


ALBION
ARAMAIC ALBUM
NO. 11



LEGEND
Keeping the Peace

ALBION BIBLE CLASSICS

THE EPISTLE OF PAUL TO PHILIPPI

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INTRODUCTION

As in each NT document one encounters with an interest in the originals one maintains the assertion that first century Christian thought amongst Jews naturally adopted the Aramaic category in mulling over and presenting ideas. One also understands from Josephus that but *two or three* of leading Jews used Greek since the Rabbis forbade familiarity with the tongue as a pagan language.

In maintaining great respect for the *Peshitta* as the textual basis for my comments I entertain a conviction that must be a near certainty that all the apostles not excluding Paul thought in, were taught in and could write in Aramaic script - either Dead Sea Aramaic or Herodian Aramaic. They all sought better to understand the original orally transmitted sayings of our Lord in Aramaic and most of them must have written notes on these in Aramaic. Besides these things as George Lamsa maintained “Our Lord and the disciples did not hear Greek spoken” and our Lord’s quotations do not agree with the LXX but rather the OT Hebrew-Aramaic.

The letter to Philippi (a Roman colony with a large veteran settlement) was written 62-63 and sent with Epaphroditus to Philippi. Meantime Paul’s position waxed worse in Rome with the death of the noble Burrus who restrained Nero and the promotion of Tregellius Nero’s nefarious underling.

The epistle explores themes like Prayer as Inquiry, Suffering for the gospel, Endurance, the Christian mind-set, God’s Delight, Christ’s Humbling and Raising up, Holy & Moral living, Imitation of Christ’s Dying (cf Wesley *Come see how a Christian can die*), Soldiering, Thought Life, Contentment and **Peace**. The hymn “Peace like a river” characterizes Paul - this peace far overflowed the PAX ROMANA lipping every shore in its worldwide advance -enjoy its flow!

Bob Coffey

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CHAPTER 1

1. MESSIAH Paul's address twice mentions his king and Lord-Christ the Messiah. With Timothy as an antithesis he gets his thoughts on paper for posting to the saints "in" Christ and "in Philippi". The prior foundation fact historically and spiritually is that we are in the lamb slain before the world's foundation.

2. GRACE and **PEACE** - TIBUTHA and SHALOMA like all blessings proceed from Father and Son in the integrity of the Triune provision and are the first spiritual thrill and joy of saints. As in Numbers 6 we see in our King also a priest of God - our Melchisadek- in whose blessing all Israel exults.

3. Thanksgiving is the first prayer utterance of an adoring apostle and church. Always begin with past blessings and "old friends". To God for such be everlasting praise as fragrant memories AOHADNA are cherished. AUHADANA is a live record, a day of commemoration maybe, a written record, a perpetual assent and affirmation AMINA of friendship by prayer.

4. Paul tells us how he prays. He used "supplication"- "*soft whispered words*" of care and request CASAPH along with *request prayers* BA'A which like David's are forever "*inquiries*" that involve requests and discussion—even argument - but always "inquiries". This will preserve the authority of the Lord and represents respect for His glory.

5. Paul had "partners in the gospel"- distant by almost 1000 sea miles from him in Rome - but they were *communicating and sharing* SHAO THEP in need and in the fellowship of the Holy Spirit(Greek κοινωνία). The first day of the partnership is referred to in Acts 16.13. It was a Sabbath and it was a little place of prayer ZUTHA - where he met Lydia - the one Renan describes as *Lydia von Paulus*. Paul was "inclining"

and the Lord *“inclined”* or stooped to hear them. Prayer at Philippi was a reverent affair of bowing the head and humbling the heart. On that occasion God opened Lydia’s heart. It was perhaps a more special experience to the apostle than the incident at the gaol.

6. Because I am confident THACAL that He who established genuinely good works among *you* (plural) will complete it until the day of our Lord Jesus the King. *As a significant part of the completion I myself met a Christian lady in Philippi who led a bible study group in the 1990’s in fulfillment of this prophecy. Paul seemed convinced that Christianity would abide in Philippi-where its first convert emerged - and he has been proved right. God is glorified in His work.*

7. It is right for me to have thought about you all in this way that “fits” God’s ordination or like a “graft” CON because you are set in my heart and in my bonds and in apology or defence in my spirit on behalf of the reality and truth of the gospel you are partners in grace. *Paul speaks of partnership as a “grafting” of Christians together in matters of the heart, of testimony, of the heart and of problems shared and supremely in things of the spirit relating to God. It is a partnership of truth and grace.*

8. God is my witness exactly AICHNA how much I love you with the tenderness of Jesus the Messiah-king.

9 And I pray this that your love may flow (THOB is the flow after the ebb of the tide) growing by multiples and (tidally) surpass (what’s present) in personal experience and in all perception SACAL of the Spirit.

