

¹ Οι Κύριοι, τὸ δίκαιον καὶ τὴν ισότητα τοῖς Δούλοις παρέχεσθε, εἰδότες ὅτι καὶ ὑμεῖς ἔχετε κύριον ἐν οὐρανοῖς¹.

² Τῇ Προσευχῇ προσκαρτερεῖτε,
γρηγοροῦντες ἐν αὐτῇ ἐν εὐχαριστίᾳ,

³ προσευχόμενοι ἄμα καὶ περὶ ἡμῶν, ἵνα ὁ Θεὸς ἀνοίξῃ ἡμῖν θύραν τοῦ Λόγου,
λαλῆσαι τὸ Μυστήριον τοῦ Χριστοῦ, δι' ὃ καὶ δέδεμαι, ⁴ ἵνα φανερώσω αὐτὸν ὡς δεῖ με λαλῆσαι.

⁵ Ἐν σοφίᾳ περιπατεῖτε πρὸς τοὺς ἔξω, τὸν καιρὸν ἔξαγοραζόμενοι. ⁶ ὁ λόγος ὑμῶν πάντοτε ἐν χάριτι, ἀλλατὶ ἥρτυμένος, εἰδέναι πῶς δεῖ ὑμᾶς ἐνὶ ἑκάστῳ ἀποκρίνεσθαι.

⁷ Τὰ κατ' ἐμὲ πάντα γνωρίσει ὑμῖν Τυχικὸς ὁ ἀγαπητὸς ἀδελφὸς καὶ πιστὸς διάκονος καὶ σύνδουλος ἐν Κυρίῳ,
⁸ ὃν ἐπεμψα πρὸς ὑμᾶς εἰς αὐτὸν τοῦτο

ἵνα γνῶ² τὰ περὶ ὑμῶν³ καὶ παρακαλέσῃ τὰς Καρδίας ὑμῶν,
⁹ σὺν Ὀνησίμῳ τῷ πιστῷ καὶ ἀγαπητῷ ἀδελφῷ, ὃς ἐστιν ἐξ ὑμῶν.
Πάντα ὑμῖν γνωρίουσιν⁴ τὰ ὕδε.

PAUL EXHORTS THE MASTERS

1 As for the Masters: the Righteous thing and the Equality grant to the Slaves, having lastingly known that you, for your parts, have a master in heavens⁵.

PAUL EXHORTS THE COLOSSIAN DISCIPLES

TO PERSIST IN THE PRAYER

2 In the Prayer persist obstinately,

- *as ones who are being fully awake in it in connection with gratitude,*
- *3 as ones who are offering prayers at the same time also in behalf of us – specifically, that the God might open for us a door for the Word, to speak the Mystery of the Anointed One, for the sake of which also I have been lastingly bound, 4 that I might make it manifest, as it is necessary that I speak.*

PAUL EXHORTS THE COLOSSIAN DISCIPLES

HOW TO SHARE THE WORD WITH THOSE OUTSIDE

5 In connection with wisdom keep on walking in reference to the ones outside, as ones who are buying up the opportunity, 6 the Word which is yours always being with grace – that is, with salt having been lasting seasoned, with the result that you lastingly know how it is necessary for you to respond to each one.

TYCHICUS' DUAL DUTY

7 Tychicus –

- *the beloved brother, and*
- *faithful servant, and*
- *fellow slave in connection with YaHWeH⁶,*
shall make known to you the things as far as concerns me, ⁸ whom I sent to you for this same reason –
- *in order that I might know⁷ the things concerning you⁸ and*
- *in order that he might encourage the Hearts that are yours, 9 together with Onesimus, the faithful and beloved brother, who is from among you.*

He shall make known to you all the things here.

¹ 97% of the Greek manuscripts, including the best line of transmission (f35), have οὐρανοῖς here instead of οὐρανῷ.

² 87.6% of the Greek manuscripts, including the best line of transmission (f35), have γνῶ here instead of γνῶτε.

