

Sepher Philippim (Philippians)

Chapter 1

Shavua Reading Schedule (40th sidrot) - Phil 1- 4, Col 1 - 4

א פולוס וְטִימוֹתִיּוֹס עֲבָדֵי הַמָּשִׁיחַ יְהוֹשֻׁעַ אֵל-כָּל-הַקְּדוֹשִׁים
בַּמָּשִׁיחַ יְהוֹשֻׁעַ אֲשֶׁר הֵם בְּפִילִיפּוֹי עִם-הַגְּמוֹנִים וְהַשְּׁמָשִׁים:

1. **Polos w'Timothios `ab'dey haMashiyach Yahushuà 'el-kal-haq'dshim**
baMashiyach Yahushuà 'asher hem b'Philippi `im-haheg'monim w'hashamashim.

Phil1:1 Polos (Shaul) and Timothios, servants of the Mashiyach **OWYAW**,
to all the sanctified ones in the Mashiyach **OWYAW** whom they are in Philippi,
with the bishops and the deacons:

<1:1> Παῦλος καὶ Τιμόθεος δούλοι Χριστοῦ Ἰησοῦ πᾶσιν τοῖς ἁγίοις
ἐν Χριστῷ Ἰησοῦ τοῖς οὖσιν ἐν Φιλίπποις σὺν ἐπισκόποις καὶ διακόνοις,

1 Paulos kai Timotheos douloi Christou Iēsou
Paul and Timothy, servants of the Anointed One Yahushua,
pasin tois hagiois en Christō Iēsou tois ousin en Philippois
to all the sanctified ones in the Anointed One Yahushua being in Philippi
syn episkopois kai diakonois,
with the overseers and deacons.

בְּחֶסֶד לָכֶם וְשָׁלוֹם מֵאֵל הָאֱלֹהִים אָבִינוּ
וְאֲדֹנֵינוּ יְהוֹשֻׁעַ הַמָּשִׁיחַ:

2. **chesed lakem w'shalom me'eth ha'Elohim 'Abinu**
wa'Adoneynu Yahushuà haMashiyach.

Phil1:2 Grace to you and peace from Elohim our Father
and our Adon (Master) **OWYAW** the Mashiyach.

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

2 charis hymin kai eirēnē apo theou patros hēmōn
Grace to you and peace from Elohim our Father
kai kyriou Iēsou Christou.
and Master Yahushua the Anointed One.

ג אֲזַכֶּרָה לֵאלֹהֵי מִדֵּי זָכְרִי אֶתְכֶם:

3. **'odeh l'Elohay midey zak'ri 'eth'kem.**

Phil1:3 I thank my El in all my remembrance of you,

<3> Εὐχαριστῶ τῷ θεῷ μου ἐπὶ πάσῃ τῇ μνείᾳ ὑμῶν

3 Eucharistō tō theō mou epi pasē tē mneiā hymōn
I thank my El at every remembrance of you,

ד וְתָמִיד בְּכָל-תְּפִלוֹתֵי אֶתְחַנֵּן בְּשִׁמְחָה בְּעַד כָּלְכֶם:

4. **w'thamid b'kal-t'philothay 'eth'chanen b'sim'chah b'ad kul'kem.**

Phil1:4 always in every prayer of mine for you all making request with joy,

<4> πάντοτε ἐν πάσῃ δεήσει μου ὑπὲρ πάντων ὑμῶν,
μετὰ χαρᾶς τὴν δέησιν ποιούμενος,
4 pantote en pasē deēsei mou hyper pantōn hymōn,
always in every supplication of me on behalf of you all,
meta charas tēn deēsin poioumenos,
with joy the supplication making,

הַעֲלֵ-הַתְּחַבְּרוּתְכֶם אֶל-הַשׁוּרָה לְמִן-הַיּוֹם הָרִאשׁוֹן וְעַד-הַנֶּהַח:

5. `al-hith'chab'ruth'kem 'el-hab'sorah l'min-hayom hari'shon w'`ad-henah.

Phil1:5 for your fellowship in the good news from the first day until now.

<5> ἐπὶ τῇ κοινωνίᾳ ὑμῶν εἰς τὸ εὐαγγέλιον ἀπὸ τῆς πρώτης ἡμέρας ἄχρι τοῦ νῦν,
5 epi tē koinōniā hymōn eis to euaggelion apo tēs prōtēs hēmeras achri tou nyn,
in view of your participation in the gospel from the first day until now,

וּבְטוּחַ אֲנִי בַּמַּתְחִיל בָּכֶם

הַמַּעֲשֵׂה הַטוֹב שָׁגַם-יְגֻמָּנוּ עַד-יוֹם יְהוֹשֻׁעַ הַמָּשִׁיחַ:

6. ubatuach 'ani bamath'chil bakem

hama`aseh hatob shegam-yig'm'renu `ad-yom Yahushuà haMashiyach.

Phil1:6 For I am confident that He has begun a good work in you,
that also shall complete it until the day of **וְיֵשׁוּעַ** the Mashiyach.

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

6 pepoithōs auto touto, hoti ho enarxamenos en hymin

having become confident of this very thing, that the one having begun in you
ergon agathon epitelesei achri hēmeras Christou Iēsou;
a good work shall complete it until the day of the Anointed One Yahushua;

זָכַרְאֻנִי לִי לַחֲשׁוֹב לְכַלְכֶּם בְּעִבּוֹר שְׂאֵתִי אֶתְכֶם בְּלִבִּי בְּמוֹסְרִי

וּבְהַצְדִּיקִי וְחִזְקִי אֶת-הַשׁוּרָה כִּי אֶתֶם כְּלָכֶם חִבְרִי בְּחֶסֶד:

7. kara'uy li lachashob l'kul'kem ba`abur s'ethi 'eth'kem bil'babi b'moseray
ub'hats'diqi w'chaz'qi 'eth-hab'sorah ki 'attem kul'kem chaberay bechased.

Phil1:7 Even as it is fitting for me to think this all of you, because I may bring with you
in my heart, both in my bonds, and in the defense and vindication of the good news,
for you all of you are partakers of grace.

<7> 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 συγκοινωνοὺς μου τῆς χάριτος πάντας ὑμᾶς ὄντας.

7 kathōs estin dikaion emoi touto phronein hyper pantōn hymōn

even as it is right for me to think this on behalf of you all
dia to echein me en tē kardiā hymas, en te tois desmois mou kai en tē apologiā
because have me in your heart, both in my bonds and in the defense

kai bebaiōsei tou euaggeliou sygkoinōnous mou tēs charitos pantas hymas ontas.
and vindication of the good news partakers of my grace all you being.

חִכִּי הָאֱלֹהִים לְעֵד לִי

אֲשֶׁר נִכְסַפְתִּי לְכֻלְכֶּם בְּאַהֲבַת יְהוֹשֻׁעַ הַמָּשִׁיחַ:

8. ki ha'Elohim l'ed li 'asher nik'saph'ti l'kul'kem b'ahabath Yahushua haMashiyach.

Phil1:8 For Elohim is my witness,
how I long for you all with the love of **OWY** the Mashiyach.

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

8 martys gar mou ho theos hōs epipothō pantas hymas
witness For my is Elohim how I yearn for you all
en splanchnois Christou Iēsou.
in the affections of the Anointed One Yahushua.

טוֹעַל-זֹאת מִתְפַּלֵּל אֲנֹכִי שְׁעוֹד תִּרְבֶּה

וְתִגְדֹּל אַהֲבַתְכֶם לְחֻשְׁבֵּל וּלְכָל-דָּעַת:

9. w'al-zo'th mith'palel 'anoki she'od tir'beh
w'thig'dal 'ahabath'kem l'has'kel ul'kal-da'ath.

Phil1:9 And therefore I pray, that your love may still increase
and abound in wisdom and in all knowledge,

<9> καὶ τοῦτο προσεύχομαι, ἵνα ἡ ἀγάπη ὑμῶν ἔτι μᾶλλον

καὶ μᾶλλον περισσεύῃ ἐν ἐπιγνώσει καὶ πάσῃ αἰσθήσει

9 kai touto proseuchomai, hina hē agapē hymōn eti mallon

And this I pray, that your love yet more

kai mallon perisseuē en epignōsei kai pasē aisthēsei

and more may increase in deeper knowledge and all perception,

יִלְמַעַן תִּדְעוּ בֵּין טוֹב לָרַע וְהִיִּיתֶם זָכִים

וּבְלִי מְכַשׁוֹל עַד-יוֹם הַמָּשִׁיחַ:

10. l'ma'an ted'u beyn tob lara` wih'yithem zakim
ub'li mik'shol `ad-yom haMashiyach.

Phil1:10 so that you shall know between good and evil, in order to be pure,
and without obstacle until the day of the Mashiyach,

<10> εἰς τὸ δοκιμάζειν ὑμᾶς τὰ διαφέροντα,

ἵνα ᾗτε εἰλικρινεῖς καὶ ἀπρόσκοποι εἰς ἡμέραν Χριστοῦ,

10 eis to dokimazein hymas ta diapheronta, hina ēte eilikrineis

for you to approve the things being superior, that you may be pure

kai aproskopoi eis hēmeran Christou,

and blameless in the day of the Anointed One,

יֵאֱמָלְאִים פְּרִי הַצִּדְקָה עַל-יְדֵי יְהוֹשֻׁעַ הַמָּשִׁיחַ

לְכָבוֹד אֱלֹהִים וְלִתְהַלָּלוֹת:

11. m'le'im p'ri hats'daqah `al-y'dey Yahushua haMashiyach
lik'bod 'Elohim w'lith'hilatho.

Phil1:11 being filled with the fruit of righteousness through **Ow^אא^א** the Mashiyach,
to the glory of Elohim and to His praise.

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

11 peplērōmenoi karpon dikaiosynēs ton
having been filled with the fruit of righteousness
dia Iēsou Christou eis doxan kai epainon theou.
through Yahushua the Anointed One to the glory and praise of Elohim.

יְהוָהנִי מוֹדִיעַ אֶתְכֶם אֲחֵי כִּי מִחַ-שְׁבָּא עָלַי לֹא בָּא אֶלָּא לִיתְרוֹן הַבְּשׂוּרָה:

12. w'hin'ni modi`a 'eth'kem 'echay
ki mah-sheba' `alay lo' ba' 'ela' l'yith'ron hab'sorah.

Phil1:12 Behold, I inform you, my brothers, that whatever does not only come upon me
but comes unto the advancement of the good news,

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

12 Ginōskein de hymas boulomai, adelphoi, hoti ta kat' eme mallon
to know now you I want, brothers, that the things concerning me even more
eis prokopēn tou euaggeliou elēlythen,
to advancement of the good news have come,

יִגְעַד אֲשֶׁר נִגְלוּ מוֹסְרוֹתַי בְּכָל-שַׁעַר הַמֶּלֶךְ וּלְכָל הַנְּשָׂאֲרִים:

13. `ad 'asher nig'lu mos'rothay baMashiyach b'kal-sha`ar hamele'k ul'kol hanish'arim.

Phil1:13 so that my bonds in the Mashiyach are manifest in all the king's gate,
and in all others,

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

13 hōste tous desmous mou phaneros en Christō genesthai
so that my bonds manifest in the Anointed One to have become
en holō tō praitōriō kai tois loipois pasin,
in all the praetorium and to the rest all,

יְדוּרָב הָאֲחִים בְּאֶדְנֵינוּ הוֹסִיפוּ אִמָּץ בְּמוֹסְרוֹתַי וְהִתְחַזְקוּ בְּלִבָּם לְכַבֵּר אֶת-הַכָּבֹד בְּלִי-פָחַד:

14. w'rob ha'achim ba'Adoneynu hosiphu 'omets b'mos'rothay
w'hith'chaz'qu bi'l'babam l'daber 'eth-hadabar b'li-phachad.