10. That you may set apart as distinct those things that are **opportune and agreeable (to life and speech)** AHAN and be pure DACIN (refined as metal or pruned as the vine) and without scandal or stumbling block in the day of the King-

Messiah. This is a simple but failsafe solution to the coursework the world's school of scandal.

11. And be filled satisfied or consecrated to the fruit of righteousness (ZEDEQOTHA - alms which are the right of others)that is in Yeshua the Messiah for the glory and honour of God.

12. My brethren, I desire that you know that my affair, condition or visitation intensified to advance the gospel.

13. In this way also my chains have been made public knowledge by the Messiah King among the whole Praetorian guard and to the rest (of the people). *Paul recognizes that his cause is fama causa and the custodial bodyguard has spread the story of Paul and Christianity throughout Rome. The considerations in respect of Paul intensified with time and Paul is simply reporting that the gospel has gained very widespread popular interest as a consequence.*

14. And a host of brothers who are in our Lord have been assured or safe or brought to faith because of my chains and have been flourishing daring and bold SHOH increasingly speaking the word without fear.

15. And some men from wayside blindness SAMA and controversy HARINA but others with consent to grace and in love are heralding Messiah...

16. Because **they are well aware that I am positioned to pour out or deliver with competence MAPHEQ by the Spirit of the gospel.**

17. But those who herald Messiah with controversy(i.e Jewish concept Messianics of the first century who did not consent to the third way of Christianity) - not purely or sincerely hope to add suffering ALAZNA("oppression" as the Egyptians increased burden upon Israel in Egypt) to my imprisonment.

18. And in this I have rejoiced and do rejoice that in every scheme whether ALTHA or QOSHTHA by pretext, argument or rightly, truly and fairly Messiah-king will be heralded.

19. For I knew that these things would meet with me, happen to me and belong to my lot SHACAH in the life I live through your prayers and the gift of the Spirit of Yeshua the Messiah.

Paul is urging that the discovery of these things is not surprising for they were naturally to be present in a faithful witness –but that faithfulness is sustained by the Church in prayer and by the oil poured in by the Spirit.

20. Exactly as I hope and wait the whole affair patiently I shall not be ashamed of the public display of my person (any more than as a salesman he would to unwrap a tent he made for sale) exactly as **on all occasions of business** BE CAL ZABIN Messiah king will be magnified in my body by life or death. *Paul is speaking of life as a series of business transactions the final one of which is the greatest since conversion and he desires this stand before Nero to glorify Christ whether in death or life.*

21. **For my life that belongs to me is Messiah** and if I die it is profit. *This idea attaches to the parable of the talents for Paul went to Rome truly conscious that he was trading his very life.* It would be the greatest profit ever made on any transaction for he would gain glory and the very presence of the Lord. ***It is a blessed thought that we Christians are all traders and our product is our life and our life is Christ.***

22. But also if in this life in the flesh there is profit for me in work I don't know what side I would choose.

23. For me both are urgent - I desire to depart that I may be with Messiah - this would be exceedingly richer in flower PAQHA for me. *Paul mixes metaphors - speaking of paradise in terms of a garden and its beauty. For him doubtless the Rose of Sharon would bloom there.*

24. But to remain in my body is urgent business for me because of you. *Paul speaks of himself as a “ship waiting for the wind to lift its sail” QAYAH here and in v.25 of “staying behind” in v.25 like one who failed to obtain something or like Lot’s wife - one who missed with a sling POSH.*

25. I know this confidently that I am both waiting and staying for your joy and growth in faith. *Paul’s word is “rely”- He is relying on God’s promise that he would come before Kings and rulers as a testimony.*

26. And when I again come near or intimate ***your boasting which is in Yeshua Messiah alone*** will increase by me.

27. Be governed and guided METHDABAR exactly as is suitable to the gospel of Messiah that if I come to see you or am absent I may hear that ***you stand in one spirit*** and soul and have conquered or been illustrious or celebrated (not as in Greek “striving together”) as one in the faith of the gospel.

28. And in nothing be shaken *as by earthquake*(cf Acts 16) ZIA by those who oppose for a demonstration or proof (***as the moon shining brightly***) of their destruction and proof of your spiritual life.

