

## Structure

The overall structure is ABCDEEDCBA. There are two main bodies, the fourth and seventh divisions.

1:1-2 Address and blessing

1:3-11 Thanksgiving and prayer

1:12-26 Paul's situation, commendation of the brothers, hope, and confidence

1:27-2:18 The absent Paul's hymn for God's children in Anointed

2:19-24 Paul's situation, commendation of Timothy, hope, and confidence

2:25-3:1a Commendation of the letter carrier, farewell

3:1b-4:1 Flesh and spirit, sharing Anointed's death and resurrection, earthly and heavenly

4:2-9 Paul's personal messages, farewells, advice

4:10-20 Thanks and doxology [An earlier response for this gift]

4:21-23 Greetings and blessing

The first and last divisions are the address and blessing, and the greetings and blessing, both of which use Anointed Jesus and Jesus Anointed symmetrically. The second and ninth are both thanksgiving and prayer. The third and eighth are about Paul's personal affairs, messages, farewells, and advice. The fourth and seventh are the two main bodies, like two humps on a camel, which match each other well. Both urge Anointed's people to be conformed to his death and resurrection, as exemplified by Paul. The two central divisions are commendations. That is an unusually large number of divisions for the overall structure of a letter. But it is symmetrical. If this is a compilation of more than one letter, the compiler was familiar with Paul's use of symmetrical parallelism.

## One letter or a composite?

There are two commendations for the same letter carrier: 2:25-30 and 4:18. There are three closings: 3:1a; 4:2-9; and 4:21-23. There are two main bodies in the letter, 1:27-2:18 and 3:1b-4:1, with two commendations placed between them at the center of the letter. It is strange to make commendations the center of a letter. That position is usually occupied by the most important part of the letter. The only other letter of Paul's with two main bodies, and where the commendation of letter carriers is centered between them instead of coming close to the end of the letter, is 2 Corinthians, which also appears to be a composite of more than one letter.

Also, why does Paul's thanks to the Philippians for their gift (4:10-20) come so late in this letter, after Paul has thanked the letter carrier (2:25-30) for his part in bringing it? Phlp 4:10-20 may be from Paul's first response to this gift, which may also have informed the Philippians that Epaphroditus was ill and not yet able to return, as indicated in 2:26-27.

What we have in 1:1-3:1a may be Paul's last letter to the Philippians, with the closing partly moved to 4:21-23, as shown below.

1:1-2 Address and blessing

1:3-11 Thanksgiving and prayer

1:12-26 Paul's situation, commendation of the brothers, hope, and confidence

1:27-2:18 The absent Paul's hymn for God's children in Anointed

2:19-24 Paul's situation, commendation of Timothy, hope, and confidence

2:25-30 Commendation of the letter carrier

3:1a and 4:21-23 Farewell, greetings, and blessing

That would be a symmetrical parallelism of seven sections, ABCDCBA, with the main body at the center. What we have in 3:1b-4:20 may be from one or more earlier letters.

### Background

Philippi was where Paul founded the first church in Europe on his second missionary journey (see Acts 16:9-40). He visited it twice near the end of his third missionary journey, once after he left Ephesus (Acts 20:1-2) and again at Passover (Acts 20:3-6).

There is no doubt that Paul wrote this letter, but when and where is a different matter. It was from prison, but which imprisonment? Was it from Rome? Or from Caesarea? Or from an unrecorded imprisonment in Ephesus, where Paul was for about three years on his third missionary journey? We are assuming it was written from Rome because that seems to fit the content of this letter better in some ways, and because, like Romans, he does not address this letter to a “church.”

Ephesus is favored by some because Ephesus is only 400 miles from Philippi, while Rome is about 700 miles from Philippi. This letter implies that news has made two round-trips between Paul and Philippi before this letter was written and while Paul was in chains (4:18; 2:25-30). The 400 mile one-way trip to Ephesus is estimated by Raymond E. Brown (*Intro to the NT*, 1997, pages 495-6) to have taken about seven to nine days. But Rome is scarcely twice as far and there were good roads from Rome to Philippi, making two round-trips quite feasible within the two years that Acts 28:16,30 records that Paul was imprisoned in Rome. An imprisonment long enough to allow all the events to take place that are described in this letter is less likely in Ephesus, where none is recorded. And the reference to Caesar’s household in 4:22 favors Rome. Caesarea is the least likely of the three possibilities. It is about 1000 miles from Philippi, the land route was difficult, and the sea route was not feasible at all times of the year, as we know from Paul’s journey to Rome.

### Theme

This is a loving thank-you note from Paul for the gift the Philippians had sent him by their messenger, Epaphroditus, and for all they had meant to him and done for him since he had first known them. He is also conscious that it may be his farewell to them (1:19-24; 2:12-18; 3:1a; 4:4). The charge and hymn to the Philippians in 1:27-2:18 is reminiscent of and quotes from the farewell charge of Moses to Israel in Dt 31,32 (LXX), but is transformed in sentiment, reflecting the more favorable response of the Philippians to Paul and Anointed in contrast to the response of the Israelites to Moses. Compare especially Dt 31:6 to Phlp 1:27-28 and 2:13,16; Dt 32:3 to Phlp 2:9-11; and Dt 32:5 to Phlp 2:12,15. Paul’s farewells to the Philippians and Philemon are quite different from Luke’s account of Paul’s farewell to the Ephesian elders in Acts 20:17-38, which is more comparable to Hector’s farewell to Andromache in the *Iliad* 6:361-501 (MacDonald, *Does the New Testament Imitate Homer?*, chapters 6-8).

Paul is still looking for his Lord’s coming (1:6,10; 2:16; 3:14,20; 4:5). He rejoices in sharing in his Lord’s death and resurrection (1:21,29; 2:5-11; 3:10-11). Throughout Philippians, as in all of his undoubted letters, Paul’s theme is: The unity of God’s “holy ones” with “God our Father” and with each other by sharing with the “Lord Jesus Anointed” in his death and resurrection (as in John 14:20), which is summarized here many times, as in 1:2,8; 2:11; 3:14; 4:7,19; and especially 2:1-11.

