http://www.christianbeliefs.org

This arrangement of the Greek text and the English translation is in the Public Domain.

The Greek text is that of the Westcott and Hort, edition of 1893; New York: Harper & Brothers, Franklin Square (usually WITHOUT the marginal readings and their punctuation). Verse references are added before each Greek verse.

The English translation with four highlight colors: first second third highest plus bold and/or bold underline and/or ALL CAPS underline are used for various degrees of emphasis. Red Font color is used for emphasis in some notes. Italics are used for quotations. Bracketed Bible references will be supplied. For example Genesis 1:1 = [GEN 1:1] and 1 Kings1:1 = [1KI 1:1]. Because of a conflict two references will differ from the ordinary first 3 digits for the name of the book (i.e.) Judges = [JDG 1:1] and Philemon = [PHM 1:1]. A one chapter book will be treated as other books for reference (i.e.) Jude = [JUD 1:1].

With its inconsistencies and errors, A. Allison Lewis, over several years ending in 2008, is totally responsible for English translations, references and selected quotes. Users bringing errors to my attention would be greatly appreciated.

[Differences of philosophy such as to text type(s); English or other version preference(s); "bible" code(s) or numerics of whatever kind will NOT receive a "thank you" OR REPLY OF ANY KIND].

NOTE: Some people in the Bible had more than one name AND MANY different people had the same name. Different people with the same name in the New Testament English translation will here be spelled the same way AND if possible the individual clearly identified.

Unicode FONTS: Arial & Times New Roman almost always have been used in this document.

JOH 3:36 ο πιστευων εις τον υιον εχει ζωην αιωνιον ο δε απειθων τω υιω ουκ οψεται ζωην αλλ η οργη του θεου μενει επ αυτον. Times New Roman type has been chosen for the Greek text for its smooth clean beauty of the Greek letters.

The following is used for typing OR copying Greek:

to indicate the first word in a sentence, proper names, some pronouns, making corrections, etc.
**EASY TYPING GREEK.**

**To setup your Windows computer for using multiple languages please visit:**
http://www.microsoft.com/windowsxp/using/setup/yourlanguage.mspx

Set up keyboard layout in **EL Mode**.
Set in **EL** code line 1: 1a, 1b, 1c. and 1d.
Set in **EL** code line 2: 1a, 1b, 1c, and 1d. **A TOTAL OF 8 LINES.**
THEN change each line **2 to EN Arial.**

To type ENGLISH LETTERS you **MUST** have EN Mode **ON**.
To type GREEK LETTERS you **MUST** have EL Mode **ON**.

**LOWER CASE**

```
~ ! @ # $ % ^ & * ( ) _ - + | 
\ 1 2 3 4 5 6 7 8 9 0 - = \ 
\ 1 2 3 4 5 6 7 8 9 0 - = \ 
; ζ ε ρ τ ν θ ι ο π [ ] 
q w e r t y u l o p [ ] 
α σ δ φ γ η ζ κ λ ′ , 
as d f g h j k l ; , 
ζ χ ψ ω β ν μ , . / 
z x c v b n m , . / 
```

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**UPPER CASE – Shift OR caps – (some exceptions!)**

```
~ ! @ # $ % ^ & * ( ) _ - + | 
\ ~ ! @ # $ % ^ & * ( ) _ - + | 
: ` Ε Ρ Τ Υ Θ Ι Ο Π { } 
Q W E R T Y U I O P { } 
A Σ Δ Φ Γ Η Ξ Κ Λ 
\ . » 
A S D F G H J K L : »
```
P39LS TrueType Uncial Font. SAMPLE = alpha kai w mega.
Greek Uncials TrueType Font. SAMPLE = alpha kai wmega

| 1 2 3 4 5 6 7 8 9 0 |
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typeyuo
qwe typeyuo

| a s d f g h k l |
| a s d f g h j k l |

zxcbnm /
zxcbnm , . /

(DO NOT USE EL Mode for either of these uncials)
Either of these two uncials may be used on this web site.

Punctuation marks frequently used for Greek text.