29. And this is from God who has given you not only to believe(Aramaism “believing you should believe”) but also that you should suffer for His face.

30. And you should endure agonies(Greek AGONA) exactly as that you have seen in me and now hear about me. *Paul refers to his imprisonment and beatings. **The last great truth here is that “enduring” is the Piel of “hoping” or “gospel heralding”** so being a Christian and enduring are not thought of as separate items as when Calvinists and Arminians debate but one and the same. **He who believes the gospel endures.** This is NT truth - enduring is but trusting day by day.*

CHAPTER 2

1. If there is at this point or on this account(because of my agonies) any comfort for you in Messiah or any filling up of hearts with love or any participation of spirit or exposure or space for me RUHAPA and tender mercy RAHAMA
2. Complete my joy that there will be among you one mind or interpretation **RAINA** and one love HOBA and one soul NEPHESH and one CONFESSION **TURAITHA**.
3. Do nothing in dispute or by quarrelling HARINA or empty glory but in humility of mind thinking of every neighbouring soul precisely in preference to oneself.
4. And let a man not be concerned(as in providing) for himself but for all his neighbours.
5. And (1)“*have the same mindset*” or reason or ***pacify*** or ***placate*** yourselves in this –that which also Jesus the King-Messiah accepted or was ***appeased*** to (live out). *Our Lord knew exactly who He was but He of all people set His mind at peace preferring everyone else to Himself. He appeased or placated His natural dignity and sovereignty by loving commitment to the Father and to us. This was literally the way He reasoned and the way we must follow.*
6. He who when He was in the form of God did not think it spoil or booty HATAPH (*to be taken secretly or stolen*) to be equal PAHMA (*as the shape, manner, kind and constellation like glory*)with God.
7. But (2)He **combed His soul** out painfully(**SARAQ-lacerating combing-a “tearing of wool from wool”**) and assumed the form of a servant and was in the form of men and was found (**SHACAH-discovered in birth and in life**) in exact human fashion.

8. (3) He **humbled His soul** and (4)**caused Himself to be obedient**(*Aphel “causative” construction*) to death but the death was that of crucifixion. *Our Lord deliverately chose the cross - the torturous death of being raised up on the tree.*
9. Because of (METUL) or technically “**comparable to**” this God also raised Him up... *This thought form does not convey into the Greek so the similarity between being raised up on the cross and being raised from the grave to glory is missed in Greek translation. Going back to John 3 the Lord must have understood that the second “raising up” was already planned by God-if not the colloquy of the Mount of Transfiguration could not have occurred....and given Him “The name” that is superior MITHAR to all names. That gifted name is Jesus-YAHWEH SAVES. He is God and has the greatest name of all.The concept of MITHAR is used in comparing gems-Jesus is the most excellent gem among names.*
10. That in the name of Yeshua every knee shall bow – every knee that is in heaven and on earth and which is under from the earth(*Ones “after or under earth time” or those in the realm of the dead from earth-the expression “under the flood” means “after the flood”*).
11. And every tongue will discern, recognize or confess that Yeshua Messiah is Maryah(Lord) belonging to the glory of ELYAH ABOHI(*The high God and father*).
12. Therefore beloved exactly as you have obeyed at all times not only when I am close by you but now when I am far from you but increasingly in fear and trembling serve strenuously with your lives.
13. For Elyah is **stirring** /giving attention/acting with diligence (*the expression is used of “ paying special*

attention to a wife”) HAPHAT among you both to will seek, incline to or take pleasure in ZABA and practice SAURA or **supervise** as curator or by divine visitation the very thing you are seeking. *This delight is found in*

(a) *2Sam22.20 when God delighted to lift David from deep water and put him in a spacious place and*

(b) *Gen24.5 The delight of Rebekah to come to join Isaac*

(c) *Ps 40.7 The delight of Jesus “Here I am I delight to do your Will-your law is written in my heart”*

(d) *Gen21.11 A beautiful or delightful woman among the captives.*

14. Do everything like servants without **murmuring** RATAN and **separating**.

15. That you may be complete and without “blemish” MOM *Gen14.1 “without blame” 2Cor6.3 “defect” in ministry when one puts a stumbling block before others* children made pure by God who remain or lodge in AMAR a generation that bickers, takes offense is disturbed and reproachful ASAQ and distorted or lead astray perverting justice AQAM - and appear among them exactly **as lights in the world**. *Christian witness is like sight of the mountain tops to Noah as in Gen8.5 spelling hope in the world-again it compares to lights in the heaven to sailors on a dark ocean.*