Text in *italics* is omitted in the Greek source

## Address and blessing<sup>1</sup>

**1** Paul and Timothy, slaves<sup>2</sup> of **Anointed Jesus**,

To all the holy *ones* in Anointed Jesus,  
those who are in Philippi,  
with *the* overseers and deacons:

**2** Grace to you and peace from God our Father and *the* **Lord Jesus Anointed**.

## Thanksgiving and prayer<sup>3</sup>

**3** I give thanks to my God at every remembrance of you

**4** always in every prayer of mine for you all,  
praying with joy,

**5** because of your partnership in the good news from the first day until now,

**6** confident of this,

that he who began a good work among you

will go on to complete *it* until *the* day of **Anointed Jesus**.

**7** It is just for me to think this of all of you, because I hold you in *my* heart,

both in my chains and in the defense and confirmation of the good news, all you who are  
partners with me in grace.

**8** My witness *is* God, how I long for all of you with *the* inmost heart of Anointed Jesus.

**9** And this I pray,

that your love ever more and more may abound in knowledge and all insight **10** for you to discern  
what is best,

so that you may be pure and blameless for *the* day of Anointed,

**11** filled with fruit of justfulness that *comes* through **Jesus Anointed**  
to glory and praise of God.

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<sup>1</sup> 1:1-2 ABCBA. Parallel with 4:21-23.

<sup>2</sup> 1:1 *Slaves*. This and Philemon are the only undisputed letters of Paul that do not use the term “apostle” for himself, but see 2:25.

<sup>3</sup> 1:3-11 ABA. Now parallel with 4:10-20, it may originally have been parallel with 2:25-30. The A’s: Paul’s prayers for them; B: he holds them in his heart.

**Paul's situation, commendation of the brothers, hope, and confidence<sup>4</sup>**

12 I want you to know, brothers,  
 that my situation rather to *the* progress of the good news has turned out,  
 13 so that my chains have become evident *to be* in Anointed  
 in all the Praetorium and to all the rest.

14 And many more of the brothers,  
 in *the* Lord taking confidence by my chains,  
 more than ever dare without fear to speak the word.

15 Some from envy and rivalry,  
 but others from good will  
 preach the Anointed.

16 These from love, knowing that for the defense of the good news I am here.

17 The others from jealousy proclaim the Anointed, not sincerely, thinking to add  
 suffering to my chains.

18 What then?  
 Only that in every way,  
 whether in pretense or in truth,  
 Anointed is proclaimed.

In that I rejoice.

Yes, and I will go on rejoicing.

19 For I know that "this for me will lead to deliverance" through your prayer and *the* support  
 of the spirit of Jesus Anointed,

20 according to my eager expectation and hope  
 that in nothing will I be put to shame,  
 but in all boldness now as always will be exalted Anointed  
 in my body,  
 whether by life or by death.

21 For to me  
 to live  
     *is* Anointed,  
 and to die  
     *is* gain.

22 But if *I am* to live in *the* flesh, that *means* fruitful labor for me.  
 And which I prefer I do not know.

23 I am caught between the two,  
 having a desire to depart and to be with Anointed, *which is* far better.

24 But to remain in the flesh *is* more necessary for you.

25 And confident of this, I know that I will remain and continue with all of you  
 for your progress and joy of faithfulness,

26 so that your boasting may overflow in Anointed Jesus  
 in me by my coming again to you.

<sup>4</sup> 1:12-26 ABCCBA. The third division of this letter. Now parallel with 4:2-9, it may originally have been parallel with 2:19-24. A's: progress; B's: choice between two options; C's: Paul rejoices in both.

**The absent Paul's hymn for God's children in Anointed<sup>5</sup>**

27 Only in a manner worthy of the good news of the Anointed  
 conduct yourselves together  
     so that whether coming and seeing you or absent,  
         I may hear about you,  
     that you are standing firm in one spirit,  
 with one soul striving together in the faithfulness of the good news,  
 28 and not frightened in any way by *your* adversaries,  
     which is to them a sign  
         of *their* destruction,  
         but of your salvation,  
     and that from God.

29 For to you it has been granted on behalf of Anointed,  
 not only to trust in him  
 but also to suffer for him,  
 30 having the same battle as you saw in me and now hear in me.

**2** If any encouragement, then, *is* in **Anointed**,  
 if any consolation of love,  
 if any partnership of spirit,  
     if any heart and sympathy,  
         <sup>2</sup> complete my joy  
             that you be of the same mind,  
             having the same love,  
             united in soul,  
             of one mind,  
         <sup>3</sup> nothing through selfishness nor through vainglory,  
         but in humility considering others better than yourselves,  
     <sup>4</sup> not each for your own *interests* looking out,  
     but each for those of others.

<sup>5</sup> Have this mind among you which *was* also in **Anointed Jesus**,

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<sup>5</sup> 1:27-2:18 ABCBA. The fourth division of this letter. Now parallel with 3:1b-4:1, it may originally have been the center of this letter. (This church, unlike those in Col and Eph, has seen and knows Paul.) The A's: Paul and they are apart but very close; BCB: united in Anointed's mind, death, and resurrection.

6 who, in *the* form of God being,  
not *as* something to be grabbed did he consider  
being equal with God,

7 but himself  
he emptied,  
*the* form of a slave taking.  
In human likeness born  
and in human form being found,

8 he humbled  
himself,  
being obedient as far as  
death,  
death  
on a cross.

9 And for this God raised him up  
and gave him the **name** above every **name**, 10 so that in the **name** of Jesus  
“every knee should bend”  
in heaven and on earth and under *the* earth,  
11 “and every tongue acclaim,”  
**“Lord Jesus Anointed,”**  
to *the* glory of God *the* Father.

