

## ΠΡΟΣ ΡΩΜΑΙΟΥΣ 16

f35

<sup>1</sup> Συνίστημι δὲ ὑμῖν Φοίβην τὴν Ἀδελφὴν ἡμῶν, οὗσαν <sup>1</sup> διάκονον τῆς Ἐκκλησίας τῆς ἐν Κεγχρεαῖς, <sup>2</sup> ἵνα αὐτὴν προσδέξησθε ἐν **Κυρίῳ** ἀξίως τῶν ἁγίων, καὶ παραστήτε αὐτὴν ἐν ᾧ ἂν ὑμῶν χρήζη πράγματι. Καὶ γὰρ **αὕτη**<sup>2</sup> προστάτις πολλῶν ἐγενήθη καὶ **αὐτοῦ** ἐμοῦ<sup>3</sup>.

<sup>3</sup> Ἀσπάσασθε Πρίσκαν καὶ Ἀκύλαν τοὺς συνεργούς μου ἐν Χριστῷ Ἰησοῦ, <sup>4</sup> οἵτινες ὑπὲρ τῆς ψυχῆς μου τὸν ἑαυτῶν τράχηλον ὑπέθηκαν, οἷς οὐκ ἐγὼ μόνος εὐχαριστῶ ἀλλὰ καὶ πᾶσαι αἱ Ἐκκλησίαι τῶν Ἑθνῶν, <sup>5</sup> καὶ τὴν κατ' οἶκον αὐτῶν Ἐκκλησίαν. Ἀσπάσασθε Ἐπαίνετον τὸν ἀγαπητόν μου, ὅς ἐστιν ἀπαρχὴ τῆς **Ἀχαΐας**<sup>4</sup> εἰς Χριστόν. <sup>6</sup> Ἀσπάσασθε **Μαριάμ**<sup>5</sup>, ἣτις πολλὰ ἐκοπίασεν εἰς **ὑμᾶς**<sup>6</sup>. <sup>7</sup> Ἀσπάσασθε Ἀνδρόνικον καὶ Ἰουνίαν τοὺς συγγενεῖς μου καὶ συναιχμαλώτους μου, οἵτινες εἰσιν ἐπίσημοι ἐν τοῖς ἀποστόλοις, οἱ καὶ πρὸ ἐμοῦ **γεγόνασιν**<sup>7</sup> ἐν Χριστῷ.

<sup>1</sup> 99% of the Greek manuscripts, including the best line of transmission (f35), do not include καὶ here.

<sup>2</sup> 95.6% of the Greek manuscripts, including the best line of transmission (f35), have αὕτη (a demonstrative pronoun) here instead of αὐτή (a personal pronoun).

<sup>3</sup> 85% of the Greek manuscripts, including the best line of transmission (f35), have the word order αὐτοῦ ἐμοῦ here instead of ἐμοῦ αὐτοῦ.

<sup>4</sup> 95.6% of the Greek manuscripts, including the best line of transmission (f35), have Ἀχαΐας here instead of Ἀσίας.

<sup>5</sup> 97% of the Greek manuscripts, including the best line of transmission (f35), have the name Μαριάμ here instead of Μαριάν.

<sup>6</sup> 22.8% of the Greek manuscripts, including the best line of transmission (f35) and the NU text, have ὑμᾶς here. 76.4% of the manuscripts have ἡμᾶς.

<sup>7</sup> 98% of the Greek manuscripts, including the best line of transmission (f35), have γεγόνασιν here instead of the more common form γέγοναν.

## ROMANS 16

NLET

## PAUL RECOMMENDS PHOEBE TO THE DISCIPLES IN ROME

1 Now, I recommend to you Phoebe, the Sister who is ours, one who is <sup>8</sup> a deaconess from the ekklesia – namely, the Ekklesia in Cenchrea - 2 in order that you might admit her in connection with YaHWeH<sup>9</sup> in a manner worthy for the Holy Ones and might supply her in connection with whatever thing of yours that she might have need. For, also, this *woman*<sup>10</sup> came to be a patroness of many – even of me myself!

