

ΠΡΟΣ ΦΙΛΗΜΟΝΑ¹

[Greeting]

1 Παυλος, δεσμιος Ιησου Χριστου,² και Τιμοθεος ο αδελφος, Φιλημονι τω αγαπητω και συνεργω ημων 2 και Απφια τη αγαπητη³ και Αρχιππω τω συστρατιωτη ημων και τη κατ' οικον σου εκκλησια: 3 Χαρις υμιν και ειρηνη απο Θεου Πατρος ημων 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 ην εχεις προς τον Κυριον Ιησουν και εις παντας τους αγιους, 6 οπως η κοινωνια της πιστεως σου ενεργης γενηται εν επιγνωσει παντος⁴ αγαθου του εν υμιν⁵ εις Χριστον Ιησουν.⁶ 7 χαριν⁷ γαρ⁸ εχομεν⁹ πολλην¹⁰ και παρακλησιν επι τη αγαπη σου, οτι τα σπλαγχνα των αγιων αναπεπαιται δια σου, αδελφε.

[Paul intercedes for Onesimus]

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

12 Συ δε¹⁴ αυτον, τουτ' εστιν τα εμα σπλαγχνα, προσλαβου¹⁵ 13—ον εγω εβουλομην προς εμαυτον κατεχειν, ινα υπερ σου διακονη μοι¹⁶ εν τοις δεσμοις του ευαγγελιου, 14 χωρις δε της σης γνωμης ουδεν ηθελησα ποιησαι, ινα μη ως κατα αναγκην το αγαθον σου η αλλα κατα εκουσιον. 15 Ταχα γαρ δια τουτο εχωρισθη προς ωραν ινα αιωνιον αυτον απεχης, 16 ουκετι ως δουλον αλλ' υπερ 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 ως εμε. 18 Ει δε τι ηδικησεν σε η οφειλει, τουτο εμοι ελλογει.¹⁸ 19 Εγω Παυλος εγραψα τη εμη χειρι, "Εγω αποτισω" (ινα

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%] syr || ~ 21 NA [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 NA, 1, 048 (4.9%) NU || confluations (0.3%) syr^h

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

⁵ υμιν f³⁵ N [45%] syr, cop, 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 || --- NA, C [2%] NU

⁷ χαριν f³⁵ (88.1%) RP, HF, OC, TR || χαραν NA, 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 NA, 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 NA, 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 NA, C, 048 (10.5%) NU || five other variants (1.1%)

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

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

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

¹⁴ συ δε f³⁵ [97%] vg, syr^(h, pal), RP, HF, OC, TR, CP || σοι NA, C [2%] NU || σοι συ δε [1%] it, syr^(p), (cop)

¹⁵ προσλαβου f³⁵ C (048) (98.7%) lat, syr, cop, RP, HF, OC, TR, CP || --- NA (1.3%) NU

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

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

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

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

21 Πεποιθως τη υπακοη σου εγραψα σοι, ειδως οτι και υπερ ο² λεγω ποιησεις. 22 'Αμα δε και ετοιμαζε μοι ξενιαν, ελπίζω γαρ οτι δια των προσευχων υμων χαρισθησομαι υμιν.

[Farewell]

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

25 'Η χαρις του Κυριου ημων⁵ Ιησου⁶ μετα του πνευματος υμων. Αμην.^{7,8}

¹ κυριω **f**³⁵ (74.3%) RP, HF, OC, TR, CP || χριστω **NA, C** (20.3%) syr, cop, 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 **f**³⁵ [97%] lat, RP, HF, OC, TR, CP || α **NA, C** [3%] NU

³ ασπαζονται **f**³⁵ [85%] RP, HF, TR, CP || ασπαζεται **NA, C** [15%] OC, NU

⁴ ιησου *rell* || --- CP

⁵ ημων **f**³⁵ A, C [98%] lat, syr^p, cop, RP, HF, OC, TR, CP || --- **NA** [2%] syr^{h, pal}, NU

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

⁷ αμην **f**³⁵ **NA, C** [98] RP, HF, OC, TR, CP || --- (P⁸⁷)A, 048^v [2%] NU

⁸ The citation of **f**³⁵ is based on sixteen MSS—18, 35, 201, 204, 328, 386, 444, 928, 1249, 1548, 1637, 1855, 1892, 2466, 2587 and 2723—all of which I collated myself. All except 328 and 1892 are 'perfect' representatives of **f**³⁵ in Philemon, as they stand, the other two having a less than trivial variant each. The uniformity is impressive. Since these MSS come from all over the Mediterranean world (Sinai, Jerusalem, Patmos, Constantinople, Trikala, Mt. Athos [four different monasteries], Rome, 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; I have not collated OC, so it may have some private readings not noted in the apparatus), 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%.

As an arbitrary decision, I have limited the citation of individual MSS to those dated to the 5th century or earlier; the same holds for the sporadic citation of early versions. 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/fonts.html>.