

# Sepher Philippim (Philippians)

## Chapter 1

Shavua Reading Schedule (40th sidrot) - Phil 1- 4, Col 1 - 3

וְעַבְדֵי כָּל־עֲמָדָה קָדוֹשׁ וְעַבְדֵי כָּל־עֲמָדָה קָדוֹשׁ וְעַבְדֵי כָּל־עֲמָדָה קָדוֹשׁ Phil1:1  
וְעַבְדֵי כָּל־עֲמָדָה קָדוֹשׁ וְעַבְדֵי כָּל־עֲמָדָה קָדוֹשׁ וְעַבְדֵי כָּל־עֲמָדָה קָדוֹשׁ  
**א פּוֹלּוֹס וְטִימּוֹתִיוֹס עַבְדֵי הַמֶּשְׁיחַ יְהוָשָׁעַ אֶל־כָּל־הַקָּדְשִׁים**  
**בְּמִשְׁיחַ יְהוָשָׁעַ אֲשֶׁר הוּם בְּפִילְפִּי עַמְּדָה גָּמָנוּם וְהַשְׁמִישִׁים:**

**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 **Ow'ahdav**,  
to all the holy ones in the Mashiyach **Ow'ahdav** whom they are in Philippi,  
with the bishops and the deacons:

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

**1 Paulos kai Timotheos douloi Christou Iēsou pasin tois hagiois**

**Paul and Timothy, servants of the Anointed One Yahushua, to all the saints  
en Christō Iēsou tois ousin en Philippois syn episkopois kai diakonois,  
in the Anointed One Yahushua being in Philippi with the overseers and deacons.**

בְּחֶסֶד לְכֶם וּשְׁלוֹם מֵאֱלֹהִים אָבִינוּ  
וְאָדָנָנוּ יְהוָשָׁעַ הַמֶּשְׁיחַ: 2

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

**Phil1:2** Grace to you and peace from the Elohim our Father  
and our Adon (Master) **Ow'ahdav** 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 the Elohim our Father  
kai kyriou Iēsou Christou.  
and Master Yahushua the Anointed One.**

ג אָזְהָה לְאֱלֹהִי מְהִי זְכָרִי אֲתָכֶם: 3

**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 וְתִמֵּיד בְּכָל־תְּפִלּוֹתִי אֶתְחַנֵּן בְּשֶׁמֶת בְּעֵד כָּלֶם:

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

**Phil1:4** always in every my prayers 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,

ה עַל־הַתְּהִכְרִיטָכָם אֶל־הַבְּשֹׁרָה לِמִן־הַיּוֹם הַרְאָשׁוֹן וְעַד־הַהְבָּהָה:

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 protēs hēmeras achri tou nyn,  
in view of your participation in the gospel from the first day until now,

וְבָטוּח אֲנִי בְּמִתְחִיל בְּכֶם  
הַמְּעֻשָּׂה חֲטוּב שְׁגָמִי גָּמְרָנוּ עַד־יּוֹם יְהִישָׁע הַמָּשִׁיחָה:

6. **ubatuach 'ani bamath'chil bakem**

**hamaseh hatob shegam-yig'm'renu `ad-yom Yahushuā 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 **Ow'ah'zah** the Mashiyach.

<6> πεποιθώς 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;

וְבָהָצְהִיקִי וְמִזְקִי אֶת־הַבְּשֹׁרָה כִּי אַתֶּם בְּכֶם חֲבָרִי בְּחִסְדֶּךָ:  
7. **kara'uy li lahashob l'kul'kem ba`abur s'ethi 'eth'kem bil'babi b'moseray  
ub'hats'diqi w'chaz'qi 'eth-hab'sorah ki 'atēm 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> καθώς ἔστιν δύκαιον 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 συγκοινωνούς μου τῆς χάριτος πάντας ὑμᾶς ὄντας.

7 **kathōs estin dikaiion 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 apologia**  
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.

בְּעָד אֶת־זֹאת כִּי חָלָה־בְּעֵד לְיַהוָה  
אֲשֶׁר נִכְסַפְתִּי לְכָלֵיכֶם בְּאֶחָדָת יְהוָשֻׁעַ הַמָּשִׁיחַ:

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

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

<8> μάρτυς γάρ μου ὁ θεὸς ὃς ἐπιποθῶ πάντας ὑμᾶς ἐν σπλάγχνοις Χριστοῦ Ἰησοῦ.  
8 martys gar mou ho theos hōs epipothō pantas hymas  
witness For my is the Elohim how I yearn for you all  
en splagchnois Christou Iēsou.  
in the affections of the Anointed One Yahushua.

וְעַל־זֹאת מְתַפֵּל אֲנָכִי שָׁעָד תְּרִבָּה  
וְתַגְדֵּל אֶחָדָתְכֶם לְהַשְּׁפֵל וְלְכָל־הָעָתָה:

**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,

וְעַל־זֹאת מְתַפֵּל אֲנָכִי שָׁעָד תְּרִבָּה  
וְתַגְדֵּל אֶחָדָתְכֶם לְהַשְּׁפֵל וְלְכָל־הָעָתָה

רַקְמָעֵן תְּדַעַּו בֵּין טוֹב לְרֻעָה וְחִיְתָם זְקִים  
וּבְלִי מִכְשׁוֹל עַד־יּוֹם הַמָּשִׁיחַ:

10. I'm`an ted`u beyn tob lar` wihiyithem 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 ἡτε 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,

אֶלְאָמְלָאִים פָּרִי הַצְּדָקָה עַל־יְהִישׁעַ הַמָּשִׁיחַ  
לְכֹבֵד אֱלֹהִים וְלִתְהַלֵּתָה:  
יא 11 מִלְאִים עַל־יְהִישׁעַ הַמָּשִׁיחַ כִּי־זֶה־יְהִישׁעַ הַמָּשִׁיחַ  
בְּעַל־בָּשָׂר וְבָשָׂר כִּי־זֶה־יְהִישׁעַ הַמָּשִׁיחַ

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 Owאֶלְאָמְלָאִים 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.

בְּוַהֲגָנִי מִזְדִּיעַ אֶתְכֶם אֲחֵי  
כִּי מַה־שְׁבָא עַלְיִ לְאָבָא אֶפְלָא לִיְתְּרוֹן הַבְּשָׁרָה:  
יב 12 וְלֹא־עַלְיִ לְאָבָא אֶפְלָא לִיְתְּרוֹן הַבְּשָׁרָה

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,

לֹא עָד אֲשֶׁר נִגְלוּ מַסְרוֹתִי בְּמִשְׁרֵחַ בְּכָל־שַׁעַר הַמֶּלֶךְ  
וְכָל הַגְּשָׁאָרִים: 13

13. `ad 'asher nig'lu mos'rothay baMashiyach b'kal-sha`ar hamele'k u'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 τῷ πραιτωρίῳ  
καὶ τοῖς λοιποῖς πᾶσιν,

13 hōste tous desmous mou phanerous 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,

וְרָב חֶחָם בְּאָדָנִינוּ הָסִיף אַמֵּץ בְּמַסְרוֹתִי  
וְהַתִּזְקֹן בְּלַבָּם לְדַבָּר אֶת-הַקָּרְבָּן בְּלִי-פָחָד: 14

14. w'rob ha'achim ba'Adoneynu hosiphu 'omets b'mos'rothay  
w'hith'chaz'qu bil'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 kyriq 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.

טוֹהַן יְשֵׁשׁ מִכְרִיזִים אֶת-הַמְשִׁרֵחַ מִקְנָאָה וְרִיבָּה  
וַיְשֵׁשׁ מִכְרִיזִים מִמְחַשְּׁבָה טוֹבָה: 15

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 κηρύσσουσιν.