Phil1:14 and many of the brothers in our Adon, having increased confident on account of my bonds, became stronger in their hearts to speak the Word of Elohim without fear.

<14> καὶ τοὺς πλείονας τῶν ἀδελφῶν ἐν κυρίῳ
πεποιθότας τοῖς δεσμοῖς μου περισσοτέρως τολμᾶν ἀφόβως τὸν λόγον λαλεῖν.
14 kai tous pleionas tōn adelphōn en kyriō pepoithotas
and most of the brothers in the Master having become confident with respect
tois desmois mou perissoterōs tolman aphobōs ton logon lalein.
to my bonds are more readily willing to dare fearlessly the Word to speak.

טוּ הֵן יֵשׁ מְכַרְיִזִּים אֶת־הַמָּשִׁיחַ מִקִּנְאָה וְרִיב
וְיֵשׁ מְכַרְיִזִּים מִמַּחֲשָׁבָה טוֹבָה:

**15. hen yesh mak'rizim 'eth-haMashiyach miqin'ah warib
w'yesh mak'rizim mimachashabah tobah.**

Phil1:15 Some of them have the announcement of the Mashiyach from envy and strife, and some have the announcement of good thought,

<15> Τινὲς μὲν καὶ διὰ φθόνον καὶ ἔριν,
τινὲς δὲ καὶ δι' εὐδοκίαν τὸν Χριστὸν κηρύσσουν.
15 Tines men kai dia phthonon kai erin,
Some indeed even because of envy and strife,
tines de kai di' eudokian ton Christon kēryssousin;
but some indeed because of good intention proclaim the Anointed One;

יִזְאָלָה מֵאַהֲבָה בְּאֲשֶׁר הֵם יֹדְעִים
כִּי־נָתַן אֱנוֹכִי לְהַצְדִּיק אֶת־הַבְּשׂוּרָה:

17. w'eleh me'ahabah ba'asher hem yod'im ki-nathun 'anoki l'hats'diq 'eth-hab'sorah.

Phil1:16 but those out of love, as they know that I am appointed for the defense of the good news,

<16> οἱ μὲν ἐξ ἀγάπης, εἰδότες ὅτι εἰς ἀπολογίαν τοῦ εὐαγγελίου κεῖμαι,
16 hoi men ex agapēs, eidotes
these ones out of love, knowing
hoti eis apologian tou euaggeliou keimai,
that for a defense of the gospel I am appointed,

טז אֵלָה מִמְרִיבָה מְכַרְיִזִּים אֶת־הַמָּשִׁיחַ לֹא בְּלֵב־טָהוֹר
כִּי חֲשָׁבִים לְהוֹסִיף צָרָה עַל־מוֹסְרִי:

**16. 'eleh mim'ribah mak'rizim 'eth-haMashiyach lo' b'leb-tahor
ki chsh'bim l'hosiph tsarah `al-moseray.**

Phil1:17 those preach the Mashiyach out of contention, not in the pure heart, because they are thinking to add trouble to my bonds.

<17> οἱ δὲ ἐξ ἐριθείας τὸν Χριστὸν καταγγέλλουσιν, οὐχ ἁγνῶς,

οἰόμενοι θλίψιν ἐγείρειν τοῖς δεσμοῖς μου.

17 **hoi de ex eritheias ton Christon kataggellousin, ouch hagnōs,**
but those other ones out of rivalry preach the Anointed One, not purely,
oiomenoi thlipsin egeirein tois desmois mou.
supposing to raise up trouble as I am in my bonds.

יחאָלאַ מה-בְּכָךְ וּבְלִבְדִּי שִׁיכָרְזִי הַמָּשִׁיחַ בֵּין בַּעֲלִילָה
וּבֵין בְּאַמֶּת בְּזֹאת אֲנִי שָׂמֵחַ וְגַם אֶהְיֶה שָׂמֵחַ:

18. **'ela' mah-b'ka'k ubil'bad sheyuk'raz haMashiyach beyn ba'alilah**
ubeyn be'emeth bazo'th 'ani sameach w'gam 'eh'yeh samech.

Phil1:18 But what is like this? And **only** that the Mashiyach is proclaimed
whether in pretense or in truth, and in this I rejoice. Truly I am to rejoice,

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

18 ti gar? plēn hoti panti tropō, eite prophasei eite alētheiā,
What then? Only that in every way, whether in pretense or in truth,
Christos kataggelletai, kai en toutō chairō. alla kai charēsomai,
the Anointed One is preached, and in this I rejoice and in addition I shall rejoice.

יֵשׁ כִּי יוֹדַע אֲנִי שֶׁגַם זֹאת תִּהְיֶה-לִּי לִישׁוּעָה בַּתְּפִלָּתְכֶם
וּבַעֲזַרַת רוּחַ יְהוֹשֻׁעַ הַמָּשִׁיחַ:

19. **ki yode'a 'ani shegam zo'th tih'yeh-li lishu'ah bith'philath'kem**
ub'ez'rath Ruach Yahushua haMashiyach.

Phil1:19 for I know that this, too, shall turn to my deliverance through your prayers
And through the supply of the Spirit of **OWY** the Mashiyach,

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

19 oida gar hoti touto moi apobēsetai eis sōtērian dia tēs hymōn deēseōs
For I know that this for me shall turn out for my deliverance through your prayers
kai epichorēgias tou pneumatou Iēsou Christou
and the bountiful supply of the Spirit of Yahushua the Anointed One

כְּוֹאֲחִיל וְאַקְנֶה שֶׁלֹּא אֶבוֹשׁ מִכָּל-דָּבָר
כִּי אִם-בְּכָל-בְּטָחוֹן כְּאֲשֶׁר מֵאֵז כֵּן עֲתָה יִתְגַּדֵּל
הַמָּשִׁיחַ בְּגוּפִי אִם-בְּחַיִּי אִם-בְּמוֹתִי:

20. **w'ochil wa'aqaueh shel' 'ebosh mikal-dabar ki 'im-b'kal-bitachon**
ka'asher me'az ken `attah yith'gadel haMashiyach b'guphi 'im-b'chayay 'im-b'mothi.

Phil1:20 according to the earnest expectation and my hope,
that I shall not be ashamed at all things, but that with all boldness, as always,
so now also the Mashiyach shall be magnified in my body, whether by life or by death.

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

ἀλλ' ἐν πάσῃ παρρησίᾳ ὡς πάντοτε καὶ νῦν μεγαλυνθήσεται Χριστὸς
ἐν τῷ σώματί μου, εἴτε διὰ ζωῆς εἴτε διὰ θανάτου.

20 kata tēn apokaradokian kai elpida mou, hoti en oudenī
according to the earnest expectation and my hope, that in nothing
aischynthēsomai all' en pasē parrēsiā hōs pantote kai nyn
I shall be put to shame but with all courage as always even now
megalynthēsetai Christos en tō sōmati mou,
the Anointed One shall be magnified in my body,
eite dia zōēs eite dia thanatou.
whether through life or through death.

כא כִּי הַמָּשִׁיחַ הוּא תָּחִי וְהַמּוֹת רֹחַ-לִּי:

21. ki haMashiyach hu' chayay w'hamaweth rewach-li.

Phil1:21 For to me, to live is the Mashiyach and to die is gain.

<21> ἐμοὶ γὰρ τὸ ζῆν Χριστὸς καὶ τὸ ἀποθανεῖν κέρδος.

21 emoi gar to zēn Christos kai to apothanein kerdos.

For to me to live is the Anointed One and to die is gain.

כב אֶלֶּא אִם-חַי בְּבָשָׂר

יוֹסִיף-לִי פְּרִי עֲמָלִי לֹא אֶדַע בְּמָה אֲבַחֵר:

22. 'ela' 'im-chayay babasar yosiph-li p'ri `amali lo' 'eda' b'mah 'eb'char.

Phil1:22 But if I live in the flesh is to me a fruit of labor is added,
then I do not know what I shall choose?

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

22 ei de to zēn en sarki, touto moi karpos ergou,

But if it means to live in the flesh, this for me is fruit of labor,

kai ti hairēsomai ou gnōrizō.

and what I shall choose I do not know.

כג כִּי אֶחָד אֲנִי מְשִׁנֵּי צַדִּדִּים נַפְשִׁי אֲוִתָּהּ לְהַפְטִיר

וְלִהְיוֹת עִם-הַמָּשִׁיחַ כִּי-זֶה הַמְּבַחֵר:

23. ki 'achuz 'ani mish'ney ts'dadim naph'shi 'iu'thah l'hipater
w'lih'yoth 'im-haMashiyach ki-zeh hamub'char.

Phil1:23 For I am hard pressed on both two sides of my soul a desire to depart
and to be with the Mashiyach, for this is much better choice,

<23> συνέχομαι δὲ ἐκ τῶν δύο, τὴν ἐπιθυμίαν ἔχων εἰς τὸ ἀναλῦσαι
καὶ σὺν Χριστῷ εἶναι, πολλῶ [γὰρ] μᾶλλον κρεῖσσον·

23 synechomai de ek tōn duo, tēn epithymian echōn eis to analysai

Now I am hard pressed from two sides, the desire having to depart

kai syn Christō einai, pollō [gar] mallon kreisson;

and with the Anointed One to be, for much much better this is.

כד אָבֵל עָמֵד עוֹד בַּבָּשָׂר צָרִיךְ יִתֵּר בְּעִבּוּרָכֶם:

24. 'abal `amod `od babasar tsari'k yother ba`abur'kem.

Phil1:24 but to remain still in the flesh is more necessary for you.

24> τὸ δὲ ἐπιμένειν [έν] τῇ σαρκὶ ἀναγκαιότερον δι' ὑμᾶς.

24 to de epimenein [en] tē sarki anagkaioteron di' hymas.

But to remain in the flesh is more necessary for the sake of you.

כְּחַוְאֵנִי בִטָּח וְיִדְעַ שְׂאוּתֵר וְאֶעֱמִיד

עִם-כָּלְכֶם יַחַד לְאַמֵּץ אֶתְכֶם וּלְהַגְדִּיל שְׂמִינָתְכֶם:

25. wa'ani boteach w'yode'a she'iuather w'e`emod `im-kul'kem yachad l'amets
'eth'kem u'l'hag'dil sim'chath 'emunath'kem.

Phil1:25 And I, being persuaded of this, know that I shall continue
and remain with you all together to embrace you and to increase the joy of the faith,

25> καὶ τοῦτο πεποιθὼς οἶδα ὅτι μενῶ καὶ παραμενῶ πασιν ὑμῖν

εἰς τὴν ὑμῶν προκοπὴν καὶ χαρὰν τῆς πίστεως,

25 kai touto pepoithōs oida hoti menō

And this having been persuaded of I know that I shall remain

kai paramenō pasin hymin eis tēn hymōn prokopēn kai charan tēs pisteōs,

and shall continue with you all for your progress and joy of the faith,

כו לְמַעַן תִּרְבֶּה עַל-יָדִי תְהִלַּתְכֶם בְּמַשִּׁיחַ יְהוֹשֻׁעַ
בְּשׁוּבִי לְבוֹא אֵלֵיכֶם:

26. l'ma`an tir'beh `al-yadi t'hilath'kem
baMashiyach Yahushua b'shubi labo' `aleykem.

