

ΠΡΟΣ ΦΙΛΗΜΟΝΑ

f35

¹ Παῦλος δέσμιος Ἰησοῦ Χριστοῦ¹ καὶ
Τιμόθεος ὁ ἀδελφός

Φιλήμονι
τῷ ἀγαπητῷ καὶ
συνεργῷ ἡμῶν ² καὶ
Ἀφία τῇ ἀγαπητῇ² καὶ
Ἀρχίππῳ τῷ συστρατιώτῃ ἡμῶν καὶ
τῇ κατ' οἶκόν σου Ἐκκλησίᾳ·

³ Χάρις ὑμῖν καὶ εἰρήνη ἀπὸ
Θεοῦ πατρὸς ἡμῶν καὶ
Κυρίου Ἰησοῦ Χριστοῦ.

⁴ Εὐχαριστῶ τῷ Θεῷ μου πάντοτε μνησίαν σου
ποιούμενος ἐπὶ τῶν προσευχῶν
μου, ⁵ ἀκούων
σου τὴν Ἀγάπην καὶ
τὴν Πίστιν ἣν ἔχεις πρὸς τὸν Κύριον Ἰησοῦν
καὶ εἰς πάντας τοὺς Ἁγίους,
⁶ ὅπως ἡ Κοινωνία τῆς Πίστεώς σου ἐνεργῆς
γένηται ἐν ἐπιγνώσει παντὸς ἀγαθοῦ τοῦ ἐν
ὑμῖν³ εἰς Χριστόν Ἰησοῦν⁴.

PHILEMON

NLET

THE WRITERS OF THIS LETTER

1 From:

- Paul, a prisoner belonging to Jesus *the* Anointed⁵, and
- Timothy, the brother.

THE ADDRESSEES

2 To:

- Philemon,
 - the beloved *one*⁶, and
 - a fellow worker *that is* ours; 2 and
- 2 Apphia, the beloved *sister*; and
- Archiippus, the fellow soldier *that is* ours, and
- the Ekklesia in relation to the house *that is* yours.

GREETING

Grace to you and peace from

- God – *that is*, a Father *that is* ours, and
- YaHWeH⁷ – *that is*, Jesus *the* Anointed!

WHY PAUL GIVES THANKS TO THE GOD WHO IS HIS

4 I give thanks to the God *Who is* mine, always making a remembrance of you in the prayers *that are* mine, 5 while hearing about

- the Love *that is* yours, and
- the Faith which you have toward the Lord Jesus and coming before all the Holy *Ones*;

6 in such a manner that the Participation of the Faith *that is* yours might come to be effective in connection with a recognition of every good *thing* – *that is*, the *good thing* in you *people*⁸ in regard to an anointed *One* – *namely*, Jesus⁹.

¹ 40% of the Greek manuscripts, including the best line of transmission (f35), have the word order Ἰησοῦ Χριστοῦ here instead of Χριστοῦ Ἰησοῦ.

² 94.8% of the Greek manuscripts, including the best line of transmission (f35), have ἀγαπητῇ here instead of ἀδελφῇ.

³ 45% of the Greek manuscripts, including the best line of transmission (f35), have ὑμῖν here instead of ἡμῖν.

⁴ 98% of the Greek manuscripts, including the best line of transmission (f35), include the name Ἰησοῦν here.

⁵ 40% of the Greek manuscripts, including the best line of transmission (f35), have the word order 'Jesus the Anointed' here instead of 'an anointed One – namely Jesus'.

⁶ 94.8% of the Greek manuscripts, including the best line of transmission (f35), have 'beloved sister' ('sister' being implied in the feminine adjective) here instead of 'sister'.

⁷ 'YaHWeH' – The writers of the New Testament often use this unarticulated (without a definite article) Greek noun to translate this special name for God in the Old Testament. This is especially evident in quotations of verses in the Old Testament which include this name.

⁸ 45% of the Greek manuscripts, including the best line of transmission (f35), have 'you people' here instead of 'us'.

⁹ 98% of the Greek manuscripts, including the best line of transmission (f35), include the name 'Jesus' here.

⁷ Χάριν¹⁰ γὰρ πολλὴν ἔχον¹¹ καὶ
παράκλησιν ἐπὶ τῇ ἀγάπῃ σου, ὅτι τὰ
σπλάγχνα τῶν Ἀγίων ἀναπέπαιται διὰ σοῦ,
Ἀδελφέ.

