THE TEXT AND TRANSMISSION OF COLOSSIANS

by

ZACHARY LEE SKARKA

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SUPERVISOR'S NOTE

Zachary Skarka died on 15th August 2025 following a year of treatment for brain cancer. He began his doctoral studies at the University of Birmingham in September 2019, completing his minimum registration period on 27th September 2024. He would therefore have able to spend up to two years refining the draft of his doctoral thesis before its final submission.

Following Zachary's untimely death, I have assembled the present document from the latest version of each chapter which Zachary sent for feedback and discussion at his supervisions. I have also added the text of two conference papers which he presented, and compiled the bibliography. The thesis remains unfinished, and I am aware that Zachary intended to make a thorough revision, especially of Chapter 1 (Introduction), as well as adding more material to Chapter 6 and providing a Conclusion.

Faced with his own mortality, Zachary was keen that as much of his research as possible should be made available to assist other scholars working in this field. I am grateful to his wife, Joy, for permitting me to submit this material on Zachary's behalf. I have no doubt that, in his acknowledgements, Zachary would have expressed his gratitude and devotion to her and to their two children, Trinity and Luke, who both arrived during the course of his research. Zachary died in the faith of Christ and the hope of the resurrection, as he repeatedly acknowledged in his final months: *Soli Deo Gloria*.

H. A. G. Houghton

ABSTRACT

This thesis examines the text and transmission of the Epistle to the Colossians, with the goal of refining the selection of Greek manuscripts to be used in the *Editio Critica Maior*. After an account of some of the issues regarding the origin of Colossians and a summary of the history of scholarship, it presents a full collation of 74 manuscripts of Colossians. This is followed by a commentary on the variant readings in Colossians, including a study of the gender of the noun πλοῦτος in New Testament manuscripts. The selection of variation units in *Text und Textwert* is examined, and proposals advanced for a revised set of test passages which would result in a better foundation for choosing manuscripts for a scholarly edition. A chapter is devoted to describing manuscripts which were not available for the original *Text und Textwert* analysis. Finally, there is a study of scribal harmonization in the textual tradition of Colossians, with a particular investigation of the treatment of greetings formulae in the Pauline Epistles.

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CHAPTER 1.

INTRODUCTION

Why Study the Text and Transmission of Colossians?

This project began with a purpose. After collating every manuscript in a series of test passages, substantially more manuscripts for Colossians qualified for inclusion in the *Editio Critica Maior* than any other Pauline Epistle. This project was intended to determine why so many manuscripts were included and how to get a selection of manuscripts which was about the same size as the other Pauline Epistles. These questions are discussed in Chapter 5 on Test Passages.

Before answering the questions regarding the test passages, a preliminary study of the text and transmission of Colossians was necessary. This includes looking at the higher rate of variation in Colossians and proposing a reason for this. Then, as the starting point of the transmission of Colossians, the letter's authorship is discussed. These discussions are included in this introductory chapter.

Chapter 2 discusses the history of scholarship on Colossians, surveying how the text of Colossians may have been transmitted to the present. This includes discussions of the gathering and transmitting of Paul’s letter collection, how scholars have treated particular textual issues in Colossians, and modern critical editions of Colossians. This is followed in Chapter 3 by a collation of over seventy manuscripts of Colossians as the basis for determining new test passages and further study of the text of the letter. Chapter 4 provides a textual commentary on Colossians, discussing the major variation units in the epistle.

With this preliminary research complete, this project will turn to its initial purpose, a study of the test passages for Colossians. Chapter 5 includes a discussion of the original test passages, a proposal for new test passages, and a new proposed selection of manuscripts for

the *Editio Critica Maior*. Chapter 6 discusses manuscripts that were not available for the initial collation in *Text und Textwert*. The project concludes with Chapter 7, a study of harmonization in Colossians, the feature that sets Colossians apart from the other Pauline Epistles.

The Higher Rate of Variation in Colossians

The Questions

Metzger and Ehrman's *The Text of the New Testament* makes a tantalizing remark about the text of Colossians. Before discussing the many possible readings for Colossians 2:2, they say, "Of all the letters attributed to Paul, the letter to the Colossians contains proportionately the greatest number of textual problems."[1] This should have been a disclaimer before beginning my research on Colossians. There are no footnotes, tables, or data to support this claim. This raises two important questions. First, is this claim true? Second, if it is true, why is it true? This section will address these two questions.

Does Colossians Have the Most Textual Problems?