Period: .
Comma: ,
Semicolon:
Question mark: ;
ΠΡΟΣ ΦΙΛΙΠΠΗΣΙΟΥΣ

To the PHILIPPIANS
Written by Paul from Rome in 61 AD

PHI 1:1  παυλος και τιμοθεος δουλοι χριστου ησου πασιν τοις αγιοις εν χριστω ησου τοις ουσιν εν φιλιπποις συν επισκοποις και διακονοις
Paul and Timothy, servants of Christ Jesus, to all the saints in Christ Jesus, to those being in Philippi, with the elders [overseers – another name for elders, pastors or sheperds. See 1PE 2:25; 5:1, 2; ACT 20:17, 28; TIT 1:5-7] and deacons [1TI 3:8-16; ACT 6:1-8; “serve tables”].

PHI 1:2  χαρις υμιν και ειρηνη απο θεου πατρος ημων και κυριου ησου χριστου
Grace be to you and peace, from God our Father and of the Lord Jesus Christ.

PHI 1:3  ευχαριστω τω θεω μου επι παση τη μνεια υμων
I thank my God on every remembrance of you,

PHI 1:4  παντοτε εν παση δεησει μου υπερ παντων υμων μετα χαρας την δεησιν ποιουμενος
always in every prayer of mine for you making request with joy,

PHI 1:5  επι τη κοινωνια υμων εις το ευαγγελιον απο της πρωτης ημερας αχρι του νυν
because of your fellowship in the gospel from the first day until now.

PHI 1:6  πεποιθως αυτο τουτο οτι ο εναρξαμενος εν υμιν εργον αγαθον επιτελεσει αχρις ημερας ιησου χριστου
Being confident of this very thing, that He Who has begun a good work in you will continue it to perfection until the day of Jesus Christ.

PHI 1:7  καθως εστιν δικαιον εμοι τουτο φρονειν υπερ παντων υμων δια το εχειν με εν τη καρδια υμας εν τε τοις δεσμοις μου και εν τη απολογια και βεβαιωσει του ευαγγελιου συγκοινωνους μου της χαριτος παντας υμας οντας
Even as it is righteous for me to think this of you all, because I have you in my heart; inasmuch as both in my bonds and in the defense and confirmation of the gospel you are partakers of grace with me.

PHI 1:8  μαρτυς γαρ μου ο θεος ως επιποθω παντας υμας εν σπλαγχνους χριστου ησου
For God is my Witness, how I long after you in the affection of Jesus Christ.

PHI 1:9  και τουτο προσευχομαι ινα η αγαπη υμων ετι μαλλον και μαλλον περισσευη εν επιγνωσει και παση αισθησει
This I pray, that your love may abound yet more and more in full knowledge and all discernment,
εἰς τὸ δοκιμαζεῖν ὑμᾶς τὰ διαφέροντα ἵνα ἔτει εἰλικρινεῖς καὶ ἀπροσκοποὶ εἰς ἡμέραν χρίστου
that you may prove the things that differ [are most valuable - 1TH 5:21], in order that you may be sincere [pure] and blameless in the day of Christ;
πεπληρωμένοι καρπὸν δικαιοσύνης τὸν διὰ ημεραν χριστοῦ εἰς δοξα και επαινον θεού
having been filled with the fruit of righteousness, through Jesus Christ, to the glory and praise of God.
γινώσκειν δε ὑμᾶς βουλομαι αδελφοί οτι τα κατ εμε μαλλον εἰς προκοπην τον ευαγγελιου εληλυθεν
But I wish you to know, brothers, that my circumstances have come rather to the advance of the gospel,
ωστε τους δεσμους μου φανερους εν χριστω γενεσθαι εν ολω τω πραιτωριω και τοις λοιποις πασιν
so that my bonds in Christ have become known in all the palace guard and to all the rest.
και τους πλειονας των αδελφων εν κυριω πεποιθοτας τοις δεσμοις μου περισσοτερως τολμαν αφοβως τον λογον του θεου λαλειν
And most of the brothers, being confident in the Lord by reason of my bonds dare more exceedingly to speak the Word of God without fear.
τινες μεν και δια φθονον και εριν τινες δε και δι ευδοκιαν τον χριστον κηρυσσουσιν
Some indeed preach Christ even out of envy and strife, but some also out of good will.
οι μεν εξ αγαπης ειδοτες οτι εις απολογιαν του ευαγγελιου κειμαι
These [latter] from love, knowing that I am put here for the defense of the gospel;
οι δε εξ εριθειας τον χριστον καταγγελλουσιν ουχ αγνως οιομενοι θλιψιν εγείρειν τοις δεσμοις μου but those [former] from rivalry announce Christ, not purely, thinking to increase my affliction in my imprisonment.
tι γαρ πλην οτι παντι τροπω ειτε προφασει ειτε αληθεια χριστος καταγγελλεται και εν τουτω χαιρω αλλα και χαρησομαι
What then? Notwithstanding, that in every way, whether in pretence or in truth, Christ is preached, even in this I rejoice, yes and I will rejoice.
οιδα γαρ οτι τουτο μοι αποβησεται εις σωτηριαν δια της υμων δεησεως και επιχορηγιας του πνευματος ησου χριστου
For I know that this shall result in my deliverance through your prayers and the help of the Spirit of Jesus Christ,
κατα την αποκαραδοκιαν και ελπιδα μου οτι εν ουδενι αισχυνθησομαι αλλ εν παση παρρησια ως παντοτε και νυν μεγαλυνθησεται χριστος εν τω σωματι μου ειτε δια ζωης ειτε δια θανατου
according to my earnest expectation and my hope, that in nothing I shall be ashamed, but that with all boldness, as always, so now also Christ shall be magnified in my body, whether it be by life or by death.