16. For you are for them **in the place of life** for my boasting in the day of Messiah King that I had not run my course or exerted myself RAHAT for nothing nor toiled AMAL in futility and emptily. *The Greek “holding forth the word of life” goes back to “lights”(1.28,2.15) but here Paul is arguing that they*

are **lights** in the way Elias of Nisbis spoke of Christians being “as pure **DOKIA** as the moon in morning devotions”. It is possible that Paul is playing on the word “Place” and “Moon” which are separated only by an iota. Christians thus in the original Aramaic sense being as pure as the moon are like the moon (and stars) in the place **DOK** of life where they can be a clear testimony.

17. But even if I am “offered” **NACA** “as a libation” on the “slaughter” or eucharist and “ministry” of your faith I rejoice jubilant and radiant with you all. *Paul thinks of them praising the Lord for his blood shed for them while he may be killed for the faith. His could not be an “atoning” but only a “representative” offering.*
18. You also rejoice and celebrate with me in this way. *The apostle calls them to be willing to celebrate like him with pure devotion in the morning and remembering the Lord’s death.*
19. But I hope in our Lord Messiah King to send Timothy to you - it will be convalescence and peace of mind **NIHA** when I learn concerning you.
20. For there is not another here close to me who is exactly like my soul who diligently **ACIPHA** cares *as in temple service or on military campaign* taking pains **YAZAPH** for what is yours.
21. All of them are striving after and desiring and pleasing their own souls and not Messiah the King.
22. But the proof **BOQ** or demonstration test of this (man) you know by experience as a son with the Father - he has served with commitment (*soldier-like*) **PELAH** with me.
23. This one **I hope** to send to you with all speed **AGAL** when I have seen what is going on with me. *Paul is not*

talking of “sight” but possibly of “comings and goings” and yet again more likely about the “vision” God gives for this moment in his own life. It was “what” when Judas threw the silver pieces into the temple- “What is that to us?” It mattered to him greatly - apparently to them not at all. Paul is speaking of a great matter - what will follow in his own life! It may be vital - it may be little. To hope is positive - to be sure must often wait!

24. I trust upon my Lord that I also am coming to you soon.
25. But just now a matter pressed or compelled ALAZ me to send to you quickly your Epaphroditus a brother who is an assistant ADARNA and a committed worker who is with me but he is your apostle (to me) and minister of my needs.
26. Because he was longing to see you all and distressed *AOQ suggests “difficulty in breathing” which might be our pneumonia* knowing that you heard he was ill.
27. For indeed he was ill close to death but God had compassion on him but not on him only but also on me sorrow on sorrow *literally ANAQ neckchain on neckchain(ie two of us incarcerated) or “wave on wave” of trouble.*
28. Therefore I sent to you diligently HAPITA *with the diligence of a raven* that when you see him again you will rejoice and I shall have a little breathing space or refreshment.
29. Receive him in the Lord with all joy and hold such as he precious.
30. Because for the work of Messiah king he reached and was ready MATI for death and despised BOSAR his life to fulfil what had ceased or what was lacking in

your ministry to me. *Paul expressed himself carefully. This “loss” was a lack due to the 1000 miles of distance between and also the isolated circumstance of imprisonment which demanded either one man hazard his life or nothing was possible.*

CHAPTER 3

1. Therefore, my brothers, rejoice in the Lord. These things I write to you are not frightening MANA to me because they protect, instruct, warn and look after you MAZHAR. *Paul is going on to indicate that the spiritual danger of the Philippians is serious if not physically critical as his endangerment from Nero.*

2. Be cautious - be warned - provide against ZADAR dogs - beware of those who like soldiers live militant for evil PALAH - beware of those who cut off flesh *Paul is referring to the Circumcision pressure group of Jewish Christians who would burden the Gentiles. To class them with “dogs” clarifies that they are outsiders and should not be admitted.*

3. For we are the circumcision GAZUDAH who cultivate God’s work in the Spirit and we glory in Jesus the King Messiah and we do not feel secure in the flesh or take refuge in flesh. *Paul is stressing that our trust for salvation and pleasing God is in Christ our sacrifice and ground of redemption.*

4. For when that was the same in my case for me my trust was also in the flesh - for when a man has hope of his trust in the flesh I myself do better than he.