12 Therefore, my beloved, just as you have always obeyed,  
not as in my presence only but now much more in my absence,  
with fear and trembling your own salvation work out.

13 For God is the *one* working among you  
both to will and to work for *his* good purpose.

14 Do all *things* without murmurings and arguments,  
15 so that you may be blameless and innocent, children of God,  
faultless in the midst of “a generation crooked and perverse,”  
among whom you shine as stars in *the* world,  
16 holding fast *the* word of life,

that my boast at *the* day of Anointed may be that I did not run in vain nor labor in vain.

17 But even if I am poured out as an offering on the sacrifice and ministry of your faithfulness,  
I rejoice and share my joy with all of you.

18 In the same way, you also should rejoice and share your joy with me.

**Paul's situation, commendation of Timothy, hope, and confidence<sup>6</sup>**

- 19 I hope in *the* Lord Jesus to send Timothy to you soon,  
 so that I too may be heartened by news of you.  
 20 For I have no one like him who will care genuinely for you.  
 21 For they all look out for their own *interests*,  
 not those of Jesus Anointed.  
 22 But his worth you know,  
 that as a child with a father he has served with me in the good news.  
 23 Him then I hope to send as soon as I know how things go with me.  
 24 I am confident in *the* Lord that also I myself will come soon.

**Commendation of the letter carrier, farewell**

- 25 But I considered it necessary, Epaphroditus,  
 my brother and fellow worker and fellow soldier,  
 your apostle and minister to my need,  
 to send to you.  
 26 For he was longing for all of you and distressed,  
 because you heard that he was ill.  
 27 And indeed he was sick nearly to death,  
 but God had mercy on him,  
 not on him only  
 but also on me,  
 so that I may not have sorrow upon sorrow.  
 28 More hastily, therefore, I have sent him  
 so that seeing him again you may rejoice,  
 and I may be more relieved of anxiety.  
 29 Welcome him, therefore,  
 in *the* Lord with all joy,  
 and such *people* hold in esteem,  
 30 because for the work of Anointed,  
 close to death he came,  
 risking *his* life  
 to supply what you could not of the ministry to me.

**[First closing] 3** Finally, my brothers, farewell in *the* Lord.

<sup>6</sup> 2:19-24 Now parallel with 2:25-3:1a, forming the two central divisions of this letter. 2:19-24 may originally have been parallel with 1:12-26, and 2:25-30 may originally have been parallel with 1:3-11.

**Flesh and spirit, sharing Anointed's death and resurrection, earthly and heavenly<sup>7</sup>**

To write the same *things*

to you

for me *is* not troublesome,

but for you

a safeguard.

<sup>2</sup> Beware of the dogs!

Beware of the evil workers!

Beware of the mutilation!<sup>8</sup>

<sup>3</sup> For we are the circumcision,

who serve through God's spirit

and boast in Anointed Jesus

and put no confidence in flesh,

<sup>4</sup> although I have grounds

for confidence even in flesh.

If anyone else has grounds

to be confident in flesh,

I more:

<sup>5</sup> circumcised the eighth day,

of the people of Israel,

tribe of Benjamin,

Hebrew of Hebrews,

as to law a Pharisee,

<sup>6</sup> as to zeal persecuting the church,

as to the justfulness under law blameless.

<sup>7</sup> Whatever was to me gain,

those I counted for the Anointed a loss.

<sup>8</sup> More than that, I count all *things* to be a loss

for the surpassing value of knowing Anointed Jesus my Lord,

for whom I have suffered the loss of all *things*,

and count *them* garbage,

that Anointed I may gain

<sup>7</sup> 3:1b-4:1 ABCDDCBA. Now parallel with 1:27-2:18. This and the following two divisions were probably parts of earlier letters to the Philippians. A's, warnings about evil workers, contrasted with those in Anointed. B's, what people have regard for. C's, gaining and winning. D's, in Anointed and his death and resurrection.

<sup>8</sup> 3:2 *Mutilation*. That is, circumcision.



- 9 and be found in him,  
     not having my own justfulness,  
         that from law,  
             but that through Anointed's faithfulness,  
         that from God,  
     justfulness  
 based on *Anointed's* faithfulness,
- 10 to know him and the power of his resurrection  
     and *the* sharing of his sufferings,  
     being conformed to his death,  
 11 if somehow I may attain to the resurrection from *the* dead.
- 12 Not that I have already taken hold of *it* or have already attained the goal,  
     but I press on to win *that* for which also I have been won by Anointed.
- 13 Brothers, I do not consider myself to have won.  
     Just one *thing*:  
     forgetting what lies behind and straining forward to what lies ahead,  
 14 toward *the* goal I press on,  
     to the prize of the upward calling of God in Anointed Jesus.
- 15 As many as *are* mature, then, let us have this mind.  
     And if you think differently,  
     that too will God reveal to you.
- 16 Only, to what we have attained, by the same let us walk.
- 17 Join in following me, brothers, and observe those who live according to the example you have in us.
- 18 For many are behaving, of whom I have often told you, and now tell you even weeping, as the  
     enemies of the cross of the Anointed,  
 19 whose end *is* destruction,  
     whose god *is their* stomach,  
     and *whose* glory *is* in their shame,  
     who are intent on earthly *things*.
- 20 For our homeland is in *the* heavens,  
     from which we also await a savior,  
     *the* Lord Jesus Anointed,  
 21 who will change our body of humiliation to conform to his body of glory,  
     by the power that enables him also to subject all things to himself.
- 4** So then, my brothers, beloved and longed for, my joy and crown, in this way stand firm in *the*  
 Lord, beloved.

**[Second closing] Paul's personal messages, farewells, advice**

2 I urge Euodia and I urge Syntyche to be of the same mind in *the* Lord.

3 Yes, and I ask you, true comrade, come to the help of these women,  
 who in the good news  
 have worked together with me

and with Clement and my other fellow workers whose names *are* in *the* book of life.

4 Farewell in *the* Lord always. Again I will say, Farewell.

5 Let your forbearance be known to all.

The Lord *is* near.