³ 88.1% of the Greek manuscripts, including the best line of transmission (f35), have ὑμῶν here instead of ἡμῶν.

⁴ 97% of the Greek manuscripts, including the best line of transmission (f35), have the spelling γνωρίουσιν here instead of γνωρίσουσιν.

⁵ 97% of the Greek manuscripts, including the best line of transmission (f35), have 'heavens' here instead of 'heaven'.

⁶ Curiously, Paul uses the unarticulated word 'Lord' (κύριον) here. Often this unarticulated Greek title is used in the New Testament to translate the name YaHWeH, especially in Old Testament references. That is why this translator placed this name for the eternally-existing Deity here.

⁷ 87.6% of the Greek manuscripts, including the best line of transmission (f35), have 'I might know' here instead of 'you (plural) might know'.

⁸ 88.1% of the Greek manuscripts, including the best line of transmission (f35), have 'you' (plural) here instead of 'us'.

GREETINGS TO THE COLOSSIAN DISCIPLES
FROM VARIOUS INDIVIDUALS AND GROUPS

- 10 Aristarchus, the fellow-prisoner of mine, greets you; and
- Mark, the first cousin of Barnabas, concerning whom you received an injunction that, if ever he might come to you, receive him; and
- Jesus, the one is being called Justus,
- the *ones* who are from among the Circumcision,
- those only co-workers for the Kingdom of the God such as have been born to me as consolation.

12 Epaphras, the *one* from among you, a slave of an Anointed *One*¹⁵, greets you, as one who is always contending in your behalf in connection with the Prayers, in order that you might stand¹⁶ as perfect *ones* and as ones who have been lastingly fulfilled¹⁷ in connection with all the Will of the God. 13 For, I bear witness to him that he has zeal – *indeed, great zeal*¹⁸ – in behalf

- of you, and
- of those in Laodicea, and
- of those in Hierapolis.

14 Luke, the physician – *that is*, the beloved *one* – greets you; also, Demas.

PAUL ASKS THE COLOSSIAN DISCIPLES
TO GREET SOME OTHER DISCIPLES FOR HIM

15 Greet

- the Brothers in Laodicea, and
- Nymphan¹⁹, and
- the Ekklesia meeting in his²⁰ house.

⁹ 95% of the Greek manuscripts, including the best line of transmission (f35), do not include *Ἰησοῦ* here.

¹⁰ 97% of the Greek manuscripts, including the best line of transmission (f35), have *στήτε* (an aorist, active, subjunctive verb) here instead of *σταθῆτε* (an aorist, passive, subjunctive verb).

¹¹ 97% of the Greek manuscripts, including the best line of transmission (f35), have *πεπληρωμένοι* (a perfect, passive, plural participle of *πληρώω*) here instead of *πεπληρωφορημένοι* (a perfect, passive, plural participle of *πληρωφορέω*).

¹² 95% of the Greek manuscripts, including the best line of transmission (f35), have *ζῆτον πολὺν* here instead of *πολὺν πόνον*.

¹³ 100% of the Greek manuscripts, including f35, the best line of transmission have *Νύμφαν* (a masculine proper name) here. 0% read *Νύμφα* (a feminine proper name).

¹⁴ 92% of the Greek manuscripts, including f35, the best line of transmission have *αὐτοῦ* (a masculine pronoun) here. 6% read ‘their.’ Only 1% have *αὐτῆς* (a feminine pronoun).

¹⁵ 95% of the Greek manuscripts, including the best line of transmission (f35), do not include ‘Jesus’ here.

¹⁶ 97% of the Greek manuscripts, including the best line of transmission (f35), have ‘you might stand’ (an aorist, active, subjunctive verb) here instead of ‘you might be made to stand’ (an aorist, passive, subjunctive verb).

¹⁷ 97% of the Greek manuscripts, including the best line of transmission (f35), have ‘ones who have been lastingly fulfilled’ (a perfect, passive, plural participle of *πληρώω*) here instead of ‘ones who have been lastingly and fully assured’ (a perfect, passive, plural participle of *πληρωφορέω*).