5. A son of circumcision on the 8th day; from the family of Israel; from the tribe of Benjamin; a Hebrew son of a Hebrew; in the written law a Pharisee;

6. In burning zeal and jealousy TANAN a persecutor of the church; in the righteousness of written law I was without blame or disgrace.

7. But these advantages I reckoned were losses sad failures - impoverishing needs - decided harms - amercing fines HASAR because of Messiah. *Paul shows that supposed right living can be callous moral wrong living. Religious scruples disguise callous moral conduct.*

8. Also I consider these things all these things loss HASARNA “damaging deprivation” or “**penalizing fine**” or “sullyng blot” because of the greatness of the personal experience of Jesus. *A personal experience of Jesus renders all attainments unmeritorious besides those concordant with His perfect will.*

9. And that I might be found in Him though there is no righteousness belonging to me alone which is from the law written but that alone which is from faith of Messiah king -the righteousness which exists is that from God.

10. That by such righteousness I should know Jesus and the power of His resurrection that I may share SHAUTEPH His sufferings KHASHA **mental passion combining joy and pain love and an empty stomach...**and have been conformed **or imitate and be similar** to His death. *Paul is not into pretending to die like Jesus or repeating the substitution involved but desires with the joy and pain and to imitate and demonstrate like love and selflessness and passive grace to his Lord Jesus as he “dies daily”. So for Him “the imitation of Christ” to quote A Kempis is not singularly that of the teacher but especially that of the dying Lord.*

11. That at some time (**why not**)DALMA I shall be able to reach as a mountain peak MATAN what belongs to resurrection from that house of the dead..

12. Not that it is now that I have taken hold of such relationship or victory NASAB or from now am complete but I am exerting myself and on course that *perhaps* DALMA (*so why not?*) I may overtake that for which Jesus the Messiah King overtook me.

13. My brothers I do not think I of myself have made my way to it –*subdued (the will), come to its ripeness, reached or passed its threshold* but one thing is my experience “I have forgotten *overlooked and sidestepped* TA’A that which is behind and extend myself toward or address or map out what is ahead. *The term YAHAT conjures up the notion of guiding oneself—we would say –use sat nav–Paul expresses it as “guiding himself”.*

14. And I run toward the flag NISHA or target to take NASAB or win *literally be the victor* of the calling belonging to high (heaven) of God in Messiah King Jesus.

15. Those who are complete - these things govern! They should be governed and if you have been governed by anything different - God will also reveal this to you (as He did to me).

16. Wherever you stand on this *literally “the son of what”* that we should be persons arriving or ripening or reaching MATAN one path or track SHABILA let us agree and abide in complete consent SHALAM and in one harmonious accord or opinion AON.

17. Emulate or compare with me my brothers and have the examination done or the decision made or the test complete concerning those who are walking in the pattern you have seen in us.

18. For there are many who walk different *foreign to our way* –those about whom I have spoken often to you but now as I weep I say these are enemies “*husbands of accusation*” **of the cross** of Messiah King. *It is the*

imitation of Christ and devotion to His death that ever moves Paul and informs his theology and meditation.

19. For their end HARATHA is destruction ABADNA- those whose god is their appetite CARAS and their glory their shame BEHET - these whose minds or thoughts are at home on the earth BERA'A

20. But our business or military service **PALAH** is in heaven *The Greek has "citizenship" which in Aramaic is POLITEA-Paul is speaking to a city of veterans and emphasizing not their citizenship but their **soldiering** or **service** in the warfare of righteousness.* From there we look for the Life giver MEHINA our Lord Jesus the Messiah King.

21. For He will change or alter HALAPH our humble body into the image of His body of glory according to the great power by which He has made everything to serve Him. *The Hoopoe is the "bird of change" HOOPOE HALAPH and it is the national bird of Israel and it can make its tail look like a dress or its wings can expand into an impressive set of black and white bands. Its head can produce a glorious crown.*

CHAPTER 4

1. Therefore my warm cherished HABIBAH and tenderly affectionate RAHIMA brothers and my joy to greet HADAN and crown CALIL *The Philippians were lovely to meet and greet and tender and kind besides their conversion made Paul like a king among those who lent him the rank spiritually that kings have who have admiring citizens. He had led them to the Messiah.* In this way stand in our Lord my cherished ones. *Paul is imploring the imitation of Christ in His death.*

