous-  
 ness which is of God  
 by faith: 10 that I  
 may know him, and  
 the power of his resur-  
 rection, and the fel-  
 lowship of his suf-  
 ferings, being made  
 conformable unto his  
 death; 11 if by any  
 means I might attain  
 unto the resurrection  
 of the dead. 12 Not  
 as though I had al-  
 ready attained, either  
 were already per-  
 fect: but I follow  
 after, if that I may  
 apprehend that for  
 which also I am appre-  
 hended of Christ  
 Jesus. 13 Brethren, I  
 count not myself to  
 have apprehended; but  
 this one thing I do,  
 forgetting those things  
 which are behind, and  
 reaching forth unto  
 those things which are  
 before, 14 I press to-  
 ward the mark for the  
 prize of the high call-  
 ing of God in Christ  
 Jesus. 15 Let us there-  
 fore, as many as be  
 perfect, be thus mind-  
 ed: and if in any  
 thing ye be otherwise

\* To read as pointed in the Greek join though I have &c. to what precedes, commencing a sentence at εἰ τις. περιτομή GLTΓAW. Βενιαμίν LITΓ. ἄλλος LITΓAW. ἄλλο [LITΓA]; — ἀλλ' τ. \* μοι ἦν L. ὃ μὲν οὖν then indeed GLTΓAW. + τοῦ (read of the Christ) L. ὃ — εἶναι LITΓ. — τὴν LITΓ[A]. — τῶν ITΓ. § συμμορφίζόμενος (συν- T) LITΓAW. ἧς ἐκ from among [the] LITΓAW. — καὶ τ. \* κατεληφθῆν LITΓA. 1 — τοῦ GLTΓAW. — Ἰησοῦ GLTΓAW. \* οὕτως not yet T. \* εἰς LITΓA.

mindful, God shall reveal even this unto you. 16 Nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same thing. 17 Brethren, be followers together of me, and mark them which walk so as ye have us for an example. 18 (For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ: 19 whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things.) 20 For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: 21 who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.

ἔφθασαμεν, τῷ αὐτῷ στοιχεῖν κανόνι, τὸ αὐτὸ φρονεῖν.<sup>1</sup>  
 we attained, by the same <sup>2</sup>to walk <sup>1</sup>rule, to be of the same mind.  
 17 Ὡς ἀκολουθεῖτε μου ἅμα, ἀδελφοί, καὶ σκοπεῖτε τοὺς οὕτως περιπατοῦντας καθὼς ἔχετε τύπον ἡμᾶς. 18 πολλοὶ γὰρ περιπατοῦσιν οὓς πολλάκις ἔλεγον ὑμῖν, νῦν δὲ καὶ κλαίων λέγω, τοὺς ἐχθροὺς τοῦ σταυροῦ τοῦ χριστοῦ. 19 ὧν τὸ τέλος ἀπώλεια, ὧν ὁ θεὸς ἡ κοιλία, καὶ ἡ δόξα ἐν τῇ αἰσχύνῃ αὐτῶν, οἱ τὰ ἐπίγεια φρονοῦντες. 20 ἡμῶν γὰρ τὸ πολίτευμα ἐν οὐρανοῖς ὑπάρχει, ἐξ οὗ καὶ σωτηρίαν ἀπεκδεχόμεθα κύριον Ἰησοῦν χριστόν, 21 ὃς μετασχηματίζει τὸ σῶμα τῆς ταπεινώσεως ἡμῶν, εἰς τὸ γενέσθαι αὐτὸ σύμμορφον τῷ σώματι τῆς δόξης αὐτοῦ, κατὰ τὴν ἐνέργειαν τοῦ δύνασθαι αὐτὸν καὶ ὑποτάξαι ἑαυτῷ τὰ πάντα.  
 thus walking as ye have [for] a pattern us; many for are walking [of] whom often I told you, and now even weeping I tell [you, they are] the enemies of the cross of Christ: whose end [is] destruction, whose God [is] the belly, and the glory in their shame, who earthly things mind: for of us the commonwealth in [the] heavens exists, from which also [as] Saviour we are awaiting [the] Lord Jesus Christ, who will transform <sup>2</sup>body <sup>1</sup>of humiliation our, for to become <sup>1</sup>it conformed to <sup>2</sup>body <sup>1</sup>of his glory, according to the working of his power even to subdue to himself all things.