## PAUL SENDS GREETINGS TO INDIVIDUAL DISCIPLES IN ROME

3 Greet Prisca and Aquila, the co-workers that are mine in connection with an anointed One – namely, Jesus, 4 who for the defence of the psyche that is mine risked the neck *that is* their own, to whom not only I, *for my part*, alone keep on giving thanks but, rather, also all the Ekklesias consisting of the Ethnicities 5 and the Ekklesia in relation to their own house.

Greet Epaenetus, the one beloved by me, who is a primal offering from the region of Achaia<sup>11</sup> for an anointed One.

6 Greet Mariam<sup>12</sup>, who has worked hard *and* much for you<sup>13</sup>.

7 Greet Andronicus and Junias, the kinsmen of mine, also fellow-prisoners of mine, who are outstanding amongst the apostles, the *ones* who also had lastingly come to be in connection with an anointed One before me.

<sup>8</sup> 99% of the Greek manuscripts, including the best line of transmission (f35), do not include 'also' here.

<sup>9</sup> 'YaHWeH' – The Greek has the word 'Lord' (κύριον) 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.

<sup>10</sup> 95.6% of the Greek manuscripts, including the best line of transmission (f35), have 'this woman' (a demonstrative, feminine pronoun) here instead of 'she, for her part' (a personal, feminine pronoun).

<sup>11</sup> 95.6% of the Greek manuscripts, including the best line of transmission (f35), have 'Achaia' here instead of 'Asia'.

<sup>12</sup> 97% of the Greek manuscripts, including the best line of transmission (f35), have the name 'Mariam' here instead of 'Marian'.

<sup>13</sup> 22.8% of the Greek manuscripts, including the best line of transmission (f35) and the NU text, have 'you' here. 76.4% of the manuscripts have 'us'.

<sup>8</sup> Ἀσπάσασθε Ἀμπλίαν<sup>14</sup> τὸν ἀγαπητόν μου ἐν **Κυρίῳ**.

<sup>9</sup> Ἀσπάσασθε Οὐρβανὸν τὸν συνεργὸν ἡμῶν ἐν Χριστῷ καὶ Στάχυν τὸν ἀγαπητόν μου.

<sup>10</sup> Ἀσπάσασθε Ἀπελλῆν τὸν δόκιμον ἐν Χριστῷ.

Ἀσπάσασθε τοὺς ἐκ τῶν Ἀριστοβούλου.

<sup>11</sup> Ἀσπάσασθε Ἡρωδίωνα τὸν συγγενῇ μου.

Ἀσπάσασθε τοὺς ἐκ τῶν Ναρκίσσου τοὺς ὄντας ἐν **Κυρίῳ**.

<sup>12</sup> Ἀσπάσασθε Τρύφαιναν καὶ Τρυφῶσαν τὰς κοπιώσας ἐν **Κυρίῳ**.

Ἀσπάσασθε Περσίδα τὴν ἀγαπητήν, ἥτις πολλὰ ἐκοπίασεν ἐν **Κυρίῳ**.

<sup>13</sup> Ἀσπάσασθε Ροῦφον τὸν ἐκλεκτὸν ἐν **Κυρίῳ** καὶ τὴν μητέρα αὐτοῦ καὶ ἐμοῦ.

<sup>14</sup> Ἀσπάσασθε Ἀσύγκριτον, Φλέγοντα, <sup>[k]</sup> Ἑρμᾶν, Πατρόβαν, Ἑρμῆν<sup>15</sup> καὶ τοὺς σὺν αὐτοῖς Ἀδελφούς.

<sup>15</sup> Ἀσπάσασθε Φιλόλογον καὶ Ἰουλίαν, Νηρέα καὶ τὴν ἀδελφὴν αὐτοῦ, καὶ Ὀλυμπᾶν καὶ τοὺς σὺν αὐτοῖς πάντας ἁγίους.