Phil1:26 so that your boasting may increase in my hand
in the Mashiyach **וְיָשׁוּעַ** through my return to come to you.

26> ἵνα τὸ καύχημα ὑμῶν περισσεύῃ ἐν Χριστῷ Ἰησοῦ

ἐν ἐμοὶ διὰ τῆς ἐμῆς παρουσίας πάλιν πρὸς ὑμᾶς.

26 hina to kauchēma hymōn perisseuē en Christō Iēsou en emoi

that your boast may increase in the Anointed One Yahushua in me

dia tēs emēs parousias palin pros hymas.

through my presence again with you.

כִּזְרֵק הַתְּנַהֲגוּ כְּרָאוּי לְבִשְׁוֹרַת הַמַּשִּׁיחַ לְמַעַן אֶשְׁמַע עֲלֵיכֶם
אִם-בְּבוֹאִי לְרְאוּתְכֶם אִם-בְּהִיּוּתִי רָחוֹק שְׂקִימִים אַתֶּם בְּרוּחַ
אַחַת וְעֲזָרִים אֶתִּי נִפְשׁ אַחַת לְהִלָּחֵם בְּעַד אֱמוּנַת הַבִּשְׁוֹרָה:

27. raq hith'nahagu kara'uy lib'sorath haMashiyach l'ma`an 'esh'ma` `aleykem
'im-b'bo'i lir'oth'kem 'im-bih'yothi rachoq sheqayamim 'attem b'ruach 'achath
w'oz'rim 'othi nephesh 'achath l'hilachem b`ad 'emunath hab'sorah.

Phil1:27 Only behave yourself worthily of the good news of the Mashiyach,
so that I shall hear of you whether when I come to see you or to be absent,

that you are standing firm in one Spirit, with one soul, to help me to strive together for the faith of the good news,

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

27 Monon axiōs tou euaggeliou tou Christou politeuesthe,

Only worthily of the gospel of the Anointed One conduct your citizenship,
hina eite elthōn kai idōn hymas
that whether having come and having seen you
eite apōn akouō ta peri hymōn, hoti stēkete
or being absent I may hear of the things concerning you, that you are standing
en heni pneumati, miā psychē synathlountes tē pistei tou euaggeliou
in one Spirit, with one soul contending for the faith of the good news

כח ואינכם חרדים מאומה מפני המתקוממים אשר זאת להם
אות לאבדם ולכם לישועתכם וגם-זאת מאת האלהים:

28. w'eyn'kem charedim m'umah mip'ney hamith'qomamim 'asher zo'th lahem
'oth l'ab'dam w'lakem lishu'ath'kem w'gam-zo'th me'eth ha'Elohim.

Phil1:28 and you are not frightened in anything by the ones opposing
which are to them that this is a sign of destruction, but to you for your salvation,
and this too, from Elohim.

<28> καὶ μὴ πτυρόμενοι ἐν μηδενὶ ὑπὸ τῶν ἀντικειμένων,
ἥτις ἐστὶν αὐτοῖς ἔνδειξις ἀπωλείας, ὑμῶν δὲ σωτηρίας, καὶ τοῦτο ἀπὸ θεοῦ.

28 kai mē ptyromenoi en mēdeni hypo tōn antikeimenōn,

and not being frightened in anything by the ones opposing,
hētis estin autois endeixis apōleias, hymōn de sōtērias,
which is a proof to them of their destruction, but of your salvation,
kai touto apo theou;
and this from Elohim;

כט כי-לכם נתן להתענות בעד המשיח ולא-להאמין בו בלבד:
29. ki-lakem nitan l'hith'anoth b'ad haMashiyach w'lo'-l'ha'amin bo bil'bad.

Phil1:29 For to you it is given to suffer for behalf of the Mashiyach,
not only to believe in Him,

<29> ὅτι ὑμῖν ἐχαρίσθη τὸ ὑπὲρ Χριστοῦ, οὐ μόνον τὸ εἰς αὐτὸν πιστεύειν
ἀλλὰ καὶ τὸ ὑπὲρ αὐτοῦ πάσχειν,

29 hoti hymin echaristhē to hyper Christou,

because to you it was given on behalf of the Anointed One,
ou monon to eis auton pisteuein alla kai to hyper autou paschein,
not only in Him to believe but also on behalf of Him to suffer,

לכי גם-לכם המלחמה אשר ראיתם בי
ואשר עתה שמעים אתם עלי:

30. **ki gam-lakem hamil'chamah 'asher r'ithem bi wa'asher `attah shom'im 'attem `alay.**

Phil1:30 for also to you is the same struggle which you saw in me, and which you now hear to be in me.

<30> τὸν αὐτὸν ἀγῶνα ἔχοντες, οἷον εἶδετε ἐν ἐμοὶ καὶ νῦν ἀκούετε ἐν ἐμοί.

30 ton auton agōna echontes, hoion eidete en emoi kai nyn akouete en emoi.
the same struggle having, which you saw in me and now hear to be in me.

Chapter 2

אֵלֶיךָ אִם-יֵשׁ תּוֹכַחַת בְּמַשִּׁיַּח אִם-תְּנַחֲמוֹת
הָאַהֲבָה אִם-חֶבְרַת רוּחַ אִם-רַחֲמִים וְחֶמְלָה:

1. **laken 'im-yesh tokachath baMashiyach 'im-tan'chumoth ha'ahabah 'im-cheb'rath Ruach 'im-rachamim w'chem'lah.**

Phil2:1 Therefore if there is an encouragement in the Mashiyach, if there is a comfort of love, if there is a fellowship of the Spirit, if an affection and compassion,

<2:1> Εἴ τις οὖν παράκλησις ἐν Χριστῷ, εἴ τι παραμύθιον ἀγάπης, εἴ τις κοινωνία πνεύματος, εἴ τις σπλάγχνα καὶ οἰκτιρμοί,

1 Ei tis oun paraklēsis en Christō,
If there is any therefore encouragement in the Anointed One,
ei ti paramythion agapēs,
if any consolation of love,
ei tis koinōnia pneumatōs, ei tis splanchna kai oiktirmoi,
if any fellowship of the Spirit, if any affection and compassions,

בְּהַשְׁלִימוֹ-נָא אֶת-שְׂמִיחָתִי בְּהִיּוֹת לָכֶם לֵב אֶחָד
וְאַהֲבָה אֶחָד וְנֶפֶשׁ אֶחָד וְרַעְיוֹן אֶחָד:

2. **hash'limu-na' 'eth-sim'chathi bih'yoth lakem leb 'echad w'ahabah 'achath w'nephehsh 'achath w'ratson 'echad.**

Phil2:2 Please make my joy complete when you have one heart, one love, and one soul, and one mind.

<2> πληρώσατέ μου τὴν χαρὰν ἵνα τὸ αὐτὸ φρονῆτε, τὴν αὐτὴν ἀγάπην ἔχοντες, σύμψυχοι, τὸ ἐν φρονούντες,

2 plērōsate mou tēn charan hina to auto phronēte,
make complete my joy that the same thing you think,
tēn autēn agapēn echontes, sympsychoi, to hen phronountes,
the same love having, as ones joined in soul, the one thing thinking,

גַּוְּאֵל-תַּעֲשׂוּ דְבָר בְּדֶרֶךְ מְרִיבָה אוּ כְבוֹד שָׂוָא
כִּי אִם-בְּשִׂפְלוּת רוּחַ יִחְשַׁב אִישׁ אֶת-רַעְיָהּ וְגָדוֹל מִמֶּנּוּ:

3. **w'al-ta`asu dabar b'dere'k m'ribah 'o k'bod shaw' ki 'im-b'shiph'luth ruach yach'shob 'ish 'eth-re`ehu gadol mimenu.**

Phil2:3 Do not do anything by the way of strife or vainglory;

«3» μηδέν κατ' ἐριθείαν μηδὲ κατὰ κενοδοξίαν
ἀλλὰ τῇ ταπεινοφροσύνῃ ἀλλήλους ἡγούμενοι ὑπερέχοντας ἑαυτῶν,

but in humility, one another esteeming above themselves,

but also at the things of **others** **each** **person**.

Let this thinking be in you which was also in the Anointed One Yahushua,

did regard to be equal with Elohim,

11

way'hi domeh lib'ney 'adam wayimatse' bith'kunatho k'ben 'adam.

Phil2:7 but emptied Himself, taking the form of a servant, and came to be in the likeness of the sons of men, being found in His appearance as the son of a man,

<7> ἀλλὰ ἑαυτὸν ἐκένωσεν μορφῇν δούλου λαβών,

ἐν ὁμοιώματι ἀνθρώπων γενόμενος· καὶ σχήματι εὗρεθεις ὡς ἄνθρωπος

7 alla heauton ekenōsen morphēn doulou labōn, en homoiōmati anthrōpōn

but He poured out Himself, the form of a servant taking, in the likeness of men genomenos; kai schēmati heuretheis hōs anthrōpos

having been born; and having been found in appearance as a man,

חַוְיָשָׁפֶל אֶת-נַפְשׁוֹ וַיִּכְנַע עַד-מָוֶת עַד-מִיתַת הַצְּלִיבָה:

8. wayash'pel 'eth-naph'sho wayikana`ad-maweth`ad-mithath hats'libah.

Phil2:8 He humbled Himself and became obedient unto death, even the death of the crucifixion.

<8> ἐταπείνωσεν ἑαυτὸν γενόμενος ὑπήκοος μέχρι θανάτου, θανάτου δὲ σταυροῦ.

8 etapeinōsen heauton genomenos hypēkoos mechri thanatou,

He humbled Himself having become obedient unto death,

thanatou de staurou.

and that a death of a cross.

טַעַל-כֵּן הִגְבִּיהוּ הָאֱלֹהִים מְאֹד

וַיִּתֵּן-לוֹ שֵׁם נִעְלָה עַל-כָּל-שֵׁם:

9. `al-ken hig'biho ha'Elohim m'od wayiten-lo shem na'aleh `al-kal-shem.

Phil2:9 Therefore Elohim greatly exalted Him, and gave Him the Name that is above every name,

<9> διὸ καὶ ὁ θεὸς αὐτὸν ὑπερύψωσεν

καὶ ἐχαρίσατο αὐτῷ τὸ ὄνομα τὸ ὑπὲρ πάν ὄνομα,

9 dio kai ho theos auton hyperuyōsen

Wherefore also Elohim exalted Him

kai echarisato autō to onoma to hyper pan onoma,

and gave to Him the Name above every name,

יֵאָשֶׁר בְּשֵׁם יְהוֹשֻׁעַ תִּכְרַע כָּל-בָּרָךְ

אֲשֶׁר בַּשָּׁמַיִם וּבָאָרֶץ וּמִתַּחַת לָאָרֶץ:

10. 'asher b'shem Yahushua tik'ra` kal- bere'h

'asher bashamayim uba'arets umitachath la'arets.

