

# LETTER OF POLYKARPOS TO THE PHILIPPIANS

## CHAPTER 1 (originally chapter 1-4)

Polykarpos and the elders together with him to the assembly of God, to the assembly sojourning at Philippi. **2** I wish that mercy and peace would be multiplied to you\* from God Almighty and Jesus the Anointed-One our Savior.

**3(1.1)** I was greatly made-to-rejoice-together with you\* in our Lord Jesus the Anointed-One, after you\* accepted for yourselves the imitations of the truthful love and after you\* sent-on-ahead (as much as it fell-to<sup>1</sup> you\*) the ones who have been wound-in the properly-holy bonds – **4** whoever are the ones who have been truly selected by a god and our Lord. **5(2)** And I was made-to-rejoice because the firm root of your\* faith which is being messaged-abroad from<sup>2</sup> ancient times, is continuing<sup>3</sup> until now and is bearing-fruit into our Lord Jesus the Anointed-One, **6** who, in-behalf of our sins, endured to reach<sup>4</sup> even till death, whom God arose, after he released the labor-pangs of the Netherworld. **7(3)** Into whom, after you\* did not see, you\* are putting-faith, with a joy which is unutterable and having been glorified, a joy which many are desiring to enter into, **8** having come-to-know that, you\* are having been saved by means of favor, not out of works, but instead by means of a will of a god through Jesus the Anointed-One.

**9(2.1)** For-this-reason, after you\* girded up your\* loins, be enslaved to God in fear and truth, **10** after you\* leave-off the empty vain-talk<sup>5</sup> and misleading of the many persons, **11** after you\* put-faith into the One who arose our Lord Jesus the Anointed-One out of dead humans and gave him glory and a throne at his right sides.<sup>6</sup> **12** To whom all the things in-heaven and on-earth became-subject. **13** Whom every breath is worshipping. Who is coming as a judge of living humans and of dead humans. Of whose blood God will seek-out from the ones who are being-non-compliant to him. **14(2)** But the One who arose him out of dead humans will also arise us, if-at-any-time we might be doing his will, and might be going in his instructions, and might be loving the things which he loved, **15** keeping ourselves distant from every unrighteousness, greed, love-of-silver, calumny, false-testimony, not giving-back an evil thing in-place of an evil thing, or verbal-abuse in-place of verbal-abuse, or a clenched-fist in-place of a clenched-fist, or a curse in-place of a curse, **16(3)** but remembering the things which the Lord said while he was teaching:

“All of you\* do not be judging, in order that you\* might not be judged.

(Matthew 7:1)

“Be forgiving, and it will be forgiven to you\*.

(see Matthew 6:14)

“Be showing-mercy, in order that you\* might be shown-mercy.

(see Matthew 5:7)

“With what measure you\* are measuring, it will be measured to you\* in-return.”

(see Matthew 7:2/Mark 4:24/Luke 6:38)

**17** And that:

“Happy are the destitute persons,  
and the ones who are being persecuted for-the-sake of righteousness,  
because the kingdom of God is theirs.”

(Matthew 5:3,10/Luke 6:20)

**18(3.1)** Brothers, I am writing these things to you\* about the righteousness, not of-myself, but instead since you\* previously-called-on me for yourselves. **19(2)** For neither I, nor another like me, is being able to follow-after the wisdom of the happy and glorious Paulus, **20** who, after he came-to-be among<sup>7</sup> you\*, precisely and firmly taught the account about the truth face by face of the humans at-that-time; whom, while he was also being-away, wrote letters to you\*. **21** If-at-any-time you\* might be stooping-in to look into these,<sup>8</sup> you\* will be able to be being built up into the faith which was given to you\* (whichever faith is a mother of us all) **22(3)** with the hope following-along-behind and the love leading-forward (the love for<sup>9</sup> God and the Anointed-One and for our<sup>10</sup> neighbor). **23** For if-at-any-time someone might be inside these things, he has fulfilled an instruction of righteousness. For the one having love is a long-ways-away from all sins.

<sup>1</sup> literally “threw-on”

<sup>2</sup> literally “out-of”

<sup>3</sup> literally “remaining-through”

<sup>4</sup> literally “meet-down”

<sup>5</sup> literally “vain-account”

<sup>6</sup> literally “throne out of right sides of him”

<sup>7</sup> literally “in”

<sup>8</sup> literally “which(plural)”

<sup>9</sup> literally “into”

<sup>10</sup> literally “and into the”

