

The Epistle to the Philippians

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Philippians 1

Πρὸς Φιλιππησίους α΄

Philippians 2

Πρὸς Φιλιππησίους β΄

¹ Finally, my brothers, rejoice in the Lord. It is no trouble for me to write the same things to you again, and it is a safeguard for you.

² Watch out for those dogs, those workers of evil, those mutilators of the flesh!

- The abrupt change in tone between verses 1-2 suggests this passage is a splice, perhaps from a different letter of Paul.
- “Dogs,” a slur for Jewish-Christians, or perhaps Jews in general.

Mark 7:27 – ²⁸ “Yes, Lord,” she replied, “even the dogs under the table eat the children’s crumbs.”

Matthew 15:26 – ²⁶ But Jesus replied, “It is not right to take the children’s bread and toss it to the dogs.”

Matthew 7:6 – *“Do not give dogs what is holy; do not throw your pearls before swine. If you do, they may trample them under their feet, and then turn and tear you to pieces.”*

Thomas 93 – ⁹³ Do not give what is holy to dogs, lest they cast them upon the dung pile. Do not throw pearls to swine, lest they break them.”

⁹³ πεχε τς χε ἡπρ† πετογλαβ ἡνογσορ χεкас νογνοχοу етκοпрѧ ἡπρνοуχε
ἡἡмаргаритης ἡνεωλϋ ѡἡна χε νογλαц ἡла ...

2 Peter 2:22 – ²² *Of them the proverbs are true: “A dog returns to its vomit,” and, “A sow that is washed goes back to her wallowing in the mud.”*

Revelation 22:15 - ¹⁵ For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie.

Didache 9:6 – *“And let none eat or drink of your Eucharist but such as have been baptized into the name of the Lord, for of a truth the Lord hath said concerning this, Give not that which is holy unto dogs.”*

- The Catholic Saint Chrysostom....

John Chrysostom, Homily 10 – But whom does he style dogs? There were at this place some of those, whom he hints at in all his Epistles, base and contemptible Jews, greedy of vile lucre and fond of power, who, desiring to draw aside many of the faithful, preached both Christianity and Judaism at the same time, corrupting the Gospel. As then they were not easily discernible, therefore he says, beware of the dogs: the Jews are no longer children; once the Gentiles were called dogs, but now the Jews. Wherefore? Because as the Gentiles were strangers both to God and to Christ, even so are these become this now. And he shows forth their shamelessness and violence, and their infinite distance from the relation of children, for that the Gentiles were once called dogs, hear what the Canaanitish woman says, Yea, Lord: for even the dogs eat of the crumbs which fall from their masters' table. Matthew 15:²⁷ But that they might not have this advantage, since even dogs are at the table, he adds that, whereby he makes them aliens also, saying, Beware of the evil workers; he admirably expressed himself, beware of the evil workers; they work, he means, but for a bad end, and a work that is much worse than idleness, plucking up what is laid in goodly order.

Deuteronomy 23:19 – ¹⁹ *Thou shalt not bring the hire of a harlot, or the price of a dog, into the house of HaShem thy G-d for any vow; for even both these are an abomination unto HaShem thy G-d.*

Quran 7:176 – ¹⁷⁶And had We willed We could have raised him by their means, but he clung to the earth and followed his own lust. Therefor his likeness is as the likeness of a dog: if thou attackest him he panteth with his tongue out, and if thou leavest him he panteth with his tongue out. Such is the likeness of the people who deny Our revelations.

³ For it is we who are the circumcision, we who worship by the Spirit of God, who glory in Christ Jesus, and who put no confidence in the flesh —

- Deuteronomy 30:6

Deuteronomy 30:6 – ⁶ And HaShem thy G-d will circumcise thy heart, and the heart of thy seed, to love HaShem thy G-d with all thy heart, and with all thy soul, that thou mayest live

Ode 11:1-2 – ¹ My heart was circumcised, and its flower appeared, and steadfast love sprang up in it, and it brought forth fruits for the Lord. ² For the Most High circumcised my heart by his holy spirit, and laid bare my hidden self to him, and filled me with his love

[illegible]

⁴ though I myself could have such confidence. If anyone else thinks he has grounds for confidence in the flesh, I have more:

⁵ circumcised on the eighth day, of the people of Israel, of the tribe of Benjamin;

Genesis 17:12 – ¹²And he that is eight days old shall be circumcised among you, every male throughout your generations, he that is born in the house, or bought with money of any foreigner, that is not of thy seed

⁶ as to zeal, persecuting the church; as to righteousness in the law, faultless

⁷ But whatever was gain to me I count as loss for the sake of Christ. ⁸ More than that, I count all things as loss compared to the surpassing excellence of knowing Christ Jesus my Lord, for whom I have lost all things. I consider them rubbish, that I may gain Christ ⁹ and be found in Him, not having my own righteousness from the law, but that which is through faith in Christ, the

- This verse presents one of the most important, live debates in Pauline scholarship. διὰ πίστεως Χριστοῦ can mean both faith *in* Christ or the faithfulness *of* Christ. Which reading you take drastically changes Paul's theology

¹⁰ I want to know Christ and the power of His resurrection and the fellowship of His sufferings, being conformed to Him in His death, ¹¹ and so, somehow, to attain to the resurrection from the dead.

- Somehow $\sigma'_{\pi\pi}$ is quite the hedge!

¹² Not that I have already obtained all this, or have already been made perfect, but I press on to take hold of that for which Christ Jesus took hold of me. ¹³ Brothers, I do not consider myself yet to have taken hold of it. But one thing I do: Forgetting what is behind and straining toward what is ahead, ¹⁴ I press on toward the goal to win the prize of God's heavenly calling in Christ Jesus.

¹⁵ All of us who are mature should embrace this point of view. And if you think differently about some issue, God will reveal this to you as well. ¹⁶ Nevertheless, we must live up to what we have already attained.

¹⁷ Join one another in following my example, brothers, and carefully observe those who walk according to the pattern we set for you. ¹⁸ For as I have often told you before, and now say again even with tears: Many live as enemies of the cross of Christ. ¹⁹ Their end is destruction, their god is their belly, and their glory is in their shame. Their minds are set on earthly things.

²⁰ But our citizenship is in heaven, and we eagerly await a Savior from there, the Lord Jesus Christ, ²¹ who, by the power that enables Him to subject all things to Himself, will transform our lowly bodies to be like His glorious body.

Philippians 4

Πρὸς Φιλιππησίους δ΄