⁸ Διό, πολλὴν ἐν Χριστῷ παρρησίαν ἔχων
ἐπιτάσσει σοι τὸ ἀνῆκον, ⁹ διὰ τὴν Ἀγάπην
μᾶλλον παρακαλῶ, τοιοῦτος ὢν ὡς Παῦλος
πρεσβύτες νυνὶ δὲ καὶ δέσμιος Ἰησοῦ
Χριστοῦ¹². ¹⁰ Παρακαλῶ σε περὶ τοῦ ἐμοῦ
τέκνου, ὃν ἐγέννησα ἐν τοῖς δεσμοῖς μου¹³
Ὁνήσιμον,

¹¹ τὸν ποτέ σοι ἄχρηστον
νυνὶ δὲ ¹⁴ σοὶ καὶ ἐμοὶ εὐχρηστον,
ὃν ἀνέπεμψά.

¹² Σὺ δὲ¹⁵ αὐτόν.

Τοῦτ' ἔστιν τὰ ἐμὰ σπλάγχνα· ¹³ ὃν ἐγὼ
ἐβουλόμην πρὸς ἐμαυτὸν κατέχειν, ἵνα ὑπὲρ
σοῦ διακονῇ μοι¹⁶ ἐν τοῖς Δεσμοῖς τοῦ
Εὐαγγελίου.

¹⁴ Χωρὶς δὲ τῆς σῆς γνώμης οὐδὲν ἠθέλησα
ποιῆσαι, ἵνα μὴ ὡς κατὰ ἀνάγκην τὸ ἀγαθόν
σου ᾗ ἀλλὰ κατὰ ἐκούσιον.

⁷ For, He was having¹⁷ grace¹⁸ – *that is*, much *grace* – and
consolation in reference to the Love *that is* yours, because the
deep, inner feelings of the Holy Ones did not lastingly pause
because of you, Brothers!

PAUL ENTREATS PHILEMON

IN BEHALF OF HIS RUNAWAY SLAVE ONESIMUS

⁸ On which account, having much license in connection with an
anointed One to enjoin you to reach up to *this*, rather I entreat
you ⁹ for the sake of love, being such a one as Paul – an elderly
person now, but also a prisoner of Jesus *the Anointed*¹⁹. ¹⁰ I
entreat you concerning the child *that is* mine, whom I have
begotten in the imprisonment *that is* mine²⁰ – *namely*, Onesimus,

➤ ¹¹ the *one who* at one time was useless to you

➤ but now *is* useful ²¹ to you and to me

➤ whom I have sent away.

¹² Now, you, *for your part*,²² own him.

This *one* is *the subject* of the inner affections *that are* mine, ¹³
whom I, *for my part*, was wishing to detain for the sake of myself,
in order that in behalf of you he might serve for me, *one* in the
Bonds of the Excellent Announcement.

¹⁴ Now, without the knowledge *that is* yours I wished to do
nothing, in order that not as in accord with constraint – *that is*, the
beautiful *constraint that is* yours – it might be; rather, *that it might*
be in accord with a voluntary *constraint*.

¹⁰ 88.1% of the Greek manuscripts, including the best line of transmission (f35), have Χάριν here instead of Χαρὰν.

¹¹ 84.7% of the Greek manuscripts, including the best line of transmission (f35), have ἔχον (an imperfect, active verb) here. On the basis of instead of 10.5% the NU has ἔσχον (an aorist, active verb).

¹² 95% of the Greek manuscripts, including the best line of transmission (f35), have the word order Ἰησοῦ Χριστοῦ here instead of Χριστοῦ Ἰησοῦ.

¹³ 97% of the Greek manuscripts, including the best line of transmission (f35), include the possessive pronoun μου here.

¹⁴ 98% of the Greek manuscripts, including the best line of transmission (f35), do not include καὶ here.

¹⁵ 97% of the Greek manuscripts, including the best line of transmission (f35), have Σὺ δὲ here instead of Σοι.

¹⁶ 95% of the Greek manuscripts, including the best line of transmission (f35), have the word order διακονῇ μοι here instead of μοι διακονῇ.

¹⁷ 84.7% of the Greek manuscripts, including the best line of transmission (f35), have 'He was having' (an imperfect, active verb) here. On the basis of instead of 10.5% the NU has 'He had' (an aorist, active verb).

¹⁸ 88.1% of the Greek manuscripts, including the best line of transmission (f35), have 'grace' here instead of 'joy'.