Phil2:10 so that at the Name of **Ως** every knee should bow, of those who are in the heavens and on earth and under the earth,

<10> ἵνα ἐν τῷ ὀνόματι Ἰησοῦ πάν γόνυ κάμψῃ ἐπουρανίων

καὶ ἐπιγείων καὶ καταχθονίων

10 hina en tō onomati Iēsou pan gony kampsē epouraniōn

that in the Name of Yahushua every knee should bend, of beings in the heavens

kai epigeiōn kai katachthoniōn
and on earth and under the earth,

יֵאָכֵל-לְשׁוֹן תּוֹדָה

כִּי אָדוֹן יְהוֹשֻׁעַ הַמָּשִׁיחַ לְכָבוֹד אֱלֹהִים הָאֵב:

11. w'kal-lashon todeh ki 'Adon Yahushua haMashiyach lik'bod 'Elohim ha'Ab.

Phil2:11 and that every tongue shall confess that **OWY14** the Mashiyach is Adon,
to the glory of Elohim the Father.

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

11 kai pasa glōssa exomologēsētai hoti kyrios Iēsous Christos
and every tongue should confess that the Master is Yahushua the Anointed One
eis doxan theou patros.
to the glory of Elohim the Father.

יֵב לְכֵן חֲבִיבִי כְּאֲשֶׁר שָׁמַעְתָּם לִי בְּכָל-עֵת

כֵּן לֹא בְּהִיּוֹתִי אֶצְלָכֶם בְּלִבָּד אֶלָּא-עוֹד יִתֵּר עִתָּה

כְּשֶׁאֲנִי רְחוֹק מִכֶּם תִּיגַעוּ לְתַשׁוּעַת נַפְשֵׁיכֶם בִּירְאָה וּבְרַעְדָּה:

12. laken chabibay ka'asher sh'ma'tem li b'kal-eth ken lo' bih'yothi 'ets'l'kem bil'bad
'ela'-od yother 'attah k'she'ani rachoq mikem tig'u lith'shu'ath naph'shotheykem
b'yir'ah ubir'adah.

Phil2:12 Therefore, my beloved, just as you have obeyed at all times.

Yes, not only when being with you, but now much more when I am far from you,
you shall work out for the salvation of your soul with fear and with trembling,

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

12 Hōste, agapētoi mou, kathōs pantote hypēkousate,
Therefore, my beloved, as always you obeyed,
mē hōs en tē parousiā mou monon alla nyn pollō mallon en tē apousiā mou,
not as in my presence only but now much more in my absence,
meta phobou kai tromou tēn heautōn sōtērian katergazesthe;
with fear and trembling your own salvation work out.

יֵג כִּי הָאֱלֹהִים הוּא הַפֹּעֵל בְּכֶם

גַּם-לְחַפֵּץ גַּם-לְפַעַל כְּפִי רְצוֹנוֹ:

13. ki ha'Elohim hu' hapo-el bakem gam-lach'pots gam-liph'ol k'phi r'tsono.

Phil2:13 for it is Elohim who is working in you,
both to desire and to work as His desire.

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

13 theos gar estin ho energōn en hymin kai to thelein
For Elohim is the One working in you both to will
kai to energein hyper tēs eudokias.
and to work on behalf of His good pleasure.

יד עשוי כל-דבר בלא תלנות ובלא מזמות:

14. `asu kal-dabar b'lo' th'lunoth ub'lo' m'zimoth.

Phil2:14 Do all things without grumblings and without disputings,

<14> πάντα ποιείτε χωρὶς γογγυσμῶν καὶ διαλογισμῶν,

14 panta poieite chōris goggysmōn kai dialogismōn,
All things do without grmblings and arguments,

טו למען תהיו נקיים וטהורים בני אלהים
אין-מום בם בתוך דור עקש ופתלתל
אשר-תאירו ביניהם כמאורת בעולם:

15. l'ma`an tih'yu n'qiim ut'horim b'ney 'Elohim 'eyn-mum bam b'tho'k dor `iqesh
uph'thal'tol 'asher-ta'iru beyneyhem kim'oroth ba`olam.

Phil2:15 so that you may be blameless and innocent,
the sons of Elohim without blemish in them, in the midst of a crooked
and perverse generation that is among them you shine as lights in the world,

<15> ἵνα γένησθε ἀμεμπτοι καὶ ἀκέραιοι, τέκνα θεοῦ ἄμωμα μέσον γενεᾶς σκολιᾶς
καὶ διεστραμμένης, ἐν οἷς φαίνεσθε ὡς φωστῆρες ἐν κόσμῳ,

15 hina genēsthe amemptoi kai akeraioi, tekna theou amōma
that you may be blameless and pure, children of Elohim without blemish
meson geneas skolias kai diestrammenēs,
in the midst of generation crooked and having been perverted,
en hois phainesthe hōs phōstēres en kosmō,
among whom you shine as luminaries in the world,

טז מחזיקים בדבר החיים לתהלה לי ביום המשיח
אשר לא לחנם רצתי ולא לריק יגעתי:

16. machaziqim bid'bar hachayim lith'hilah li b'yom haMashiyach
'asher lo' l'chinam rats'ti w'lo' l'ariq yaga'ti.

Phil2:16 holding on the Word of life, for a boast to me in the day of the Mashiyach,
that I have not run in vain nor labored in vain.

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

16 logon zōēs epechontes, eis kauchēma emoi eis hēmeran Christou,
the Word of life holding forth, for a boast to me in the day of the Anointed One,
hoti ouk eis kenon edramon oude eis kenon ekopiasa.
that not in vain I ran nor in vain labored.

יִזְאָבֵל גַּם כִּי-אֶסֶף עַל-זֶבַח אֱמוּנַתְכֶם
וְעַבֹדָתָהּ הִנְנִי שֹׂמֵחַ וְשִׂשְׁ עִם-כָּלְכֶם:

17. 'abal gam ki-'usa'k `al-zebach 'emunath'kem
wa`abodathah hin'ni sameach w'sas `im-kul'kem.

Phil2:17 But even if I be offered upon the sacrifice
and service of your faith, behold, I rejoice and I rejoice with you all.

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

17 alla ei kai spendomai epi tē thysiā

But if indeed I am poured out as a drink offering upon the sacrifice

kai leitourgia tēs pisteōs hymōn, chairō kai sygchairō pasin hymin;

and priestly service of your faith, I rejoice and rejoice together with you all;

יִחְזַקְכָּה שִׂמְחוֹ אַף-אַתֶּם וְשִׂישְׁוּ עִמָּדִי:

18. w'kakah sim'chu 'aph-'attem w'sisu `imadi.

Phil2:18 So you too, rejoice and rejoice with me.

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

18 to de auto kai hymeis chairete kai sygchairete moi.

and in the same way also you rejoice and rejoice together with me.

יִטְקִינִי בְּיְהוֹשֻׁעַ אֲדֹנֵינוּ לְשַׁלֵּחַ אֵלֵיכֶם בְּמַהֲרָה
אֶת-טִימֹתִיוֹס לְמַעַן תִּגִּיחַ דַּעְתִּי בְּהִנְדָּע לִי שְׁלוֹמְכֶם:

19. w'qiueythi b'Yahushua' Adoneynu lish'loach 'aleykem bim'herah 'eth-Timothios
l'ma'an tanuach da'ti b'hiuada` li sh'lom'kem.

Phil2:19 But I hope in our Adon OWY to send Timothios to you shortly,
so that I also may restful mind, when I know your welfare.

<19> Ἐλπίζω δὲ ἐν κυρίῳ Ἰησοῦ Τιμόθεον ταχέως πέμψαι ὑμῖν,
ἵνα καὶ γὰρ εὐψυχῶ γνούς τὰ περὶ ὑμῶν.

19 Elpizō de en kyriō Iēsou Timotheon tacheōs pempasai hymin,

I hope in the Master Yahushua Timothy soon to send to you

hina kagō eupsychō gnous ta peri hymōn.

that I also may be cheered up knowing the things concerning you.

כִּי זִוְלָתוֹ אֵין-אֶתִי אִישׁ כְּלָבְבִי
אֲשֶׁר בְּלִבּ שְׁלָם יִדְאָג לָכֶם:

20. ki zulatho 'eyn-'iti 'ish kil'babi 'asher b'leb shalem yid'ag lakem.

Phil2:20 For there is no other one like me in my heart,
who, with the heart, shall take care for your welfare.

<20> οὐδένα γὰρ ἔχω ἰσόψυχον, ὅστις γνησίως τὰ περὶ ὑμῶν μεριμνήσει.

20 oudena gar echō isopsychon, hostis gnēsios

For no one I have likeminded, who genuinely

ta peri hymōn merimnēsei;
the things concerning you shall care for;

כאפי כלם את אשר-להם ידרשו
ולא את-אשר ליהושע המשיח:

21. ki kulam 'eth 'asher-lahem yid'rshu w'lo' 'eth-'asher l'Yahushua haMashiyach.

Phil2:21 For all of them are what they seek,
and not the things which are of the Mashiyach.

<21> οἱ πάντες γὰρ τὰ ἑαυτῶν ζητοῦσιν, οὐ τὰ Ἰησοῦ Χριστοῦ.

21 hoi pantes gar ta heautōn zētousin,
for all the things of themselves seek,

ou ta Iēsou Christou.
not the things of Yahushua the Anointed One;

כבואותו ידעתם כי בחון הוא
אשר כבן העבד את-אביו כן היה אתי בעבודת הבשורה:

22. w'otho y'da'tem ki bachun hu'
'asher kaben ha'obed 'eth-'abiu ken hayah 'iti ba'abodath hab'sorah.

Phil2:22 But you know him that he has proven himself, that as a son with his father,
he has served was with me in the service of the good news.

<22> τὴν δὲ δοκιμὴν αὐτοῦ γινώσκετε,
ὅτι ὡς πατρὶ τέκνον σὺν ἐμοὶ ἐδούλευσεν εἰς τὸ εὐαγγέλιον.

22 tēn de dokimēn autou ginōskete,
but the proven worth of him you know,
hoti hōs patri teknon syn emoi edouleusen eis to euaggelion.
because as a child with a father with me he served in the gospel.

כגאתו אקנה לשלח אליכם מהר כאשר אראה מה-יהיה לי:

23. w'otho 'aqaeuh lish'loach 'aleykem maher ka'asher 'er'eh mah-yih'yeh li.

Phil2:23 With him I hope to send to you quickly, when I see what I shall have with me.

<23> τοῦτον μὲν οὖν ἐλπίζω πέμψαι ὡς ἂν ἀφίδω τὰ περὶ ἐμὲ ἐξ αὐτῆς.

23 touton menoun elpizō pempsai
This one therefore I hope to send
hōs an aphidō ta peri eme exautēs;
whenever I see how the things concerning me shall go immediately;

כדובטחתי באדונינו אשר גם-אנכי אבוא אליכם במהרה:

24. ubatach'ti ba'Adoneynu 'asher gam-'anoki 'abo' 'aleykem bim'herah.

Phil2:24 And I trust in our Adon that I myself shall also come shortly.

<24> πέποιθα δὲ ἐν κυρίῳ ὅτι καὶ αὐτὸς ταχέως ἐλεύσομαι.

24 pepoitha de en kyriō hoti kai autos tacheōs eleusomai.

but I have confidence in the Master that indeed myself quickly I shall come.

כה וְחִשְׁבֹּתִי לְחֹבָה לִי לְשִׁלַּח אֵלֵיכֶם אֶת-אֶפְרֹדִיטוֹס אָחִי
וְעֹזְרִי וְחִבְרִי בַצָּבָא וְהוּא שְׁלִיחְכֶם וּמִשְׁרָתִי בְצָרְכִי:

25. w'chashab'ti l'chobah li lish'loach 'aleykem 'eth-'Epaph'roditos 'achi
w'oz'ri wachaberi batsaba' w'hu' sh'lichakem um'sharathi bits'arakay.