- 8 Greet Amplias<sup>16</sup>, the one beloved by me in connection with YaHWeH<sup>17</sup>.
- 9 Greet Urbanus, the co-worker that is ours in connection with an Anointed One, and Stachys, the one beloved by me.
- 10 Greet Apelles, the one approved in connection with an anointed One.
- Greet the ones from among the *disciples in the household* of Aristobolus.
- 11 Greet Herodion, the kinsman *that is* mine.
- Greet those from among the *disciples in the household* of Narcissus – *namely*, the ones who are in connection with YaHWeH<sup>18</sup>.
- 12 Greet Tryphaena and Tryphosa, the *women* who are working hard in connection with YaHWeH<sup>19</sup>.
- Greet Persida, the beloved *man* who did much hard work in connection with YaHWeH<sup>20</sup>.
- 13 Greet Rufus, the *one* selected by YaHWeH<sup>21</sup>, and the mother *that is* his – and mine!
- 14 Greet Asyncritus, Phlegon, Hermas, Patrobas, Hermes<sup>22</sup>, and the Brothers together with these.
- 15 Greet Philologus and Julius, Nereus and the sister *that is* his, and Olympas, and the Holy Ones together with them all.

<sup>16</sup> 97% of the Greek manuscripts, including the best line of transmission (f35), have the name 'Amplian' here instead of 'Ampliatos'.

<sup>17</sup> '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.

<sup>18</sup> '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.

<sup>19</sup> 'YaHWeH' – The Greek has the word 'Lord' (Κυρίῳ ν) 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.

<sup>20</sup> '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.

<sup>21</sup> '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.

<sup>22</sup> 97% of the Greek manuscripts, including the best line of transmission (f35), have the name order 'Hermas, Patrobas, Hermes' here instead of 'Hermes, Patrobas, Hermas'.

<sup>14</sup> 97% of the Greek manuscripts, including the best line of transmission (f35), have the name Ἀμπλίαν here instead of Ἀμπλιᾶτον.

<sup>15</sup> 97% of the Greek manuscripts, including the best line of transmission (f35), have the name order Ἑρμᾶν, Πατρόβαν, Ἑρμῆν here instead of Ἑρμῆν, Πατρόβαν, Ἑρμᾶν.

## PAUL EXHORTS THE DISCIPLES IN ROME TO GREET ONE ANOTHER

16 Greet one another with a kiss – *that is*, a holy one!

## PAUL SENDS GREETINGS

## FROM THE CHRISTIAN EKKLESIAS ELSEWHERE

28 The Ekkesias 29 *which* belong to the Anointed One greet you!

PAUL WARNS THE UNCONTAMINATED DISCIPLES IN ROME  
TO KEEP AWAY FROM THOSE WHO, UNDER THE INFLUENCE OF SATAN,  
ARE MAKING DISSENSIONS AND DEATHTRAPS

## CONTRARY TO APOSTOLIC TEACHING

17 Now, I exhort you, brothers, to look out for those who are making the dissensions and the deathtraps contrary to the Teaching which you, *for your parts*, learned. And, turn away<sup>30</sup> from them.

18 For, the ones such as these are not slaving away for the Lord *Who is ours* – *namely*, Jesus<sup>31</sup> the Anointed. Rather, *these are* slaving away for the cavity of their own body. And, by means of the fair speech and praise they are completely beguiling the hearts of the unsuspecting.

19 For, the Harkening *that is* yours has reached as far as *the ears of* all. So then, I am rejoicing over the *thing* in reference to you<sup>32</sup>.

Now, I want you, on the one hand,<sup>33</sup> to be wise in relation to the Good *Thing*; on the other hand, *to be* uncontaminated in relation to the Bad *Thing*.

20 Now the God of the Peace shall crush the Adversary<sup>34</sup> under the feet *that are* yours swiftly.

The Grace of the Lord *Who is ours* – Jesus *the* Anointed – *be* with you!

16 Ασπάσασθε ἀλλήλους ἐν φιλήματι ἁγίῳ.

Ἀσπάζονται ὑμᾶς αἱ Ἐκκλησίαι 23 τοῦ Χριστοῦ.

17 Παρακαλῶ δὲ ὑμᾶς, ἀδελφοί, σκοπεῖν τοὺς τὰς διχοστασίας καὶ τὰ σκάνδαλα παρὰ τὴν Διδαχὴν ἣν ὑμεῖς ἐμάθετε ποιοῦντας. Καὶ ἐκκλίνετε<sup>24</sup> ἀπ' αὐτῶν.