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;

עֲבָדָה עַל־עַמְּךָ כִּי־אֶת־מֵתֶךָ תִּתְּחַנֵּן  
רַא וְאֶלְּחָמָה מְאֹדָה בְּאַשְׁר הֵם יְדֻעָים  
כִּי־נָתָן אֶנְכִּי לְהַצְדִּיק אֶת־הַבְּשָׁרוֹת:

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 ἔξ ἀγάπης, εἰδότες ὅτι εἰς ἀπολογίαν τοῦ εὐαγγελίου κεῖμαι,

16 hoi men ex agapēs, eidotes  
these ones out of love, knowing  
hoti eis apologist tou euaggeliou keimai,  
that for a defense of the good news I am appointed,

עֲבָדָה עַל־עַמְּךָ כִּי־אֶת־מֵתֶךָ תִּתְּחַנֵּן  
טֶזֶא לְהַמְּרִיבָה מִכְּרִיזִים אֶת־הַמְּשִׁיחַ לֹא בְּלִב־טָהוֹר  
כִּי חֹשְׁבִים לְהַסְּפִיף צְרָח 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 ἔξ ἐριθείας τὸν Χριστὸν καταγγέλλουσιν, οὐχ ἀγνῶς,  
οἰόμενοι θλῖψιν ἔγείρειν τοὺς δεσμοὺς μου.

17 hoi de ex eritheias ton Christon kataggelousin, 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.

רַחַם אֶלְּא מַה־בְּכֶךָ וּבְלִבְדֵךָ שִׁיכְבֵּץ הַמְּשִׁיחַ בֵּין בְּעַלְיָה  
וּבֵין בְּאֶמֶת בָּזָאת אֲנִי שָׁמָחַ וְגַם אָחִיה שָׁמָחַ:

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 alētheia,*

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.

עַזְעָמָן אֶלְעָזָר כִּי זֶה עֲשֵׂה אֱלֹהִים כִּי זֶה עֲשֵׂה אֱלֹהִים  
19 יְתִכְרֹבְּנָה רִיחָנָה וְבָעֵדָה כִּי יְתִכְרֹבְּנָה רִיחָנָה וְבָעֵדָה  
וְבָעֵדָה רִיחָנָה וְבָעֵדָה כִּי יְתִכְרֹבְּנָה רִיחָנָה וְבָעֵדָה  
וְבָעֵדָה רִיחָנָה וְבָעֵדָה כִּי יְתִכְרֹבְּנָה רִיחָנָה וְבָעֵדָה

19. *ki yode`a 'ani shegam zo'th tih'yeh-li lishu`ah bith'philath'kem*  
*ub`ez'rath Ruach Yahushuā 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 *Owāz̄āw* the Mashiach,

<19> οἶδα γάρ 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 pneumatatos Iēsou Christou  
and the bountiful supply of the Spirit of Yahushua the Anointed One

בְּאַמְּדָבָכְלָבְטָחוֹן כִּאֲשֶׁר מֵאֶזְעָתָה יַתְגַּדֵּל  
20 כִּי אַמְּדָבָכְלָבְטָחוֹן כִּאֲשֶׁר מֵאֶזְעָתָה יַתְגַּדֵּל  
הַמְּשִׁיחַ בְּגֻפֵּי אַמְּדָבָכְלָבְטָחוֹן כִּי אַמְּדָבָכְלָבְטָחוֹן  
וְאַחֲילָה וְאַקְנָה שֶׁלָּא אָבוֹשׁ מִכְלָדָבָר

20. *w'ochil wa'aqaeuh shel' 'ebosh mikal-dabar ki 'im-b'kal-bitachon*  
*ka'asher me'az ken `atah 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 Mashiach shall be magnified in my body, whether by life or by death.

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

20 kata tēn apokaradokian kai elpida mou, hoti en oudeni

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.

עַבְדָּךְ שֶׁאֱלֹהִים אַתָּה זֶבֶחַ מֵבָשָׂר וְבָשָׂר  
כִּי הַמֶּשִׁיחַ הוּא חַי וְמַמְתוֹת רָוחַדְלִי:

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.

בְּבָשָׂר אֲלֹא אָמֵד-חַי יְוָסִיפְלִי פְּרִי עַמְלִי לֹא אָדָע בַּמָּה אָבָחר:  
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 σαρκὶ, τοῦτό μοι καρπὸς ἔργου, καὶ τί αἱρήσομαι 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.

לְהַפְּטֵר אֲחִזָּז אֲנִי מְשֻׁגֵּן צְדָקָה נְפָשִׁי אַוַּתָּה כִּי  
כִּי אֲחִזָּז אֲנִי מְשֻׁגֵּן צְדָקָה נְפָשִׁי אַוַּתָּה לְהַפְּטֵר  
וליהיות עם-המֶשִׁיחַ כִּי-זֶה הַמְּבָחר:

23. ki 'achuz 'ani mish'ney ts'dadim naph'shi 'iu'thah l'hipater  
w'lil'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 δέ ἐκ τῶν δύο, τὴν ἐπιθυμίαν ἔχων εἴς τὸ ἀναλύσαι  
καὶ σὺν Χριστῷ εἶναι, πολλῷ [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.

כִּי אֲבָל עָמֵד עוֹד בְּבָשָׂר צְדִיקָה רַתְּרַת בְּעַבְוָרְכָם:  
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.

τὸ δὲ ἐπιμένειν [ἐν] 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.

כְּהוּאָנִי בַּטְּחָן וַיַּדְעַ שָׁאוֹתָר וַאֲצַם  
עַמְּכָלָכֶם יְחִידָה לְאַמְּצָץ אֶתְכֶם וַלְּהַגְּדִיל שְׁמַחַת אֶמְנוֹתְכֶם:

25. wa'ani boteach w'yode'a she'iuaθer w'e'emod `im-kul'kem yachad l'amets  
'eth'kem u'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,

καὶ τοῦτο πεποιθὼς οἶδα ὅτι μενῶ καὶ παραμενῶ πᾶσιν 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,

כֵּן מִעֵן תְּרֵבָה עַל־יְדֵי תְּהִלְתְּכֶם בְּמִשְׁיחָ יְהוָשָׁע  
בְּשׂוּבֵי לְבוֹא אֶלְיכֶם:

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

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

ἴνα 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.

כִּי בְּקָרְבָּנוּ כְּרָאוּי לְבִשְׁוּרַת הַמִּשְׁיחָ לְמִעֵן אֲשֶׁר מִעֵן  
אַמְּדָבָבָאֵי לְרֹאָתְכֶם אַמְּדָבָבָאֵי רְחוֹק שְׁקִימִים אֶתְכֶם בְּרוּחָם  
אֶחָת וְעֹזְרִים אֶתְרִ נְפָשָׁת אֶחָת לְהַלְּחָם בְּעַד אֶמְנוֹת הַבִּשְׁוּרָה:

**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 'atem b'ruch 'achath w`ozrim '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 ἴδων ὑμᾶς εἴτε ἀπὸν ἀκούω τὰ περὶ ὑμῶν,  
ὅτι στήκετε ἐν ἐνὶ πνεύματι, μιᾷ ψυχῇ συναθλοῦντες τῇ πίστει τοῦ εὐαγγελίου

27 Monon axiōs tou euaggeliou tou Christou politeuesthe,

Only worthily of the good news 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 henī pneumati, miā psychē synathlountes tē pistei tou euaggeliou  
in one Spirit, with one soul contending for the faith of the good news

כְּחֵזֶק בְּנֵי אָמֵן כַּרְדִּים מִאִתְּמָה מִפְנֵי הַמִּתְּקוֹמְמִים אֲשֶׁר זוֹאת לְהֶם  
אֹתָה לְאַבְדָּם וְלָכֶם לִישְׁוֹעָתֶם וְגַם-זֹאת מִאַת הָאֱלֹהִים:

**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'Elahim.**

**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 the Elohim.**

28 καὶ μὴ πτυρόμενοι ἐν μηδενὶ ὑπὸ τῶν ἀντικειμένων,  
ἥτις ἔστιν 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 the Elohim;

כְּתַבְיָה לְכֶם נִתְּן לְהַתְּעֻפּוֹת בְּעֵד הַמִּשְׁיחַ וְלֹא-לְהָאָמִן בּוֹ בְּלִבְדֵּךְ:  
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 ἔχαρισθη 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,

עֲבֹדָה-עַל-עַמְּךָ כִּי תַּחֲנִין 30  
 בְּעַמְּךָ וְעַל-עַמְּךָ כִּי תַּחֲנִין  
 לְכִי גָּמַד-לְכֶם הַפְּלַחְמָה אֲשֶׁר רָאִיתֶם בָּרֵי  
 וְאֲשֶׁר עַתָּה שְׂמֻעִים אָתֶם עַלְיָה:

**30. ki gam-lakem hamil'chamah 'asher r'ithem bi**  
**wa'asher 'atah 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, οἵνον εἴδετε 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

אַתָּה-עַמְּךָ כִּי תַּחֲנִין כִּי תַּחֲנִין 2 Phil2:1  
 אַתָּה-עַמְּךָ כִּי תַּחֲנִין כִּי תַּחֲנִין  
 אַלְכִי אַסְמִירֵשׁ תּוֹכְחָת בְּמִשְׁרֵחַ אַסְמִידְגְּנוּמּוֹת  
 הַאֲהָבָה אַסְמִידְחָבְרָת רֹיחַ אַסְמִידְרָחָמִים וְחַמְלָה:

**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> Εἰ τις οὖν παράκλησις ἐν Χριστῷ, εἰ τι παραμύθιον ἀγάπης,  
 εἰ τις κοινωνία πνεύματος, εἰ 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 pneumatos, ei tis splagchna kai oiktirmoi,**

**if any fellowship of the Spirit, if any affection and compassions,**

אַתָּה-עַמְּךָ כִּי תַּחֲנִין כִּי תַּחֲנִין כִּי תַּחֲנִין 2  
 אַתָּה-עַמְּךָ כִּי תַּחֲנִין כִּי תַּחֲנִין כִּי תַּחֲנִין  
 בְּהַשְׁלִימָנוֹת אַתָּה-שְׁמַחְתִּי בְּהַיּוֹת לְכֶם לְבָב אֶחָד  
 וְאֲהָבָה אֶחָת וּנְפֶשׁ אֶחָת וּרְצֹן אֶחָד:

**2. hash'limu-na' 'eth-sim'chathi bih'yoth lakem leb 'echad**  
**w'ahabah 'achath w'nephesh '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 αὐτὸν φρονῆτε,  
τὴν αὐτὴν ἀγάπην ἔχοντες, σύμψυχοι, τὸ ἐν φρονοῦντες,

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 phronouentes,  
the same love having, as ones joined in soul, the one thing thinking,

לֹא לְתַעֲשׂו דָבָר בְּדָרֶךְ מִרְיבָה אָוֹ כְּבוֹד שְׁרוֹא  
כִּי אָמְדָבְשָׁפְלוּוֹת רֹויָם רְחַשְׁבָ אִישׁ אֶת־רְעָחוֹ גָדוֹל מִמְּפָנוֹ:

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

**Phil2:3 Do no do anything by the way of strife or vainglory;  
but in the spirit of humility let each consider his neighbor greater than him.**

<3> μηδὲν κατ' ἐριθείαν μηδὲ κατὰ κενοδοξίαν  
ἀλλὰ τῇ ταπεινοφροσύνῃ ἀλλήλους ἡγούμενοι ὑπερέχοντας ἔαυτῶν,

3 mēden kat' eritheian mēde kata kenodoxian  
doing nothing according to rivalry neither according to empty conceit  
alla tē tapeinophrosynē allēlous hēgoumenoi hyperechontas heautōn,  
but in humility, one another esteeming above themselves,

לֹא לְאַחֲר אֶל־יַד־אָג לְאַשְׁר־לֹו לְבָדֹז  
כִּי אָמְגָם לְאַשְׁר לְחֶבְרוֹן:

4. **kal-'echad 'al-yid'ag la'asher-lo l'bado ki 'im-gam la'asher lachabero.**

**Phil2:4 Each one should look out not only for the things which are of him but also for the things which are of his friends.**

<4> μὴ τὰ ἔαυτῶν ἔκαστος σκοπούντες ἀλλὰ [καὶ] τὰ ἐτέρων ἔκαστοι.

4 mē ta heautōn hekastos skopountes  
not the things of themselves every person looking at,  
alla [kai] ta heterōn hekastoi.  
but also at the things of others each person.

לֹא לְבָבְכֶם כַּלְבָב הַמְּשִׁיחָה יְהוּשֻׁעָה:

5. **ki y'hi l'bab'kem kil'bab haMashiyach Yahushua.**

**Phil2:5 For your heart shall be like the heart of the Mashiach Owāzay,**

<5> τοῦτο φρονεῖτε ἐν ὑμῖν ὃ καὶ ἐν Χριστῷ Ἰησοῦ,

5 tutto phroneite en hymin ho kai en Christō Iēsou,

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

וְאַשְׁר אָף כִּי-הָנִיה בְּדִמּוֹת הָאֱלֹהִים  
לֹא-חָשַׁב לוֹ לְשַׁלֵּל הַיּוֹתֹה שָׂוָה לְאֱלֹהִים:

6. 'asher 'aph ki-hayah bid'muth ha'Elohim  
lo'-chashab lo l'shalal heyothro shaweh l'Elohim.

Phil2:6 who, although He was in the form of the Elohim,  
did not regard to spoil Him to be equal to Elohim,

<6> ὃς ἐν μορφῇ θεοῦ ὑπάρχων οὐχ ἀρπαγμὸν ἤγγισατο τὸ εἶναι ὢσα θεῷ,  
6 hos en morphē theou hyparchōn ouch harpagmon  
who is in the form of the Elohim existing not a thing to be grasped  
hēgēsato to einai isa theō,  
did regard to be equal with Elohim,

כִּי אִם-הַפְּשִׁירָת אֶת-עַצְמוֹ וַיַּלְבַּשׁ דִמּוֹת עַבְדָּם:  
וַיְהִי דָמָה לְבָנִי אָדָם וַיִּמְצָא בַּתְכִינָתוֹ כְּבָן אָדָם:

7. ki 'im-hiph'shit 'eth-'ats'mo wayil'bash d'muth `ebed  
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 ἔαυτὸν ἐκένωσεν μορφὴν δούλου λαβών, ἐν δόμοιώματι ἀνθρώπων γενόμενος·  
καὶ σχήματι εὑρεθεὶς 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,

וַיַּשְׁפַּל אֶת-גְּבַשׁוֹ וַיִּכְנַע עַד-מִות 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 ἔαυτὸν γενόμενος ὑπῆκοος 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.

וְעַל־כֵּן הָגִבֵּהוּ הָאֱלֹהִים מִאָדָם  
וַיַּתְנוּ לְוּ שֵׁם נֶעֱלָה עַל־כָּל־שָׁמָן 9

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

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

<9> διὸ καὶ ὁ θεὸς αὐτὸν ὑπερύψωσεν  
καὶ ἔχαρισατο αὐτῷ τὸ ὄνομα τὸ ὑπὲρ πᾶν ὄνομα,  
9 dio kai ho theos auton hyperuyōsen

Wherefore also the Elohim exalted Him

kai echarisato autō to onoma to hyper pan onoma,  
and gave to Him the Name above every name,

וְאַשְׁר בְּשֵׁם יְהוָשֻׁעַ תִּכְרֹעַ כָּל־בָּרָךְ  
אַשְׁר בְּשָׁמָרִים וּבְאָרֶץ וּמִתְחַת לְאָרֶץ 10

10. 'asher b'shem Yahushuā tik'ra` kal- bere'k  
'asher bashamayim uba'arets umitachath la'arets.