6 In no way be anxious, but in everything by prayer and petition with thanksgiving your requests make known to God.

7 And the peace of God, which is beyond all understanding, will guard your hearts and your thoughts in Anointed Jesus.

8 Finally, brothers,

whatever is true,  
 whatever honorable,  
 whatever just,  
 whatever pure,  
 whatever lovely,  
 whatever commendable,  
 if any virtue,  
 and if any praise,  
 these think on;

9 what  
 also you learned  
 and received  
 and heard  
 and saw  
 in me,  
 these do;

and the God of peace will be with you.

**Thanks and doxology [An earlier response for this gift]<sup>9</sup>**

<sup>10</sup> I rejoice in *the* Lord greatly, that after so long has blossomed again your care for me, for which indeed you did care, but you lacked opportunity.

<sup>11</sup> Not that I speak because of need, for I have learned, whatever I am in, to be content.

<sup>12</sup> I know both *what it is* to have little,  
and I know *what it is* to have plenty.  
In any and in all *circumstances*  
I have learned the secret  
both to be well-fed and to be hungry,  
both to have plenty  
and to be in need.

<sup>13</sup> I have strength for all *things* through him who strengthens me.

<sup>14</sup> But you have done well to share in my distress.

<sup>15</sup> You know, indeed you, Philippians,  
that in *the* beginning of the good news, when I went out from Macedonia, no  
church shared with me in *the* matter of giving and receiving  
except you alone,<sup>10</sup>

<sup>16</sup> that even in Thessalonica both once and twice you sent to my need.

<sup>17</sup> Not that I want the gift, but I want the fruit that increases to your account.

<sup>18</sup> I have received full payment and more.  
I am full, having received from Epaphroditus the *gifts* from you,  
“a fragrant aroma,” an acceptable offering, pleasing to God.

<sup>19</sup> And my God  
will fully supply your every need  
according to his riches in glory  
in Anointed Jesus.

<sup>20</sup> To our God and Father, **glory** into the ages of the ages. Amen.

**[Third closing] Greetings and blessing**

<sup>21</sup> Greet every holy *one* in **Anointed Jesus**.

Greeting you are the brothers with me.

<sup>22</sup> Greeting you are all the holy *ones*, especially those of the Caesar’s household.

<sup>23</sup> The grace of the **Lord Jesus Anointed** *be* with your spirit.

**[First and third closings combined]<sup>11</sup> [3:1a + 4:21-23]**

Finally, my brothers, farewell in *the* Lord.

<sup>21</sup> Greet every holy *one* in Anointed Jesus.

Greeting you are the brothers with me.

<sup>22</sup> Greeting you are all the holy *ones*, especially those of the Caesar’s household.

<sup>23</sup> The grace of the Lord Jesus Anointed *be* with your spirit.

<sup>9</sup> 4:10-20 ABCCBA. The A’s, rejoicing in the Lord and to God. The B’s, God’s sufficiency for himself and for them. The C’s, Paul thanks them for their gifts on behalf of the good news and God.

<sup>10</sup> 4:15 This is confirmed in 2 Cor 11:9.

<sup>11</sup> 3:1a + 4:21-23 If 3:1a and 4:21-23 are combined they become more symmetrical: the first and last lines are a farewell (Chairete) and a grace (Charis), the second and next to last lines are greetings to and from all the holy ones, and the center is a greeting from the brothers with Paul. See 2 Cor 13:11-13 for a similar closing.

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Παῦλος καὶ Τιμόθεος δοῦλοι Χριστοῦ Ἰησοῦ

πᾶσιν τοῖς ἁγίοις ἐν Χριστῷ Ἰησοῦ

τοῖς οὖσιν ἐν Φιλίπποις

σὺν ἐπισκόποις καὶ διακόνοις,

<sup>2</sup> Χάρις ὑμῖν καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς ἡμῶν καὶ κυρίου Ἰησοῦ Χριστοῦ.

<sup>3</sup> Εὐχαριστῶ τῷ θεῷ μου ἐπὶ πάσῃ τῇ μνεΐᾳ ὑμῶν

<sup>4</sup> πάντοτε ἐν πάσῃ δεήσει μου ὑπὲρ πάντων ὑμῶν,

μετὰ χαρᾶς τὴν δέησιν ποιούμενος,

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

<sup>6</sup> πεποιθῶς αὐτὸ τοῦτο,

ὅτι ὁ ἐναρξάμενος ἐν ὑμῖν ἔργον ἀγαθὸν

ἐπιτελέσει ἄχρι ἡμέρας Χριστοῦ Ἰησοῦ·

<sup>7</sup> Καθὼς ἐστὶν δίκαιον ἐμοὶ 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 συγκοινωνοῦς μου τῆς χάριτος πάντας ὑμᾶς ὄντας.

<sup>8</sup> μάρτυς γάρ μου ὁ θεός ὡς ἐπιποθῶ πάντας ὑμᾶς ἐν σπλάγχνοις Χριστοῦ Ἰησοῦ.

<sup>9</sup> Καὶ τοῦτο προσεύχομαι,

ἵνα ἡ ἀγάπη ὑμῶν ἔτι μᾶλλον καὶ μᾶλλον περισσεύῃ ἐν ἐπιγνώσει καὶ πάσῃ αἰσθήσει

<sup>10</sup> εἰς τὸ δοκιμάζειν ὑμᾶς τὰ διαφέροντα,

ἵνα ᾗτε εἰλικρινεῖς καὶ ἀπρόσκοποι εἰς ἡμέραν Χριστοῦ,

<sup>11</sup> πεπληρωμένοι καρπὸν δικαιοσύνης τὸν διὰ Ἰησοῦ Χριστοῦ εἰς δόξαν καὶ ἔπαινον θεοῦ.