18 Οἱ γὰρ τοιοῦτοι τῷ Κυρίῳ ἡμῶν Ἰησοῦ<sup>25</sup> Χριστῷ οὐ δουλεύουσιν. Ἀλλὰ τῇ ἐαυτῶν κοιλίᾳ. Καὶ διὰ τῆς χρηστολογίας καὶ εὐλογίας ἐξαπατῶσιν τὰς καρδίας τῶν ἀκάκων.

19 Ἡ γὰρ ὑμῶν Ὑπακοὴ εἰς πάντας ἀφίκετο. Χαίρω οὖν τὸ ἐφ' ὑμῖν<sup>26</sup>.

Θέλω δὲ ὑμᾶς σοφοὺς μὲν<sup>27</sup> εἶναι εἰς τὸ Ἀγαθόν, ἀκεραίους δὲ εἰς τὸ Κακόν.

20 Ὁ δὲ Θεὸς τῆς Εἰρήνης συντρίψει τὸν Σατανᾶν ὑπὸ τοὺς πόδας ὑμῶν ἐν τάχει. Ἡ Χάρις τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μεθ' ὑμῶν.

<sup>23</sup> 84.8% of the Greek manuscripts, including the best line of transmission (f35), do not include *πᾶσαι* here.

<sup>24</sup> 98% of the Greek manuscripts, including the best line of transmission (f35), have *ἐκκλίνετε* (an aorist, active, imperative verb) here instead of *ἐκκλίνετε* (a present, active, imperative verb).

<sup>25</sup> 87% of the Greek manuscripts, including the best line of transmission (f35), include the name *Ἰησοῦ* here.

<sup>26</sup> 94% of the Greek manuscripts, including the best line of transmission (f35), have *Χαίρω οὖν τὸ ἐφ' ὑμῖν* here instead of *ἐφ' ὑμῖν οὖν Χαίρω*.

<sup>27</sup> 95% of the Greek manuscripts, including the best line of transmission (f35), include the particle *μὲν* here.

<sup>29</sup> 84.8% of the Greek manuscripts, including the best line of transmission (f35), do not include 'all of them' here.

<sup>30</sup> 98% of the Greek manuscripts, including the best line of transmission (f35), have 'turn away' (an aorist, active, imperative verb) here instead of 'keep on turning away' (a present, active, imperative verb).

<sup>31</sup> 87% of the Greek manuscripts, including the best line of transmission (f35), include the name 'Jesus' here.

<sup>32</sup> 94% of the Greek manuscripts, including the best line of transmission (f35), have 'So then, I am rejoicing over the *thing* in reference to you' here instead of 'So then, in reference to you I am rejoicing'.

<sup>33</sup> 95% of the Greek manuscripts, including the best line of transmission (f35), include the particle translated as 'on the one hand' here.

<sup>34</sup> 'the Adversary' – a translation of the Greek word *Σατανᾶν* which in turn is a transliteration of a Hebrew word. Both are commonly transliterated as 'Satan'.

PAUL TRANSMITS THE GREETINGS OF OTHERS  
TO THE DISCIPLES IN ROME

<sup>21</sup> Ἀσπάζονται<sup>35</sup> ὑμᾶς

Τιμόθεος ὁ συνεργός μου, καὶ

Λούκιος καὶ

Ἰάσων καὶ

Σωσίπατρος οἱ συγγενεῖς μου.

<sup>22</sup> Ἀσπάζομαι ὑμᾶς ἐγὼ, Τέρτιος, ὁ γράψας  
τὴν ἐπιστολὴν ἐν Κυρίῳ.

<sup>23</sup> Ἀσπάζεται ὑμᾶς Γάϊος, ὁ ξένος μου καὶ τῆς  
Ἐκκλησίας ὅλης<sup>36</sup>.

Ἀσπάζεται ὑμᾶς Ἑραστος ὁ οἰκονόμος τῆς  
πόλεως, καὶ Κούαρτος, ὁ ἀδελφός.

<sup>24</sup> Ἡ Χάρις τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ  
μετὰ πάντων ἡμῶν<sup>37</sup>.