To answer the first question, I compared the number of variation units in NA28 with the number of Greek words and verses in each epistle. The number of variation units in NA28 is not an ideal piece of data because the choice of variants is based on editorial decision-making. The best data would be the total number of variants in each epistle. This, however, would require the complete collation of every manuscript of the Pauline Epistles, which is beyond the scope of this project. Additionally, Metzger and Ehrman likely did something similar.

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[1] Bruce M. Metzger and Bart D. Ehrman, *The Text of the New Testament: Its Transmission, Corruption, and Restoration*, 4th ed. (New York: Oxford University Press, 2005), 334.

To determine the number of variation units for each epistle, I counted the critical signs in the apparatus of NA28. In a few cases, applying this method led to double-counting variants. In Romans 16, the addition of 2 Thessalonians 3:18 is marked following verse 23 and includes the manuscripts that have this addition after verse 27. Verse 27 includes a critical sign that refers back to verse 23. In 1 Corinthians 14, the displacement of the verses commonly known as verses 34 and 35 is listed as a variation unit in verses 34/35 and in verse 40. I determined the number of Greek words in each epistle using the concordance tool in the Logos Bible Software. I did not include titles in the word count or the variant count. For the number of verses, I added the number of verses in each chapter, excluding Romans 16:24 because NA28 does not include this verse in its text. For all rates, I include three significant figures. The results are in Table 1 below.

Epistles	**Variation Units**	**Greek Words**	**Verses**	**Variation Units/Word**	**Variation Units/Verse**
Rom	480	7111	432	0.0675	1.11
1 Cor	457	6830	437	0.0669	1.05
2 Cor	269	4477	256	0.0601	1.05
Gal	135	2230	149	0.0605	0.906
Eph	160	2422	155	0.0661	1.03
Phil	101	1629	104	0.0620	0.971
Col	125	1582	95	0.0790	1.32
1 Thess	90	1481	89	0.0608	1.01
2 Thess	47	823	47	0.0571	1.00
1 Tim	87	1591	113	0.0547	0.770
2 Tim	68	1238	83	0.0549	0.819
Titus	50	659	46	0.0759	1.09
Phm	23	335	25	0.0687	0.920
Heb	315	4953	303	0.0636	1.04

Table 1. Variations and their Frequency in the Pauline Epistles

Colossians has the most variation units per word and per verse. This is relatively close for variation units per word, with the rate in Colossians only 4.08% higher than the next closest, Titus. For variation units per verse, the rate in Colossians is 18.9% higher than the next closest, Romans. Therefore, on the basis of both of these rates, it appears that the claim in Metzger and Ehrman is true. The chapter on Test Passages below provides another piece of data supporting the heightened variety in Colossians. Proportionately, Colossians has the most textual problems in the Pauline corpus. Thus, we need to address the second question.

Why Does Colossians Have the Most Textual Problems?

In the following chapter, on the History of Scholarship, the transmission of the Pauline letter collection is discussed. The prevailing theory is that the Pauline corpus was transmitted as a unit and there was no transmission of individual letters after the collection of these epistles (cf. Lietzmann). If the letters of Paul went through the same transmission process, why would one epistle, Colossians, have significantly more variation than the others?

One possibility is that there was more variation in the transmission of Colossians before the collection of Paul's letters than in the other epistles. This would be difficult to determine because we have no information about Colossians from this period. The result of this would be different collections having different forms of Colossians. While there are longer and shorter forms of Acts and different forms of Old Testament books in Hebrew and Greek, there do not appear to be multiple forms of Colossians. Therefore, it is likely that the variation found in Colossians occurred during the transmission of the entire Pauline corpus.

What sets Colossians apart from the other Pauline Epistles and leads it to have more textual problems? The most likely explanation is the similarity of Colossians and Ephesians.

The similarity of these letters in content and specific wording leads to many harmonizing variants in Colossians (see the chapter on Harmonization below).

This raises the question of why Ephesians does not display the same rate of variation as Colossians. The text of Colossians has more instances of assimilation to the text of Ephesians than the other way around. The NA28 apparatus suggests that four variants in Colossians are due to the influence of parallel passages in Ephesians (Col 1:14 with Eph 1:7, Col 3:21 with Eph 6:4, Col 3:23 with Eph 6:7, and Col 3:25 with Eph 6:9). The NA28 apparatus never suggests that the text of Ephesians was influenced by the text Colossians. In his apparatus, Von Soden suggests that the text of Ephesians influenced the text of Colossians fifty times while the text of Colossians influenced the text of Ephesians thirty-six times.[2]