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

<sup>13</sup> ὥστε τοὺς δεσμούς μου φανεροὺς ἐν Χριστῷ γενέσθαι  
ἐν ὄλῳ τῷ πραιτωρίῳ καὶ τοῖς λοιποῖς πάσιν,

<sup>14</sup> καὶ τοὺς πλείονας τῶν ἀδελφῶν  
ἐν κυρίῳ πεποιθότας τοῖς δεσμοῖς μου  
περισσότερως τολμᾶν ἀφόβως τὸν λόγον λαλεῖν.

<sup>15</sup> τινὲς μὲν καὶ διὰ φθόνον καὶ ἔριν,  
τινὲς δὲ καὶ δι' εὐδοκίαν  
τὸν Χριστὸν κηρύσσουσιν·

<sup>16</sup> οἱ μὲν ἐξ ἀγάπης, εἰδότες ὅτι εἰς ἀπολογίαὶν τοῦ εὐαγγελίου κεῖμαι,

<sup>17</sup> οἱ δὲ ἐξ ἐριθείας τὸν Χριστὸν καταγγέλλουσιν, οὐχ ἄγνως, οἰόμενοι θλίψιν  
ἐγείρειν τοῖς δεσμοῖς μου.

<sup>18</sup> Τί γάρ;  
πλὴν ὅτι παντὶ τρόπῳ,  
εἴτε προφάσει εἴτε ἀληθείᾳ,  
Χριστὸς καταγγέλλεται,

καὶ ἐν τούτῳ χαίρω.

Ἄλλὰ καὶ χαρήσομαι,

<sup>19</sup> οἶδα γὰρ ὅτι τοῦτό μοι ἀποβήσεται εἰς σωτηρίαν διὰ τῆς ὑμῶν δεήσεως καὶ  
ἐπιχορηγίας τοῦ πνεύματος Ἰησοῦ Χριστοῦ

<sup>20</sup> κατὰ τὴν ἀποκαραδοκίαν καὶ ἐλπίδα μου,  
ὅτι ἐν οὐδενὶ αἰσχυνηθήσομαι

ἀλλ' ἐν πάσῃ παρρησίᾳ ὡς πάντοτε καὶ νῦν μεγαλυθηθήσεται Χριστὸς

ἐν τῷ σώματί μου,

εἴτε διὰ ζωῆς εἴτε διὰ θανάτου.

<sup>21</sup> Ἐμοὶ γὰρ

τὸ ζῆν

Χριστὸς

καὶ τὸ ἀποθανεῖν

κέρδος.

<sup>22</sup> εἰ δὲ τὸ ζῆν ἐν σαρκί, τοῦτό μοι καρπὸς ἔργου,  
καὶ τί αἰρήσομαι οὐ γνωρίζω.

<sup>23</sup> συνέχομαι δὲ ἐκ τῶν δύο,

τὴν ἐπιθυμίαν ἔχων εἰς τὸ ἀναλῶσαι καὶ σὺν Χριστῷ εἶναι, πολλῶ [γὰρ]  
μᾶλλον κρείσσον·

<sup>24</sup> τὸ δὲ ἐπιμένειν [ἐν] τῇ σαρκὶ ἀναγκαιότερον δι' ὑμᾶς.

<sup>25</sup> καὶ τοῦτο πεποιθῶς οἶδα ὅτι μενῶ καὶ παραμενῶ πᾶσιν ὑμῖν  
εἰς τὴν ὑμῶν προκοπὴν καὶ χαρὰν τῆς πίστεως,

<sup>26</sup> ἵνα τὸ καύχημα ὑμῶν περισσεύῃ ἐν Χριστῷ Ἰησοῦ  
ἐν ἔμοι διὰ τῆς ἐμῆς παρουσίας πάλιν πρὸς ὑμᾶς.

- <sup>27</sup> Μόνον ἀξίως τοῦ εὐαγγελίου τοῦ Χριστοῦ  
 πολιτεύεσθε,  
 ἵνα εἴτε ἐλθὼν καὶ ἰδὼν ὑμᾶς εἴτε ἀπῶν  
 ἀκούω τὰ περὶ ὑμῶν,  
 ὅτι στήκετε ἐν ἐνὶ πνεύματι,  
 μιᾷ ψυχῇ συναθλοῦντες τῇ πίστει τοῦ εὐαγγελίου
- <sup>28</sup> καὶ μὴ πτυρόμενοι ἐν μηδενὶ ὑπὸ τῶν ἀντικειμένων,  
 ἥτις ἐστὶν αὐτοῖς ἔνδειξις  
 ἀπωλείας,  
 ὑμῶν δὲ σωτηρίας,  
 καὶ τοῦτο ἀπὸ θεοῦ·
- <sup>29</sup> ὅτι ὑμῖν ἐχαρίσθη τὸ ὑπὲρ Χριστοῦ,  
 οὐ μόνον τὸ εἰς αὐτὸν πιστεύειν  
 ἀλλὰ καὶ τὸ ὑπὲρ αὐτοῦ πάσχειν,
- <sup>30</sup> τὸν αὐτὸν ἀγῶνα ἔχοντες, οἷον εἶδετε ἐν ἐμοὶ καὶ νῦν ἀκούετε ἐν ἐμοί.

**2** Εἴ τις οὖν παράκλησις ἐν Χριστῷ,  
 εἴ τι παραμύθιον ἀγάπης,  
 εἴ τις κοινωνία πνεύματος,  
 εἴ τις σπλάγχνα καὶ οἰκτιρμοί,  
<sup>2</sup> πληρώσατέ μου τὴν χαρὰν  
 ἵνα τὸ αὐτὸ φρονῆτε,  
 τὴν αὐτὴν ἀγάπην ἔχοντες,  
 σύμφυχοι,  
 τὸ ἐν φρονοῦντες,  
<sup>3</sup> μηδὲν κατ' ἐριθείαν μηδὲ κατὰ κενοδοξίαν  
 ἀλλὰ τῇ ταπεινοφροσύνῃ ἀλλήλους ἡγούμενοι ὑπερέχοντας ἑαυτῶν,  
<sup>4</sup> μὴ τὰ ἑαυτῶν ἕκαστος σκοποῦντες  
 ἀλλὰ [καὶ] τὰ ἐτέρων ἕκαστοι.