PHI 1:21
epsiloni gar to zeion christos kai to apothanein kerdos

For me to live is Christ and to die is gain.

PHI 1:22
ei de to zeion en sarkei touto moi karpou ergon kai ti airdsomai ou

But if to live in the flesh, this is the fruit of my work; yet I do not know what I should choose.

PHI 1:23
sunechoma de ek ton duo twn epitumian exon eis to analusai kai sun christo einais pollas xar malalon kriesnon

But I am constrained [torn] between the two, having the desire to depart and to be with Christ, for this is much better [2CO 5:6-9; EPH 1:10];

PHI 1:24
to de epimeinein ti sarkei anagkaioteron di umas

BUT to remain in the flesh is more necessary on your account.

PHI 1:25
kai touto peanithos ouda soti menou kai paraemen patin umin eis tin umon prokopin kai charan tis pistes

And being confident of this, I know that I will remain and continue with you for your progress and joy in the faith,

PHI 1:26
ina to kaukima umon perissesein en christo etsou en emoi dia tis emis parousias patin proz umas

in order that your boasting may abound in Christ Jesus in me through my presence again to you.

PHI 1:27
monon azios tou evanggelou tou christou politevesse the ina eite elthonn kai idon umas eite apov akou tis peri etsou soti sthketen en eni pneumatia mia psychi synathlountes ti pisti tou evanggelou

Only conduct yourselves worthily of the gospel of Christ, so that whether coming and seeing you or being absent, I may hear the things concerning you, that you stand in one spirit, with one soul striving together in the faith of the gospel;

PHI 1:28
kai mi turomenoi en midevi upo tow antikeimenon htei esin autois endexiz is apologes etsou de swtheriai kai touto apo theou

and not being terrified in anything by the ones who are opposing you, which is to them a proof of destruction, but to you of salvation, and this from God.

PHI 1:29
ota etsou exaristhe to uper christou ou monon to eis auton pisteuein alla kai to uper autou passhein

Because to you it was given on behalf of Christ, not only to believe in Him but also to suffer on behalf of Him.

PHI 1:30
ton autou agora echantes etsou eidete en emoi kai mnon akouete en emoi having the same struggle which you saw in me and now hear in me.

PHI 2:1
epsiloni ou parakaleis en christo e ti paramevthon agaphei ti tis koivnia pnevmatos e ti tetragbna kai oiktiroi
If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any tenderness and compassion,

fulfill my joy, that you be likeminded, having the same love, being of one spirit, thinking the same thing.

Do nothing by way of rivalry or vainglory, but in humility consider others better than yourselves.

Not each one looking on their own interests, but each one to the interests of others.

Thus think among yourselves as also did Christ Jesus,

He humbled Himself becoming obedient to death, even death of [on] a cross.