17. Therefore, my brethren dearly beloved and longed for, my joy and crown, so stand fast in the Lord, my dearly beloved. 21 I beseech Euodias, and beseech Syntyche, that they be of the same mind in the Lord. 3 And I entreat thee also, true yokefellow, help those women which laboured with me in the gospel, with Clement also, and with other my fellow-labourers, whose names are in the book of life.

4 Ὅστε, ἀδελφοί μου ἀγαπητοὶ καὶ ἐπιπόθητοι, χαρὰ καὶ στέφανός μου, οὕτως στήκετε ἐν κυρίῳ, ἀγαπητοί. 2 Ἐὐδοίαν παρακαλῶ, καὶ Συντύχην παρακαλῶ, τὸ αὐτὸ φρονεῖν ἐν κυρίῳ. 3 καὶ ἑρωτῶ καὶ σε, σύζυγε γνήσιε, σὺλ-λαμβάνου αὐταῖς, αἵτινες ἐν τῷ εὐαγγελίῳ συνήθλησάν μοι, μετὰ καὶ Κλήμεντος, καὶ τῶν λοιπῶν συνεργῶν μου, ὧν τὰ ὀνόματα ἐν βίβλῳ ζωῆς.  
 So that, my brethren beloved and longed for, <sup>2</sup>joy <sup>1</sup>and <sup>1</sup>stephanos my, thus stand fast in [the] Lord, beloved. 2 Eudo- dian I exhort, and Syntyche I exhort, to be of the same mind in [the] Lord. 3 And I ask also thee, yoke-fellow true, assist these [women], who in the glad tidings strove together with me; with also Clement, and the rest of my fellow-workers, whose names [are] in [the] book of life.

4 Rejoice in the Lord alway: and again I say, Rejoice. 5 Let your moderation be known unto all men. The Lord is at hand. 6 Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God. 7 And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus. 8 Finally, brethren, whatsoever things

4 Χαίρετε ἐν κυρίῳ πάντοτε· πάλιν ἔρω, χαίρετε. 5 τὸ ἐπιεικὲς ὑμῶν γνωσθήτω πᾶσιν ἀνθρώποις. ὁ κύριος ἐγγύς. 6 Μηδὲν μεριμνᾶτε, ἀλλ' ἐν παντί τῷ προσευχῆ καὶ τῷ δεήσει μετὰ εὐχαριστίας τὰ αἰτήματα ὑμῶν γνωρίζετε 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 λοιπὸν, ἀδελφοί, ὅσα  
 Rejoice in [the] Lord always: again I will say, rejoice. 5 Your gentleness let be known to all men. The Lord [is] near. 6 Nothing be careful about, but in everything by prayer and by supplication with thanksgiving your requests let be made known to God; and the peace of God which surpasses every understanding shall guard your hearts and thoughts your in Christ Jesus. For the rest, brethren, whatsoever things

<sup>1</sup> — κανόνι, τὸ αὐτὸ φρονεῖν GLTTA. <sup>2</sup> συν- T. <sup>3</sup> — εἰς τὸ γενέσθαι αὐτὸ GLTTA W.  
<sup>4</sup> αὐτῷ LTTA. <sup>5</sup> Euodias KULTTA W. <sup>6</sup> καὶ σε GLTTA W. <sup>7</sup> γνήσιε σύζυγε LTTA.  
<sup>8</sup> συν- ITTA.

