

ΠΡΟΣ ΦΙΛΗΜΟΝΑ<sup>1</sup>

## [Greeting]

1 Παυλος, δεσμιος Ιησου Χριστου,<sup>2</sup> και Τιμοθεος ὁ αδελφος, Φιλημονι τω αγαπητω και συνεργω ἡμων, 2 και Απφια τη αγαπητη<sup>3</sup> και Αρχιππω τω συστρατιωτη ἡμων, και τη κατ' οικον σου εκκλησια: 3 Χαρις ὑμιν και ειρηνη απο Θεου Πατρος ἡμων και Κυριου Ιησου Χριστου.

## [Paul commends Philemon]

4 Ευχαριστω τω Θεω μου παντοτε μνειαν σου ποιουμενος επι των προσευχων μου, 5 ακουων σου την αγαπην και την πιστιν ἣν εχεις προς τον Κυριον Ιησουν, και εις παντας τους ἁγιους, 6 ὅπως ἡ κοινωνια της πιστεως σου ενεργης γενηται εν επιγνωσει παντος<sup>4</sup> αγαθου του εν ὑμιν<sup>5</sup> εις Χριστον Ιησουν·<sup>6</sup> 7 χαριν<sup>7</sup> γαρ<sup>8</sup> εχομεν<sup>9</sup> πολλην<sup>10</sup> και παρακλησιν επι τη αγαπη σου, οτι τα σπλαγχνα των ἁγιων αναπεπαιται δια σου, αδελφε.

## [Paul intercedes for Onesimus]

8 Διο, πολλην εν Χριστω παρρησιαν εχων επιτασσειν σοι το ανηκον, 9 δια την αγαπην μαλλον παρακαλω—τοιουτος ων ὡς Παυλος πρεσβυτης, νυνι δε και δεσμιος Ιησου Χριστου.<sup>11</sup> 10 Παρακαλω σε περι του εμου τεκνου, ὃν εγεννησα εν τοις δεσμοις μου,<sup>12</sup> Ονησιμον 11—τον ποτε σοι αχρηστον, νυνι δε<sup>13</sup> σοι και εμοι ευχρηστον—ὃν ανεπεμψα.

12 Συ δε<sup>14</sup> αυτον, τουτ' εστιν τα εμα σπλαγχνα, προσλαβου<sup>15</sup> 13—ὃν εγω εβουλομην προς εμαυτον κατεχειν, ἵνα ὑπερ σου διακοινη μοι,<sup>16</sup> εν τοις δεσμοις του ευαγγελιου, 14 χωρις δε της σης γνωμης ουδεν ηθελησα ποιησαι, ἵνα μη ὡς κατα αναγκην το αγαθον σου ἦ, αλλα κατα ἔκουσιον. 15 Ταχα γαρ δια τουτο εχωρισθη προς ὡραν, ἵνα αιωνιον αυτον απεχης 16—ουκετι ὡς δουλον, αλλ' ὑπερ δουλον, αδελφον αγαπητον, μαλιστα εμοι, ποσω δε μαλλον σοι, και εν σαρκι και εν Κυριω.

## [Paul asks for obedience]

17 Ει ουν με<sup>17</sup> εχεις κοινωνον, προσλαβου αυτον ὡς εμε. 18 Ει δε τι ηδικησεν σε ἢ οφειλει, τουτο εμοι ελλογει.<sup>18</sup> 19 Εγω, Παυλος, εγραψα τη εμη χειρι, "Εγω αποτισω" (ἵνα μη λεγω σοι ὅτι και σεαυτον μοι προσοφειλεις!). 20 Ναι αδελφε, εγω σου οιαιμην εν Κυριω· αναπαυσον μου τα σπλαγχνα εν Κυριω.<sup>19</sup>

<sup>1</sup> Both the Text and the apparatus are the responsibility of Wilbur N. Pickering, ThM PhD, ©. I venture to affirm to the reader that all original wording of Philemon is preserved in this edition, if not in the Text, at least in the apparatus. "Diminish not a word" Jeremiah 26:2 (see Deut. 4:2 and Luke 4:4, "every word" [as in 99.6% of the MSS]). The last note at the end of this book gives explanation about the apparatus.

<sup>2</sup> ιησου χριστου f<sup>35</sup> [40%] || ~ 21 NA [60%] RP, HF, OC, TR, CP, NU (Though Paul uses the sequence 'Christ Jesus' in verses 6 and 23, I take it that here and in verse 9 it is properly 'Jesus Christ'—he alternates them.)

<sup>3</sup> αγαπητη f<sup>35</sup> (94.8%) RP, HF, OC, TR, CP || αδελφη NA, I, 048 (4.9%) NU || conflation (0.3%)

<sup>4</sup> παντος f<sup>35</sup> NA, C [80%] RP, HF, OC, TR, NU || 1 εργου [20%] CP

<sup>5</sup> υμιν f<sup>35</sup> NA [45%] TR || ημιν A, C, 048<sup>v</sup> [55%] RP, HF, OC, CP, NU (The 3<sup>rd</sup> person is correct. It is as Philemon understands the resources available in his local congregation that the sharing of his faith will become more powerful.)

<sup>6</sup> ιησου f<sup>35</sup> [98%] RP, HF, OC, TR, CP || --- NA, C [2%] NU

<sup>7</sup> χαριν f<sup>35</sup> (88.1%) RP, HF, OC, TR || χαραν NA, C, 048 (11.9%) CP, NU (The first four words of verse seven offer four variant sets—observe how the attestation fluctuates, word by word.)

