

ΠΡΟΣ ΚΟΛΟΣΣΑΕΙΣ 4
f35

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

² Τῇ Προσευχῇ προσκαρτερεῖτε, γρηγοροῦντες ἐν αὐτῇ ἐν εὐχαριστίᾳ,

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

⁵ Ἐν σοφίᾳ περιπατεῖτε πρὸς τοὺς ἔξω, τὸν καιρὸν ἐξαγοραζόμενοι. ⁶ ὁ λόγος ὑμῶν πάντοτε ἐν χάριτι, ἅλατι ἡρτυμένος, εἰδέναι πῶς δεῖ ὑμᾶς ἐνὶ ἐκάστῳ ἀποκρίνεσθαι.

⁷ Τὰ κατ' ἐμὲ πάντα γνωρίσει ὑμῖν Τυχικὸς ὁ ἀγαπητὸς ἀδελφὸς καὶ πιστὸς διάκονος καὶ σύνδουλος ἐν Κυρίῳ,

⁸ ὃν ἔπεμψα πρὸς ὑμᾶς εἰς αὐτὸ τοῦτο

ἵνα **γνωῖ**² τὰ περὶ ὑμῶν³ καὶ παρακαλέσῃ τὰς Καρδίας ὑμῶν, ⁹ σὺν Ὁνησίμῳ τῷ πιστῷ καὶ ἀγαπητῷ ἀδελφῷ, ὅς ἐστιν ἐξ ὑμῶν. Πάντα ὑμῖν **γνωρίουσιν**⁴ τὰ ὧδε.

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

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

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.

COLOSSIANS 4
NLET

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.

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 Ἀσπάζεται ὑμᾶς Ἀρίσταρχος ὁ συναιχμάλωτός μου, καὶ Μάρκος ὁ ἀνεψιὸς Βαρναβᾶ (περὶ οὗ ἐλάβετε ἐντολὰς, ἐὰν ἔλθῃ πρὸς ὑμᾶς δέξασθε αὐτόν), ¹¹ καὶ Ἰησοῦς ὁ λεγόμενος Ἰουδστος, οἱ ὄντες ἐκ περιτομῆς, οὗτοι μόνον συνεργοὶ εἰς τὴν Βασιλείαν τοῦ Θεοῦ, οἵτινες ἐγενήθησάν μοι παρηγορία.

¹² Ἀσπάζεται ὑμᾶς Ἐπαφρᾶς ὁ ἐξ ὑμῶν, δοῦλος Χριστοῦ ⁹, πάντοτε ἀγωνιζόμενος ὑπὲρ ὑμῶν ἐν ταῖς προσευχαῖς, ἵνα **στῆτε** ¹⁰ τέλειοι καὶ **πεπληρωμένοι** ¹¹ ἐν παντὶ Θελήματι τοῦ Θεοῦ. ¹³ Μαρτυρῶ γὰρ αὐτῷ ὅτι ἔχει **ζῆλον πολλόν** ¹² ὑπὲρ ὑμῶν καὶ τῶν ἐν Λαοδικείᾳ καὶ τῶν ἐν Ἱεραπόλει. ¹⁴ Ἀσπάζεται ὑμᾶς Λουκᾶς ὁ ἰατρὸς ὁ ἀγαπητὸς καὶ Δημᾶς.

¹⁵ Ἀσπάσασθε τοὺς ἐν Λαοδικείᾳ ἀδελφοὺς καὶ **Νύμφαν** ¹³ καὶ τὴν κατ' οἶκον **αὐτοῦ** ¹⁴ Ἐκκλησίαν.

- 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 stand ¹⁶ as perfect *ones* and as ones who have been lastingly fulfilled ¹⁷ 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
- Nymphan ¹⁹, and
- the Ekklesia meeting in his ²⁰ 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 στῆτε (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 πληρῶ) here instead of πεπληροφορημένοι (a perfect, passive, plural participle of πληροφορέω).

¹² 95% of the Greek manuscripts, including the best line of transmission (f35), have ζῆλον πολλόν here instead of πολλὸν 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 πληρῶ) here instead of 'ones who have been lastingly and fully assured' (a perfect, passive, plural participle of πληροφορέω).

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’ ὑμῶν ἡ ἐπιστολή, ποιήσατε ἵνα καὶ ἐν τῇ Λαοδικέων ἐκκλησίᾳ ἀναγνωσθῇ, καὶ τὴν ἐκ Λαοδικείας ἵνα καὶ ὑμεῖς ἀναγνῶτε.

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

¹⁸ Ὁ ἀσπασμὸς τῇ ἐμῇ χειρὶ Παύλου.
μνημονεύετε μου τῶν δεσμῶν.
Ἡ Χάρις μεθ’ ὑμῶν.
Ἀμήν!²¹

¹⁶ And, whenever the Letter might have been read in your presence, arrange that in the Ekklesia in the *city of* Laodicea it might be read; and, *as for* the *letter* from Laodicea, *arrange* that also you, *for your parts*, might read it.

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 Ἀμήν! 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!