Phil2:25 But I thought it was necessary for me to send to you Epaphroditus,
my brother and my fellow worker and fellow soldier in the army,
and he was your apostle and your minister to my need,

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

25 Anagkaion de hēgēsamēn Epaphroditon ton adelphon kai synergon

Necessary but I considered it Epaphroditus the brother and co-worker
kai systratiōtēn mou, hymōn de apostolon kai leitourgon tēs chreias mou,
and my fellow-soldier, but your apostle and priestly minister of my need,
pempsai pros hymas,
to send to you,

כו מִפְּנֵי שֶׁהָיָה נִכְסֵף לְבַלְכֶם
וְנִעְצָב מְאֹד עַל-אֲשֶׁר שָׁמַעְתֶּם כִּי חָלָה:

26. mip'ney shehayah nik'saph l'kul'kem
w'ne'tsab m'od `al-'asher sh'ma'tem ki chalah.

Phil2:26 since that he was longing for you all
and was very saddened because you had heard that he was sick.

<26> ἐπειδὴ ἐπιποθῶν ἦν πάντας ὑμᾶς καὶ ἀδημονῶν, διότι ἠκούσατε ὅτι ἡσθένησεν.

26 epeidē epipothōn ēn pantas hymas kai adēmonōn,

since he was yearning after you all and was being homesick,
dioti ēkousate hoti ēsthenēsen.
because you heard that he was sick.

כִּי אֲמַנָם חָלָה חָלָה וְנָטָה לְמוֹת אֲבָל הָאֱלֹהִים רַחֵם עָלָיו וְלֹא
עָלָיו בְּלִבָּד כִּי גַם-עָלָיו רַחֵם שְׁלֹא-יָבוֹא עָלָיו יְגֹון עַל-יְגֹון:

27. 'am'nam chaloh chalah w'natah lamuth 'abal ha'Elohim richam `alayu
w'lo' `alayu bil'bad ki gam-`alay richam shel'-yabo' `alay yagon `al-yagon.

Phil2:27 For indeed he was sick and was destined to death,
but Elohim had mercy on him, and not on him only but also on me,
that no sorrow shall come upon me upon sorrow.

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

27 kai gar ēsthenēsen paraplēsion thanatō; alla ho theos ēleēsen auton,

For indeed he was sick coming near to death; but Elohim had mercy on him,

ouk auton de monon alla kai eme, hina mē lypēn epi lypēn schō.
not on him and only but also on me, lest sorrow upon sorrow I should have.

כח לָכֵן מִחֲרָתִי וּשְׁלַחְתִּיו אֲלֵיכֶם לְמַעַן תִּרְאֶהוּ
וּתְשׁוּבוּ לְשִׂמְחָה וְגַם-יִמְעַט יְגוֹנִי:

28. laken mihar'ti ush'lach'tiu 'aleykem l'ma'an tir'uhu
w'thashubu lis'moach w'gam-yim'at y'goni.

Phil2:28 Therefore I hastened and sent him so that you see him again you might rejoice,
and also to diminish my sorrow.

<28> σπουδαιοτέρως οὖν ἐπεμψα αὐτόν,
ἵνα ἰδόντες αὐτὸν πάλιν χαρῇτε καὶ ὡς ἁλυπότερος ᾦ.

28 spoudaioterōs oun epempsa auton,

More eagerly therefore I sent him,

hina idontes auton palin charēte kagō alypoteros ō.

that having seen him again you may rejoice and I may be less sorrowful.

כט עַל-כֵּן קִבַּלְהוּ בְּאֲדֹנֵינוּ בְּכָל-שִׂמְחָה וְהוֹקִירוּ אֲנָשִׁים כְּמֹהוּ:

29. 'al-ken qab'luhu ba'Adoneynu b'kal-sim'chah w'hoqiru 'anashim kamohu.

Phil2:29 Therefore, receive him in our Adon with all joy,
and hold such ones as he in esteem.

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

29 prosdechesthe oun auton en kyriō meta pasēs charas kai tous toioutous entimous echete,
Therefore receive him in the Master with all joy and such ones in esteem hold,

לְכִי בְּעַד מַעֲשֵׂה הַמְּשִׁיחַ הַגִּיעַ עַד-מָוֶת וַתִּקַּל נַפְשׁוֹ בְּעֵינָיו
לְמַעַן יִמְלֵא אֶת-אֲשֶׁר חָסַרְתֶּם בְּשֶׁרְתְּכֶם אוֹתִי:

30. ki b'ad ma'aseh haMashiyach higi'a ad-maweth wateqal naph'sho b'eynayu
l'ma'an y'male' 'eth-'asher chasar'tem b'shareth'kem 'othi.

Phil2:30 because he was nigh unto death for the work of the Mashiyach,
risking his life in his eyes to fill up what was lacking in your service toward me.

<30> ὅτι διὰ τὸ ἔργον Χριστοῦ μέχρι θανάτου ἡγγισεν παραβολευσάμενος τῇ ψυχῇ,
ἵνα ἀναπληρώσῃ τὸ ὑμῶν ὑστέρημα τῆς πρὸς με λειτουργίας.

30 hoti dia to ergon Christou mechri thanatou ēggisen

because on account of the work of the Anointed One to death he came near

paraboleusamenos tē psychē, hina anaplērōsē to hymōn hystērēma tēs pros me leitourgias.
having risked his life, that he mighty fill up your deficiency to me of service.

Chapter 3

אִנְעוּד אַחֵי שְׂמִיחָה בְּאֲדֹנֵינוּ הֵן-לְכָתֹב
וּלְשָׁנוֹת לָכֶם כְּזֹאת לֹא טָרַח הוּא לִי וְלָכֶם הוּא לְחִיזוֹק:

1. w'od 'achay sim'chu ba'Adoneynu hen-lik'tob
w'lish'noth lakem kazo'th lo' torach hu' li w'lakem hu' l'chizuq.

Phil3:1 Finally, my brothers, rejoice in our Adon. Yes, to the writer. To write like such things to you, to me indeed is not troublesome, but for you it is to strengthen.

<3:1> Τὸ λοιπόν, ἀδελφοί μου, χαίρετε ἐν κυρίῳ.
τὰ αὐτὰ γράφειν ὑμῖν ἐμοὶ μὲν οὐκ ὀκνηρόν, ὑμῖν δὲ ἀσφαλές.

1 To loipon, adelphoi mou, chairete en kyriō. ta auta graphein
As to the rest, my brothers, rejoice in the Master. The same things to write
hymen emoi men ouk oknēron, hymen de asphales.
to you for me is not troublesome, but for you is a safeguard.

בְּהִזְהָרוּ מִן-הַכְּלָבִים הַזֵּהָרוּ

מִן-הַפְּעֻלִּים הָרָעִים הַזֵּהָרוּ מִן-הַחֲתִיף:

2. hizaharu min-hak'labim hizaharu min-hapo'alim hara'im hizaharu min-hachitu'k.

Phil3:2 Beware of the dogs, beware of the evil workers, beware of the mutilation.

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

2 Blepete tous kynas, blepete tous kakous ergatas,
Watch out for the dogs, watch out for the evil workers,
blepete tēn katatomēn.
watch out for the mutilators.

גַּבִּי אֲנַחְנוּ בְּנֵי הַמִּילָה הַעֲבָדִים אֶת-הָאֱלֹהִים בְּרוּחַ
וּמִתְפַּאֲרִים בַּמַּשִּׁיחַ יְהוֹשֻׁעַ וְאֵינָנוּ בִטְחִים בַּבָּשָׂר:

3. ki 'anach'nu b'ney hamilah ha'ob'dim 'eth-ha'Elohim baRuach
umith'pa'arim baMashiyach Yahushua w'eynenu bot'chim babasar.

Phil3:3 for we are the sons of the circumcision, who serve Elohim in the Spirit, and boasting in the Mashiyach Oω'Ἰῆσους and we have no confidence in the flesh,

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

3 hēmeis gar esmen hē peritomē, hoi pneumatī theou latreuontes
For we are the circumcision, the ones by the Spirit of Elohim worshipping
kai kauchōmenoi en Christō Iēsou
and boasting in the Anointed One Yahushua
kai ouk en sarki pepoithotes,
and not in the flesh having confidence,

דְּאֵף עַל-פִּי נְשָׂגָם-לִי יֵשׁ לְבַטֵּחַ בַּבָּשָׂר וְאִם-יֹאמֶר אִישׁ
נְשִׁיכָל הוּא לְבַטֵּחַ בַּבָּשָׂר אֲנִי עַל אַחַת כְּמָה וְכְמָה:

4. 'aph `al-pi shegam-li yesh lib'toach babasar
w'im-yo'mar 'ish sheyakol hu' lib'toach babasar 'ani `al 'achath kamah w'kamah.

Phil3:4 even though I also might have confidence in the flesh.
If anyone else says that he could have confidence in the flesh, I am on one more and more,

<4> καίπερ ἐγὼ ἔχων πεποιθήσιν καὶ ἐν σαρκί.
εἴ τις δοκεῖ ἄλλος πεποιθέναι ἐν σαρκί, ἐγὼ μᾶλλον·

4 kaiper egō echōn pepoithēsīn kai en sarki.

even though I could be having confidence also in the flesh;

ei tis dokei allos pepoithenai en sarki, egō mallon;

if any thinks other person to have confidence in the flesh, I more;

הַשְׂאֲנִי נִמּוֹל בֶּן-שְׁמוֹנַת יָמִים מִבְּנֵי יִשְׂרָאֵל
מִשֶּׁבֶט בִּנְיָמִין עֶבְרִי מִן הָעִבְרִים לְתוֹרָה פָּרוּשׁ:

5. she'ani nimol ben-sh'monath yamim mib'ney Yis'ra'El mishebet Bin'yamin
`Ib'ri min ha`Ib'rim l'Thorah Parush.

Phil3:5 that I was circumcised being the son of eight days old, of the sons of Yisra'El,
of the tribe of Benjamin, a Hebrew of the Hebrews, as to the Law, a Parush,

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

5 peritomē oktaēmeros, ek genous Israēl, phylēs Benjamin,

as to circumcision on the eighth day, of the race of Israel, the tribe of Benjamin,

Hebraios ex Hebraiōn, kata nomon Pharisaios,

a Hebrew of Hebrews, according to the Law a Pharisee,

וְלִקְנָאָה רוֹדֵף אֶת-הָעֵדָה וְלִצְדִּיקַת הַתּוֹרָה בְּלִי-דָפִי:

6. l'qin'ah rodeph 'eth-ha'edah ul'tsid'qath haTorah b'li-dophi.

Phil3:6 according to zeal, a persecutor of the assembly,
according to the righteousness of the Law, faultless.

<6> κατὰ ζῆλος διώκων τὴν ἐκκλησίαν,
κατὰ δικαιοσύνην τὴν ἐν νόμῳ γενόμενος ἄμεμπτος.

6 kata zēlos diōkōn tēn ekklēsiān,

according to zeal persecuting the assembly,

kata dikaiosynēn tēn en nomō genomenos amemptos.

according to righteousness in the Law, having become blameless.

זוֹהֵיתָרְנוֹת הָאֵלֶּה חֲשַׁבְתִּי לִי לְחֶסֶרְנוֹת לְמַעַן הַמָּשִׁיחַ:

7. w'hayith'ronoth ha'eleh chashab'ti li l'ches'ronoth l'ma'an haMashiyach.