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

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

10 hina en tō onomati Iēsou pan gony kampsē epouranion  
that in the Name of Yahushua every knee should bend, of beings in heaven  
kai epigeion kai katachthonion  
and on earth and under the earth,

וְאַל־לְשׁוֹן תֹּדַח 11  
כִּי אֲדוֹן יְהוָשֻׁעַ הַמְּשִׁיחַ לְכֹבֵד אֱלֹהִים הָאָבָב  
רִא וְכָל־לְשׁוֹן תֹּדַח

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

Phil2:11 and that every tongue shall confess that οὐρανῷ the Mashiach is Adon,  
to the glory of Elohim the Father.

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

11 kai pasa glōssa exomologēstai 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.

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עַל־צְדָקָה וְעַל־יְמִינָה כִּי־אֵין־בְּנֵי־יִשְׂרָאֵל  
עַל־צְדָקָה וְעַל־יְמִינָה כִּי־אֵין־בְּנֵי־יִשְׂרָאֵל  
עַל־צְדָקָה וְעַל־יְמִינָה כִּי־אֵין־בְּנֵי־יִשְׂרָאֵל  
יב לֹכֶן חֲבִיבִי כַּאֲשֶׁר שְׁמַעְתֶּם לֵי בְּכָל־עַת  
כֵּן לֹא בְּחִוּתִי אֲצַלְכֶם בְּלִבְדֵךְ אֶלְאָעוֹד יִתְהַר עַתָּה  
כַּשְׁאַנִי רְחוֹק מִכֶּם תִּגְעֻנוּ לְתַשְׁוִעת נְפִשְׁתִּיכֶם בְּיִרְאָה וּבְרָעָה:

12. laken chabibay ka'asher sh'ma`tem li b'kal-`eth ken lo' bih'yothi `ets'l'kem bil'bad 'ela'-`od yother `atah 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 always obeyed.

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> Ὁστε, ἀγαπητοί μου, καθὼς πάντοτε ὑπῆκούσατε,  
μὴ ὡς ἐν τῇ παρουσίᾳ μου μόνον ἀλλὰ νῦν πολλῷ μᾶλλον ἐν τῇ ἀπουσίᾳ μου,  
μετὰ φόβου καὶ τρόμου τὴν ἔαυτῶν 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.

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וְעַל־צְדָקָה וְעַל־יְמִינָה כִּי־אֵין־בְּנֵי־יִשְׂרָאֵל  
רַגְבֵּי הָאֱלֹהִים הוּא הַפְּעֵל בָּכֶם  
גַּם־לְחִפּוֹץ גַּם־לְפִעָּל כַּפֵּי רְצׁוֹנוֹ:

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

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

<13> θεὸς γάρ ἐστιν ὁ ἐνέργων ἐν ὑμῖν καὶ τὸ θέλειν καὶ τὸ ἐνεργεῖν ὑπὲρ τῆς  
εὐδοκίας.

13 theos gar estin ho energōn en hymin kai to thelein  
For the 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.

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רַד־עַשְׂוֵי כָּל־הָבָר בֶּל־א תְּלִפּוֹת וּבֶלֶא מְזֻמּוֹת:

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

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

<14> πάντα ποιεῖτε χωρὶς γογγυσμῶν καὶ διαλογισμῶν,

14 panta poieite chōris goggysmōn kai dialogismōn,

All things do without grmlings and arguments,

וְלֹא כַּא כִּי כָּל־עֲדָה  
בְּמִזְרָחָה וּבְמִזְרָחָה  
אֵין־מָוֶם בְּמִזְרָחָה עֲדָה  
אֲשֶׁר־תָּאִירוּ בְּגִיהָם כִּמְאוֹרָת בְּעוֹלָם:  
15

15. I'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 ἀμωμα μέσον γενεᾶς σκολιᾶς  
καὶ διεστραμμένης, ἐν οἷς φαίνεσθε ὡς φωστήρες 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,

וְלֹא כַּא כִּי כָּל־עֲדָה  
בְּמִזְרָחָה וּבְמִזְרָחָה  
טֹבָמִים בְּדָבָר הַחַיִם לְתַהֲלָה לִי בַּיּוֹם הַמָּשִׁיחַ  
אֲשֶׁר לֹא לְחַנֵּם רָצַתִּי וְלֹא לְרִיקָּנָתִי:  
16

16. machaziqim bid'bar hachayim lith'hilah li b'yom haMashiyach

'asher lo' l'chinam rats'ti w'lo' lariq 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.

וְלֹא כַּא כִּי כָּל־עֲדָה  
בְּמִזְרָחָה וּבְמִזְרָחָה  
17

רַב אָבֶל גָם כִּי־אָפָךְ עַל־זָבֵח אֹמֻנוֹתְכֶם  
וְעַבּוֹדְתָה הָנְגִי שְׁמָה וְשָׁשׁ עַמְּדָכֶם:

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 leitourgiā tēs pisteōs hymōn, chairō kai sygchairō pasin hymin;  
and priestly service of your faith, I rejoice and rejoice together with you all;

18 צְבָעָנָה שְׁמָחוֹ אֲפָתָם וְשִׁירָשָׂו עַמְּדִי:  
יח וּכְכָה שְׁמָחוֹ אֲפָתָם וְשִׁירָשָׂו עַמְּדִי:

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

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

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

18 to de auto kai hymēis chairete kai sygchairete moi.

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

19 קְרָבָנָה שְׁמָחוֹ אֲפָתָם וְשִׁירָשָׂו עַמְּדִי:  
אֲפָתָם וְשִׁירָשָׂו עַמְּדִי:  
רְאֵת וּקְנֹורְתִּי בְּרִיחֵי שְׁמָעוֹ אֲדָנִינוּ לְשָׁלָח אֲלֵיכֶם בְּמִהְרָה  
אֲתָּת־טִימֹתִיּוֹס לְמַעַן פְּנוּת הַעֲתִיד בְּהַנְּדָע לִי שְׁלֹמָמָכֶם:

19. w'qiueythi b'Yahushuā '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 Ow'az̄ to send Timothy to you shortly,  
so that I also may of good comfort, when I know your state.

<19> Ἐλπίζω δὲ ἐν κυρίῳ Ἰησοῦν Τιμόθεον ταχέως πέμψαι ὑμῖν,  
ἴνα κάγὼ εὐψυχῶ γνοὺς τὰ περὶ ὑμῶν.

19 Elpizō de en kyriō Iēsou Timotheon tacheōs pempsei hymin,  
I hope in the Master Yahushua Timothy soon to send to you  
hina kagō eupsycho gnous ta peri hymōn.  
that I also may be cheered up knowing the things concerning you.

20 עַבְדָּנָה שְׁמָחוֹ אֲפָתָם וְשִׁירָשָׂו עַמְּדִי:  
כְּפִי זָוְלָתָו אַיִן־אֲתָּת אִישׁ כָּלְבָבִי  
אֲשֶׁר בְּלֵב שְׁלָמָם יַדְגָּג לְכֶם:

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 ἵστριψον, δόστις γνησίως τὰ περὶ ὑμῶν μεριμνήσει·

**20** oudena gar echō isopsychon, hostis gnēsiōs  
For no one I have likeminded, who genuinely  
ta peri hymōn merimnēsei;  
the things concerning you shall care for;

בָּא כִּי בְּלֹם אַתָּה אֲשֶׁר־לְהָם יַדְרֵשׁ  
וְלֹא אֲתָּה־אֲשֶׁר לִיהוּ שְׁעָרָתְּמִיחָה:  
21

**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 Owָיְשָׁעַ the Mashiyach.

<21> οἱ πάντες γὰρ τὰ ἕαυτῶν ζητοῦσιν, οὐ τὰ Ἰησοῦν 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;

כְּבָבָנָה וְאֶתְּהָמָם כִּי בְּחֻזָּן הָאָ  
אֲשֶׁר כִּבְנָה הָעֶבֶד אֲתָּה־אָבִיו כִּנְהִיה אָתֵי בְּעַבּוּדָת הַבְּשָׁוְרָה:  
22

**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 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 ἐμῷ ἐδούλευσεν εἰς τὸ εὐαγγέλιον.