ἴστιν ἀληθῆ, ὅσα σεμνά, ὅσα δίκαια. ὅσα ἀγνά,  
are true, whatsoever venerable, whatsoever just, whatsoever pure,  
ὅσα προσφιλιῆ, ὅσα εὐφημία, εἴ τις ἀρετὴ καὶ εἴ τις  
whatsoever lovely, whatsoever of good report; if any virtue and if any  
ἐπαινος, ταῦτα λογιζοσθε ὃ ἃ καὶ ἐμάθετε καὶ παρελάβετε  
praise, these things consider. What also ye learned and received

καὶ ἠκούσατε καὶ εἶδετε ἐν ἐμοί, ταῦτα πράσσετε· καὶ ὁ θεὸς  
and heard and saw in me, these things do; and the God  
τῆς εἰρήνης ἔσται μεθ' ὑμῶν. 10 Ἐχάρην δὲ ἐν κυρίῳ  
of peace shall be with you. But I rejoiced in [the] Lord

μεγάλως, ὅτι ἤδη ποτὲ ἀνεθάλετε τὸ ὑπὲρ ἐμοῦ φρονεῖν·  
greatly, that now at length ye revived [your] of me thinking;  
ἐφ' ᾧ καὶ ἐφρονεῖτε, ἡκαιρεῖσθε. δέ. 11 οὐχ ὅτι  
although also ye were thinking, but ye were lacking opportunity. Not that

καθ' ὑστερήσιν λέγω· ἐγὼ γὰρ ἐμαθὼν ἐν οἷς εἰμι,  
as to destitution I speak; for I learned in what [circumstances] I am,  
αὐτάρκης εἶναι. 12 οἶδα ἰδέσθαι ταπεινοῦσθαι, οἶδα καὶ  
content to be. And I know [how] to be brought low, and I know [how]

περισσεύειν ἐν παντί καὶ ἐν πᾶσιν μεμύημαι καὶ χορτά-  
to abound. In everything and in all things I am instructed both to be  
ζῆσαι καὶ πεινᾶν, καὶ περισσεύειν καὶ ὑστερεῖσθαι. 13 πάντα  
full and to hunger, both to abound and to be deficient. All things

ἰσχύω ἐν τῷ ἐνδυναμοῦντί με ἁριστῷ. 14 πλὴν  
I am strong for in the who empowers me Christ. But

καλῶς ἐποιήσατε, συγκοινωνήσαντές μου τῷ θλίψει. 15 οἶδατε  
well ye did, having fellowship in my tribulation. Know

δὲ καὶ ὑμεῖς, Φιλιππησίοι, ὅτι ἐν ἀρχῇ τοῦ εὐαγγελίου,  
and also ye, O Philippians, that in [the] beginning of the glad tidings,

ὅτε ἐξῆλθον ἀπὸ Μακεδονίας, οὐδεμία μοι ἐκκλησία ἐκοι-  
when I came out from Macedonia, not any with me assembly had

νώνησεν εἰς λόγον δόσεως καὶ λήψεως, εἰ μὴ ὑμεῖς  
fellowship with regard to an account of giving and receiving, except ye

μόνοι. 16 ὅτι καὶ ἐν Θεσσαλονίκῃ καὶ ἅπαξ καὶ δις εἰς τὴν  
alone; because also in Thessalonica both once and twice for

χρείαν μοι ἐπέμψατε. 17 οὐχ ὅτι ἐπιζητῶ τὸ δῶμα, ἀλλ'  
my need ye sent. Not that I seek after gift, but

ἐπιζητῶ τὸν καρπὸν τὸν πλεονάζοντα εἰς λόγον ὑμῶν.  
I seek after fruit that abounds to your account.

18 ἀπέχω δὲ πάντα καὶ περισσεύω· πεπλήρωμαι, δεξάμενος  
But I have all things and abound; I am full, having received

παρὰ Ἐπαφροδίτου τὰ παρ' ὑμῶν, ὁσμὴν εὐωδίας,  
from Epaphroditus the things from you, an odour of a sweet smell,

θυσίαν δεκτὴν, εὐάρεστον τῷ θεῷ. 19 ὁ δὲ θεός μου πληρῶσει  
a sacrifice acceptable, well-pleasing to God. But my God will fill up

πᾶσαν χρείαν ὑμῶν κατὰ τὸν πλοῦτον αὐτοῦ ἐν δόξῃ ἐν  
all your need according to his riches in glory in

χριστῷ Ἰησοῦ. 20 τῷ δὲ θεῷ καὶ πατρὶ ἡμῶν ἡ δόξα εἰς  
Christ Jesus. But to the God and Father of us [be] glory to

τοὺς αἰῶνας τῶν αἰώνων. ἀμήν.  
the ages of the ages. Amen.