**24(4.1)** Now a love-of-silver is a beginning of all harsh things. **25** Therefore, since we have come-to-know that we brought-in nothing into the world, but instead, that we are not-even having anything which we are able to bring-out with us, may we arm ourselves with the weapons of the righteousness. **26** and may we teach ourselves first to be going in the instruction of the Lord. **27(2)** After-that, may we also teach your\*<sup>11</sup> women to be going in the faith which was given to them, and in love and purity, having-affection for their own men in every truth, **28** and loving all persons out of a equal attitude in every self-restraint, and to be disciplining the children with the discipline of the fear of God. **29(3)** May we be teaching the widows to be going, being sounded-minded about the faith of the Lord, petitioning unceasingly about all persons, **30** being a long-ways-away from every slander, calumny, false-testimony, love-of-silver, and every evil thing, **31** knowing that they are a sacrificial-altar<sup>12</sup> of a god, and that he is watching-out-for-blemishes in all things, and that not-one of either rationalizings<sup>13</sup> or thinkings or something of the hidden things of the heart have escaped his notice.

## CHAPTER 2 (originally chapter 5-8)

**1(5.1)** Therefore, having come-to-know that a god is being sneered-at, we are being-indebted to be walking-around worthily of his instruction and glory. **2(2)** Likewise, ministers are to be blameless standing-before-the-face of his righteousness, like<sup>14</sup> ministers of a god and<sup>15</sup> an anointed-one, and not of humans; **3** not slanderers, not double-accounted, but without-love-of-silver, **4** self-restrained about all things, tenderly-compassionate, careful, going according-to the truth of the Lord, who became a minister of all persons. **5** If-at-any-time we might well-please him<sup>16</sup> in the present age, we will receive-from him the age which is going to be coming, exactly-as he promised to us to arise us out of dead humans, **6** and that, if-at-any-time we might act-as-a-citizen worthily of him, we will also reign-together with him, if-yet we are having-faith.

**7(3)** Likewise the younger-men are also to be blameless in all things, providing<sup>17</sup> purity before everything else and bridling themselves from every evil thing. **8** For beautiful is the act to be obstructed<sup>18</sup> from<sup>19</sup> the desires in the world, because every desire is serving-as-a-soldier against the spirit; **9** and neither sexually-immoral-individuals, nor men-who-take-on-the-role-of-a-female-during-male-sex,<sup>20</sup> nor male-bedding-men will inherit a kingdom of a god, nor the ones who are doing the things which are out-of-place. **10** For-this-reason, it is necessary to be keeping oneself distant from all these things, being subject to the elders and ministers as to a god and an anointed-one. **11** The virgins are to be walking-around in an unblemished and pure conscience.

**12(6.1)** And the elders are also to be tenderly-compassionate, merciful to<sup>21</sup> all persons, turning-back the ones who have been misled-away, looking-after<sup>22</sup> all weak persons, **13** not being-unconcerned about a widow or an orphan or a poor person; instead, they are to be perpetually providing<sup>23</sup> what<sup>24</sup> is beautiful before-the-face of a god and humans, **14** keeping themselves distant from every anger, respect-of-persons, unrighteous judgment, being a long-ways-away from every love-of-silver, **15** not quickly having-faith in anything against any person, not severe in judgment, having come-to-know that we all are debtors of sins. **16(2)** Therefore, if we are beseeching the Lord, in order that he might forgive us, we are also indebted to be forgiving. **17** For we are standing opposite the eyes of the Lord and God, and it is necessary for all persons to be caused-to-stand-beside the platform of the Anointed-One, and for each one to give an account in-behalf of himself. **18(3)** Therefore, in-this-manner, may we be-enslaved to him with fear and every reverence, exactly-as he himself instructed, and as the emissaries who proclaimed-a-good-message to us did, and the prophets (the ones who preached-beforehand about the coming of our Lord). **19** May we be zealous about what<sup>25</sup> is beautiful, keeping ourselves distant from the impediments, and the false-brothers, and the ones who are bringing the name of the Lord in hypocrisy, whichever ones are misleading-away empty humans.

**20(7.1)** For everyone, whoever might not be confessing Jesus the Anointed-One to have come in flesh is an anti-anointed-one; **21** and whoever might not be confessing the testimony of the cross is from out of the Slanderer; **22** and whoever might be using-methods to pervert the sayings of the Lord to his own desires and might be saying that there is neither a standing-up out of dead humans nor a judgment, this man is a first-born of the Adversary. **23(2)** For-this-reason, after we leave-off the vanity of the many and the false-teachings, **24** may we turn-back to the account which was delivered to us from out of the beginning, **25** being-sober

<sup>11</sup> [1:27(4:2)] all manuscripts / possibly emendation “our”

<sup>12</sup> [1:31(4:3)] some “are sacrificial-altars”

<sup>13</sup> literally “accountings”

<sup>14</sup> literally “as”

<sup>15</sup> [2:5(4:2)] some “in”

<sup>16</sup> literally “whom”

<sup>17</sup> may also be translated “forseeing”

<sup>18</sup> literally “cut-up”

<sup>19</sup> [2:8(5:3)] some read, “to emerge from”

<sup>20</sup> literally “soft/effeminate” (as in, taking on the effeminate role in the above activity)

<sup>21</sup> literally “into”

<sup>22</sup> literally “looking-over”

<sup>23</sup> may also be translated “foreseeing”

<sup>24</sup> literally “the”

<sup>25</sup> literally “the”

toward the prayers and persevering-toward fasts, requesting the All-Spectating God with beseechings, not to bring us into a testing, **26** exactly-as the Lord spoke:

“Indeed, the spirit *is* eager, but the flesh *is* weak.”