Wherefore God also has highly exalted Him, and gave Him the name above every name,

in order that at the name of Jesus every knee should bend, of those in Heaven, in Earth, and under the Earth;

and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.
Wherefore, my beloved, as you have always obeyed, not as in my presence only, but now much more in my absence, **work out your own salvation with fear and trembling.**

**PHI 2:13** θεος γαρ εστιν ο ενεργων εν υμιν και το θελειν και το ενεργειν υπερ της ευδοκιας

For it is God Who works in you both to will and to do of His good pleasure [See Warfield, Vol. 7, *Perfectionism*, p. 271—AND Lightfoot, *Philippians*, p. 115 “Therefore my beloved, having the example of Christ’s humility to guide you, the example of Christ’s exaltation to encourage you, as you have always been obedient hitherto, so continue. Do not look to my presence to stimulate you. Labor earnestly not only at times when I am with you, but now when I am far away. With nervous and trembling anxiety work out your salvation for yourselves.** For yourselves, did I say? Nay, you are not alone. It is God working in you from first to last: God Who inspires the earliest impulse, and God Who directs the final achievement: for such is His good pleasure”].

**PHI 2:14** παντα ποιειτε χωρις γογγυσμων και διαλογισμων

Do all things without murmurings and disputings:

**PHI 2:15** να γενησθε αμεπτοι και ακεραιοι τεκνα θεου μεσον γενεας σκολιας και διεστραμμενης εν oun εις φαινεσθε ως φωστηρες εν κοσμω that you may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse generation, among whom you shine as lights in the world;

**PHI 2:16** λογος επεχοντες εις καικημα εμοι εις ημεραν χριστου οτι ουκ εις κενον εδραμον ουδε εις κενον εκοπιασα holding forth the Word of Life; that I may rejoice in the day of Christ, that I have not run in vain, neither labored in vain.

**PHI 2:17** αλλα ει και σπενδομαι επι τη θυσια και λειτουργια της πιστεως υμων χαιρω και συγχαιρω πασιν υμιν

Yes, and if I be offered on the sacrifice and service of your faith, I rejoice, and rejoice with all of you.

**PHI 2:18** το δε αυτο και υμεις χαιρετε και συγχαιρετε μοι

For the same cause also do you rejoice, and rejoice with me.

**PHI 2:19** ελπιζω δε εν κυριω ιησου τιμοθεον ταχεως πεμψαι υμιν οτι καγω ευψυχω γνους τα περι υμων

But I trust in the Lord Jesus to send Timothy quickly to you, that I also may be of good comfort, when I know your state.

**PHI 2:20** ως εχω εσω εσω επι βελτιωση εν ευαγγελιον

For I have no likeminded, who will naturally care for you.

**PHI 2:21** οι παντες γαρ τα εαυτων ζητουσιν ου τα χριστου ιησου

For all seek their own, not the things which are Christ Jesus.

**PHI 2:22** την δε δοκιμην αυτου γινωσκετε οτι ως πατρι τεκνον συν εμοι εδουλευσεν εις το ενεργειον
But you know the proof of him, that, as a son with the father, he has served with me in the gospel.

PHI 2:23 τουτον μεν ουν ελπιζω πεμψαι ως αν αφιδω τα περι εμε εξαυτης
Him therefore I hope to send presently, as soon as I shall see how it will go with me.

PHI 2:24 πεποιθα δε εν κυριω οτι και αυτος ταξεως ελευσομαι
But I trust in the Lord that I also, myself, shall come shortly.

PHI 2:25 αναγκαιον δε εν κυριω οτι και αυτος ταχεως ελευσομαι και συνεργουν και συστρατιωτην μου υμων δε αποστολον και λειτουργον της χρειας μου πεμψαι προς υμας
Yet I supposed it necessary to send to you Epaphroditus, my brother, and companion in labor, and fellowsoldier, but your messenger, and he who ministered to my wants.

PHI 2:26 επειδη επιποθων ην παντας υμας και αδημονων διοτι ηκουσατε οτι ησθενησεν
For he longed after you all, and was full of heaviness, because that you had heard that he had been sick.

PHI 2:27 και γαρ ησθενησεν παραπλησιον θανατου αλλα ο θεος ηλεησεν αυτον ουκ αυτον δε μονον αλλα και εμε εις αυτον ελημων σχω
For indeed he was sick near unto death: but God had mercy on him; and not on him only, but on me also, lest I should have sorrow on sorrow.

PHI 2:28 σπουδαιοτερως ουν επεμψα αυτον ενευρισαντωμενον, εν υμων χαρητε καγω αλυποτερος ω
I sent him therefore the more carefully, that, when you see him again, you may rejoice, and that I may be the less sorrowful.