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

כְּגַוְאֶתְּה אַקְנִיה לְשָׁלָח אֶלְיכֶם מַהְרָה אֲשֶׁר אָרְאָה מַה־יַדְךָ לִי:  
23

**23. w'otho 'aqaveh 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 ἔξαυτῆς·

**23 touton menoun elpizō pempai**

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;

כְּדֹבֶר תְּחִתָּר בַּאֲדָנִינוּ אֲשֶׁר גַּם־אָנוּכִי אָבוֹא אֲלֵיכֶם בְּמַהְרָה: 24

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 ἔλευσομαι.

24 pepoitha de en kyriō hoti kai autos tacheōs eleusomai.

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

כְּהַזְּשָׁבְתִּי לְחוּבָה לִי לְשָׁלָח אֲלֵיכֶם אֶת־אֱפָרֹודִיטָס אָחִי 25

וְעֹזָרִי וְחַבְרִי בָּצָבָא וְהִיא שְׁלִיחָכֶם וְמִשְׁרָתִי בְּצָרָכִי:

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'rakay.

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> Άναγκαῖον δὲ ἡγησάμην 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,  
pempsaī pros hymas,  
to send to you,

כְּוֹמֹפְנִי שְׁחִיה נְכָסֶף לְכָלְכָם 26

וְגַעֲצָב מָאֵד עַל־אֲשֶׁר שְׁמַעַתָּם כִּי חַלָּה:

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 τὴν πάντας ὑμᾶς καὶ ἀδημονῶν, διότι ἤκούσατε ὅτι ἥσθένησεν.

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 אָמַנְתִּי בְּאֶלְ�הִים רְחֵם עַלְיוֹ וְלֹא  
עַלְיוֹ בְּלִבְדֵּךְ כִּי גַּם־עַלְיוֹ רְחֵם שֶׁל־אֲדִיבָּא עַלְיוֹ יְגֻנּוֹן:

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 the 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 ἤλεησεν αὐτόν,  
οὐκ αὐτὸν 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 the 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.

כְּהַלְכֵן מְהֻרְתֵּר וּשְׁלַחְתֵּיו אֲלֵיכֶם לְמַעַן תְּרַאֲהָה  
וְתִשְׁבוּ לְשָׁמֹוח וּגְמִימֻט יְגֻנּוֹן:

28. laken mihar'ti ush'lach'tiu 'aleykem l'ma'an tir'uahu  
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 ἔπειμψα αὐτόν,  
ἵνα ἵδοντες αὐτὸν πάλιν χαρῆτε κάγω ἀλυπότερος ὦ.

28 spoudaioterōs oun epempsa auton,  
More eagerly therefore I sent him,  
hina idontes auton palin charēte kagō alypoteros o.  
that having seen him again you may rejoice and I may be less sorrowful.

כְּתַעַל־כֵּן קְבָלָהו בְּאֶדְנֵינוּ בְּכָל־שְׁמַחַה וְהַזְקִירָה אֲנָשִׁים כְּמַהֲוָה:  
29. `al-ken qab'lahu 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 entimus echete,

Therefore receive him in the Master with all joy and such ones in esteem hold,

לְכִי בָּעֵד מַעֲשָׂה הַמְשִׁיחַ הָגִיעַ עַד־מֹת וַתָּקֶל נֶפֶשׁ בְּעִנֵּר  
לְמַעַן יְמַלֵּא אַת־אָשֵׁר חִסְרָתְכֶם בְּשִׁರְתְּכֶם אָתָּה:  
**30. ki b'ad ma`aseh haMashiyach higi'a ad-maweth wateqal naph'sho b'eynayu**  
I'm'an y'male' 'eth-'asher chasar'tem b'shareth'kem 'othi.

**Phil2:30** because he was nigh unto death for the work of the Mashiach,  
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 ἥγγισεν παραβολευσάμενος τῇ ψυχῇ,  
ἴνα ἀναπληρώσῃ τὸ ὑμῶν ὑστέρημα τῆς πρός 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 hysterēma tēs pros me leitourgias.  
having risked his life, that he mighty fill up your deficiency to me of service.

## Chapter 3

וְעוֹד אָחִי שְׁמָחוֹ בְּאָדָנִינוּ הַזְּלֻכָּתָב  
וְלִשְׁנוֹת לְכֶם כֹּזֶת לֹא טְרַח הוּא לִי וְלָכֶם הוּא לְחִזּוֹק:  
**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. 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  
hymin emoji men ouk oknēron, hymin de asphales.

to you for me is not troublesome, but for you is a safeguard.

בְּהַזְּהָרָיו מִן־הַקְּלָבִים הַזְּהָרָיו  
מִן־הַפְּעָלִים הַרְעִים הַזְּהָרָיו מִן־הַחַטֹּאת:  
**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 ἔργάτας, 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.

בְּרֹאָבֶן כִּי־בְּנֵי־הַמִּלְחָמָה הַעֲבָדִים אֶת־הָאֱלֹהִים בָּרוּךְ  
וּמְתָפָאָרִים בְּמִשְׁיחָה יְהִישָׁע וְאַרְגָּנוּ בְּתָחִים בְּבָשָׂר:  
3 ki 'anach'nu b'nay 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 the Elohim in the Spirit,  
and boasting in the Mashiyach Οωαζαν 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, hoī 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,

ד אֶת־עַל־פִּי שְׁגָם־לִי יֵשׁ לְבָטֵח בְּבָשָׂר וְאַמְ-יָאָמֵר אֵישׁ  
שִׁכְלָה הוּא לְבָטֵח בְּבָשָׂר אָנִי עַל אַחֲת פְּמָה וּכְמָה:  
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 ἔγὼ ἔχων πεποίθησιν καὶ ἐν σαρκὶ.  
εἴ τις δοκεῖ ἄλλος πεποιθέναι ἐν σαρκὶ, ἔγὼ μᾶλλον·

4 kaiper egō echōn pepoithēsin 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;

הַשְׁאָנִי נִמְולֵבָן־שְׁמוֹנָת יָמִים מַבְנֵי יִשְׂרָאֵל  
מִשְׁבָּט בְּנֵי-יַעֲמִיד עַבְרִי מִן הָעֲבָרִים לְתֹרַח פָּרָיָשׁ:

5. she'ani nimol ben-sh'monath yamim mib'ney Yis'ra'El mishebet Bin'yamin

**‘Ib’ri min ha`Ib’rim I’Thorah Parush.**

**Phil3:5** that I was circumcised eight days old, of the sons of Yisra’El, of the tribe of Benyamin, a Hebrew of the Hebrews, as to the Law, a Parush,

אֵת περιτομή ὁκταήμερος, ἐκ γένους Ἰσραὴλ, φυλῆς Βενιαμίν,  
Ἐβραῖος ἐξ Ἐβραίων, κατὰ νόμον Φαρισαῖος,

5 peritomē oktaēmeros, ek genous Israēl, phylēs Beniamin,  
as to circumcision on the eighth day, of the race of Israel, the tribe of Benjamin,  
Hebraios ex Hebraion, kata nomon Pharisaiois,  
a Hebrew of Hebrews, according to the law a Pharisee,

וְלֹקֶנֶאָה רַדְפָּה אֶת־הַעֲדָה וְלֹצַדְקָתָה הַתּוֹרָה בְּלִי־דָבֵר: 6

**6. I’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.

אֶת־צְלָנוֹת διώκον τὸν ἔκκλησίαν,  
κατὰ δικαιοσύνην τὴν ἐν νόμῳ γενόμενος ἀμεμπτος.

