

ΠΡΟΣ ΦΙΛΗΜΟΝΑ¹*[Greeting]*

1 Παυλος, δεσμιος Ιησου Χριστου,² και Τιμοθεος ὁ αδελφος, Φιλημονι τω αγαπητω και συνεργω ἡμων, 2 και Απφια τη αγαπητη³ 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 ἄγιους, 6 ὅπως ἡ κοινωνια της πιστεως σου ενεργης γενηται εν επιγνωσει παντος⁴ αγαθου του εν ὑμιν⁵ εις Χριστον Ιησουν.⁶ 7 χαριν⁷ γαρ⁸ εχομεν⁹ πολλην¹⁰ και παρακλησιν επι τη αγαπη σου, οτι τα σπλαγχνα των ἁγιων αναπεπαυται δια σου, αδελφε.

[Paul intercedes for Onesimus]

8 Διο, πολλην εν Χριστω παρηρησιαν εχων επιτασσειν σοι το ανηκον, 9 δια την αγαπην μαλλον παρακαλω—τοιουτος ων ὡς Παυλος πρεσβυτης, νυνι δε και δεσμιος Ιησου Χριστου.¹¹ 10 Παρακαλω σε περι του εμου τεκνου, ὃν εγεινησα εν τοις δεσμοις μου,¹² Ονησιμον 11—τον ποτε σοι αχρηστον, νυνι δε¹³ σοι και εμοι ευχρηστον—ὃν ανεπεμψα.

12 Συ δε¹⁴ αυτον, τουτ' εστιν τα εμα σπλαγγνα, προσλαβου¹⁵ 13—ὃν εγω εβουλομην προς εμαυτον κατεχειν, ἵνα ὑπερ σου διακονη μοι,¹⁶ 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 ἑκουσιον. 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 με¹⁷ εχεις κοινωνων, προσλαβου αυτον ὡς εμε. 18 Ει δε τι ηδικησεν σε ἢ οφειλει, τουτο εμοι ελλογει.¹⁸ 19 Εγω, Παυλος, εγραψα τη εμη χειρι, “Εγω αποτισω” (ἵνα μη

¹ 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.

² ιησου χριστου f³⁵ [40%] || ~ 21 aA [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.)

³ αγαπητη f³⁵ (94.8%) RP, HF, OC, TR, CP || αδελφη aA, I, 048 (4.9%) NU || confections (0.3%)

⁴ παντος f³⁵ aA, C [80%] RP, HF, OC, TR, NU || 1 εργου [20%] CP

⁵ υμιν f³⁵ a [45%] TR || ημιν A, C, 048^v [55%] RP, HF, OC, CP, NU (The 3rd 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.)

⁶ ιησουν f³⁵ [98%] RP, HF, OC, TR, CP || --- aA, C [2%] NU

⁷ χαριν f³⁵ (88.1%) RP, HF, OC, TR || χαραν aA, 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.)

⁸ γαρ f³⁵ aA, C, 048 (86.3%) RP, HF, OC, TR, CP, NU || δε (0.5%) || --- (13.2%)

⁹ εχομεν f³⁵ (84.7%) RP, HF, OC, TR, CP || εχωμεν (4.2%) || εσχον aA, C, 048 (7.4%) NU || εχω (2.5%) || five other variants (1.3%)

¹⁰ εχομεν πολλην f³⁵ (88.4%) RP, HF, OC, TR, CP || ~ 21 aA, C, 048 (10.5%) NU || five other variants (1.1%)

¹¹ ιησου χριστου f³⁵ [95%] RP, HF, OC, TR, CP || ~ 21 aA, C [5%] NU

¹² μου f³⁵ C [97%] RP, HF, OC, TR, CP || --- aA [3%] NU

¹³ δε f³⁵ A, C [98] RP, HF, OC, TR, CP || 1 και a [2%] [NU]