21 Ἀσπάσασθε πάντα ἅγιον ἐν χριστῷ Ἰησοῦ. ἀσπάζον-  
Salute every saint in Christ Jesus. Sa-

ται ὑμᾶς οἱ σὺν ἐμοί ἀδελφοί. 22 ἀσπάζονται ὑμᾶς πάν-  
lute you the with me brethren. Salute you all

are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things. 9 These things, which ye have both learned, and received, and heard, and seen in me, do; and the God of peace shall be with you. 10 But I rejoiced in the Lord greatly, that now at the last your care of me hath flourished again; wherein ye were also careful, but ye lacked opportunity. 11 Not that I speak in respect of want; for I have learned, in whatsoever state I am, therewith to be content. 12 I know both how to be abased, and I know how to abound; every where and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need. 13 I can do all things through Christ which strengtheneth me. 14 Notwithstanding ye have well done, that ye did communicate with my affliction. 15 Now ye Philippians know also, that in the beginning of the gospel, when I departed from Macedonia, no church communicated with me as concerning giving and receiving, but ye only. 16 For even in Thessalonica ye sent once and again unto my necessity. 17 Not because I desire a gift; but I desire fruit that may abound to your account. 18 But I have all, and abound; I am full, having received of Epaphroditus the things which were sent from you, an odour of a sweet smell, a sacrifice acceptable, wellpleasing to God. 19 But my God shall supply all your need according to his riches by Christ Jesus. 20 Now unto God and our Father be glory for ever and ever. Amen.

11 Not that I speak in respect of want; for I have learned, in whatsoever state I am, therewith to be content. 12 I know both how to be abased, and I know how to abound; every where and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need. 13 I can do all things through Christ which strengtheneth me. 14 Notwithstanding ye have well done, that ye did communicate with my affliction. 15 Now ye Philippians know also, that in the beginning of the gospel, when I departed from Macedonia, no church communicated with me as concerning giving and receiving, but ye only. 16 For even in Thessalonica ye sent once and again unto my necessity. 17 Not because I desire a gift; but I desire fruit that may abound to your account. 18 But I have all, and abound; I am full, having received of Epaphroditus the things which were sent from you, an odour of a sweet smell, a sacrifice acceptable, wellpleasing to God. 19 But my God shall supply all your need according to his riches by Christ Jesus. 20 Now unto God and our Father be glory for ever and ever. Amen.

1 καὶ GLTTTAW. 2 — χριστῷ (read τῷ him) OLTTrAW. 3 συν- T. 4 [εἰς] L. 5 ἀλλὰ LTTTAW. 6 τὸ πλοῦτος LTTTAW.

In Christ Jesus. The brethren which are with me greet you. 22 All the saints salute you, chiefly they that are of Caesar's household. 23 The grace of our Lord Jesus Christ be with you all. Amen.

τες οἱ ἅγιοι, μάλιστα δὲ οἱ ἐκ τῆς Καίσαρος οἰκίας. 22 Ἡ χάρις τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ μετὰ πάντων ὑμῶν. Ἄμήν.

Ἰπρὸς Φιλιππησίους ἐγράφη ἀπὸ Ῥώμης, δι' Ἐπαφροδίτου.

Ἡ ΠΡΟΣ ΚΟΛΑΣΣΑΕΙΣ ΕΠΙΣΤΟΛΗ ΠΑΥΛΟΥ.  
THE TO [THE] COLOSSIANS EPISTLE OF PAUL.

PAUL, an apostle of Jesus Christ by the will of God, and Timotheus our brother, 2 to the saints and faithful brethren in Christ which are at Colosse: Grace be unto you, and peace, from God our Father and the Lord Jesus Christ.

ΠΑΥΛΟΣ ἀπόστολος Ἰησοῦ χριστοῦ, διὰ θελήματος θεοῦ, καὶ Τιμόθεος ὁ ἀδελφός, 2 τοῖς ἐν Κολασσαῖς ἁγίοις καὶ πιστοῖς ἀδελφοῖς ἐν χριστῷ. Ἡ χάρις ὑμῖν καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς ἡμῶν καὶ κυρίου Ἰησοῦ χριστοῦ.