¹⁸ 95% of the Greek manuscripts, including the best line of transmission (f35), have ‘zeal – *indeed, great zeal* – here instead of ‘much distress’.

¹⁹ 100% of the Greek manuscripts, including f35, the best line of transmission have ‘Nymphan’ (a masculine, proper name) here. 0% read ‘Nympha’ (a feminine, proper name). In spite of this massive evidence of a masculine reading of both the name and the following pronoun (see the next footnote) in reference to his house, some modern translations insist on transliterating this name as ‘Nympha’ (a feminine name) and translate the masculine pronoun as ‘her’!

²⁰ ‘his’ – 92% of the Greek manuscripts have ‘his’ here, including f35, the best line of transmission. 6% read ‘their.’ Only 1% have ‘her’.

*DIRECTIONS FOR THE COLOSSIANS AND LAODICEANS TO SHARE
THEIR RESPECTIVE LETTERS FROM PAUL WITH EACH OTHER*

16 Καὶ ὅταν ἀναγνωσθῇ παρ’ ὑμῖν ἡ ἐπιστολή, ποιήσατε ἵνα καὶ ἐν τῇ Λαοδικέων ἐκκλησίᾳ ἀναγνωσθῇ, καὶ τὴν ἐκ Λαοδικείας ἵνα καὶ ὑμεῖς ἀναγνῶτε.

17 Καὶ εἴπατε Ἀρχίππῳ· Βλέπε τὴν Διακονίαν ἣν παρέλαβες ἐν **Κυρίῳ**, ἵνα αὐτὴν πληροῖς.

18 Ο ἀσπασμὸς τῇ ἐμῇ χειρὶ Παύλου.
μνημονεύετέ μου τῶν δεσμῶν.
Ἡ Χάρις μεθ’ ὑμῶν.
Ἄμην!²¹

PAUL’S SPECIAL EXHORTATION TO ARCHIPPUS

17 And, say to Archippus, “Be looking to the Service which you received in connection with YaHWeH²² with the result that you fulfill it!”

PAUL PENS THE CONCLUSION OF THIS LETTER HIMSELF

18 The greeting by my own hand, of Paul –
Remember the chains *that are* mine!
The Grace *be* with you.
Amen!²³

**CONCERNING THE CITATION OF F35
IN THE FOOTNOTES OF PAUL’S LETTER
TO THE COLOSSIANS**

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

These manuscripts are identified by the following numbers: 18, 35, 201, 204, 328, 386, 394, 444, 604, 757, 824, 928, 986, 1072, 1075, 1100, 1248, 1249, 1503, 1548, 1637, 1725, 1732, 1761, 1768, 1855, 1864, 1865, 1876, 1892, 1897, 2080, 2352, 2466, 2554, 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-seven manuscripts represent a significant sample of the existing manuscripts.

Manuscripts 15, 444, 1732, 1846, 2552, and 2723 are **PERFECT** representatives of f35 in Philippians just as they are!

The manuscripts from which another eight manuscripts were copied (that is, their ‘exemplars’) were also perfect.

The uniformity is impressive!

²² Again Paul uses the unarticulated word ‘Lord’ (κύριον) here. Often this unarticulated Greek title is used in the New Testament to translate the name YaHWeH, especially in Old Testament references.

²³ 95% of the Greek manuscripts, including the best line of transmission (f35), include ‘Amen!’ here.

²¹ 95% of the Greek manuscripts, including the best line of transmission (f35), include ‘Amen!’ here.

These manuscripts come from all over the Mediterranean world – Sinai, Jerusalem, Patmos, Constantinople, Aegean, Trikala, Meteora, Athens, Mt. Athos (seven different monasteries!), Bucharest, the Vatican, etc. They are certainly representative of the family, giving us the precise family profile. The family profile of f35 is reflected in the text of Paul's letter to the Colossians without exception!