2. I desire from Euhodia and Suntychia *ladies of natural good fortune and fragrance* that there shall be one mind, thinking, deliberation or determination.
3. Also from you real son of my yoke I desire that you will help or aid as auxiliary troops do those who belonged LE- where L in Aramaic is at once “sign of the object of the verb” and also employed to indicate “belonging” to those who worked under the yoke LAN with me in the gospel with Clement and others my auxiliaries - those whose names are written in the book of life. *Paul is not apparently diverting from the needs of women but appears to be calling on the leader of the church to help the widows of some who have passed to glory.*
4. Rejoice in the Lord at every time TABAN in the Lord *whether in youth of active service or age and increasing need...and again I say rejoice to greet or welcome.*
5. And let you meekness be experienced by every single person - the Lord is near. *The apostle is assuring the young pastor that the Lord is a kinsman - and so accessible. We should be like the Emmaus travellers and the early apostles - exulting in his closeness. We are to think of this rejoicing as comparable to that of Naomi and Ruth at the time and again presence and uplifting actions of Boaz the great prototype kinsman of scripture.*
6. And do not be taken by surprise ZAPHAH by anything but at every stage or age or time by entreaty ZAL and enquiry BAA with thanks make your questions of enquiry or petitions personal YADAH before God.
7. And the **peace safety, health and prosperity** of God that is greater than every mind - *the larger all encompassing answer to your prayers - protection like a military guard for your minds in Jesus the Messiah King. Somewhere though the detail of petitions is not cited the*

response of God will be to keep you as a Shepherd if you like David become a constant “inquirer”. You may have heard of the devotional book “the listeners” - one by parallel feels a book on “inquirers” could be written equally valuably for those who walk with God.

8. Therefore my brothers **feed on these things** RA’A the exhortation is to God’s people as sheep to get the sweet grass and to ruminant - sheep are ruminants - to chew over seven sweet and nourishing things that will support the growth of God’s people.

(1). Things that are of the **reality** SHARIRA of life and form its truths *as opposed to fantasy, fairytale and fiction.* To find Christ the way, the REALITY and the life requires agency - the word and the Spirit. Pursuit of the truth will find one meditating on scripture daily.

(2). Things that have to do with **modesty** and clothing *as opposed to shame and nakedness - the Peal (Active) of NUCAPH means shame and the Pael (Passive) means “modest”.* The clothing of a sinner requires the agency of the Holy Spirit and the retention of modesty requires walking with the spirit..

(3). Things that are **righteous** CEANA’A - *the things that flourish as opposed to the things that become worthless. Righteousness exalts; sin lowers - righteousness builds whereas evil disrupts and destroys. Righteousness in common with each of these things requires agency and meditative prayer to reach that agency.*

(4). Things that are **pure** DACAN - *purity respects that which has “become clean” so we are to be sanctified or “set apart” as opposed to base and poor - like molten metal or healthy living as opposed to illness or pure doctrine as contrasted with heresy. The matter involves*

contemplation and like creating steel it requires process and agency.

(5). Things that are REHUMA'A - **pitiful** and compassionate as opposed to "harsh". The first bible REHUMA's are in Genesis 22 when Abraham "pitied" his son Isaac in a world where good women were scarce and the boy was often lonely and Joseph pitied his little brother Benjamin in his rags and in the hands of his scheming brothers. In Solomon's great prayer he prayed for God's pity on captive Israel in Babylon as his prayer sped into the future. Here the agency is ones own prayers or action.

(6). Things that are **celebrated SHABIHA'A** like the beautiful wife who is glory to the home as is a fruitful vine glorious by the door. In 2 Kings we read of Naaman as "celebrated" because he won wars so it is not the cult of beauty that Paul is encouraging but the value of that which is celebrated. We are not to meditate on famous men or beautiful ladies but **on things that render us fruitful and victorious in our living**. Among these "Glorious" things are the cross and the resurrection and Pentecost and Heaven itself.

(7). And works of glory and **praise QALASA**. Paul as is necessary further elucidates. As in 2Corinthians 6.8 he is thinking of "good report" as contrasted with "bad report" or commendation as opposed to criticism. Sculthess links this word with warfare and instances the "praiseworthy "battle formation" or "tortoise" procedure of Roman forces. **Paul thus appears to be thinking more broadly of the organization of the church to reach out and encounter unrighteousness by combining believers in reaching a lost world**. He is strongly encouraging the church to combine its positive outreach and essential

defences in doctrine and action. One has to have in mind the city to which he writes choc-a bloc as it was with veterans of the Roman army who had covered them with glory... “Feed on these things” says the apostle.