6 kata zēlos diōkōn tēn ekklēsian,  
according to zeal persecuting the assembly,  
kata dikaiosynēn tēn en nomō genomenos amempts.  
according to righteousness in the law, having become blameless.

וְהַיְתָרְנוֹת הָאֶלְהָה חַשְׁבָּתִי לֵי לְחֶסֶרֶת לְמַעַן הַמֶּשִׁיחָה: 7

**7. w’hayith’ronoth ha’eleh chashab’ti li I’ches’ronoth I’mā`an haMashiyach.**

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

אֶת־צְלָנוֹת ἡν μοι κέρδη, ταῦτα ἥγημαι 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.

וְגַם אָנָי חָשַׁב אֶת־הַבָּל לְחֶסֶרֶת לְעַמֶּת מַעַלְתָּה דְעַת רְחוּשָׁע  
הַמֶּשִׁיחָה אֲדֹנִי אֲשֶׁר בְּעַבּוֹרוֹ חָפַרְתִּי אֶת־נַפְשִׁי מִכְלָאֵלה  
וְאֶחָשֵׁב לְסֹחי לְהַרְווֹת אֶת־הַמֶּשִׁיחָה וְלֹהַמְצָא בָּו:

**8. w’gam ‘ani chsheb ‘eth-hakol I’ches’ron I’umath ma`alath da`ath Yahushuā  
haMashiyach ‘Adoni ‘asher ba`aburo chisar’ti ‘eth-naph’shi mikal-‘eleh  
wa’ech’sh’bem lis’chi I’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 Ὁω<sup>חָצֵץ</sup> the Mashiach 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 Mashiach and to be found in Him,

<8> ἀλλὰ μενοῦνγε καὶ ἥγοῦμαι πάντα ζημίαν εἶναι διὰ τὸ ὑπερέχον τῆς γνώσεως Χριστοῦ Ἰησοῦ τοῦ κυρίου μου, δι’ ὃν τὰ πάντα ἔζημιώθην, καὶ ἥγοῦμαι 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

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9 וְלֹא תַּהֲרִיד־קְלִי צְדָקָתִי מִתּוֹךְ הַתּוֹרָה  
כִּי אָמַן בְּאֶמְוּנָת הַמְשִׁרֵּחַ הַצְּדָקָה הַבָּאָה מִאָת הָאֱלֹהִים בְּאֶמְוּנָה:

9. w'lo' thih'yeh-li tsid'qathi mito'k haTorah  
ki 'im-be'emunath haMashiach 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 Mashiach, the righteousness which comes from the 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,

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10 וְלֹא תַּהֲרִיד־קְלִי צְדָקָתִי מִתּוֹךְ הַתּוֹרָה  
וְלֹא תַּהֲרִיד־גְּבֻווֹת תִּתְחִיָּתוֹ  
וְחַבְרַת עֲנָפִיָּיו וְלֹא תַּהֲרִיד מִתּוֹת:

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,

וְיַעֲשֵׂה כָּל־עַמְּךָ יְהוָה כָּל־עַמְּךָ 11  
רֹא אָוֶלֶת לְהִגְיָעַ לְתָחִית הַמְּתִים:

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> εἰ πῶς καταντήσω 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 לא קָאָלוּ שְׁהַשְׁגַּתְּרִי אָוּ שְׁהַשְׁלָמָתִי 12  
אָבָל אֶרְדָּפְתִ אָוֶלֶת אַשְׁיגְכָאָשְׁר גַּם־הַשִּׁגְנִי הַמְּשִׁיחַ יְהוָשֻׁעַ:

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

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

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 Owrəqəy has also laid hold of me.

<12> Οὐχ ὅτι ἥδη ἔλαβον ἢ ἥδη τετελείωμαι, διώκω δὲ εἰ

καὶ καταλάβω, ἐφ' ὃ 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 katelēmphytēn hypo Christou [hIēsou].

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

לֹג אַחֲרֵי אִירְגֵּבֵי אָמַר שֶׁכְּבָר הַשְׁגַּתְּרִי אֶקְ-אַחֲת דְּבָרַתִּי 13  
כִּי־שֶׁכְּחָ אָנָי אֶת־אַשְׁר מַאֲחָרִי וְאַשְׁתַּטְחָ אֶל־אַשְׁר 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 κατειληφέναι·

Ἐν δέ, τὰ μὲν ὄπισω ἐπιλανθανόμενος τοὺς δὲ ἔμπροσθεν 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,  
the things behind forgetting to the things and before stretching forward,

יְד וְאֶל־הַמְּפֻרָה אֶרְדֵּף אֶת־שְׁכָר הַגְּזָחָן  
אֲשֶׁר הִגֵּא בְּקָרְבֵּא שֶׁל־מְעָלָה מֵאָת הָאֱלֹהִים בְּמִשְׁיחָ יְהוֹשֻׁעָ:

14. w'el-hamatarah 'er'doph 'eth-s'kar hanitsachon  
'asher hu' baq'ri'ah shel-ma'lah me'eth ha'Elohim baMashiyach Yahushuā.

Phil3:14 I press on toward the goal for the reward of victory  
which it is in the calling of the high level by the Elohim in the Mashiyach Oωאֶלְעָזָר.

<14> κατὰ σκοπὸν διώκω εἰς τὸ βραβεῖον τῆς ἀνω 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 the Elohim  
en Christō Iēsou.  
in the Anointed One Yahushua.

טו לְכָנָן מִשְׁהָא שָׁלֵם בֶּןְךָ נְחַשֵּׁב  
וְאַסְמָתְחַשֵּׁבָי מְחַשְּׁבָה אַחֲרָת גָּמָزوֹת יְגַלֵּח לְכָם הָאֱלֹהִים:

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, the Elohim shall also reveal this to you.

<15> "Οσοι οὖν τέλειοι, τοῦτο φρονῶμεν·  
καὶ εἴ τι ἔτέρως 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 apokalueei;  
and if anything different you think, even this the Elohim shall reveal to you;

טו בְּקָרְבֵּן עַד־הַנְּהָרָה אֶל־גָּט מִן־הַדָּרָה:

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.

17 בְּאֶתְנָהָרִים בְּצִבְעֹן כְּפָנֵי עַמּוֹתָיו  
18 וְעַל-כָּל-הַמִּזְבֵּחַ כְּפָנֵי כָּל-עַמּוֹתָיו  
19 אֲדֹנֵי הָרִים לְהַלְכָה מִמֶּנִּי  
20 וְהַבִּיטָה אֶל-הַהֲלָכָה כִּי כְּאָשֶׁר אָנֹחָנוּ מִזְבְּחָת לְכָם:

**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 Συμμιμῆται μου γίνεσθε, ἀδελφοί,  
Imitators together of me be, brothers,  
καὶ σκοπεῖτε τοὺς οὗτοὺς περιπατοῦντας καθός εχετε τύπον ἡμάς.  
and notice the ones thus walking as you have us as an example.