¹⁹ 95% of the Greek manuscripts, including the best line of transmission (f35), have the word order 'Jesus the Anointed' here instead of 'an anointed One – namely Jesus'.

²⁰ 97% of the Greek manuscripts, including the best line of transmission (f35), include the possessive pronoun that is translated as 'that is mine' here.

²¹ 98% of the Greek manuscripts, including the best line of transmission (f35), do not include 'both' here.

²² 97% of the Greek manuscripts, including the best line of transmission (f35), have 'Now, you, for your part,' here instead of 'To you'.

¹⁵ Τάχα γὰρ διὰ τοῦτο ἐχωρίσθη πρὸς ὥραν
ἵνα αἰώνιον αὐτὸν ἀπέχῃς, ¹⁶ οὐκέτι ὡς
δοῦλον ἀλλὰ
ὕπὲρ δοῦλον,
ἀδελφὸν
ἀγαπητόν, μάλιστα ἐμοί,
πόσῳ δὲ μᾶλλον σοὶ καὶ ἐν σαρκὶ καὶ ἐν
Κυρίῳ.

¹⁷ Εἰ οὖν με ἔχεις κοινωνόν, προσλαβοῦ
αὐτὸν ὡς ἐμέ.

¹⁸ Εἰ δέ τι ἡδίκησέν σε ἢ ὀφείλει, τοῦτο
ἐμοὶ ἐλλόγει²³.

¹⁹ Ἐγὼ Παῦλος ἔγραψα τῇ ἐμῇ χειρί. ἐγὼ
ἀποτίσω· ἵνα μὴ λέγω σοὶ ὅτι καὶ σεαυτὸν
μοι προσοφείλεις.

²⁰ Ναί, ἀδελφέ, ἐγὼ σου ὀναίμην ἐν **Κυρίῳ**.

Ἀνάπαυσόν μου τὰ σπλάγχνα ἐν **Κυρίῳ**²⁴.

²¹ Πεποιθὼς τῇ ὑπακοῇ σου ἔγραψά σοι,
εἰδὼς ὅτι καὶ ὑπὲρ ὅ²⁵ λέγω ποιήσεις.

²² Ἄμα δὲ καὶ ἐτοίμαζέ μοι ξενίαν. Ἐλπίζω
γὰρ ὅτι διὰ τῶν προσευχῶν ὑμῶν
χαρισθήσομαι ὑμῖν.

¹⁵ For, perhaps for this *reason* he was separated about an hour
– in order that you should keep him away *for* a long space of time,
¹⁶ no longer as a slave – rather,
➤ above and beyond a slave,
➤ a brother,
➤ a beloved *one*, above all by me.

Now, how much more *is he a beloved one* by you, both in
connection with flesh and in connection with YaHWeH²⁶!

¹⁷ So then, if you take me as a fellow *disciple*, receive him as
you would me.

¹⁸ Now, if he has done any wrong to you, charge THIS to me.

PAUL OFFERS TO PAY FOR ANY LOSS

INCURRED BY THE LOSS OF ONESIMUS' SERVICE

¹⁹ Now, I, *for my part*, Paul, am writing with my own hand. I,
for my part, shall repay, lest I say to you that you even keep on
owing yourself to me.

²⁰ Indeed, Brother, I, *for my part*, wish to enjoy your help in
connection with YaHWeH²⁷.

Grant relief to the innermost feelings *that are* mine in
connection with YaHWeH^{28 29}.

²¹ Having lastingly persuaded by the hearkening *that is* yours, I
have written to you, knowing that you shall even do beyond
what³⁰ I am saying.

PAUL EXPRESSES HIS HOPE TO VISIT THE EKKLESIA IN COLOSSAE

²² Now, also keep on preparing for me hospitality *as for a guest*.
For, I am hoping that by means of the Prayers *that are ascending*
from you people I shall be shown favor by you *people*.

²³ 95% of the Greek manuscripts, including the best
line of transmission (f35), have the spelling ἐλλόγει
here instead of ἐλλόγα.

²⁴ 74.3% of the Greek manuscripts, including the best
line of transmission (f35), have the Κυρίῳ here
instead of Χριστῷ.

²⁵ 97% of the Greek manuscripts, including the best
line of transmission (f35), have ὁ here instead of ἃ.

²⁶ 'YaHWeH' – The Greek has the word 'Lord' (Κυρίῳ) without a definite article
here. Paul and other New Testament writers often use this unarticulated word
to indicate a reference to YaHWeH, the eternally existing God of the Old
Testament. This is especially clear in New Testament quotations from the Old
Testament where the name YaHWeH appears.