(*Matthew 26:41/Mark 14:38*)

**27(8.1)** Therefore, may we be unceasingly persevering-toward our hope and the down-payment of our righteousness, which is *the* Anointed-One Jesus, **28** who carried-up our sins *in* his own body on the wood; who did not do a sin, nor-even was deceit found in his mouth. **29** Instead, he endured all *things* for our sakes, in order that we might live in him. **30(2)** Therefore, may we become imitators of his endurance; **31** and, if-at-any-time we might be suffering due to his name, may we be glorifying<sup>1</sup> him. **32** For he put *forth* this example through himself, and **we** had-faith *in* this.

### CHAPTER 3 (originally chapter 9-14)

**1(9.1)** Therefore, I am exhorting you\* all to be obeying-the-chief-of the account of the righteousness,<sup>2</sup> and to be exercising every endurance, which you\* also<sup>3</sup> saw with<sup>4</sup> *your own* eyes, not only in the happy Ignatios and Zosimos and Rufus,<sup>5</sup> **2** *but* instead even in the others from-among<sup>6</sup> you\*, and in Paulus himself and the remaining emissaries. **3(2)** You\* have been persuaded that all these *men* did not run in vain,<sup>7</sup> *but* instead in faith and righteousness, **4** and that they are in the place *which* is-indebted to them in-the-presence-of the Lord, with whom they also suffered-together. **5** For they did not love the present age, *but* instead the *man* who died-off in-behalf of them and *who* stood-up *out of* dead humans by God for our sakes. **6(10.1)**<sup>8</sup> {{Therefore, *all of* you\* be standing fast in this *conduct* and be following the example of *the* Lord, **7** being firm and immutable in faith, lovers of *the* brotherhood, diligently *caring* for each other, associated in truth, **8** waiting for one another with *the* meekness of *the* Lord, despising no one. **9(2)** When it might be possible for you\* to do good, do not be wishing to do differently. For:

Almsgiving frees from death.

(*Tobit 12:9*)

**10** Let all *of* you\* be subject to one another, having your conduct irreprehensible among<sup>9</sup> *the* nations, **11** so that from your\* good works you\* might also be receiving praise and *the* Lord might not be being reviled among<sup>10</sup> you\*. **12(3)** But woe *to* him on whose account *the* name of *the* Lord is being reviled. **13** Therefore, be teaching sobriety to all *persons* in which you\* are also conducting yourselves.

**14(11.1)** I am being deeply grieved for Valens, who at one-time was made *an* elder among you\*, because he himself is ignorant of *the* position which was given to him. **15** Therefore, I am admonishing you\* to be abstaining from love-of-silver and to be pure and<sup>11</sup> truthful. **16** Be abstaining from every evil. **17(2)** But if a man is not being able to pilot himself in these *things*, how *is* he *able* to be pronouncing it to another? **18** If a man will not abstain himself from love-of-silver, he will be stained by idol-worshipping, and he will be judged as one of *those* amid *the* nations, who are being ignorant of *the* judgment of *the* Lord. **19** Or are we not coming-to-know “that *the* holy-ones will judge the world,” exactly-as Paulus is teaching? (*1 Corinthians 6:2*)

**20(3)** However, **I** did not sense nor hear any thing of this kind among you\*, **21** among<sup>12</sup> whom *the* blessed Paulus labored, *who were* being<sup>13</sup> in the beginning of his letters.<sup>14</sup> **22** For he glories about you\* in all *the* assemblies, which alone had known *the* Lord<sup>15</sup> in those times. However, we had not yet known *him*.

**23(4)** Therefore, brothers, I am exceedingly grieved for him and his wife; may *the* Lord grant them a true change-of-mind. **24** Therefore, *all of* you\* also be being sober yourselves in this *regard*, and do not estimate such *persons* as enemies, **25** but recall them as detrimented<sup>16</sup> and erring members, in order that you\* might be saving your\* entire body. For by doing this you\* are building yourselves up.

**26(12.1)** For am confident that you\* are well exercised in *the* sacred writings, and *that* nothing is hiding from you\*; but this has not been granted to me. **27** Now, as it has been said in these writings:

*All of* you\*, be being angered, and do not be sinning.