PHI 2:29 προσδεχεσθε ουν αυτον εν κυριω μετα πασης χαρας και τους τοιουτους εντιμους εχετε
Receive him therefore in the Lord with all gladness; and hold such ones in honor:

PHI 2:30 οτι δια το εργον κυριου μεχρι θανατου ηγισανε παραβολευσαμενος τη ψυχη της αναπληρωση το υμων υστερημα της προς με λειτουργιας because for the work of the Lord he was near unto death, not regarding his life, to supply your lack of service toward me.

PHI 3:1 το λοιπον αδελφου μου χαιρετε εν κυριω τα αυτα γραφειν υμιν εμοι μεν ουκ αυτον υμιν δε ασφαλε
Finally, my brothers, rejoice in the Lord. To write the same things to you [again], to me indeed is no trouble, but for you it is a safeguard.

PHI 3:2 βλεπετε τους κυνας βλεπετε τους κακους εργατας βλεπετε την κατατομην Beware of dogs, beware of evil workers, beware of the false circumcision [lit. mutilators].

PHI 3:3 ημεις γαρ εσμεν η περιτομη οι πνευματι θεου λατρευοντες και καυχομενοι εν χριστω ησου και ουκ εν σαρκι πεποιθοτες
For we are the [true] circumcision, who worship by the Spirit of God, and rejoice in Christ Jesus, and have no confidence in the flesh.
καπερ εγω εχω πεποιθησιν και εν σαρκι ει τις δοκει αλλος πεποιθειναι εν
σαρκι εγω μαλλον
Though I might also have confidence in the flesh. If any other man thinks
that he has whereof he might trust in the flesh, I more:
περιτομη οκταημερος εκ γενους ισραηλ φυλης βενιαμιν εβραιος εξ
eβραιων κατα νομον φαρισαιος
circumcised the eighth day, of the people [nation] of Israel, of the tribe of
Benjamin, a Hebrew of the Hebrews; as to the Law, a Pharisee;
κατα ζηλος διωκων την εκκλησιαν κατα δικαιοσυνην την εν νομω
gενομενος αμεμπτος
as to zeal, persecuting the church; as to the righteousness which is in the
Law, being blameless.
περιτομη οκταημερος εκ γενους ισραηλ φυλης
οικους ισραηλ φυλης
περιτομη οκταημερος εκ γενους ισραηλ φυλης
εβραιος εξ εβραιων κατα νομον φαρισαιος
as to zeal, persecuting the church; as to the righteousness which is in the
Law, being blameless.
κατα ζηλος διωκων την εκκλησιαν κατα δικαιοσυνην την εν νομω
δια τον χριστον κερδηνα
for Whom I have suffered the loss of all
things, and do count them but rubbish [refuse], that I may gain Christ,
και κατειληφεν εν δε τα μεν οπισω επιλανθανομενοι τω θανατω αυτου
that I may know Him, and the power of His resurrection, and the
fellowship of His sufferings, being made conformable to His death;
και κατα ζηλος διωκων την εκκλησιαν κατα δικαιοσυνην την εν νομω
ευρεθω εν αυτω μη εχων εμην δικαιοσυνην την εκ νομου αλλα την δια
πιστεως χριστου την εκ θεου δικαιοσυνην επι τη πιστει
and being found in Him, not having my own righteousness, which is of the
Law, but that which is through the faith [belief] in Christ, the righteousness
which is of God by [based on–επι] faith:
περιτομη οκταημερος εκ γενους ισραηλ φυλης
οικους ισραηλ φυλης
περιτομη οκταημερος εκ γενους ισραηλ φυλης
εβραιος εξ εβραιων κατα νομον φαρισαιος
as to zeal, persecuting the church; as to the righteousness which is in the
Law, being blameless.
κατα ζηλος διωκων την εκκλησιαν κατα δικαιοσυνην την εν νομω
δια τον χριστον κερδηνα
for Whom I have suffered the loss of all
things, and do count them but rubbish [refuse], that I may gain Christ,
και κατειληφεν εν δε τα μεν οπισω επιλανθανομενοι τω θανατω αυτου
that I may know Him, and the power of His resurrection, and the
fellowship of His sufferings, being made conformable to His death;
και κατα ζηλος διωκων την εκκλησιαν κατα δικαιοσυνην την εν νομω
ευρεθω εν αυτω μη εχων εμην δικαιοσυνην την εκ νομου αλλα την δια
πιστεως χριστου την εκ θεου δικαιοσυνην επι τη πιστει
and being found in Him, not having my own righteousness, which is of the
Law, but that which is through the faith [belief] in Christ, the righteousness
which is of God by [based on–επι] faith:
περιτομη οκταημερος εκ γενους ισραηλ φυλης
οικους ισραηλ φυλης
περιτομη οκταημερος εκ γενους ισραηλ φυλης
εβραιος εξ εβραιων κατα νομον φαρισαιος
as to zeal, persecuting the church; as to the righteousness which is in the
Law, being blameless.
κατα ζηλος διωκων την εκκλησιαν κατα δικαιοσυνην την εν νομω
δια τον χριστον κερδηνα
for Whom I have suffered the loss of all
things, and do count them but rubbish [refuse], that I may gain Christ,
I press toward the mark for the prize of the high [above] calling of God in Christ Jesus.