<sup>8</sup> γαρ f<sup>35</sup> NA, C, 048 (86.3%) RP, HF, OC, TR, CP, NU || δε (0.5%) || --- (13.2%)

<sup>9</sup> εχομεν f<sup>35</sup> (84.7%) RP, HF, OC, TR, CP || εχωμεν (4.2%) || εσχον NA, C, 048 (7.4%) NU || εχω (2.5%) || five other variants (1.3%)

<sup>10</sup> εχομεν πολλην f<sup>35</sup> (88.4%) RP, HF, OC, TR, CP || ~ 21 NA, C, 048 (10.5%) NU || five other variants (1.1%)

<sup>11</sup> ιησου χριστου f<sup>35</sup> [95%] RP, HF, OC, TR, CP || ~ 21 NA, C [5%] NU

<sup>12</sup> μου f<sup>35</sup> C [97%] RP, HF, OC, TR, CP || --- NA [3%] NU

<sup>13</sup> δε f<sup>35</sup> A, C [98] RP, HF, OC, TR, CP || 1 και NA [2%] [NU]

<sup>14</sup> συ δε f<sup>35</sup> [97%] RP, HF, OC, TR, CP || σοι NA, C [2%] NU || σοι 12 [1%]

<sup>15</sup> προσλαβου f<sup>35</sup> C (048) (98.7%) RP, HF, OC, TR, CP || --- NA (1.3%) NU

<sup>16</sup> διακοινη μοι f<sup>35</sup> [95%] RP, HF, OC, TR, CP || ~ 21 NA, C [5%] NU

<sup>17</sup> με f<sup>35</sup> NA, C [90%] RP, HF, OC, CP, NU || εμε [10%] TR

<sup>18</sup> ελλογει f<sup>35</sup> [95%] RP, HF, OC, TR, CP || ελλογα NA, C, 048 [5%] NU

<sup>19</sup> κυριω f<sup>35</sup> (74.3%) RP, HF, OC, TR, CP || χριστω NA, C (20.3%) NU || --- (3.3%) || part of a larger omission (2.2%) [homoioteleuton] (The repetition of εν κυριω so soon bothered the Alexandrians' sense of style.)

## Philemon

21 Πεποιθως τη ύπακοη σου εγραψα σοι, ειδως ότι και ύπερ δ<sup>1</sup> λεγω ποιησεις.  
22 Ἄμα δε και έτοιμαζε μοι ξενιαν, ελπιζω γαρ ότι δια των προσευχων ύμων χαρισθησομαι ύμιν.

[Farewell]

23 Ασπαζονται<sup>2</sup> σε Επαφρας ό συναιχμαλωτος μου εν Χριστω Ιησου,<sup>3</sup> 24 Μαρκος, Αρισταρχος, Δημας, Λουκας, οί συνεργοι μου.

25 Ἡ χαρις του Κυριου ήμων<sup>4</sup> Ιησου<sup>5</sup> μετα του πνευματος ύμων. Αμην.<sup>6,7</sup>

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<sup>1</sup> ο f<sup>35</sup> [97%] RP, HF, OC, TR, CP || α ἰΑ, C [3%] NU

<sup>2</sup> ασπαζονται f<sup>35</sup> [85%] RP, HF, TR, CP || ασπαζεται ἰΑ, C [15%] OC, NU

<sup>3</sup> ιησου *rell* || --- CP

<sup>4</sup> ημων f<sup>35</sup> A, C [98%] RP, HF, OC, TR, CP || --- ἰ [2%] NU

<sup>5</sup> ιησου f<sup>35</sup> [20%] || 1 χριστου ἰΑ, C [80%] RP, HF, OC, TR, CP, NU (Being a very personal letter, Paul is less formal.)

<sup>6</sup> αμην f<sup>35</sup> ἰC [98] RP, HF, OC, TR, CP || --- (P<sup>87</sup>)A, 048<sup>v</sup> [2%] NU

<sup>7</sup> The citation of f<sup>35</sup> is based on thirty-six MSS—18, 35, 201, 204, 328, 386, 394, 444, 604, 757, 824, 928, 959, 986, 1072, 1075, 1100, 1247, 1249, 1503, 1548, 1637, 1725, 1732, 1761, 1768, 1855, 1864, 1865, 1876, 1892, 2080, 2466, 2554, 2587 and 2723—all of which I collated myself. All except 328, 394, 959, 986, 1892 and 2080 are 'perfect' representatives of f<sup>35</sup> in Philemon, as they stand, the others having a single variant each. The uniformity is impressive. Since these MSS come from all over the Mediterranean world (Sinai, Jerusalem, Patmos, Constantinople, Bucharest, Aegean, Trikala, Athens, Mt. Athos [seven different monasteries], Grottaferrata, Vatican, etc.) they are certainly representative of the family, giving us the precise family profile—it is reflected in the Text without exception.

In the statements of evidence I have included the percentage of manuscript attestation for each variant, within either ( ) or [ ]. I have used ( ) for the evidence taken from *TuT*, which I take to be reasonably precise. For the variant sets that are not covered there I had to revert to von Soden and the apparatus of N-A<sup>27</sup>, supplementing from other sources where possible (Scrivener and Tischendorf)—the percentages offered, I have used [ ] for these, are extrapolations based on a comparison of these sources.

I venture to predict, if complete collations ever become available, that for any non-Byzantine variants listed with 5 to 1% support (in my apparatus) the margin of error should not exceed ± 1%; for non-Byzantine variants listed with 10 to 6% support the margin of error should hardly exceed ± 3%; where there is some division among the Byzantine witnesses the margin of error should rarely exceed ± 15%. However, I guarantee the witness of Family 35. Please see the last footnote for Matthew for further information.