3 Εὐχαριστοῦμεν τῷ θεῷ καὶ πατρὶ τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ, πάντοτε ὑπὲρ ὑμῶν προσευχόμενοι. 4 ἀκούσαντες τὴν πίστιν ὑμῶν ἐν χριστῷ Ἰησοῦ, καὶ τὴν ἀγάπην τὴν ἣν εἰς πάντας τοὺς ἁγίους, 5 διὰ τὴν ἐλπίδα τὴν ἣν ἀποκειμένην ὑμῖν ἐν τοῖς οὐρανοῖς, ἣν προηκούσατε ἐν τῷ λόγῳ τῆς ἀληθείας τοῦ εὐαγγελίου, 6 τοῦ παρόντος εἰς ὑμᾶς, καθὼς καὶ ἐν παντὶ τῷ κόσμῳ, καὶ ἔστιν καρποφοροῦμενοι, καθὼς καὶ ἐν ὑμῖν, ἀφ' ἧς ἡμέρας ἠκούσατε καὶ ἐπέγνωτε τὴν χάριν τοῦ θεοῦ ἐν ἀληθείᾳ. 7 καθὼς καὶ ἐμάθετε ἀπὸ Ἐπαφροῦ τοῦ ἀγαπητοῦ συνδούλου ἡμῶν, ὃς ἔστιν πιστὸς ὑπὲρ ὑμῶν διάκονος τοῦ χριστοῦ, 8 ὁ καὶ δηλώσας ἡμῖν τὴν ὑμῶν ἀγάπην ἐν πνεύματι.

3 We give thanks to God and the Father of our Lord Jesus Christ, praying always for you, 4 since we heard of your faith in Christ Jesus, and of the love which ye have to all the saints, 5 for the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the gospel; 6 which is come unto you, as it is in all the world; and bringeth forth fruit, as it doth also in you, since the day ye heard of it, and know the grace of God in truth: 7 as ye also learned of Ephraim our dear fellow-servant, who is for you a faithful minister of Christ; 8 who also declared unto us your love in the Spirit.

heard of your faith in Christ Jesus, and the love which [ye have] towards all the saints, on account of the hope which [is] laid up for you in the heavens; which ye heard of before in the word of the truth of the glad tidings, which are come to you, even as also in all the world, and are bringing forth fruit, even as also among you, from the day in which ye heard and knew the grace of God in truth: even as also ye learned from Ephraim beloved fellow-bondman our, who is faithful for you a servant of Christ, who also signified to us your love in [the] Spirit.

† — ἡμῶν (read of the Lord) ΛΤΤΑΛΩ. ‡ τοῦ πνεύματος ὑμῶν your spirit ΛΤΤΑΛΩ.  
 \* — ἀμήν [I,]HTI[A]. † — the subscription ΟΛΤΩ; Πρὸς Φιλιππησίους ΤΑ.  
 ‡ + τοῦ Ἀποστόλου of the Apostle Ε; Πρὸς Κολοσσαεῖς ΕΤ; Παύλου ἐπιστολὴ πρὸς Κολοσσαεῖς Ο; Πρὸς Κολοσσαεῖς ΙΤΑΛΩ. † χριστοῦ Ἰησοῦ ΛΤΤΑΛΩ. ‡ Κολοσσαεῖς ΕΥΙΛΩ. † + Ἰησοῦ Jesus Λ. ‡ — καὶ κυρίου Ἰησοῦ χριστοῦ Ο[Λ]ΤΤΑΛΩ. † — καὶ (read to God [the] Father) ΛΑ. ‡ ὑπὲρ LTr. † ἣν ἔχετε which ye have ΛΤΤΑΛΩ. ‡ — καὶ ΛΤΤΑΛΩ. † + καὶ αὐξανόμενον and growing ΟΛΤΤΑΛΩ. ‡ — καὶ ΛΤΤΑΛΩ. † ἡμῶν US LTrA.

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