Why does the text of Ephesians influence the text of Colossians more than the other way around? One reason is that Ephesians comes before Colossians in the Pauline corpus. A scribe would not have copied Colossians when copying Ephesians, yet copies Colossians soon after copying Ephesians, with only Philippians in between. Having just copied Ephesians, a scribe may unintentionally bring the words of Ephesians into the text of Colossians. Another reason is that Ephesians may be viewed as 'superior' to Colossians. This is analogous to how advocates of Q argue that Luke would not have broken up Matthew's Sermon on the Mount.[3] For example, readers may have preferred the longer twenty-one-verse household codes in Ephesians 5:22-6:9 to the shorter nine-verse household codes in Colossians 3:18-4:1. Ehrman notes Irenaeus' preference for the longer form found in

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[2] Hermann von Soden, *Die Schriften des Neuen Testaments*, vol. 4 (Göttingen: Vanderhoeck und Ruprecht, 1913), 761–72, 781–89.

[3] Mark Goodacre, *The Synoptic Problem: A Way Through the Maze* (London: T & T Clark, 2001), 110.

Ephesians 1:7 (Ἐν ᾧ ἔχομεν τὴν ἀπολύτρωσιν **διὰ τοῦ αἵματος αὐτοῦ**, τὴν ἄφεσιν τῶν παραπτωμάτων) to the unharmonized form in Colossians 1:14 (ἐν ᾧ ἔχομεν τὴν ἀπολύτρωσιν, τὴν ἄφεσιν τῶν ἁμαρτιῶν).

The influence of Ephesians on Colossians impacts three of the ten test passages in Colossians. The test passage in Colossians 1:4 (τὴν ἀγάπην ἣν ἔχετε εἰς πάντας τοὺς ἁγίους) is influenced by the parallel passage in Ephesians 1:15 (τὴν ἀγάπην **τὴν** εἰς πάντας τοὺς ἁγίους). The test passage in Colossians 3:21 (οἱ πατέρες, μὴ ἐρεθίζετε τὰ τέκνα ὑμῶν) is influenced by the parallel passage in Ephesians 6:4 (οἱ πατέρες, μὴ **παροργίζετε** τὰ τέκνα ὑμῶν). Finally, the text passage in Colossians 4:8 (ὃν ἔπεμψα πρὸς ὑμᾶς εἰς αὐτὸ τοῦτο, ἵνα γνῶ τὰ περὶ ὑμῶν καὶ παρακαλέσῃ τὰς καρδίας ὑμῶν (THGNT)) is influenced by the parallel passage in Ephesians 6:22 (ὃν ἔπεμψα πρὸς ὑμᾶς εἰς αὐτὸ τοῦτο, ἵνα **γνῶτε** τὰ περὶ **ἡμῶν** καὶ παρακαλέσῃ τὰς καρδίας ὑμῶν).[4] Therefore, the relationship between Colossians and Ephesians may influence the high number of manuscripts of Colossians qualifying for inclusion in the *Editio Critica Maior*. For more about the test passages in Colossians, see the Test Passages chapter below.

Conclusion

This section examined the claim by Metzger and Ehrman that Colossians displays more textual variety than the other Pauline Epistles. This claim was verified by comparing the number of variants in NA28 to the number of Greek words and verses in each epistle. The reason proposed for the greater variety in Colossians is the influence of parallel passages in Ephesians. Because of the influence of harmonization on the transmission of Colossians, a whole chapter is devoted to the proposed instances of harmonization in Colossians.

[4] Unless otherwise noted, the Greek text comes from NA28. Emphasis mine.

Authorship

Introduction

Before discussing the text and transmission of Colossians, it is necessary to establish the authorship of Colossians. This is necessary because one of the pieces of evidence used in evaluating textual problems, intrinsic probability, depends on authorship. Metzger and Ehrman describe intrinsic probability as "considerations of what the author was more likely to have written."[5] What the author was likely to have written depends on who the author was. If Paul wrote Colossians, we can consult the other Pauline Epistles to determine what Paul was likely to have written. If a later, unknown author wrote Colossians, intrinsic probability can only be based on what a general author is likely to have written.

While it would be useful to study the authorship of Philemon before this discussion, doing so would go beyond the bounds of the text and transmission of Colossians. The scholarly consensus is that Philemon is one of seven Pauline letters "authentically written by their putative author."[6] For this project, I will assume that Paul wrote Philemon. While the authorship of Philemon is critical for the discussion of the authorship of Colossians, the authorship of disputed Pauline letters like Ephesians and the Pastoral Epistles is less important and will not be addressed. When I use the term 'authentic Pauline letters/Epistles,' I am referring to Romans, 1 Corinthians, 2 Corinthians, Galatians, Philippians, 1 Thessalonians, and Philemon. When I use the term 'disputed Pauline letters/Epistles,' I am referring to Ephesians, Colossians, 2 Thessalonians, 1 and 2 Timothy, and Titus.