**ר' חי רביים ההלכים אשר אמרתי לכם פעמים רבות  
ועתה גם בבכי אני אמר כי-איני צלוב המשיח הם:**

**18. ki rabbim hahol'kim 'asher 'amar'ti lakem p`amim rabboth w`atah 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 γάρ περιπατοῦσιν οὓς πολλάκις ἔλεγον ὑμῖν,  
νῦν δὲ καὶ κλαίων λέγω, τοὺς ἔχθροὺς 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,**

**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>** ὃν τὸ τέλος ἀπώλεια, ὃν 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 אָזְרָחוֹתֵנוּ בְּשָׁמַיִם הִיא  
וּמְשֵׁם מְחָקִים אֲנָחָנוּ לְמוֹשִׁיעָנוּ אֶדְגִּינוּ יְהֹוָשֻׁעַ הַמָּשִׁיחַ:

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

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

<20> ἡμῶν γάρ 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 sōtera apekdechometha kyrion Iēsoun Christon,  
also we eagerly await a Savior, the Master Yahushua the Anointed One,

בָּאָשָׁר יְחִילֵף אֶת־גּוֹפֵנוּ הַשְּׁפֵל לְהִיתּוֹ דָמָה לְגּוֹפֵת כְּבוֹד  
כְּפִידַ-פְּעֻלָּת יְכַלֵּתוֹ לְכַבֵּשׁ הַכָּל תְּחִתָּיו:

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> ὃς 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

אֱלֹהִים שְׁמָחָתִי וְהַפְּחַדִּים אֶלְכָּן Phil4:1  
בְּרוּךְ הוּא יְהֹוָשֻׁעַ הַמָּשִׁיחַ אֶלְכָּן וְעַמְּךָ אֶלְכָּן

## וְעַתָּה רֹאשִׁי עַמְדוּנָא כֵּן בָּאֲדִינָנוּ חֲבִיבֵינוּ:

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 stand firm in our Adon, my beloved.

«4:1» Ὡστὲ, 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.

אַתָּה אָבֹה דָּבֶר אֲנִי מִזְהִיר  
וְאַתָּה סֻנְטִיקִי אֲנִי מִזְהִיר לְהִזְהִיר לְבַ-אַחֲד בָּאֲדִינָנוּ:

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» Εὔοδίαν παρακαλῶ καὶ Συντύχην παρακαλῶ τὸ αὐτὸ φρονεῖν ἐν κυρίῳ.

2 Euodian parakalō kai Syntychēn parakalō to auto phronein  
I appeal to Euodia and I appeal to Syntyche the same thing to think  
en kyriō.  
in the Master.

וְאַתָּה חֲבִירִי הַגְּצֵמָד-לִי בָּאָמָת אֲפִ-מִמְךָ אֲנִי מִבְקָשָׁ  
לְהִזְהִיר לְעֹזֶר לְאַתֶּם שְׂיִגְעִי עַמְדי עַל-הַבְּשָׂרָה עַמְ-קְלִימִים  
וְעַמְ-שָׁאָר תְּמִכִּי אֲשֶׁר שְׁמוֹתָם יִחְדָּה בְּסֶפֶר הַחַיִּים:

3. w'atah chaberi hanits'mad-li be'emeth 'aph-mim'ak 'ani m'baqesh  
lih'yoth l'ezer 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 ἔρωτῷ καὶ σέ, γνήσιε σύζυγε, συλλαμβάνου αὐταῖς,  
αἴτινες ἐν τῷ εὐαγγελίῳ συνήθλησάν μοι μετὰ καὶ Κλήμεντος  
καὶ τῶν λοιπῶν συνεργῶν μου, ὃν τὰ δύνοματα 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.

בָּרוּךְ יְהוָה בָּרוּךְ יְהוָה בָּרוּךְ יְהוָה בָּרוּךְ יְהוָה 4  
 ד שְׁמַחוֹ בְּאֶדְנִינוּ בְּכָל־עֵת וְעוֹד הַפָּעָם אָמַר אָנָּנוּ שְׁמַחוֹ:

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.

ה עֲנָנוֹת רַוַּחַקְמָם תִּזְדַּע לְכָל־אִישׁ קָרָב הוּא הָאָדוֹן: 5

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 ἔγγυς.

5 to epieikes hymōn gnōsthētō pasin anthrōpois. ho kyrios eggys.

Your reasonableness let it be known to all men. The Master is near.

וְאֶל־תְּדַאֲגֵי כִּי אָמֵן־בְּתַפְלָה וּבְתְּחִנּוּנִים עַמְּדָתָדָה 6

תְּבִאֵנָה מִשְׁאָלֹתֵיכֶם לְכָל־דָּבָר לְפָנֵי אֱלֹהִינוּ:

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 all, by prayer and supplication, with thanksgiving,  
 let your requests be made known before our El.

«6» μηδὲν μεριμνάτε, 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 the Elohim.

וְשַׁלּוּם אֱלֹהִים הַפְּנַצְלָה עַל־כָּל־שְׁכָל יַנְצֵר אֶת־לְבָבְכֶם 7

וְאֶת־מִחְשָׁבּוֹתֵיכֶם בְּפִשְׁעֵיכֶם יְהוָשֻׁעַ:

7. ush'lom 'Elohim hana`aleh `al-kal-sekel yin'tsor 'eth-l'bab'kem

w'eth-mach'sh'botheykem baMashiyach Yahushuā.

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

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

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

וְאֶת-בְּרִית אֲמֵת וְנַכְּבָד וְרַשֵּׁר  
וְטֹהוֹר וְגָנָם וְאֶשְׁר שְׁמָעוֹ טֻוב כָּל-מַעֲשָׂה צְדָקָה  
כָּל-מַעֲשָׂה שְׁבָח עַל-אֶלְהָה תְּשִׁיבוּ לְבָכֶם:

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** The rest of word, my brothers, all that is true, and honorable, and right, and pure, and that they have heard good things if there is any deed of righteousness and if there is any deed of praise, take your hearts.

<8> Τὸ λοιπόν, ἀδελφοί, ὅσα ἔστιν ἀληθῆ, ὅσα σεμνά, ὅσα δίκαια, ὅσα ἀγνά,  
ὅσα προσφιλῆ, ὅσα εὐφημα, 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 prophilē, 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;

וְאֶשְׁר לְמִדְתָּם וּקְפִלְתָּם וְשְׁמַעְתָּם וְרִאִיתָם בַּי אֶת-אֶלְהָה תְּעַשֵּׂנִי  
וְאֶלְהָי הַשְׁלָוָם יְהִי עַמְּכֶם:

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> ἄ καὶ ἐμάθετε καὶ παρελάβετε καὶ ἡκούσατε καὶ εἶδετε ἐν ἑμοί,  
ταῦτα πράσσετε· καὶ ὁ θεὸς τῆς εἰρήνης ἔσται μεθ' ὑμῶν.

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

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 Elohim of peace shall be with you.

וְאָנִי שָׁמַחְתִּי מְאֹד בָּאֶדְגִּינוּ כִּי־עֲצָתָה הַפָּעָם הַחַלְפָתָם  
כִּחְלָפָתָם עַלְיָה וְגַם־מְשֻׁגְּרִים תִּיְתַּמְּן  
עַד־כִּחְלָפָתָם אֶלָּא שְׁלָא־עַלְתָּה בִּידָּכֶם:

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

ki-`atah 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 ἥδη ποτὲ ἀνεθάλετε τὸ ὑπέρ ἐμοῦ φρονεῖν,  
ἔφ’ ω̄ καὶ ἐφρονεῦτε, 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' hō̄ kai ephroneite, ēkaireisthe de.

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

וְאֵלָא מִמְחִסּוֹר אָדָבֶר כֵּן כִּי לִמְדָתִי לְחַסְתָּפָק בְּמַה-שִׁיגִישׁ לִי:

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

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

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

**11 ouch hoti kath' hysterēsin 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.

וְיַדְעָנִי לְעַמְּדָבָעַנִי  
וְיַדְעָנִי לְהוֹתִיר מִרְגָּל אָנִי לְכָל-דָּבָר  
וְאוֹפֵן חַזְקָתְּבָעַנִי לְרַעַב חַזְקָתְּבָעַנִי לְחַסְרָתְּבָעַנִי:

**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;

רְגָנָת־פָּל אֶבֶל בְּעֹזֶת (הַמָּשִׁיחַ) הַפּוֹתֵן לִי כַּחַ: 13

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

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

<13> πάντα ἴσχύω ἐν τῷ ἐνδυναμοῦντί με.