¹⁴ συ δε f³⁵ [97%] RP, HF, OC, TR, CP || σοι aA, C [2%] NU || σοι 12 [1%]

¹⁵ προσλαβου f³⁵ C (048) (98.7%) RP, HF, OC, TR, CP || --- aA (1.3%) NU

¹⁶ διακονη μοι f³⁵ [95%] RP, HF, OC, TR, CP || ~ 21 aA, C [5%] NU

¹⁷ με f³⁵ aA, C [90%] RP, HF, OC, CP, NU || εμε [10%] TR

¹⁸ ελλογει f³⁵ [95%] RP, HF, OC, TR, CP || ελλογα aA, C, 048 [5%] NU

Philemon

λεγω σοι ὅτι και σεαυτον μοι προσοφειλεις!). 20 Ναι αδελφε, εγω σου οναιμην εν Κυριω· αναπαυσον μου τα σπλαγχνα εν Κυριω.¹

21 Πεποιθως τη ὑπακοη σου εγραψα σοι, ειδως ὅτι και ὑπερ ὃ² λεγω ποιησεις.

22 Ἐμα δε και ἑτοιμαζε μοι ξενιαν, ελπιζω γαρ ὅτι δια των προσευχων ὑμων χαρισθησομαι ὑμιν.

[Farewell]

23 Ασπαζονται³ σε Επαφρας ὁ συναιχμαλωτος μου εν Χριστω Ιησου,⁴ 24 Μαρκος, Αρισταρχος, Δημας, Λουκας, οἱ συνεργοι μου.

25 Ἡ χαρις του Κυριου ἡμων⁵ Ιησου⁶ μετα του πνευματος ὑμων. Αμην.^{7,8}

¹ κυριω **ƒ**³⁵ (74.3%) RP, HF, OC, TR, CP || χριστω **α**A, 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.)

² ο **ƒ**³⁵ [97%] RP, HF, OC, TR, CP || α **α**A, C [3%] NU

³ ασπαζονται **ƒ**³⁵ [85%] RP, HF, TR, CP || ασπαζεται **α**A, C [15%] OC, NU

⁴ ιησου *rell* || --- CP

⁵ ημων **ƒ**³⁵ A, C [98%] RP, HF, OC, TR, CP || --- **α** [2%] NU

⁶ ιησου **ƒ**³⁵ [20%] || **ι** χριστου **α**A, C [80%] RP, HF, OC, TR, CP, NU (Being a very personal letter, Paul is less formal.)

⁷ αμην **ƒ**³⁵ **α**C [98] RP, HF, OC, TR, CP || --- (**P**⁸⁷)A, 048^v [2%] NU

⁸ The citation of **ƒ**³⁵ is based on thirty-four MSS—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—all of which I collated myself. All except 328, 394, 959, 986, 1892 and 2080 are 'perfect' representatives of **ƒ**³⁵ 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, Aegean, Trikala, Athens, Mt. Athos [seven different monasteries], Vatican, etc.) they are certainly representative of the family, giving us the precise family profile—it is reflected in the Text without exception.

I have included six published editions in the apparatus—RP, HF, OC, TR, CP, NU. RP = Robinson-Pierpont (2005), HF = Hodges-Farstad, OC = the Greek Text of the Greek Orthodox Church (also used by other Orthodox Churches), TR = *Textus Receptus*, CP = Complutensian Polyglot, NU = N-A²⁶/UBS³ (N-A²⁷/UBS⁴ offer changes in the critical apparatus, not in the text; the text is still that of N-A²⁶/UBS³).

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-A²⁷, 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%. But I guarantee the witness of Family 35.

As an arbitrary decision, I have limited the citation of individual MSS to those dated to the 5th century or earlier. I use *rell* to indicate that the reading is supported by all other witnesses, and printed editions (of the six included in the apparatus), compared to the other reading. The Greek font used is Bwgrkl and may be downloaded free from <http://www.bibleworks.com>.