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[5] Metzger andEhrman, *The Text of the New Testament*, 303.

[6] Paul Foster, "Who Wrote 2 Thessalonians? A Fresh Look at an Old Problem." *JSNT* 35, no. 2 (2012): 150–175, 153.

The discussion of the authorship of Colossians will begin with Foster's 'Six Scenarios for the Composition of Colossians.' Then, several pieces of evidence will be examined, including the theology and vocabulary of Colossians, the relationship with Philemon, and the possibility of literary dependence in Colossians. Finally, a decision will be made for which of Foster's scenarios best fits the evidence.

Admission of Bias

In the interest of transparency, I would like to share my background in the area of the authorship of New Testament texts. I grew up in an evangelical church and was not aware that there were any questions about authorship until I was in seminary. Until teaching a course on Pauline Literature in the Fall of 2021, I took for granted that Paul had a 'fourth missionary journey' after his release from the Roman imprisonment described in Acts. I did not realize that this journey was a conjecture to make sense of Paul's authorship of the Pastoral Epistles. Despite my background, I believe that I approached this problem with an open mind and had different tentative conclusions at different times. I hope my analysis reflects this openness of mind. In fact, my mind is still open, because I believe that the available evidence is insufficient to definitively answer the question of the authorship of Colossians.

Foster's Scenarios

Foster's six scenarios vary according to the involvement of Paul and Paul's associates. The first three scenarios assume Paul is alive and relatively active in the composition of Colossians, while the latter three do not. The first scenario is "Paul as the author in the sense of being responsible for the content, wording, and structure of the letter, but dictated to a

scribe."[7] The second scenario has Timothy as a genuine co-author with consultation from Paul. The third scenario is "A co-worker, perhaps Timothy, commissioned by Paul to write a letter in his name in response to problems in Colossae. Paul did not have oversight of the content of the letter, but had outlined his concerns in the most general of terms."[8] Scenario four, which Foster adopts, is "Written some time after Paul's death, by a follower of Paul, to co-opt his apostolic authority in responding to a perceived misleading teaching in Colossae."[9] The fifth scenario is that people familiar with Paul's letters wrote to address issues in churches in the region that includes Colossae. The sixth and final scenario is that this letter was written to the universal church as a summary of key aspects of Paul's teaching. Now that the possibilities for the composition of Colossians have been laid out, the evidence will be examined.

Examining the Evidence

Lack of Perceived Historical Contradiction

While this is not a positive argument regarding the authorship of Colossians, this section demonstrates the relative lack of evidence in the study of the authorship of Colossians compared to the other disputed Pauline letters. The rest of these letters have a perceived historical contradiction that leads scholars to question their authorship. Colossians, however, is free of such perceived contradiction.

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[7] Paul Foster, *Colossians*, Black's New Testament Commentaries (London: Bloomsbury, 2016), 78.

[8] Foster, *Colossians*, 79.

[9] Foster, *Colossians*, 79.

For 2 Thessalonians, the perceived contradiction is the difference in tone and theology relative to 1 Thessalonians. The letter to the Ephesians is written to people that the author has not met, even though Acts reports that Paul spent over two years in Ephesus. Colossians does not have a similar perceived contradiction because Acts does not report that Paul spent time in Colossae. 1 Timothy, 2 Timothy, and Titus report travels of Paul that are not recorded in Acts. Colossians does not describe any otherwise unknown trips. While these are not true contradictions and scholars have produced potential explanations for each of these issues, they lend credence to the possibility that Paul did not write these epistles. Without such a perceived historical contradiction, the case for the authorship of Colossians has less evidence and is more difficult to discern.

The Theology of Colossians

One of the primary challenges to the Pauline authorship of Colossians is the development of Paul's theology seen in the letter, specifically christology, ecclesiology, and eschatology. While the development in these areas is undeniable, the significance of the extent of these changes is difficult to assess. Foster says regarding the eschatology of Colossians, "the question remains whether this development can be viewed as a later stage and maturation in Paul's thought, or whether it is symptomatic of a different theological perspective."[10] In this section, we will examine the extent of these developments.

Concerning christology, the author of Colossians "conceives of Christ in cosmic terms."[11] This is most evident in the hymn found in Colossians 1:15–20, saying that Christ created all things, is before all things, holds all things together, and reconciles all things to

[10] Foster, *Colossians*, 70.

