



The Epistle of Polycarp to the Philippians

Cyprus Island Version

Chapter 1

Polycarp and his fellow emissaries with him, to the assembly of Elohim residing at Philippi: Chesed and Shalom be multiplied to you from YHWH Almighty and from the Master Yeshua, the King Messiah, our Savior.

I have greatly rejoiced with you in our Master Yeshua because you have followed the example of true love by having accompanied, as is noble, those who were bound in chains—These are the appropriate ornaments of the kedoshim, which are the real crowns of the true elect of Elohim. We daily pray for their endurance and yours, you who are as one with your brothers in bonds, that the root of the faith which was preached from ancient times, remain firm in your hearts forever bearing fruit for our King Messiah, Yeshua, Who suffered even to the point of death for our violations of Torah, but Whom YHWH raised from the dead, releasing the grip of Sheol. "He it is that though you do not see, you believe in, and, believing, you rejoice with joy unspeakable and full of glory". Into this joy many long to enter, knowing that "by charity you are helped, not of works, but by the will of Elohim through Yeshua KingMessiah".

Chapter 2

Therefore, prepare yourselves to run the race and serve YHWH in fear and truth like all who have forsaken the useless, empty words and the errors of the many and believing in the One Who raised up our Master Yeshua from the dead and gave Him glory and a throne and the place of honor at His Right Hand.

All things in the Shamaim and on the Eretz are now subjected to His will. Every spirit serves His will as He serves the will of the Sovereign of spirits. He will return as the Judge of the living and the dead. And Elohim will require justice for His blood from those who do not trust in His Name.

But He that raised up Messiah, Yeshua from the dead, shall He not also raise us up in like-manner, if we do His will and walk according to His Commandments and love those things which He loves? Abstaining from all unrighteousness, greed, love of money, Leshon HaRah, and lies, in addition, we must not return evil for evil, accusation for accusation, wound for wound, nor curse for curse. Instead keep in mind what the Master said in His Teaching: "Do not judge, so that you are not judged; forgive, and you will be forgiven; show mercy, so that you may obtain mercy; for as you portion out to others, such will be your portion in turn." And again, "The humble are blessed, as well as those that are persecuted because of righteousness, because the Kingdom of Elohim belongs to them."

Chapter 3

Brothers, I am not writing these things that concern righteousness to you because I took it upon myself to do so, but because you invited me to. Neither I nor anyone else can live up to the wisdom of the blessed and honored Sha'ul.

When he was among you, he accurately and consistently taught the Word of truth before those who were then living. When he was away from you, he wrote to you as I do. If you study that letter, you will find it to be The Way to build you up in emuna according to your strength, which—when it is followed by hope and preceded by love towards Elohim, His Messiah, and our neighbor—is the foundation for us all.

For if anyone has this chesed inside and is moved in accordance by the Ruach, he has fulfilled the command of righteousness, since the one that has love is far from all violations of the Torah.

Chapter 4

As the Master stated, “The love of money is a root of every kind of evil.” Therefore, since we know that just as we brought nothing into this world, and can likewise carry nothing out, let us guard ourselves with the armor of righteousness.

First, let us teach ourselves to walk in the commandments of YHWH. Next, teach the wives to walk in that same emuna that has been given to us. Teach them to be truly tender to their own husbands in love and purity, loving everyone else equally in chastity. Teach them to train up their children to know and fear Elohim.

Teach the widows to be careful in regard to the emuna of the Master, to pray continually for everyone, and to be far from all slander, Leshon HaRah, lying, money-loving, and every kind of evil, knowing that they are the altar of Elohim, that he clearly sees everything, and that nothing is hidden from Him—not our reasoning, or our reflections, nor any of the secret things in the heart.

Chapter 5

Therefore, since we know that YHWH is not mocked, we ought to walk worthy of His commandments and glory. In the same way, the servants should be blameless before the face of His righteousness, since they are the servants of Elohim and His Word and not of men. They must not be slanderers, double-tongued, nor miserly, but self-controlled in everything, compassionate, industrious, and walking according to the truth of the Master, Who is everyone's Servant.