²⁷ 'YaHWeH' – The writers of the New Testament often use this unarticulated
(without a definite article) Greek noun to translate this special name for God in
the Old Testament. This is especially evident in quotations of verses in the Old
Testament which include this name.

²⁸ 74.3% of the Greek manuscripts, including the best line of transmission (f35),
have the Κυρίῳ here instead of Χριστῷ.

²⁹ 'YaHWeH' – The writers of the New Testament often use this unarticulated
(without a definite article) Greek noun to translate this special name for God in
the Old Testament. This is especially evident in quotations of verses in the Old
Testament which include this name.

³⁰ 97% of the Greek manuscripts, including the best line of transmission (f35),
have 'what' (a singular, relative pronoun) here instead of 'what things' (a plural,
relative pronoun).

GREETINGS TO PHILEMON FROM PAUL'S FELLOW WORKERS

23 These greet³⁵ you:

- Epaphras, the fellow-prisoner *that is* mine in connection with an anointed *One, namely*, Jesus,
 - 24 Mark,
 - Aristarchus,
 - Demas,
 - Luke,
- the fellow workers *that are* mine.

FINAL GREETING TO THE ADDRESSEES

25 The Grace of the Lord *that is* ours³⁶ - *namely* Jesus ³⁷ *be* with the spirits *that are* yours.
Amen!³⁸

23 Ἀσπάζονται³¹ σε

Ἐπαφρᾶς ὁ συναιχμάλωτός μου ἐν Χριστῷ
Ἰησοῦ,

24 Μάρκος,

Ἀρίσταρχος,

Δημᾶς,

Λουκᾶς,

οἱ συνεργοί μου.

25 Ἡ Χάρις τοῦ Κυρίου ἡμῶν³² Ἰησοῦ ³³
μετὰ τοῦ πνεύματος ὑμῶν.
Ἀμήν³⁴.

CONCERNING THE CITATION OF F35
IN THE FOOTNOTES OF PAUL'S LETTER
TO PHILEMON

The citation of f35 (that is, Family 35 – a set of manuscripts which clearly and thoroughly have unified characteristics) in the footnotes of Philemon is based on thirty-four manuscripts.

These manuscripts are identified by the following numbers: 18, 35, 201, 204, 328, 386, 394, 444, 604, 757, 824, 928, 959, 986, 1072, 1075, 1100, 1249, 1503, 1548, 1637, 1725, 1732, 1761, 1768, 1855, 1864, 1865, 1876, 1892, 2080, 2466, 2587, and 2723.

Dr. Wilbur Pickering collated all of these manuscripts himself.

There are many more manuscripts which ought to be collated. Nonetheless, these thirty-four manuscripts represent a significant sample of the existing manuscripts.

ALL of these manuscripts, except these six – 328, 394 959, 986, 1892, and 2080 – are PERFECT representatives of f35 in Philemon just as they are. And, these six only have a single variant in each one.

³¹ 85% of the Greek manuscripts, including the best line of transmission (f35), have Ἀσπάζονται (a plural, present verb) here instead of Ἀσπάζεται (a singular, present verb).

³² 20% of the Greek manuscripts, including the best line of transmission (f35), include the possessive pronoun ἡμῶν here.

³³ 20% of the Greek manuscripts, including the best line of transmission (f35), do not include the title Χριστοῦ here.

³⁴ 98% of the Greek manuscripts, including the best line of transmission (f35), include the affirmation of verity Ἀμήν here.

³⁵ 85% of the Greek manuscripts, including the best line of transmission (f35), have 'These greet' (a plural, present verb) here instead of 'He greets' (a singular, present verb).

³⁶ 98% of the Greek manuscripts, including the best line of transmission (f35), include the possessive pronoun translated as 'that is ours' here.

³⁷ 20% of the Greek manuscripts, including the best line of transmission (f35), do not include the title 'the Anointed' here.

³⁸ 98% of the Greek manuscripts, including the best line of transmission (f35), include the affirmation of verity 'Amen' here.

These manuscripts come from all over the Mediterranean world – Sinai, Jerusalem, Patmos, Constantinople, Aegean, Trikala, Athens, Mt. Athos (seven different monasteries!), Vatican, etc.

They are certainly representative of the family, giving us the precise family profile for this little letter. The family profile of f35 is reflected in the text of Paul's letter to Philemon in these manuscripts without exception!