Phil3:7 But what things were gains to me,
those things I have considered as loss on account of the Mashiyach.

<7> [ἀλλὰ] ἅτινα ἦν μοι κέρδη, ταῦτα ἡγῆμαι διὰ τὸν Χριστὸν ζημίαν.

7 [alla] hatina ēn moi kerdē, tauta hēgēmai

But what things were gains to me, these I have considered

dia ton Christon zēmian.

on account of the Anointed One loss.

חֲנוּגִם אֲנִי חֲשַׁב אֶת-הַכֹּל לְחֶסֶרוֹן לְעֻמַּת מַעֲלַת הַעֵצָה יְהוֹשִׁעַ

הַמְּשִׁיחַ אֲדֹנִי אֲשֶׁר בְּעִבּוּרֹו חִסְרָתִי אֶת-נַפְשִׁי מִכָּל-אֵלֶּה
וְאֶחָשְׁבֶם לְסָחִי לְחַרְוִים אֶת-הַמְּשִׁיחַ וּלְהַמְצֵא בּוֹ:

8. w'gam 'ani chsheb 'eth-hakol l'ches'ron l'umath ma'alath da'ath Yahushua
haMashiyach 'Adoni 'asher ba'aburo chisar'ti 'eth-naph'shi mikal-'eleh
wa'ech'sh'bem lis'chi l'har'wiach 'eth-haMashiyach ul'himatse' bo.

Phil3:8 And I, also, consider all things to be loss
because of the excellence of knowledge of **OW** the Mashiyach my Adon,
for which for Him, I have lost my soul from all these things,
and consider them to distract me from the gain of the Mashiyach and to be found in Him,

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

8 alla menounge kai hēgoumai panta zēmian einai dia

But even more so I consider all things to be loss on account
to hyperechon tēs gnōseōs Christou Iēsou tou kyriou mou,
of the excellency of the knowledge of the Anointed One Yahushua my Master,
di' hon ta panta ezēmiōthēn, kai hēgoumai skybala,
on account of whom all things I suffered loss, and I consider them refuse,
hina Christon kerdēsō
that I may gain the Anointed One

ט וְלֹא תִהְיֶה-לִּי צְדָקָתִי מִתּוֹךְ הַתּוֹרָה

כִּי אִם-בְּאֵמוּנַת הַמְּשִׁיחַ הַצְדָקָה הַבָּאָה מֵאֵת הָאֱלֹהִים בְּאֵמוּנָה:

9. w'lo' thih'yeh-li tsid'qathi mito'k haTorah
ki 'im-be'emunath haMashiyach hats'daqah haba'ah me'eth ha'Elohim ba'emunah.

Phil3:9 and not having mine own righteousness which is of the Law,
but that which is through faith in the Mashiyach, the righteousness
which comes from Elohim in faith,

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

9 kai heurethō en autō, mē echōn emēn dikaiosynēn tēn ek nomou

and be found in Him, not having my own righteousness the one of the Law
alla tēn dia pisteōs Christou,
but the righteousness through faith of the Anointed One,
tēn ek theou dikaiosynēn epi tē pistei,
the of Elohim righteousness based upon faith,

י לְדַעַת אֹתוֹ וְאֶת-גְּבוּרַת תְּחִיָּתוֹ

וְחֶבְרַת עֲנֻיָּו וּלְהַבְמוֹת לְמוֹתוֹ:

10. lada'ath 'otho w'eth-g'burath t'chiatho w'cheb'rath 'inuyayu ul'hidamoth l'motho.

Phil3:10 to know Him and the power of His resurrection
and the fellowship of His sufferings, and to be conformed to His death,

<10> τοῦ γνῶναι αὐτὸν καὶ τὴν δύναμιν τῆς ἀναστάσεως αὐτοῦ
καὶ [τὴν] κοινωνίαν [τῶν] παθημάτων αὐτοῦ, συμμορφιζόμενος τῷ θανάτῳ αὐτοῦ,
10 tou gnōnai auton kai tēn dynamin tēs anastaseōs autou
to know Him and the power of His resurrection
kai [tēn] koinōnian [tōn] pathēmatōn autou, symmorphizomenos tō thanatō autou,
and the fellowship of His sufferings being conformed to His death,

יֵא אוֹלִי אוֹכֵל לְהַגִּיעַ לְתַחֲנִית הַמָּתִים:

11. 'ulay 'ukal l'hagi`a lith'chiath hamethim.

Phil3:11 if I may be able to attain to the resurrection from the dead.

<11> εἴ πως καταστήσω εἰς τὴν ἐξανάστασιν τὴν ἐκ νεκρῶν.

11 ei pōs katantēsō eis tēn exanastasin tēn ek nekrōn.

if somehow I may attain to the resurrection from the dead.

יב לֹא כְּאֵלֹי שְׁהִישַׁגְתִּי אוֹ שְׁהִשְׁלַמְתִּי

אָבֵל אֶרְדֹּף אוֹלִי אֲשִׁיג כְּאֲשֶׁר גַּם-הַשִּׁיגְנִי הַמְּנִיחַ רְחוּשֵׁעַ:

12. lo' k'ilu shehisag'ti 'o shehash'lam'ti

'abal 'er'doph 'ulay 'asig ka'asher gam-hisigani haMashiyach Yahushua.

Phil3:12 Not as though that I have already obtained or that have been already perfected,
but I pursue, if I may lay hold that for which the Mashiyach **וְאֵשֶׁתְּ**
has also laid hold of me.

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

12 Ouch hoti ēdē elabon ē ēdē teteleiōmai,

Not that already I obtained or already have been perfected,

diōkō de ei kai katalabō,

but I pursue if indeed I may lay hold of

eph' hō kai katelēmphthēn hypo Christou [hIēsou].

that for which also I was laid hold of by the Anointed One Yahushua.

יג אַחֵי אֵינֶנִּי אֹמֵר שְׁכַבְר הַשִּׁגְתִּי אֶךְ-אַחַת הַדְּבָרִי

כִּי-שָׁכַח אָנֹכִי אֶת-אֲשֶׁר מֵאַחֲרַי וְאֲשֶׁתַּחַח אֶל-אֲשֶׁר לִפְנֵי:

13. 'achay 'eyneni 'omer shek'bar hisag'ti 'a'k-'achath dibar'ti

ki-shokeach 'ani 'eth-'asher me'acharay w'esh'tateach 'el-'asher l'phanay.

Phil3:13 My brothers, I do not consider that I have already laid hold of it,
but one of my words: for I have forgotten what is behind me
and I am reaching out for what lies ahead,

<13> ἀδελφοί, ἐγὼ ἐμαυτὸν οὐ λογίζομαι κατεληφέναι· ἐν δέ,
τὰ μὲν ὀπίσω ἐπιλανθανόμενος τοῖς δὲ ἐμπροσθεν ἐπεκτεινόμενος,

13 adelphoi, egō emauton ou logizomai kateilēphenai; hen de,

Brothers, I myself do not consider to have laid hold; but one thing,

ta men opisō epilanthanomenos tois de emprosthen epekteinomenos,

יד ואל-המטרה ארדה את-שכר הנצחון
אשר הוא בקריאה של-מעלה מאת האלהים במשיח יהושע:

14. w'el-hamatarah 'er'doph 'eth-s'kar hanitsachon

'asher hu' baq'ri'ah shel-ma'lah me'eth ha'Elohim baMashiyach Yahushua.

Phil3:14 I press on toward the goal for the reward of victory

which it is in the calling of the high level by Elohim in the Mashiyach **OW** 14.

<14> κατὰ σκοπὸν διώκω εἰς τὸ βραβεῖον τῆς ἄνω κλήσεως τοῦ θεοῦ

ἐν Χριστῷ Ἰησοῦ.

14 kata skopon diōkō eis to brabeion tēs anō klēseōs tou theou

according to the goal I pursue for the prize of the high calling of Elohim

en Christō Iēsou.

in the Anointed One Yahushua.

טלכן מי שהוא שלם בנו כן יחשב
ואם-תחשבו מחשבה אחרת גם-זאת יגלה לכם האלהים:

15. laken mi shehu' shalem banu ken yachashob

w'im-tach'sh'bu machashabah 'achereth gam-zo'th y'galeh lakem ha'Elohim.

Phil3:15 Therefore whosoever, that would be perfect, so shall be counted to you,
and if you think another thought, Elohim shall also reveal this to you.

<15> Ὅσοι οὖν τέλειοι, τοῦτο φρονῶμεν·

καὶ εἴ τι ἑτέρως φρονεῖτε, καὶ τοῦτο ὁ θεὸς ὑμῖν ἀποκαλύψει·

15 Hosoi oun teleioi, touto phronōmen;

Therefore as many as would be perfect, let us think this;

kai ei ti heterōs phroneite, kai touto ho theos hymin apokaluuei;

and if anything different you think, even this Elohim shall reveal to you;

טז רק אחר הנענו עד-הנה אל-גט מן-הדרך:

16. raq 'achar higa`nu `ad-henah 'al-net min-hadare'k.

Phil3:16 Only after that we may attain until now, we walk by the same rule from the way.

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

16 plēn eis ho ephthasamen, tō autō stoichein.

nevertheless to what we attained, by the same rule we are to follow.

יז אחי היו חברים להלכים אחרי
והביטו אל-ההלכים כן כאשר אנחנו מופת לכם:

17. 'achay heyu chaberim lahol'kim 'acharay

w'habitu 'el-hahol'kim ken ka'asher 'anach'nu mopheth lakem.

Phil3:17 My brothers, be imitators to follow after me,

and look at those who walk so as we are the pattern for us.

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

17 Symmimētai mou ginesthe, adelphoi,
Imitators together of me be, brothers,
kai skopeite tous houtō peripatountas kathōs echete typon hēmas.
and notice the ones thus walking as you have us as an example.

יחֲפִי רַבִּים הַחֹלְכִים אֲשֶׁר אָמַרְתִּי לָכֶם פְּעָמִים רַבּוֹת
וְעַתָּה גַם-בִּבְכִי אָנִי אֹמֵר כִּי-אֵיבֵי צְלוּב הַמְּשִׁיחַ הֵם:

18. ki rabbim hahol'kim 'asher 'amar'ti lakem p'amim rabboth
w'attah gam-bib'ki 'ani 'omer ki-'oy'bey ts'lub haMashiyach hem.

Phil3:18 For many walkers, of whom I told you many times, and now I say you
even weeping, that they are enemies of the crucifixion of the Mashiyach,

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

18 polloi gar peripatousin hous pollakis elegon hymin, nyn de
For many walk of whom often I was telling you, and now
kai klaiōn legō, tous echthrous tou staurou tou Christou,
also weeping I say, they are the enemies of the cross of the Anointed One,

יֵט אֲשֶׁר אַחֲרִיתָם הָאֲבִדוֹן אֲשֶׁר כָּרֶסָם אֶל-הֵיחָם
וְכְבוֹדָם בְּבִשְׁתָּם וְקִרְבָּם הַבְּלִי חָלָד:

19. 'asher 'acharitham ha'abadon 'asher k'resam 'eloheyhem uk'bodam b'bash'tam
w'qir'bam hab'ley chaled.

Phil3:19 whose end is destruction, which their mighty one is their belly,
and their glory is in their shame, and their innards are on earthly things vainly.

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

19 hōn to telos apōleia, hōn ho theos hē koilia
whose end is destruction, whose the mighty one is their belly
kai hē doxa en tē aischynē autōn, hoi ta epigeia phronountes.
and their glory in their shame, the ones thinking earthly things.