[11] Foster, *Colossians*, 69.

himself. While this conception of Christ is more prominent in Colossians, it is also evident in the authentic Pauline letters, especially in Philippians 2. While there is development in christology in Colossians, it is a matter of degree, not a different theological perspective.

Concerning ecclesiology, Colossians emphasizes the church as the body of Christ and Christ as the head of the church. Colossians 1:18 describes Christ as the head of the church. While this explicit idea is not mentioned in the authentic Pauline Epistles, it is not completely foreign to Pauline thought. 1 Corinthians 12:12 refers to the church as the body of Christ and the chapter discusses the body metaphor at length. 1 Corinthians 11:3 says that Christ is the head of every man. There is certainly development in Colossians, but in light of Paul's writings in 1 Corinthians, this is a development that seems possible within a few years and does not require a time of writing after the death of Paul.

Finally, concerning eschatology, Colossians emphasizes realized eschatology more than the authentic Pauline letters. An example is Colossians 1:13, where transfer into Jesus' kingdom is considered a present reality. The idea of future blessing is still present in Colossians. Colossians 3:4 addresses the future revealing of Christ and the revealing of the Colossians' lives with him in glory. Again, while development is evident, Colossians does not abandon the eschatology found in the authentic Pauline Epistles.

In these three areas, there is evidence of development that would likely place the writing of Colossians later than the writing of the authentic Paulines, excluding Philemon, which does not address these theological issues and may have been written around the same time. The question is how much time is required for these developments. Based on the conclusion that Colossians was written after Paul's death and before the writing of Ephesians, Foster says, "This would suggest a date perhaps in the period 65–80 CE."[12] This time frame

[12] Foster, *Colossians*, 80.

is not much later than the death of Paul in the early sixties. If these developments need to take place by the late sixties or seventies, it is not much of a stretch to say that they could take place in the early sixties. Therefore, while there are developments from the theology in Paul's other letters, it is possible that they took place during Paul's lifetime.

The Vocabulary of Colossians

Another challenge to Pauline authorship is the unique vocabulary of Colossians. Foster says, "In relation to the vocabulary it is noted that the letter uses 87 words not found among the seven letters often considered to be authentically Pauline, of which 62 are not found elsewhere in the Pauline corpus, and furthermore, of which 34 occur nowhere else in the New Testament."[13] Commentators are quick to note that such data on its own does not remove the possibility of Pauline authorship. In his commentary on Ephesians, Hoehner makes a similar argument to show that Galatians has more non-Pauline words than Ephesians and that if Ephesians should be excluded for its unique vocabulary, Galatians should as well.[14] In his commentary on Colossians, Moo says, "Yet Philippians, generally agreed to be Pauline, uses 79 words not found in the other six letters. Furthermore, vocabulary is very much dependent on the subject matter. The author of Colossians is dealing with issues, raised by a certain form of false teaching, that are not present in the other letters. Of course the

[13] Foster, *Colossians*, 67.

[14] Harold W. Hoehner, *Ephesians: An Exegetical Commentary* (Grand Rapids: Baker Academic, 2002), 24.

vocabulary will be different!"[15] This section will assess whether Moo's emphatic claim that the unique vocabulary of Colossians reflects the unique issues in Colossae is justified or not.

Of the 62 words not found elsewhere in the Pauline corpus, several reflect the particular writing scenario. The greetings at the end of Colossians 4 contain several words that are unique in Paul, including the names Ἰοῦστος and Νύμφα, the locations Λαοδίκεια (and the corresponding gentilic Λαοδικεύς) and Ἱεράπολις, and descriptions of individuals, ἀνεψιός and ἰατρός. Thirty-two of these unique words occur in Chapter 2. Two examples are ἑορτή and νεομηνία in Colossians 2:16, referring to practices that the author does not want the Colossians to be concerned about. The verbs γεύομαι and θιγγάνω in Colossians 2:21 refer to restrictions placed on the Colossians that Paul opposes. Several nouns in Colossians 2:23, ἐθελοθρησκία, ἀφειδία, and πλησμονή, refer to worldly practices that Paul opposes.

While several words in Colossians 2 and the greetings are particular to the situation in Colossae, the non-Pauline words in chapters one and three are fairly general. For instance, the noun σύνδουλος occurs in Colossians 1:7 and 4:7. Paul having fellow servants is not peculiar to Colossae. The verb εἰρηνοποιέω is only found in Colossians 1:20 in the New Testament, but the idea of Jesus making peace does not particularly relate to the situation in Colossae. In a list of negative speech patterns, Colossians 3:8 has the unique word αἰσχρολογία, obscene speech. This word would fit just as well in any other Pauline Epistle. So, while some of the unique vocabulary can be accounted for because of the subject matter of Colossians, some cannot.