Ἀμήν.<sup>38 39</sup>

<sup>21</sup> These greet<sup>40</sup> you:

- Timothy, the co-worker *who is* mine, and
- Lucias, and
- Jason, and
- Sosipater, the kinsmen *who are* mine.

<sup>22</sup> I, *for my part*, Tertius, the one who wrote the letter down in  
connection with YaHWeH<sup>41</sup>, greet you.

<sup>23</sup> Gaius, the host of me and of the Ekklesia – *that is, the whole  
of it*<sup>42</sup> – greets you.

Erastus, the administrator of the city and Quartus, the brother,  
greet you.

PAUL REPEATS THE BLESSING

<sup>24</sup> The Grace of the Lord *Who is ours*<sup>43</sup> – Jesus *the* Anointed –  
*be with all of us*<sup>44</sup>!

PAUL SEALS HIS EPISTLE TO THE ROMAN DISCIPLES

WITH A FINAL AFFIRMATION OF VERITY

Amen!<sup>45 46</sup>

CONCERNING THE CITATION OF F35  
IN THE FOOTNOTES OF THIS TRANSLATION

The citation of f35 in the footnotes is based on twenty-one  
manuscripts – 18, 35, 141, 201, 204, 386, 824, 928, 1249, 1503,

<sup>35</sup> 95% of the Greek manuscripts, including the best line of transmission (f35), have Ἀσπάζονται (a present, plural verb) here instead of Ἀσπάζεται (a present, singular verb). The subject is plural.

<sup>36</sup> 95% of the Greek manuscripts, including the best line of transmission (f35), have the word order τῆς ἐκκλησίας ὅλης here instead of ὁλος τῆς ἐκκλησίας.

<sup>37</sup> 18% of the Greek manuscripts, including the best line of transmission (f35), have ἡμῶν here instead of ὑμῶν.

<sup>38</sup> 96.8% of the Greek manuscripts, including the best line of transmission (f35), include verse 24. The NU omits it.

<sup>39</sup> 92.8% of the Greek manuscripts, including the best line of transmission (f35), do not place Romans 14:24-26 here as verses 25-27. X, A, B, and C (7.2% of the Greek manuscripts) do place them here.

<sup>40</sup> 95% of the Greek manuscripts, including the best line of transmission (f35), have a present, plural verb here. The NU has a present, singular verb. The subject is plural.

<sup>41</sup> 'YaHWeH' – The Greek has the word 'Lord' (κύριον) 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.

<sup>42</sup> 95% of the Greek manuscripts, including the best line of transmission (f35), have the word order 'the ekklesia – that is, the whole of it' here instead of 'the whole of the ekklesia'.

<sup>43</sup> 97% of the Greek manuscripts, including the best line of transmission (f35), have the name Ἀμπλιαν here instead of Ἀμπλιᾶτον.

<sup>44</sup> 18% of the Greek manuscripts, including the best line of transmission (f35), have 'us' here instead of 'you'.

<sup>45</sup> 96.8% of the Greek manuscripts, including the best line of transmission (f35), include verse 24. The NU omits it.

<sup>46</sup> 92.8% of the Greek manuscripts, including the best line of transmission (f35), do not place Romans 14:24-26 here as verses 25-27. X, A, B, and C (7.2% of the Greek manuscripts) do place them here.

1548, 1637, 1855, 1864, 1865, 1892, 1897, 2466, 2554, 2587, and 2723.

Dr. Wilbur Pickering collated all of the manuscripts by himself.

Only manuscript 2723 is a 'perfect' representative of f35 in Romans, as it stands. However, considering the length of this letter, that is already remarkable! And, this is a manuscript which was copied many centuries after the autograph was written!

The exemplars (that is, the manuscripts from which manuscripts were copied) of another four manuscripts were also perfect copies. The uniformity is impressive.

Since these manuscripts come from all over the Mediterranean world, for example – Sinai, Jerusalem, Patmos, Constantinople, Bucharest, Aegean, Trikala, Mt. Athos (six different monasteries), Grottaferrata, Vatican, etc., they are certainly representative of the family profile. It is reflected in the text without exception.