כִּי אֶזְרָחוּתֵנוּ בַּשָּׁמַיִם הִיא
וּמִשָּׁם מְחַכִּים אֲנַחְנוּ לְמוֹשִׁיעֵנוּ אֲדֹנֵינוּ יְהוֹשֻׁעַ הַמְּשִׁיחַ:

20. ki 'ez'rachuthenu bashamayim hi'
umisham m'chakim 'anach'nu l'moshi'enu 'Adoneynu Yahushuà haMashiyach.

Phil3:20 For our citizenship is in the heavens,
from there also we eagerly wait for our Savior, our Adon ܐܕܢܝܗܘܫܘܥ the Mashiyach,

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

20 hēmōn gar to politeuma en ouranois hyparchei, ex hou

For our citizenship in the heavens exists, from where
kai sōtēra apekdechometha kyrion Iēsoun Christon,
also we eagerly await a Savior, the Master Yahushua the Anointed One,

כאֲשֶׁר יִחְלִיף אֶת-גּוּפֵנוּ הַשָּׁפֵל לְהִיְתּוֹ דּוֹמָה לְגוֹף כְּבוֹדוֹ
כְּפִי-פְעֻלַּת יְכָלָתוֹ לְכַבֵּשׁ הַכֹּל תַּחְתָּיו:

21. 'asher yachaliph 'eth-guphenu hashaphel lih'yotho domeh l'guph k'bodo
k'phi-ph'ulath y'kal'to lik'bsh hakol tach'tayu.

Phil3:21 who shall transform our body of the humiliation to be like the body of His glory,
according to the working of His ability to subject everything under Him.

<21> ὅς μετασχηματίσει τὸ σῶμα τῆς ταπεινώσεως ἡμῶν
σύμμορφον τῷ σώματι τῆς δόξης αὐτοῦ
κατὰ τὴν ἐνέργειαν τοῦ δύνασθαι αὐτὸν καὶ ὑποτάξαι αὐτῷ τὰ πάντα.

21 hos metaschēmatisei to sōma tēs tapeinōseōs hēmōn
who shall transfigure the body of our humiliation

symmorphon tō sōmati tēs doxēs autou

into conformity with the body of His glory

kata tēn energeian tou dynasthai auton kai hypotaxai autō ta panta.

according to the working of His power even to subject to Himself all things.

Chapter 4

אֶל-כֵּן אַחֵי הַחֲבִיבִים וְהַנְּחֻמָּדִים שִׁמְחָתִי
וַעֲטָרַת רִאשִׁי עֲמְדוּ-נָא כֵן בְּאֲדֹנֵינוּ חֲבִיבִי:

1. `al-ken 'achay hachabibim w'hanech'madim sim'chathi
wa`atereth ro'shi `im'du-na' ken ba'Adoneynu chabibay.

Phil4:1 Therefore, my brothers beloved and friendly, my joy and the crown of my head,
so please stand firm in our Adon, my beloved.

<4:1> Ὡστε, ἀδελφοί μου ἀγαπητοὶ καὶ ἐπιπόθητοι, χαρὰ καὶ στέφανός μου,
οὕτως στήκετε ἐν κυρίῳ, ἀγαπητοί.

1 Hōste, adelphoi mou agapētoi kai epipothētoi, chara kai stephanos mou,

So then, my brothers, beloved and longed for, the joy and my crown,

houtōs stēkete en kyriō, agapētoi.

so stand firm in the Master beloved.

בְּאֶת-אַבְהוּדְיָה אֲנִי מְזַהֵיר
וְאֶת-סוּנְטִיקִי אֲנִי מְזַהֵיר לְהִיְתּוֹת לֵב-אַחָד בְּאֲדֹנֵינוּ:

2. 'eth-'Ab'hodiYah 'ani maz'hir
w'eth-Sun'tiki 'ani maz'hir lih'yoth leb-'echad ba'Adoneynu.

Phil4:2 I urge AbhodiYah and I urge Sunetiki to be of the one heart in our Adon.

<2> Εὐοδίαν παρακαλῶ καὶ Συντύχην παρακαλῶ τὸ αὐτὸ φρονεῖν ἐν κυρίῳ.

2 Euodian parakalō kai Syntycheēn parakalō to auto phronein

I appeal to Euodia and I appeal to Syntyche the same thing to think

en kyriō.
in the Master.

גִּזְאַתָּה חֲבֵרִי הַנֶּצֶמֶד-לִי בְּאַמֶּת אַף-מִמֶּד אֲנִי מִבְּקֶשׁ
לְהִיּוֹת לְעֶזֶר לְאַתֶּם שֶׁיִּגְעוּ עִמָּדִי עַל-הַבְּשׂוּרָה עִם-קְלִימִים
וְעִם-שְׂאֵר תַּמְכֵּי אֲשֶׁר נִשְׁמָוְתָם יַחַד בְּסֵפֶר הַחַיִּים:

3. w'attah chaberi hanits'mad-li be'emeth 'aph-mim'ak 'ani m'baqesh
lih'yoth l'ezher l'otham sheyag'u 'imadi 'al-hab'sorah im-Q'limis
w'im-sh'ar tom'kay 'asher sh'motham yachad b'sepher hachayim.

Phil4:3 And you, my close friend to me, although from you, I really wanted to be
of help to you, that they labored with me in the good news, with Qelimis also
and with the rest of my fellow workers, whose names together are in the scroll of life.

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

3 nai erōtō kai se, gnēsie syzyge, syllambanou autais,
Yes I ask also you, true yoke-fellow, assist them,
haitines en tō euaggeliō synēthlēsan moi meta kai Klēmentos
who in the gospel contended alongside me with both Clement
kai tōn loipōn synergōn mou, hōn ta onomata en biblō zōēs.
and the rest of my co-workers, whose names are in the book of life.

דְּשִׁמְחוּ בְּאַדְנֵינוּ בְּכָל-עֵת וְעוֹד הַפַּעַם אֲמִר אֲנִי שִׁמְחוּ:

4. sim'chu ba'Adoneynu b'kal-'eth w'od hapa'am 'omer 'ani s'machu.

Phil4:4 Rejoice in our Adon at any time and again I shall say, Rejoice!

4> Χαίρετε ἐν κυρίῳ πάντοτε· πάλιν ἐρῶ, χαίρετε.

4 Chairete en kyriō pantote; palin erō, chairete.
Rejoice in the Master always; again I shall say, Rejoice.

הַעֲנוֹת רוּחְכֶם תִּדְבַּע לְכָל-אִישׁ קָרֹב הוּא הָאָדוֹן:

5. 'an'wath ruachkem tiuada l'kal-'ish qarob hu' ha'Adon.

Phil4:5 Let your spirits of gentleness be known to all men. The Adon is near.

5> τὸ ἐπιεικὲς ὑμῶν γνωσθήτω πᾶσιν ἀνθρώποις. ὁ κύριος ἐγγύς.

5 to epieikes hymōn gnōsthētō pasin anthrōpois. ho kyrios eggys.
Your reasonableness let it be known to all men. The Master is near.

וְאַל-תִּדְאָגוּ כִּי אִם-בְּתַפְלָה וּבְתַחֲנוּנִים עִם-תּוֹרָה
תְּבֹאֲנָה מִשְׁאֲלוֹתֵיכֶם לְכָל-דְּבָר לְפָנַי אֲלֹהֵינוּ:

6. 'al-tid'agu ki 'im-bith'philah ub'thachanunim
'im-todah tabo'nah mish'alotheykem l'kal-dabar liph'ney 'Eloheynu.

Phil4:6 Do not worry, but in every word, by prayer and by supplication, with thanksgiving,

let your requests be made known before our El.

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

6 mēden merimnate, all' en panti tē proseuchē kai tē deēsei

In nothing be anxious, but in everything by prayer and by petition
meta eucharistias ta aitēmata hymōn gnōrizesthō pros ton theon.
with thanksgiving your requests let be made known to Elohim.

וְשָׁלוֹם אֱלֹהִים הַנֶּעְלָה עַל-כָּל-שֶׁכֶּל יִנָּצֵר אֶת-לְבַבְכֶּם
וְאֶת-מַחְשְׁבוֹתֵיכֶם בְּמַשִּׁיחַ יְהוֹשֻׁעַ:

7. ush'lom 'Elohim hana`aleh `al-kal-sekel yin'tsor 'eth-l'bab'kem
w'eth-mach'sh'botheykem baMashiyach Yahushua.

Phil4:7 And the peace of Elohim, which surpasses above all understanding,
shall guard your hearts and your thoughts in the Mashiyach **וְשָׁלוֹם**.

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

7 kai hē eirēnē tou theou hē hyperechousa panta noun phrouresei tas kardias hymōn
And the peace of Elohim surpassing all understanding shall guard your hearts
kai ta noēmata hymōn en Christō Iēsou.
and your thoughts in the Anointed One Yahushua.

ח סוֹף דְּבַר אַחֵי כָל-אֲשֶׁר הוּא אֱמֶת וְנִכְבָּד וְיָשָׁר
וְטָהוֹר וְנָעִים וְאֲשֶׁר שָׁמְעוּ טוֹב כָּל-מַעֲשֵׂה צְדָק
כָּל-מַעֲשֵׂה נִשְׁבַּח עַל-אֱלֹה תַשִּׁימוּ לְבַבְכֶּם:

8. soph dabar 'achay kal-'asher hu' 'emeth w'nik'bad w'yashar
w'tahor w'na'im wa'asher sham'o tob kal-ma`aseh tsedeq
kal-ma`aseh shebach `al-'eleh tasimu l'bab'kem.

Phil4:8 As to the end of word, my brothers, all that is true, and honorable, and honesty,
and pure and lovely that they have heard good things if there is any deed of righteousness
and if there is any deed of praise, of these take account of your hearts.

<8> Τὸ λοιπόν, ἀδελφοί, ὅσα ἐστὶν ἀληθῆ, ὅσα σεμνά, ὅσα δίκαια, ὅσα ἁγνά,
ὅσα προσφιλῆ, ὅσα εὐφρημα, εἴ τις ἀρετὴ καὶ εἴ τις ἔπαινος, ταῦτα λογίζεσθε.

8 To loipon, adelphoi, hosa estin alēthē, hosa semna,
As to the rest, brothers, whatever things are true, whatever honorable,
hosa dikaia, hosa hagna, hosa prosphilē, hosa euphēma,
whatever righteous, whatever pure, whatever lovely whatever well spoken of,
ei tis aretē kai ei tis epainos, tauta logizesthe;
if any virtue and if any praise, these things take account of;

ט אֲשֶׁר לְמַדְתֶּם וְקִבַּלְתֶּם וְשָׁמַעְתֶּם וְרָאִיתֶם בִּי אֶת-אֱלֹה תַעֲשׂוּ
וְאֵלֵהי הַשָּׁלוֹם יְהִי עִמָּכֶם:

9. 'asher l'mad'tem w'qibal'tem ush'ma`tem ur'ithem bi 'eth-'eleh tha`asu

w'Elohey hashalom yih'yeh `imakem.

Phil4:9 And which things you have learned and have received and have heard and have seen in me, practice these things, and the El of peace shall be with you.

<9> ἃ καὶ ἐμάθετε καὶ παρελάβετε καὶ ἤκούσατε καὶ εἴδετε ἐν ἐμοί, ταῦτα πράσσετε· καὶ ὁ θεὸς τῆς εἰρήνης ἔσται μεθ' ὑμῶν.