<sup>5</sup> Τοῦτο φρονεῖτε ἐν ὑμῖν ὃ καὶ ἐν Χριστῷ Ἰησοῦ,

<sup>6</sup> ὃς ἐν μορφῇ θεοῦ ὑπάρχων  
 οὐχ ἄρπαγμὸν ἠγήσατο  
 τὸ εἶναι ἴσα θεῷ,  
<sup>7</sup> ἀλλὰ ἑαυτὸν  
 ἐκένωσεν  
 μορφὴν δούλου λαβών,  
 ἐν ὁμοιώματι ἀνθρώπων γενόμενος·  
 καὶ σχήματι εὐρεθεὶς ὡς ἄνθρωπος  
<sup>8</sup> ἐταπείνωσεν  
 ἑαυτὸν  
 γενόμενος ὑπήκοος μέχρι  
 θανάτου,  
 θανάτου  
 δὲ σταυροῦ.

<sup>9</sup> διὸ καὶ ὁ θεὸς αὐτὸν ὑπερύψωσεν  
 καὶ ἐχαρίσατο αὐτῷ τὸ ὄνομα τὸ ὑπὲρ πᾶν ὄνομα, <sup>10</sup> ἵνα ἐν τῷ ὀνόματι Ἰησοῦ  
 πᾶν γόνυ κάμψη  
 ἐπουρανίων καὶ ἐπιγείων καὶ καταχθονίων  
<sup>11</sup> καὶ πᾶσα γλῶσσα ἐξομολογήσεται  
 ὅτι κύριος Ἰησοῦς Χριστὸς  
 εἰς δόξαν θεοῦ πατρὸς.

<sup>12</sup> Ὡστε, ἀγαπητοί μου, καθὼς πάντοτε ὑπηκούσατε,  
 μὴ ὡς ἐν τῇ παρουσίᾳ μου μόνον ἀλλὰ νῦν πολλῷ μᾶλλον ἐν τῇ ἀπουσίᾳ μου,  
 μετὰ φόβου καὶ τρόμου τὴν ἑαυτῶν σωτηρίαν κατεργάζεσθε·

<sup>13</sup> θεὸς γὰρ ἐστὶν ὁ ἐνεργῶν ἐν ὑμῖν  
 καὶ τὸ θέλειν καὶ τὸ ἐνεργεῖν ὑπὲρ τῆς εὐδοκίας.

<sup>14</sup> Πάντα ποιεῖτε χωρὶς γογγυσμῶν καὶ διαλογισμῶν,  
<sup>15</sup> ἵνα γένησθε ἄμεμπτοι καὶ ἀκέραιοι, τέκνα θεοῦ  
 ἄμωμα μέσον γενεᾶς σκολιᾶς καὶ διεστραμμένης,  
 ἐν οἷς φαίνεσθε ὡς φωστῆρες ἐν κόσμῳ,

<sup>16</sup> λόγον ζωῆς ἐπέχοντες,

εἰς καύχημα ἔμοι εἰς ἡμέραν Χριστοῦ, ὅτι οὐκ εἰς κενὸν ἔδραμον οὐδὲ εἰς κενὸν ἐκοπίασα.

<sup>17</sup> Ἀλλὰ εἰ καὶ σπένδομαι ἐπὶ τῇ θυσίᾳ καὶ λειτουργίᾳ τῆς πίστεως ὑμῶν,  
 χαίρω καὶ συγχαίρω πᾶσιν ὑμῖν·

<sup>18</sup> τὸ δὲ αὐτὸ καὶ ὑμεῖς χαίρετε καὶ συγχαίρετέ μοι.

- <sup>19</sup> Ἐλπίζω δὲ ἐν κυρίῳ Ἰησοῦ Τιμόθεον ταχέως πέμψαι ὑμῖν,  
 ἵνα καὶ ἐγὼ εὐψυχῶ γνοῦς τὰ περὶ ὑμῶν.  
<sup>20</sup> οὐδένα γὰρ ἔχω ἰσόψυχον, ὅστις γνησίως τὰ περὶ ὑμῶν μεριμνήσει·  
<sup>21</sup> οἱ πάντες γὰρ τὰ ἑαυτῶν ζητοῦσιν,  
 οὐ τὰ Ἰησοῦ Χριστοῦ.  
<sup>22</sup> τὴν δὲ δοκιμὴν αὐτοῦ γινώσκετε,  
 ὅτι ὡς πατρὶ τέκνον σὺν ἐμοὶ ἐδούλευσεν εἰς τὸ εὐαγγέλιον.  
<sup>23</sup> τοῦτον μὲν οὖν ἐλπίζω πέμψαι ὡς ἂν ἀφίδω τὰ περὶ ἐμὲ ἐξαυτῆς·  
<sup>24</sup> πέποιθα δὲ ἐν κυρίῳ ὅτι καὶ αὐτὸς ταχέως ἐλεύσομαι.

- <sup>25</sup> Ἀναγκαῖον δὲ ἠγησάμην Ἐπαφρόδιτον  
 τὸν ἀδελφὸν καὶ συνεργὸν καὶ συστρατιώτην μου,  
 ὑμῶν δὲ ἀπόστολον καὶ λειτουργὸν τῆς χρείας μου,  
 πέμψαι πρὸς ὑμᾶς,  
<sup>26</sup> ἐπειδὴ ἐπιποθῶν ἦν πάντας ὑμᾶς καὶ ἀδημονῶν,  
 διότι ἠκούσατε ὅτι ἠσθένησεν.  
<sup>27</sup> καὶ γὰρ ἠσθένησεν παραπλήσιον θανάτῳ·  
 ἀλλὰ ὁ θεὸς ἠλέησεν αὐτόν,  
 οὐκ αὐτὸν δὲ μόνον  
 ἀλλὰ καὶ ἐμέ,  
 ἵνα μὴ λύπην ἐπὶ λύπην σχῶ.