If we please Him in the Olam HaZe, will we not also receive the Olam HaBa? After all, He has promised us that He will raise us from the dead and that if we live worthy of Him, we will also reign with him—provided only that we believe.

Similarly, let the young men be blameless in all things. Let them be especially careful to preserve purity and rein themselves in, as though they had a bridle, from every kind of evil. For it is good that they should be removed from the taiva that is in the world, since every carnal craving wars against the spirit. Neither the sexually immoral, the effeminate, nor homosexuals shall inherit the Kingdom of Elohim. Nor shall those who do inconsistent and inappropriate things.

Accordingly, it is necessary to abstain from all these things and to submit to the emissaries and servants as though to Elohim and His Messiah. (The virgins should also walk in a blameless and pure conscience.)

Chapter 6

Let emissaries be compassionate and merciful to everyone, bringing back those who wander, visiting the sick, and not neglecting the widow, orphan, or poor. They should always watch out for what is suitable in the sight of Heaven and Men and abstain from all wrath, partiality, and unjust judgment.

They should keep far away from all greed, avoid quickly believing a negative report about anyone, and not be severe in judgment since we are all under a debt of breaking the Torah. If, then, we entreat YHWH to forgive us, we ought to forgive others; we are before the eyes of our Master and His Elohim, and we must all appear at His judgment seat someday. There everyone must give an account of himself.

So let us serve Him in fear and with reverence, just as He has commanded us and just as the emissaries, who have preached the Gospel to us, and the “prophets”, who proclaimed in advance the coming of the Master,

Let us be zealous in pursuing what is good, guard ourselves against giving offense, and keep ourselves from false brothers and those who bear the Name of the Master in hypocrisy and who draw proud men away into error.

Chapter 7

Whoever does not confess that Yeshua the Messiah has come in the flesh is anti-Messiah, and whoever does not confess the testimony of the cross is of the dragon. Whoever perverts the oracles of the Master to his own lusts and says that there is neither a resurrection nor a judgment is the firstborn of the serpent.

Therefore, let us forsake the vanity of the many and their false doctrines. Let us return to the message which has been handed down to us from the beginning, guarding against the enemy in prayer and persevering in fasting. In our entreaties, let us beseech the all-seeing Elohim not to lead us into temptation; as the Master has said, "The spirit truly is willing but the flesh is weak".

Chapter 8

Let us then continually persevere in our hope and the security of our righteousness, which is in our King Messiah Yeshua, Who bore our violations in His own body on the tree. He Who did no breaking of Torah, neither was guile found in His mouth, but who endured all things for us so that we might live in Him. Let us then be imitators of His patience. If we suffer for His Name's sake, let us glorify Him. For He has set us this example in Himself, and we have believed that.

Chapter 9

I exhort you all to yield obedience to the Word of righteousness and to exercise all patience, such as you have seen before your eyes not only in the examples of the blessed Ignatius, Zosimus, Rufus, and also among

yourselves, but also in Sha'ul himself and the rest of the emissaries. We are assured that these all have not run in vain, but in emuna and righteousness, and that they are now in their due place in the presence of the Master, with whom they also suffered. For they did not love this present world, but Him Who died for us and for our sakes and was raised again by Elohim from the dead.

Chapter 10

Therefore stand fast in these things and follow the example of the Master. Being firm and unchangeable in the emuna, chesed, the brotherhood, be attached to one another, joined together in the truth; exhibit the meekness of the Master in your interaction with one another, and despise no one. When you can do good, do not avoid it because alms deliver from death. All of you be subject to one another having your conduct blameless among the nations so that you may both receive praise for your good works and the Master may not be blasphemed through you. Woe to him by whom the Name of the Master is blasphemed! Therefore teach seriousness to all and also display it in your own conduct.