Moo's premise that there is a specific form of false teaching in Colossae needs to be questioned as well. Morna Hooker argues that there are no particular false teachers in

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[15] Douglas J. Moo, *The Letters to the Colossians and to Philemon* (Grand Rapids: Eerdmans: 2008), 30.

Colossae and that this epistle is for those "who have been rescued from the grasp of alien powers, and who are subject to the constant temptation to look for perfection through religious rites and regulations, instead of simply relying upon the one in whom all the fullness of God dwells, and in whom they find fulfilment and the confident assurance of final glory."[16] She argues that the message of Colossians could apply equally well to any young Gentile church.

Moo's statement is partially true. Some of the unique vocabulary is accounted for by the particular subject matter of Colossians, but not all of it. Additionally, it is unclear whether the author of Colossians is addressing "a certain form of false teaching." Regardless, as noted in the comparisons above with Galatians and Philippians, the unique vocabulary in Colossians does not prove non-Pauline authorship.

The Relationship of Colossians and Philemon

One of the most important issues for determining the authorship of Colossians is the relationship between Colossians and Philemon. Advocates of Pauline authorship view this relationship as their most compelling piece of evidence. For instance, Murray J. Harris, after listing the similarities between Colossians and Philemon, says, "If Paul authored Philemon, it seems a priori likely that he also wrote Colossians, given these remarkable similarities of

[16] Morna D. Hooker, "Were there false teachers in Colossae?", in *Christ and Spirit in the New Testament*, eds. Barnabas Lindars and Stephen S. Smalley (Cambridge: Cambridge University Press, 1973), 331. Thanks are due to Ian N. Mills and Laura Robinson for bringing this piece of scholarship to my attention through their podcast, New Testament Review.

circumstance."[17] For Harris, if Paul wrote Philemon, Paul wrote Colossians. Others, however, view Colossians as literarily dependent on Philemon.[18]

What are the similarities that lead scholars to propose a relationship between Colossians and Philemon? The most prominent similarity is the shared names of Paul's associates. Both letters mention Aristarchus, Mark, Epaphras, Luke, Demas, and Archippus. The only names in Philemon that are not in Colossians are Philemon and Apphia. Additionally, both letters mention Paul's imprisonment and name Timothy as a co-author. These features are unlikely to occur in two independent letters. These similarities mean that either these letters were written under the same circumstance or a different writer used the writing circumstance of Philemon as their frame for Colossians.

Foster appears to adopt the latter view. He says, "The shared list of *dramatis personae* suggests that the author of Colossians intended to present the letter as addressing the believers in the same location as the destination for the letter for Philemon… the author of Colossians appears to have been familiar with largely the same social network of Pauline associates and community members in Colossae. Thus Colossians is addressed to the same life setting as the letter to Philemon."[19] Foster argues that the author of Colossians used the greetings in Philemon as a frame for their letter to address the same community, the church in Colossae. One problem with this argument is that the letter to Philemon does not name Colossae or any specific destination. The destination of Philemon is thought to be Colossae because of the connection between these letters. It has also been proposed that the destination

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[17] Murray J. Harris, *Colossians and Philemon* (Nashville: B&H Publishing Group, 2010), 3.

[18] cf. Angela Standhartinger, "Colossians and the Pauline School," *New Testament Studies* 50 (2004): 572–593, at 574.

[19] Foster, *Colossians*, 84.

of Philemon is Laodicea for similar reasons.[20] It is possible that the author of Colossians was a Pauline associate who knew that Philemon lived in Colossae, but this requires more unnecessary assumptions.

The differences between Colossians and Philemon help determine their relationship. While Standhartinger notes that "All the names of the greeting list in Philemon are repeated without exception,"[21] there are names in Colossians that are not included in Philemon. For instance, Colossians 4:11 includes a greeting from Jesus who is called Justus. Because of this difference, a conjectural emendation has been proposed to include the proper name Jesus in Philemon.[22] The name Jesus Christ occurs in Philemon 23, which could explain the omission of the name Jesus, but it would not explain the use of Justus in Colossians. Either the author of Colossians fabricated this name or they were acquainted with Jesus Justus. Philemon mentions a church meeting at the house of Archippus. While Colossians mentions the ministry of Archippus, it also mentions a church meeting at the house of Nympha. How did the author of Colossians learn about the church at Nympha's house? They must have had personal knowledge of the situation in Colossae.