9 ha kai emathete kai parelabete kai ekousate kai eidete en emoi,

which things both you learned and you received and you heard and you saw in me, tauta prassete; kai ho theos tēs eirēnēs estai meth' hymōn.
these practise; and the El of peace shall be with you.

יִאֲנִי שְׂמַחְתִּי מְאֹד בְּאֲדֹנֵינוּ כִּי-עָתָה הַפַּעַם הַחֲלָפְתָּם
כֹּחַ לְהִשְׁגִּיחַ עָלַי וְגַם-מִשְׁגִּיחִים הָיִיתָם
עַד-כֹּחַ אֵלֶּא נִשְׁלֵא-עָלְתָּה בְּיָדְכֶם:

10. wa'ani samach'ti m'od ba'Adoneynu

ki-`attah hapa'am hechelaph'tem koach l'hash'giach `alay

w'gam-mash'gichim heyithem `ad-koh `ela' shel'-`al'thah b'yed'kem.

Phil4:10 But I rejoiced in our Adon greatly,
that now this time you commenced the power to watch after me,
and also you have been supervised, up to now, but you have not come up with your hand.

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

10 Echarēn de en kyriō megalōs hoti ēdē pote anethalete to hyper emou

I rejoiced in the Master greatly that now at last you blossomed anew of me so as phronein, eph' hō kai ephroneite, ēkaireisthe de.

to think, as to whom indeed you were thinking, but were lacking opportunity.

יֵאֵלֹא מִמַּחְסֹר אֲדַבֵּר כֵּן כִּי לְמַדְתִּי לְהִסְתַּפֵּךְ בְּמַח-שֵׁינִשׁ לִי:

11. w'lo' mimach'sor `adaber ken ki lamad'ti l'his'tapeq b'mah-sheyeshe li.

Phil4:11 Yet, I shall not speak that according to lack,
because I have learned to be content in whatever circumstances I am.

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

11 ouch hoti kath' hysterēs in legō,

Not that according to lack I speak,

egō gar emathon en hois eimi autarkēs einai.

for I learned in whatever circumstances I am to be content.

יְבִידַע אָנִי לַעֲמֹד בְּעָנִי

וְיִידַע אָנִי לְחֹתִיר מְרָגֵל אָנִי לְכָל-דָּבָר

וְאוֹפֵן הֵן לְשִׁבְעַת הֵן לְרַעֲב הֵן לַעֲמֹד בְּנִשְׁפָּע הֵן לְחֶסֶר:

12. yode`a `ani la`amod b`oni w'yode`a `ani l'hothir mur'gal `ani l'kal-dabar

w'ophan hen lis'bo`a hen lir'`ob hen la`amod b'shepha` hen lachasor.

Phil4:12 I know both how to abound in the matter and I know how I leave a spy for all things I am instructed both to be full and to be hungry, both to abound in abundance and to have lack.

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

12 oida kai tapeinousthai, oida kai perisseuein; en panti
I know both to be humbled, and I know how to abound; in everything
kai en pasin memyēmai, kai chortazesthai kai peinan,
and in all things I have learned the secret, both to be filled and to hunger,
kai perisseuein kai hystereisthai;
both to abound and to have lack;

יג אֶת-כֹּל אוֹכַל בְּעֶזְרַת (הַמָּשִׁיחַ) הַנּוֹתֵן לִי כֹחַ:

13. 'eth-kol 'ukal b'ez'rath (haMashiyach) hanothern li koach.

Phil4:13 I can do all things with the help of the Mashiyach who gives the strength to me.

<13> πάντα ἰσχύω ἐν τῷ ἐνδυναμοῦντί με.

13 panta ischyō en tō endynamounti me.
I can do all things in the One empowering me.

יד אָבֵל הַיִּטְבָּתֶם לַעֲשׂוֹת בְּהִתְחַבְּרֶכֶם אֵלַי בְּצָרָתִי:

14. 'abal heytab'tem la'asoth b'hith'chaber'kem 'elay b'tsarathi.

Phil4:14 But you did well in having become partners with me in my affliction.

<14> πλὴν καλῶς ἐποιήσατε συγκοινωνήσαντές μου τῇ θλίψει.

14 plēn kalōs epoiēsate sygkoinōnēsantes mou tē thlipsei.
Nevertheless you did well in having become partners with me of my affliction.

טו וַיִּדְעִים גַּם-אַתֶּם פִּילִיפִּיִּים שְׁבַרְאֲשִׁית הַבְּשׂוּרָה
כִּצְאָתִי מִמְּקֹדוֹנְיָא לֹא-הִתְחַבְּרָה לִי אַחַת מִן-הַקְּהָלוֹת לְמַשָּׂא
וּמִתָּן כִּי אִם-אַתֶּם בְּלִבָּד:

15. w'yod'im gam-'attem Philippiyim sheb're'shith hab'sorah k'tse'thi miMaq'don'ya' lo'-hith'chab'rah li 'achath min-haq'hiloth l'masa' umatan ki 'im-'attem bil'bad.

Phil4:15 You also know, Philippiyim, that in the beginning of the good news, when I went out from Maqdonya, no one of the assemblies associated with me concerning giving and receiving but you only,

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

15 Oidate de kai hymeis, Philippēsiōi, hoti en archē tou euaggeliou,
Know and also you, Philippians, that in the beginning of the gospel,
hote exēlthon apo Makedonias, oudemia moi ekklēsia ekoinōnēsen
when I went out from Macedonia, not one me assembly shared with
eis logon doseōs kai lēmpseōs ei mē hymeis monoi,

טז כִּי-גַם בְּתַסְלוֹנִיקִי שְׁלַחְתֶּם לִי אֶת-צְרָכֵי פַעַם וּשְׁתַּיִם:

16. ki-gam b'Thas'loniqi sh'lach'tem li 'eth-ts'arakay pa'am ush'tayim.

Phil4:16 for even in Thaseloniqi you sent me my needs once and twice.

<16> ὅτι καὶ ἐν Θεσσαλονίκῃ καὶ ἅπαξ καὶ δις εἰς τὴν χρεῖαν μοι ἐπέμψατε.

16 hoti kai en Thessalonikē kai hapax kai dis eis tēn chreian moi epempsate.

because indeed in Thessalonica both once and twice to my need you sent.

יֹלֵא שְׂאֲבָקֶשׁ אֶת-הַמָּתָן אֲלֵא אֲבָקֶשׁ הַפָּרִי
אֲשֶׁר-יִרְבֶּה בְּחֶשְׁבֹנְכֶם:

17. lo' she'abaqesh 'eth-hamatan 'ela' 'abaqesh hap'ri 'asher-yir'beh b'chesh'bon'kem.

Phil4:17 Not that I seek the gift, but I seek the profit which increases to your account.

<17> οὐχ ὅτι ἐπιζητῶ τὸ δόμα,

ἀλλὰ ἐπιζητῶ τὸν καρπὸν τὸν πλεονάζοντα εἰς λόγον ὑμῶν.

17 ouch hoti epizētō to doma, alla epizētō ton karpon ton pleonazonta eis logon hymōn.

Not that I seek the gift, but I seek the fruit increasing to the account of you.

יְחִיאֲנִי קִבְלָתִי אֶת-הַכֹּל וְיֵשׁ-לִי כִּי יְהוֹתֶר
וְאֲנִי נִמְלֵאתִי בְּקִבְלִי מִיְּדֵי אֶפְרֹרֹדִיטוֹס אֶת-כֹּל
אֲשֶׁר-שְׁלַחְתֶּם רֵיחַ נִיחֹחַ זֶבַח עֹרֵב וְרָצוּי לֵאלֹהִים:

18. wa'ani qibal'ti 'eth-hakol w'yesh-li day w'hother

wa'ani nim'le'thi b'qab'li miydey 'Epaph'roditos 'eth-kol

'asher-sh'lach'tem reyach nichoach zebach `areb w'ratsuy l'Elohim.

Phil4:18 But I received all, and I have more than enough, and I am filled with my own hand having received from Epaphroditos all that you had sent a fragrant aroma, an acceptable sacrifice, well-pleasing to Elohim.

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

18 apechō de panta kai perisseuō; peplērōmai dexamenos

But I have all things and I abound; I have been filled having received

para Epaphroditou ta par' hymōn, osmēn euōdias,

from Epaphroditus the things from you, a fragrant odor,

thysian dektēn, euaireston tō theō.

an acceptable sacrifice, well-pleasing to Elohim.

יִשְׂאֵלְהִי הוּא יִמְלֵא אֶת-כָּל-צְרָכְכֶם
בְּעֶשֶׂר כְּבוֹדוֹ בְּמִשְׁיַח יְהוֹשֻׁעַ:

19. w'Elohay hu' y'male' 'eth-kal-tsar'k'kem k'sher k'bodo baMashiyach Yahushuà.

Phil4:19 And my El shall fill all your needs

according to His wealth in glory in the Mashiyach Ow¹¹⁴.

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

19 ho de theos mou plērōsei pasan chreian hymōn kata to ploutos autou
And my El shall fill every need of you according to His wealth
en doxē en Christō Iēsou.
in glory in the Anointed One Yahushua.

כַּלְאֵלֵהִים אָבִינוּ הַכְּבוֹד לְעוֹלָמִי עוֹלָמִים אָמֵן:

20. w' 'Elohim 'Abinu hakabod l' 'ol'mey 'olamim 'Amen.

Phil4:20 Now to Elohim and our Father be the glory forever and ever. Amen.

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

20 tō de theō kai patri hēmōn hē doxa eis tous aiōnas tōn aiōnōn, amēn.

Now to Elohim and our Father be the glory in the ages of the ages, Amen.

כָּאֲשֶׁר עָמִי שְׁאֵלִים לְשִׁלּוּמָם:
כָּל-קָדוֹשׁ בְּמַשִּׁיחַ יְהוֹשֻׁעַ הָאֲחִים

21. sha'alu lish'lom kal-qadosh baMashiyach Yahushua ha'achim
'asher 'imi sho'alim lish'lom'kem.

Phil4:21 Ask for your peace every sanctified one in the Mashiyach OW 444.
The brothers, who are with you, ask for your peace.

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

21 Aspasasthe panta hagion en Christō Iēsou.

Greet every sanctified one in the Anointed One Yahushua;
aspazontai hymas hoi syn emoi adelphoi.
greet you the with me brothers.

כָּכָל-הַקְּדוֹשִׁים שְׁאֵלִים לְשִׁלּוּמָם וּבִיּוֹתֵר שֶׁל-בֵּית קֵיסָר:

22. kal-haq'dshim sho'alim lish'lom'kem ub'yother shel-beyth Qeysar.

Phil4:22 All the sanctified ones ask for your peace, but most of Qeysar's household.

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

22 aspazontai hymas pantes hoi hagioi, malista de hoi ek tēs Kaisaros oikias.

Greet you all the sanctified ones, and especially the ones of Caesar's household.

כַּחֲסֵד יְהוֹשֻׁעַ הַמַּשִּׁיחַ אֲדוֹנֵינוּ עִם רוּחְכֶּם אָמֵן:

23. chesed Yahushua haMashiyach 'Adoneynu 'im ruachkem 'Amen.

Phil4:23 The grace of our Adon OW 444 the Mashiyach be with your spirit. Amen.

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

23 hē charis tou kyriou Iēsou Christou meta tou pneumatōs hymōn.

The grace of the Master Yahushua the Anointed One be with your spirit.