Chapter 11

I am greatly grieved for Valens, who was once an emissary among you because he understands so little the place that was given to him in the Assembly. I exhort you, therefore, that you abstain from covetousness and that you be chaste and truthful. Abstain from every form of evil. For if a man cannot govern himself in such matters how shall he require them of others? If a man does not keep himself from covetousness, he shall be defiled by idolatry and will be judged as one of the heathen. Who of us are ignorant of the judgment of the Master? Don't we know that the kedoshim shall judge the world as Sha'ul teaches?

I have neither seen nor heard of any such thing among you in the midst of whom the blessed Sha'ul labored and who are commended in the beginning of his letter. He boasts of you in all those assemblies which at that time were the only ones who knew the Master Yeshua. We have not yet known him.

I am deeply grieved, therefore, brothers, for Valens and his wife, to whom may YHWH grant true repentance. So be moderate in regard to this matter and do not count such as enemies but call them back as suffering and straying members that you may save your whole body. For by acting in this way, you shall edify yourselves.

Chapter 12

I know that you are well versed in the set-apart Writings and that nothing is hidden from you. This privilege is not yet granted to me. It is declared, then, in the Scriptures, "Be angry and do not sin, nor let the sun go down upon your wrath". Happy is the one who remembers this, which I believe to be the case with you.

May the Elohim and Father of Yeshua our Master and Messiah Himself, Who is the BenElohim and our everlasting High Priest, build you up in emuna, truth, meekness, gentleness, patience, endurance, forbearance, and purity. May He bestow on you a lot and portion among His kedoshim, along with us, and on all that are under heaven who shall believe in our Master Yeshua and in His Father, Who raised Him from the dead.

Pray for all the kedoshim. Pray also for kings, rulers, princes, and for those who persecute and hate you; also for the enemies of the cross that your fruit may be apparent to all and that you may be perfect in the Crucified.

Chapter 13

Both you and Ignatius wrote to me saying that if anyone went into Syria, he should carry your letter with him. I will attend to this request if I find a fitting opportunity, either personally or through some other acting for me, that your desire may be fulfilled.

The letters of Ignatius were written by him to us and all whom we have near us. We have sent to you as you requested. They are subjoined to this letter and by them you may be greatly profited, for they treat of emuna, patience, and everything that tends to edification in our Master.

If you have any more certain information that you may have obtained in regard to either Ignatius himself or those who were with him, have the goodness to make it known to us.

Chapter 14

These things I have written to you by Crescens, whom I have been recommending to you up to the present time. He has acted blamelessly among us, and I believe he will also among you. Moreover, hold his sister in esteem when she comes to you.

Be safe in the Master Yeshua, King Messiah. Shalom be with you all. Amein.

Notes on Translation

The Cyprus Island Version (CIV) of the *Epistle of Polycarp to the Philippians* as well as The Didache and the Letters of Ignatius and Barnabas and those of Clement aswell, are the result of decades of careful reconstruction by the late Dr. John Genesis.

After taking years to translate the Latin manuscripts in his possession back into Hebrew again, he then painstakingly translated the Hebrew into English.

It is purported that the manuscripts which Dr. Genesis worked on once belonged to the Templar Library originally held on the island of Cyprus but in the centuries following the Desolation of the Templar Order, was moved from location to location until all knowledge of it was lost in the early 20th century. It was believed that the library and its archivist were destroyed in a bombing during the Second World War but according to Dr. Genesis, this is not entirely true.

Unfortunately the manner of the good doctor's demise has also rendered his manuscripts inaccessible to us and thereby also, authentication. His work remains, as of this time, the only rendering thereof. Without him living with us to explain, however, we are left with only these acclaimed translations.

Efforts are being made to uncover further evidence yet what we, the *Order of the Fifth Gospel* possess we nevertheless are compelled to put forth for the judgment of the public, that one and all may accept or reject as they should see fit.

— Dr. Caleb Lussier

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