Let us therefore, as many as be mature, be thus minded: and if in any thing you be otherwise minded, God shall reveal even this to you.

Nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same thing.

Brothers, be followers together of me, and take note of those who walk so as you have us for an example.

whose end is destruction, whose God is their stomach, and whose glory is in their shame, the ones thinking earthly things).

For our citizenship is in Heaven; from where also we wait for a Savior, the Lord Jesus Christ:

Who will change the body of our humiliation, that it may be conformed to His glorious body, according to the working whereby He is able even to subdue all things to Himself.

Therefore, my brothers dearly beloved and longed for, my joy and crown, so stand fast in the Lord, my dearly beloved.

I beseech Euodias and Syntyche, that they be of the same mind in the Lord.

And I entreat you also, true yokefellow, help those women who labored with me in the Gospel, with Clement also, and with my other fellow laborers, whose names are in the Scroll of Life.
Rejoice in the Lord always: and again I say, Rejoice.

Let your forbearance be known to all men. The Lord is at hand.

Be anxious about nothing; but in everything by prayer and petition with thanksgiving let your requests be made known to God.

And the peace of God, which passes all understanding, shall keep your hearts and minds through Christ Jesus.

Finally, brothers, whatever things are true, whatever things are honest, whatever things are righteous, whatever things are pure, whatever things are lovely, whatever things are of good report; if there be any virtue, and if there be any praise, think on these things.

Those things, which you have both learned, and received, and heard, and seen in me, do: and the God of peace shall be with you.

Not that I speak in respect of want: for I have learned, in whatever state I am, therewith to be content.

I can do all things through Christ Who strengthens me.

Notwithstanding you have done well, that you did fellowship in my affliction.
Now you Philippians know also, that in the beginning of the gospel, when I departed from Macedonia, no church shared with me as concerning giving and receiving, but you only.

**PHI 4:16** οτι και εν θεσσαλονικη και απαξ και δις εις την χρειαν μοι επεμψατε

For even in Thessalonica you sent once and again to my need.

**PHI 4:17** ουχ οτι επιζητω το δομα αλλα επιζητω τον καρπον τον πλεοναζοντα εις λογον υμων

Not because I desire a gift: but I desire fruit that may abound to your account.

**PHI 4:18** απεχω δε παντα και περισσεων πεπληρωμαι δεξαμενος παρα επαφροδιτου τα παρ υμων σωμην ευωδιας θυσιαν δεκτην εναρετον τω θεω
But I have all, and abound: I am full, having received of Epaphroditus the things which were sent from you, an odor of a sweet smell, a sacrifice acceptable, well-pleasing to God.

**PHI 4:19** ο δε θεος μου πληρωσει πασαν χρειαν υμων κατα το πλουτος αυτου εν δοξη εν χριστω ησου
But my God shall supply all your need according to His riches in glory by Christ Jesus.

**PHI 4:20** τω δε θεω και πατρι ημων η δοξα εις τους αιωνας των αιωνων αμην

Now to our God and Father be glory for ever and ever. Assuredly.

**PHI 4:21** ασπασασθε παντα αγιον εν χριστω ησου ασπαζονται υμας οι συν εμοι αδελφοι
Greet every saint in Christ Jesus. The brothers who are with me greet you.

**PHI 4:22** ασπαζονται υμας παντες οι αγιοι μαλιστα δε οι εκ της καισαρος οικιας

All the saints salute you, but most of all those of Caesar’s house.

**PHI 4:23** η χαρις του κυριου ησου χριστου μετα του πνευματος υμων
The grace of Lord Jesus Christ be with your spirits.