Colossians has additional personal details that are not present in Philemon or anywhere else in the New Testament. While Mark is named eight times in the New Testament, Colossians contains the only indication that he is the cousin of Barnabas. Luke is named three times in the New Testament, but Colossians contains the only indication that Luke is a doctor. Making up these details would risk the exposure of a non-Pauline author.

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[20] John Knox, *Philemon Among the Letters of Paul: A New View of Its Place and Importance*, rev. ed. (New York/Nashville: Abingdon Press, 1959), 45.

[21] Standhartinger, "Colossians and the Pauline School," 574.

[22] Ernst Amling, 'Eine Konjektur im Philemonbrief,' *ZNW* 10 (1909): 261–262.

The best explanation for the inclusion of these details is that the author was acquainted with Mark and Luke. While these additional details do not rule out the use of Philemon as a frame, they indicate personal knowledge of Paul's associates and the situation in Colossae. This fits best with Foster's first four scenarios, Paul or a Pauline associate writing this letter to Colossae, and does not fit with Foster's fifth and sixth scenarios.

Literary Dependence in Colossians

The discussion will continue with a broader look at literary dependence in Colossians. In addition to possible literary dependence on Philemon, scholars have argued that Colossians is dependent on other authentic Pauline letters, possibly all of them.[23] E.P. Sanders determines that several passages in Colossians reflect the conflation of passages from the authentic Pauline letters, concluding that at least part of Colossians is dependent on these letters. He says, "In short, the phenomenon of verbatim agreement does not serve to disprove the authenticity of Colossians in its entirety. The evidence for literary dependence is clear only in relatively few verses of Colossians, but there it is indisputable."[24] If Sanders is correct, this would indicate that Paul is not the direct author of Colossians as in Foster's first scenario, but it would still be possible that Paul had some oversight of the composition of the letter.

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[23] cf. Mark Kiley, *Colossians as Pseudepigraphy* (Sheffield: JSOT Press, 1986); Outi Leppä, *The Making of Colossians: A Study on the Formation and Purpose of a Deutero-Pauline Letter*, Publications of the Finnish Exegetical Society 86 (Göttingen: Vanderhoeck & Ruprecht, 2003).

[24] Ed Parish Sanders "Literary Dependence in Colossians," *JBL* 85 (1966): 28–45.

There are two issues with Sanders' argument. He raises the first himself. Sanders says, "Behind the attempt to establish such criteria is the assumption that Paul did not carry about with him copies of his previous letters, or, if he did, that he did not have them memorized nor did he consult them when composing a new letter. If this assumption is false, it would be difficult to distinguish Paul's work from that of a later imitator."[25] It is quite possible that Paul carried copies of his previous letters. In fact, David Trobisch proposes that the collection of Romans, 1 and 2 Corinthians, and Galatians were "edited and prepared for publication by Paul himself."[26] It is worth noting that all four of Sanders' examples of conflation in Colossians come from these four epistles. While this assumption is problematic, based on the originality of the authentic Pauline epistles, it seems unlikely that Paul would quote himself in Colossians.

Second, evidence for literary dependence is not, as Sanders says, indisputable. We will examine Sanders' fourth and final example, where he regards his fifth and sixth points "as virtually conclusive."[27] The fifth point regards the switch from the second person to the first person in Colossians 2:13. Sanders argues that conflation is the only possible rationale for this variation. The problem with this conclusion is that the author of Colossians makes the same switch elsewhere. For example, the second-person language of Colossians 1:9-11 or 12 switches to first-person language in Colossians 1:12 or 13-14, depending on the variant concerning the personal pronoun in verse 12 (see the Textual Commentary below). While

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[25] Sanders, "Literary Dependence in Colossians," 29–30.

[26] David Trobisch, *Paul's Letter Collection: Tracing the Origins* (Minneapolis: Fortress Press, 1994), 54.

[27] Sanders, "Literary Dependence in Colossians," 40.

unusual, the change in the person of the personal pronouns is not virtually conclusive evidence for literary dependence.

Sanders' sixth point is "The verb χαρίσομαι in Romans 8:32 means 'to bestow,' while in Colossians it means 'to forgive.' Here we have the use of the same five-word phrase to make an altogether different point. The alteration is the more striking because of the theological conception involved. The idea that God forgives trespasses is foreign to Paul's thought… In Colossians, however, the forgiveness of God is a central motif."[28] There are two problems with Sanders' assessment. The first is hinted at in Sanders' own words. If the forgiveness of God is a central motif in Colossians, then Paul may use words in different ways than he had previously. Second, this use of χαρίζομαι is not completely foreign to Paul. While Paul does not use this verb to refer to God's forgiveness in any other epistle, disputed or not, he does use it to refer to personal forgiveness in 2 Corinthians 2:7, 2:10, 12:13. This verb is used for personal forgiveness in Colossians 3:13 and its parallel, Ephesians 4:32. While Paul has not used this verb to refer to God's forgiveness in his previous epistles, literary dependence is not required to explain this use in Colossians.