9. These that you have learned and received, heard and seen through me - do these and the God of peace will be with you. *Learning is tied up with acceptance, particularly in things doctrinal and lifestyle. Hearing and obeying alone without demonstration of life is not enough. There is a threshold of acceptability in teaching and a similar threshold in respect of lifestyle. Paul is urging that God’s pastoral peace inheres in his biblical teaching and living.*

10. I rejoiced much that you are concerned about me **exactly as** you were before but you did not grasp understand, have capacity or satisfaction before. *Paul rejoices in the Philippian concern. Even when they previously helped they clearly wanted to do more. The Aramaic word is not QEPHAT but KEPHAT Syriac anecdotes as in John of Ephesus and Zechariah of Mitelene used the Q but the Peshitta Q is otherwise a K- suggesting there may have been an archaic variant spelling in Aramaic though Sokoloff who has widely researched usage thinks it “uncertain”.*

11. That is not to say I was in want for I have learned that anything I have will be enough for me. *Paul re-uses the word SAPAQ. He is “content” and “satisfied”. Paul was like those from the tribe of Levi always satisfied with his provisions and gifts. “Enough” speaks of “outpoured plenty” and a “lavish spread”. With the right attitude “enough” is a feast.*

12. For I know what it is to have been **sunk and low** MACICA and I know what it is **to make gain or profit** YUTHAR in all and also I am a learner in fullness and in

hunger, in good fortune of abundance SHURATHA and in poverty's need HUSIRA.

13. Of all or for everything ***I am a match***(Baucher's rendering) –for I can cope with all in the strength or dynamic through Messiah King who gives me virtue.

14. However (often translated “but” it is BERUM – *literally “sons of any event”*) you have acted ***beautifully*** to have shared my affliction. *This SHAUTEPH partnership and association is as close as the union of marriage. Some have speculated that Paul was married to Lydia but the textual evidence is wanting - however he was in the closest union with the Philippian church.*

15. But DIN (on the other hand) you Philippians also know by experience that when the gospel first burst forth SHURA'A or “leapt over”(Macedonia) when I went out from Macedonia not even one of the churches partnered with me in money or by calculation or in a (paper)account of receiving and giving but ALA (*BUT meaning “except” or just”*) only you.

16. Then also you sent to Thessalonica on one occasion and a second for my necessities HASHUH.

17. Not that I desire gifts but I seek that fruit PEARA that is yours may abound. *Paul is speaking of offspring or the expansion of the gospel family. His imagery of marriage and close union runs through this section of the letter.*

18. I have received with gratitude QUBIL everything and there is profit on my side of the account. I am full and I snatched up NASAB all that you sent to me by Epaphroditus - a sweet fragrance and sacrifice of thanksgiving or gratitude that delights God. *The word delight SHUPHAREA relates to the “morning” and so it is to be thought of as the dawning of a new day. Paul thought of the gift as a beautiful AROMA and a lovely DAWN.*

19. And my God will fulfil all your needs or **what you lack** exactly in accord with His riches in the glory of Yeshua the Messiah King. *Paul was not teaching the church that it would endure poverty but have every need met by Christ. It is hypocritical to condemn the “health and wealth teacher” or fly in the face of Paul whilst rolling in money and having not the slightest need. It is conversely a flight from practical Christianity to ever ask to be in profit and never have lack when one should live content whatever is one’s estate.*

20. On the other hand to God our Father is glory and honour to the age of the ages, Amen. *Paul recognizes that the Lord he met on the Damascus Road lives in eternal light and splendour - in majesty -He is rich and is able to sustain all His disciples. Give Him praise! For such reason He is to be honoured as He takes account of every one of us in exactly the way Paul earlier has shown - putting us first in His mind. The Greek text which lacks the word “honour” is less rich for that - since this glorious God is the more to be honoured by virtue of His incessant and abundant provisioning of His people. The Philippian sacrifice is so like that of Calvary for **it was presented by one man Epaphroditus** whose name means “comely” or “charming”. He mirrors the Saviour who was the most charming and comely man ever to walk the world.*

22. Inquire of or pray SHAL* for the peace SHULEMA** of all the saints who are in Yeshua – additionally those who are from the house of Caesar. *Paul delights to say that there are believers in the very family of Caesar himself. These would need courage and diplomacy as they lived and witnessed in Rome.*