<sup>1</sup> [2:31(8:2)] some, “name, we glorify”

<sup>2</sup> [3:1(9:1)] GL / Eusebios omit “the account of the righteousness”

<sup>3</sup> [3:1(9:1)] G / Eusebios omit “also”

<sup>4</sup> literally “according-to”

<sup>5</sup> [3:1(9:1)] G / Eusebios reversed “Zosimos” and “Rufus”

<sup>6</sup> literally “out-of”

<sup>7</sup> literally “run into an empty thing”

<sup>8</sup> [3:5B-36] Because the Greek manuscript is torn at this point, these verses are preserved only in Latin

(However, a Greek quotation of Eusebios for verses 37-38 is extant)

<sup>9</sup> literally “in”

<sup>10</sup> literally “in”

<sup>11</sup> [3:15(11:1)] two Lat / most Lat omit “and”

<sup>12</sup> literally “in”

<sup>13</sup> [3:21(11:3)] some “commanded” / some “named”

<sup>14</sup> may also be translated “in his letters in the beginning” (grammar difficult)

<sup>15</sup> [3:22(11:3)] most Lat / some Lat “God”

<sup>16</sup> literally “passible”

(*Psalm 4:4/Ephesians 4:26*)

And:

Do not let the sun be slipping-down on your\* provoked-anger.

(*Ephesians 4:26*)

**28** Blessed *is* the man who will remember *this*; which **I** have-faith *is* the cause among<sup>17</sup> you\*. **29(2)** Now, may *the* God and Father of our Lord Jesus *the* Anointed-One, and *the* Eternal Chief-priest himself, *the* son of God, Jesus *the* Anointed-One, be building you\* up in faith and truth and in all meekness, **31** and without anger, and in patience, and in longsuffering and tolerance and purity. **32** And may he be giving you\* a lot and part among his holy-ones, and to us along with you\*, and to all who are under heaven **33** who will have-faith in our Lord and God<sup>18</sup> Jesus *the* Anointed-One and in his Father, who stood him up from *the* dead. **34(3)** *All of* you\*, be praying for all *the* holy-ones. **35** Be praying for kings too, and authorities, and chiefs, and for *those who are* persecuting and hating you\*, and for *the* enemies of *the* cross, **36** so that your\* fruit might be manifest among<sup>19</sup> all *persons*, so that you\* might be perfect in him.}}

**37(13.1)** Even you\* and Ignatios wrote to me, in order that, if-at-any-time someone might be going-off into Syria, he might also convey-off the documents from you\*. **Which** **I** will do, if-at-any-time I might receive a proper opportunity,<sup>20</sup> whether myself or whether the *person* whom I am sending<sup>21</sup> *who* became-an-elder concerning<sup>22</sup> you\* also. **38(2)** The letters of Ignatios (the *ones which* were sent to us by himself and other *letters*, as-many-as we were having with<sup>23</sup> us) we send to you\*, exactly-as you\* instructed, whichever *ones* are having been subjoined<sup>24</sup> to this letter. From out of them<sup>25</sup> you\* will be able to be greatly profited. For they are surrounded-by<sup>26</sup> faith and endurance and every building up pertaining to<sup>27</sup> our Lord. **39<sup>28</sup>** {{And let us know whatever you\* learn concerning Ignatios and those who are with him.

**40(14.1)** I wrote these *things* to you\* by Crescens, whom I recommended to you\* in person<sup>29</sup> and whom I now *again* am commending. For he conducted himself blamelessly *while* being with us; I have-faith *he* also *did* similarly with you\*. **41** However, you\* will have a recommendation of his sister, when she will come to you\*. **42** Farewell in *the* Lord Jesus *the* Anointed-One in favor and with all of yours\*.<sup>30</sup> Let it be.}}

<sup>17</sup> literally “in”

<sup>18</sup> [3:33(12:2)] most Lat / some Lat omit “and God”

<sup>19</sup> literally “in”

<sup>20</sup> literally “receive a good-to-be-pet season”

<sup>21</sup> [3:37(13:1)] Greek(Eusebios) / Lat “I will send”

<sup>22</sup> literally “about”

<sup>23</sup> literally “beside”

<sup>24</sup> literally “subjected”

<sup>25</sup> literally “which”

<sup>26</sup> literally “they have-all-around them”

<sup>27</sup> literally “into”

<sup>28</sup> [3:39-42] because the Greek manuscript is torn at this point, these verses are preserved only in Latin

<sup>29</sup> [3:40(14:1)] (lit. “you\* in present”) / some “you\* in this present letter”

<sup>30</sup> [3:42(14:1)] some “One. Favor be with all who are with you\*”