13 panta ischyō en tō endynamounti me.

I can do all things in the one empowering me.

רָאָבֵל הַיְתַּבְּתָם לְעֹשֹׂת בְּהַתְּחִבְּרָכֶם אֶלְיִ בְּצָרְתִּי: 14

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 ἔποιήσατε συγκοινωνήσαντές μου τῇ θλίψει.

14 plēn kalōs epoiesate sygkoinōnēsantes mou tē thlipsei.

Nevertheless you did well in having become partners with me of my affliction.

טוֹ וַיַּדְעִים גַּם־אַתֶּם פְּרִילִיפִים שָׁבְרָאשִׁית הַבְּשֹׁרָה  
כִּזְאָתִי מִמְקָדְונִיא לְאַהֲתָה בְּרָה לִי אַחֲתָה מִן־הַקָּהָלוֹת לְמַשָּׁא  
וַיְמַתֵּן כִּי אַמְּתָּם בְּלִבְדֵּךְ: 15

15. w'yod' im gam-'atēm Philippiyim sheb're'shith hab'sorah k'tse'thi miMaq'don'ya' lo'-hith'chab'rah li 'achath min-haq'hilot l'masa' umatan ki 'im-'atēm 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> Οἴδατε δὲ καὶ ὑμεῖς, Φιλιππίστοι, ὅτι ἐν ἀρχῇ τοῦ εὐαγγελίου,  
ὅτε ἐξῆλθον ἀπὸ Μακεδονίας, οὐδεμία μοι ἐκκλησία ἐκοινώνησεν  
εἰς λόγον δόσεως καὶ λήμψεως εἰ μὴ ὑμεῖς μόνοι,

15 Oidate de kai hymēis, Philippēsioi, hoti en archē tou euaggeliou,  
Know and also you, Philippians, that in the beginning of the gospel,  
hote exēlthon apo Makedonias, oude mia moi ekklēsia ekoinōnēsen  
when I went out from Macedonia, not one me assembly shared with  
eis logon doseōs kai lēmpseōs ei mē hymēis monoi,  
in an accounting of expenditures and receipts except you only,

16 עֲדַע וְאֶתְכֶם שָׁלַחַת לִי אֶת־צְרָבֵי פָּעָם וּשְׁנָתִים:  
תְּזִקְרִיגָם בְּתָסְלוֹנוֹיקִי שְׁלַחַת לִי אֶת־צְרָבֵי פָּעָם וּשְׁנָתִים:

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

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

<16> ὅτι καὶ ἐν Θεσσαλονίκῃ καὶ ἄπαξ καὶ δὶς εἰς τὴν χρείαν 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.

17 וְאֶת־הַמְּתָן אֶלָּא אֶבְקַשׁ הַפְּרִי  
רְאֵלָא שְׁאֶבְקַשׁ אֶת־הַמְּתָן אֶלָּא אֶבְקַשׁ הַפְּרִי  
אֲשֶׁר־יִרְבֶּה בְּחַשְׁבּוֹנָכֶם:

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.

18 וְאֶת־הַכְּלָל וַיְשַׁלֵּלִי בְּיַד וְהוֹתָר  
רְאֵנִי קִבְּלָתִי אֶת־הַכְּלָל וַיְשַׁלֵּלִי בְּיַד וְהוֹתָר  
וְאֶנְיָגָתִי בְּקִבְּלִי מִידִי אֶפְרָודִיטָס אֶת־כָּל  
אֲשֶׁר־שְׁלַחַתִּם רִיחֵךְ זְבַח עֲרָב וַרְצֻוּ לְאֱלֹהִים:

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

wa'ani nim'le'thi b'qab'li midey '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,  
thysonian dektēn, euareston tō theō.  
an acceptable sacrifice, well-pleasing to Elohim.

19 וְאֵת שָׁמֶן עַזְבָּנִים כְּלֹתָה עַזְבָּנִים אֲזָבְנִים עַזְבָּנִים  
עַזְבָּנִים אֲזָבְנִים עַזְבָּנִים אֲזָבְנִים עַזְבָּנִים אֲזָבְנִים

רְטוֹאָלָהִי הוּא יְמָלָא אֶת-כָּל-צְرָכָם  
כְּעַשְׂרֵה כְּבָדָה בְּמַשִּׁיחַ יְהוָשֻׁעַ:

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

Phil4:19 And my El shall fill all your needs  
according to His wealth in glory in the Mashiyach Owאָלָהִי.

<19> ὁ δὲ θεός μου πληρώσει πᾶσαν χρείαν ὑμῶν  
κατὰ τὸ πλούτος αὐτοῦ ἐν δόξῃ ἐν Χριστῷ Ἰησού.

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.

20 וְאֵת שָׁמֶן עַזְבָּנִים כְּלֹתָה עַזְבָּנִים אֲזָבְנִים עַזְבָּנִים  
כְּלֹתָה עַזְבָּנִים אֲזָבְנִים עַזְבָּנִים אֲזָבְנִים עַזְבָּנִים אֲזָבְנִים

20. w' l'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 τὸν αἰώνας τῶν αἰώνων, ἀμήν.

20 tō de theō kai patri hēmōn hē doxa eis tous aiōnas tōn aiōnōn, amēn.  
Now to the Elohim and our Father be the glory in the ages of the ages, Amen.

21 וְאֵת שָׁמֶן עַזְבָּנִים כְּלֹתָה עַזְבָּנִים אֲזָבְנִים עַזְבָּנִים  
כְּלֹתָה עַזְבָּנִים אֲזָבְנִים עַזְבָּנִים אֲזָבְנִים עַזְבָּנִים אֲזָבְנִים  
כְּאַשְׁאָלוּ לְשִׁלּוֹם כָּל-קְדוֹשָׁ בְּמַשִּׁיחַ יְהוָשֻׁעַ הָאָחִים  
אֲשֶׁר עַמִּי שְׁאָלִים לְשִׁלּוֹם כָּל-קְדוֹשָׁ בְּמַשִּׁיחַ יְהוָשֻׁעַ הָאָחִים

21. sha'alu lish'lom kal-qadosh bai Yahushuā ha'achim  
'asher imi sho'alom lish'lom'kem.

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

<21> Ἀσπάσασθε πάντα ἄγιον ἐν Χριστῷ Ἰησού.  
ἀσπάζονται ὑμᾶς οἱ σὺν ἐμοὶ ἀδελφοί.

21 Aspasasthe panta hagion en Christō Iēsou. aspazontai hymas hoi syn emoi adelphoi.  
Greet every saint in the Anointed One Yahushua; greet you the with me brothers.

22 וְאֵת שָׁמֶן עַזְבָּנִים כְּלֹתָה עַזְבָּנִים אֲזָבְנִים עַזְבָּנִים אֲזָבְנִים  
עַזְבָּנִים אֲזָבְנִים עַזְבָּנִים אֲזָבְנִים עַזְבָּנִים אֲזָבְנִים עַזְבָּנִים אֲזָבְנִים

כְּבָל־הַקָּדְשִׁים שְׂאָלִים לְשֻׁלּוֹמָכֶם וּבִזְהָר שֵׁל־בֵּית קִיסָּר:

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

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

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

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

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

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כְּגַחְסֵד יְהוָשָׁע הַמָּשִׁיחַ אֲדֹנֵינוּ עִם רַוחְכֶם אָמֵן:

23. **chesed Yahushuà haMashiyach 'Adoneynu 'im ruachkem 'Amen.**

**Phil4:23** The grace of our Adon **Owādžah** 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 pneumatatos hymōn.

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