- <sup>28</sup> σπουδαιοτέρως οὖν ἔπεμψα αὐτόν,  
 ἵνα ἰδόντες αὐτὸν πάλιν χαρῆτε  
 καὶ ἐγὼ ἀλυπότερος ᾶ.  
<sup>29</sup> προσδέχεσθε οὖν αὐτὸν  
 ἐν κυρίῳ μετὰ πάσης χαρᾶς  
 καὶ τοὺς τοιούτους ἐντίμους ἔχετε,  
<sup>30</sup> ὅτι διὰ τὸ ἔργον Χριστοῦ  
 μέχρι θανάτου ἠγγισεν  
 παραβολευσάμενος τῇ ψυχῇ,  
 ἵνα ἀναπληρώσῃ τὸ ὑμῶν ὑστέρημα τῆς πρὸς με λειτουργίας.

**3** Τὸ λοιπὸν, ἀδελφοί μου, χαίρετε ἐν κυρίῳ.



τὰ αὐτὰ γράφειν

ὑμῖν

ἐμοὶ μὲν οὐκ ὀκνηρόν,

ὑμῖν δὲ

ἀσφαλές.

<sup>2</sup> Βλέπετε τοὺς κύνας,

βλέπετε τοὺς κακοὺς ἐργάτας,

βλέπετε τὴν κατατομήν.

<sup>3</sup> ἡμεῖς γὰρ ἐσμεν ἡ περιτομή,

οἱ πνεύματι θεοῦ λατρεύοντες

καὶ καυχώμενοι ἐν Χριστῷ Ἰησοῦ

καὶ οὐκ ἐν σαρκὶ πεποιθότες,

<sup>4</sup> καίπερ ἐγὼ ἔχων

πεποιθήσιν καὶ ἐν σαρκί.

Εἴ τις δοκεῖ ἄλλος

πεποιθέναι ἐν σαρκί,

ἐγὼ μᾶλλον·

<sup>5</sup> περιτομῇ ὀκταήμερος,

ἐκ γένους Ἰσραήλ,

φυλῆς Βενιαμίν,

Ἑβραῖος ἐξ Ἑβραίων,

κατὰ νόμον Φαρισαῖος,

<sup>6</sup> κατὰ ζῆλος διώκων τὴν ἐκκλησίαν,

κατὰ δικαιοσύνην τὴν ἐν νόμῳ γενόμενος ἄμεμπτος.

<sup>7</sup> [Ἄλλὰ] ἄτινα ἦν μοι κέρδη,

ταῦτα ἤγημαι διὰ τὸν Χριστὸν ζημίαν.

<sup>8</sup> ἀλλὰ μενοῦνγε καὶ ἠγοῦμαι πάντα ζημίαν εἶναι

διὰ τὸ ὑπερέχον τῆς γνώσεως Χριστοῦ Ἰησοῦ τοῦ κυρίου μου,

δι' ὃν τὰ πάντα ἐζημιώθην,

καὶ ἠγοῦμαι σκύβαλα,

ἵνα Χριστὸν κερδήσω

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

<sup>10</sup> τοῦ γινῶναι αὐτὸν καὶ τὴν δύναμιν τῆς ἀναστάσεως αὐτοῦ  
 καὶ [τὴν] κοινωνίαν [τῶν] παθημάτων αὐτοῦ,  
 συμμορφιζόμενος τῷ θανάτῳ αὐτοῦ,  
<sup>11</sup> εἴ πως καταντήσω εἰς τὴν ἐξανάστασιν τὴν ἐκ νεκρῶν.

<sup>12</sup> Οὐχ ὅτι ἤδη ἔλαβον ἢ ἤδη τετελείωμαι,  
 διώκω δὲ εἰ καὶ καταλάβω, ἐφ' ᾧ καὶ κατελήμφθην ὑπὸ Χριστοῦ [Ἰησοῦ].

<sup>13</sup> ἀδελφοί, ἐγὼ ἐμαυτὸν οὐ λογίζομαι κατελιηφέναι·  
 ἐν δέ,

τὰ μὲν ὀπίσω ἐπιλανθανόμενος τοῖς δὲ ἔμπροσθεν ἐπεκτεινόμενος,

<sup>14</sup> κατὰ σκοπὸν διώκω  
 εἰς τὸ βραβεῖον τῆς ἄνω κλήσεως τοῦ θεοῦ ἐν Χριστῷ Ἰησοῦ.

<sup>15</sup> Ὅσοι οὖν τέλειοι, τοῦτο φρονῶμεν·  
 καὶ εἴ τι ἐτέρως φρονεῖτε,  
 καὶ τοῦτο ὁ θεὸς ὑμῖν ἀποκαλύψει·

<sup>16</sup> πλὴν εἰς ὃ ἐφθάσαμεν, τῷ αὐτῷ στοιχεῖν.

<sup>17</sup> Συμμιμηταὶ μου γίνεσθε, ἀδελφοί, καὶ σκοπεῖτε τοὺς οὕτω περιπατοῦντας καθὼς ἔχετε  
 τύπον ἡμᾶς.

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

<sup>19</sup> ὧν τὸ τέλος ἀπώλεια,  
 ὧν ὁ θεὸς ἡ κοιλία

καὶ ἡ δόξα ἐν τῇ αἰσχύνῃ αὐτῶν,  
 οἱ τὰ ἐπίγεια φρονοῦντες.

<sup>20</sup> ἡμῶν γὰρ τὸ πολίτευμα ἐν οὐρανοῖς ὑπάρχει,

ἐξ οὗ καὶ σωτήρα ἀπεκδεχόμεθα

κύριον Ἰησοῦν Χριστόν,

<sup>21</sup> ὃς μετασχηματίζει τὸ σῶμα τῆς ταπεινώσεως ἡμῶν σύμμορφον τῷ σώματι τῆς  
 δόξης αὐτοῦ

κατὰ τὴν ἐνέργειαν τοῦ δύνασθαι αὐτὸν καὶ ὑποτάξαι αὐτῷ τὰ πάντα.