23. The grace TIBUTHA of our Lord Yeshua the Messiah be with all of you. *The Greek text has “your spirit”. The*

Greek Sinaiticus, Alexandrinus, Bezae & Koridethi MSS with Ambrosiaster Theodoret and the Byzantine Liturgy all have simply “with you. Vaticanus with the 9thC Cambridge MSS have “your spirit”. This is undoubtedly unsubstantiated by the earliest or the bulk of MSS evidence. Again the Syriac Peshitta is the text to follow being the lead vehicle of transmission over the 3rd-4th centuries. With your(plural) Spirit/spirit(singular) makes little sense since the grace of God is not implored on the Holy Spirit though conceivably the “spirit of Philippians” would be fair comment on the back of earlier references in the letter but it is cumbrous, an unknown blessing and is absent from the very early Syriac Peshitta.

Bob Coffey

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Postscript on “Praying” And “Peace”.

(1) Praying The Name of - Samuel comes to mind. His name means “heard of God” and Hannah’s Hebrew of 1Samuel 1.20 when she called her son “Samuel” translates in the Syriac and Aramaic as one “asked” or “borrowed” from the Lord.

Thus Prayer is indeed “request” but it ought to be accompanied by a willingness to share what we gain with the Lord. If we ask health it is to serve Him. Similarly with any earthly benefit.

To follow SHUL(Heb) or SHAL(Aramaic) in the book of Samuel we have the following luminous references

(a) 1Samuel 1.20 “**borrowed** from the Lord

(b) 1 Samuel 1.28 “I borrowed” so “for his whole life” he shall be given to the Lord”- prayer is **commitment** and

in our prayers we dedicate our children and yet provide for them while we live.

- (c) 1Samuel 10.4 two men “greet” Saul as he seeks the asses and they offer him bread. Their “greeting” is to ask after his health kindly for he appears to have been tired and distracted. Prayer is thus concerned for “others” and their welfare.*
- (d) 1Samuel 10.22 The tribes of Israel inquire if God’s man has yet come and the Lord replies “He has hidden himself among the stuff!” Prayer is **inquiry** about people and positions - especially as to Christian leadership.*
- (e) 1Samuel 20.6 David asked Jonathan to go sacrifice with his clan. This is a prayer to escape danger and a mediated prayer. Our mediator is our precious Lord who is a mediator closer even than he to whom David’s soul was knitted. Prayer involves the **mediator**.*
- (f) 1Samuel 28.11 The witch of Endor asked “Whom shall I bring up for you? This is of course a demonic séance but the principle of prayer supposes power. This woman appeared to have very considerable **capability** and could offer contact beyond this world with those who live beyond. Our Lord can do more by far. He governs every realm and can say “Ask and it shall be given you!”*

(2) Peace. The name of Ruth comes to mind.

The word SHALMA’A (Hebrew SHALOM) is a vastly inclusive word. Paul calls the Philippians to pray for a greater peace than PAX ROMANA - that which will keep the Roman Christians secure, that which will secure the saint of Caesar’s household - that which keeps the colony of Christians at Philippi amid the dangers of the first century in the absence of their spiritual father.

(a) Ruth came home as Ruth 1.22 read in the Syriac in “harmony of heart” with Naomi. Peace is harmony.

(b) Ruth came home to the “madness of harvest” (Ruth 1.22) The Syriac says the barley harvest was in full swing. Peace means “fulfillment” First the blade and then the ear then the seedcorn and harvest. The yearly cycle is complete in the harvest.

(c) Peace means “yielding” Ephrem the Syrian speaks of “yielding to the prophets” SHALAM NABIA so consenting to the will of God Also in Genesis 34.21 we read in the Syriac “These men are “friendly” to us or “at peace with us” so the concept of concord and consent appears - even though it was in this instance not reciprocated and skin deep. Ruth had deep consent to Naomi’s faith “Suffer me not to leave thee...etc” spells this out.

(d) Peace means “to greet” or “speak the peace. Ruth and Naomi greeted so many friends old and new and learned the typical Jewish greeting “The Lord be with you” from Boaz. Ruth 2.4

(e) Peace means “surrender” In Genesis 9.2 Adam is told “all the beasts of the field will surrender to your hands” as we would say “eat out of your hands”. This was the pre-flood situation. Some evidence of this is found in God’s bringing the animals to the ark.

(f) Peace means prosperity. Ruth had a double harvest to start with in her new homeland. In Gen 29.6 Jacob asks Laban’s herds if his uncle is “in health” and “prosperous” which are both inextricably comprehended in our biblical text “Is he (Laban) well?”

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