**4** Ὡστε, ἀδελφοί μου ἀγαπητοὶ καὶ ἐπιπόθητοι, χαρὰ καὶ στέφανός μου, οὕτως στήκετε ἐν  
 κυρίῳ, ἀγαπητοί.

<sup>2</sup> Εὐδοίαν παρακαλῶ καὶ Συντύχην παρακαλῶ τὸ αὐτὸ φρονεῖν ἐν κυρίῳ.

<sup>3</sup> ναὶ ἐρωτῶ καὶ σέ, γνήσιε σύζυγε, συλλαμβάνου αὐταῖς,  
αἵτινες ἐν τῷ εὐαγγελίῳ  
συνήθησαν μοι

μετὰ καὶ Κλήμεντος καὶ τῶν λοιπῶν συνεργῶν μου, ὧν τὰ ὀνόματα ἐν βίβλῳ ζωῆς.

<sup>4</sup> Χαίρετε ἐν κυρίῳ πάντοτε· ἄλλιν ἐρῶ, χαίρετε.

<sup>5</sup> τὸ ἐπεικὲς ὑμῶν γνωσθήτω πᾶσιν ἀνθρώποις.  
ὁ κύριος ἐγγύς.

<sup>6</sup> μηδὲν μεριμνᾶτε, ἀλλ' ἐν παντὶ τῇ προσευχῇ καὶ τῇ δεήσει μετὰ εὐχαριστίας τὰ αἰτήματα ὑμῶν γνωρίζεσθω πρὸς τὸν θεόν.

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

<sup>8</sup> Τὸ λοιπόν, ἀδελφοί,

ὅσα ἐστὶν ἀληθῆ,

ὅσα σεμνά,

ὅσα δίκαια,

ὅσα ἀγνά,

ὅσα προσφιλῆ,

ὅσα εὐφημα,

εἴ τις ἀρετῆ

καὶ εἴ τις ἔπαινος,

ταῦτα λογίζεσθε·

<sup>9</sup> ἃ

καὶ ἐμάθετε

καὶ παρελάβετε

καὶ ἠκούσατε

καὶ εἶδετε

ἐν ἐμοί,

ταῦτα πράσσετε·

καὶ ὁ θεὸς τῆς εἰρήνης ἔσται μεθ' ὑμῶν.

<sup>10</sup> Ἐχάρην δὲ ἐν κυρίῳ μεγάλως ὅτι ἤδη ποτὲ ἀνεθάλετε τὸ ὑπὲρ ἐμοῦ φρονεῖν, ἐφ' ᾧ καὶ ἐφρονεῖτε, ἡκαιρεῖσθε δέ.

<sup>11</sup> οὐχ ὅτι καθ' ὑστέρησιν λέγω, ἐγὼ γὰρ ἔμαθον ἐν οἷς εἰμι αὐτάρκης εἶναι.

<sup>12</sup> οἶδα καὶ ταπεινοῦσθαι,  
οἶδα καὶ περισσεύειν·  
ἐν παντὶ καὶ ἐν πᾶσιν  
μεμύημαι,  
καὶ χορτάζεσθαι καὶ πεινᾶν  
καὶ περισσεύειν  
καὶ ὑστερεῖσθαι·

<sup>13</sup> πάντα ἰσχύω ἐν τῷ ἐνδυναμοῦντί με.

<sup>14</sup> πλὴν καλῶς ἐποιήσατε συγκοινωνήσαντές μου τῇ θλίψει.

<sup>15</sup> οἴδατε δὲ καὶ ὑμεῖς, Φιλιππηῖοι,  
ὅτι ἐν ἀρχῇ τοῦ εὐαγγελίου, ὅτε ἐξήλθον ἀπὸ Μακεδονίας, οὐδεμία μοι  
ἐκκλησία ἐκοινώνησεν εἰς λόγον δόσεως καὶ λήψεως  
εἰ μὴ ὑμεῖς μόνοι,

<sup>16</sup> ὅτι καὶ ἐν Θεσσαλονίκη καὶ ἅπαξ καὶ δις εἰς τὴν χρείαν μοι ἐπέμψατε.

<sup>17</sup> οὐχ ὅτι ἐπιζητῶ τὸ δόμα, ἀλλὰ ἐπιζητῶ τὸν καρπὸν τὸν πλεονάζοντα εἰς  
λόγον ὑμῶν.

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

<sup>19</sup> ὁ δὲ θεός μου  
πληρώσει πᾶσαν χρείαν ὑμῶν  
κατὰ τὸ πλοῦτος αὐτοῦ ἐν δόξῃ  
ἐν Χριστῷ Ἰησοῦ.

<sup>20</sup> τῷ δὲ θεῷ καὶ πατρὶ ἡμῶν ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων, ἀμήν.

<sup>21</sup> Ἀσπάσασθε πάντα ἅγιον ἐν Χριστῷ Ἰησοῦ.

ἀσπάζονται ὑμᾶς οἱ σὺν ἐμοὶ ἀδελφοί.

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

<sup>23</sup> Ἡ χάρις τοῦ κυρίου Ἰησοῦ Χριστοῦ μετὰ τοῦ πνεύματος ὑμῶν.

[Τὸ λοιπόν, ἀδελφοί μου, χαίρετε ἐν κυρίῳ.

<sup>21</sup> Ἀσπάσασθε πάντα ἅγιον ἐν Χριστῷ Ἰησοῦ.

ἀσπάζονται ὑμᾶς οἱ σὺν ἐμοὶ ἀδελφοί.

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

<sup>23</sup> Ἡ χάρις τοῦ κυρίου Ἰησοῦ Χριστοῦ μετὰ τοῦ πνεύματος ὑμῶν.] [3:1a + 4:21-23]