While Sanders' case for literary dependence has its flaws, the cumulative weight of his work and the work of others allows for the possibility of literary dependence in Colossians. However, because Sanders' assumption that Paul did not carry his letters and consult them in his writing may be false, literary dependence would not rule out any of Foster's six scenarios.

Direct and Indirect Pauline Authorship

[28] Sanders, "Literary Dependence in Colossians," 41.

Three of the four remaining scenarios involve indirect authorship by Paul, with more or complete responsibility on a Pauline associate. Is this type of indirect authorship reflected in any of the other letters in the Pauline corpus? The most interesting cases are the other letters purportedly coauthored with a Pauline associate. These are 1 Corinthians (with Sosthenes), 2 Corinthians (with Timothy), Philippians (with Timothy), 1 and 2 Thessalonians (with Silas and Timothy), and Philemon (with Timothy).

Romans and Galatians, the two authentic Pauline letters which claim to be written by Paul only, appear to be products of direct Pauline authorship. While Romans reflects the use of a scribe, indicated by the greeting of Tertius in Romans 16:22, it contains biographical narrative that reflects Paul's direct influence. The second half of Romans 15 describes Paul's travels and his hope to travel to Rome. Galatians 1 and 2 are almost entirely biographical narrative.

In 1 Corinthians 1, Paul writes Chloe's household informed "me" about quarrels in the Corinthian church. This is followed by a discussion of whom Paul did or did not baptize. This reflects the direct authorship of Paul and little to no influence from Sosthenes in at least this chapter. 2 Corinthians 10–12 contain a defense of Paul's ministry, including several biographical details. This makes the most sense as the result of direct Pauline authorship, not the authorship of Timothy. Philippians is also very biographical, including Paul's personal question about whether or not to remain in the body in Philippians 1 and his resume in Philippians 3.

1 Thessalonians contains the most first-person plural language of any of Paul's authentic letters and may reflect more collaboration in its writing. It is still clear, however, that Paul is the primary author. This is reflected in 1 Thessalonians 2:18 in which Paul switches from the first-person plural to the first-person singular to reflect his personal feelings and in 1 Thessalonians 3 when Timothy is referred to in the third-person.

2 Thessalonians, the authorship of which is questioned, is more consistent with first-person plural language and contains no biographical information about the author(s). The most substantial use of the first-person singular is 2 Thessalonians 3:17, "I, Paul, write this greeting in my own hand, which is the distinguishing mark in all my letters. This is how I write" (NIV). I find the overstatement here hilarious. First, Paul does not write such a greeting in Romans, 2 Corinthians, or 1 Thessalonians. Second, the sentence "This is how I write" reflects someone not named Paul trying too hard. 2 Thessalonians may be the product of indirect Pauline authorship or non-Pauline authorship.

Philemon is unique in that Paul seems to write the whole letter in his own hand. Philemon 19 says, "I, Paul, am writing this with my own hand" (NIV). This may refer to this specific portion of the letter, but given the short length of Philemon, it likely refers to Paul writing the whole thing. In either case, this reflects direct Pauline authorship and minimal involvement from Timothy. This is strengthened by Paul's personal appeal to Philemon.

In all of the purportedly coauthored authentic Pauline letters, Paul appears to be the most active author. Since the authorship of 2 Thessalonians is in question, there are no clear cases of Paul commissioning one of his associates to write a letter to a church or individual. That leads me to believe that it is unlikely that Paul did so in Colossians. The authentic Pauline Epistles indicate that Paul's direct authorship is more likely than Paul's indirect authorship in Colossians. While Foster's second and third scenarios are still possible, because there are no examples of Paul doing this otherwise, I find these scenarios unlikely. This leaves Foster's first and fourth scenarios.

Paul's Self-References

This section will address the self-references in letters supposed to be written by Paul and whether they are more likely to reflect Pauline authorship or the writing of a Pauline

associate. For the authentic Pauline Epistles, Paul's name appears once in Romans (1:1), eight times in 1 Corinthians (1:1,12,13(x2); 3:4,5,22; 16:21), twice in 2 Corinthians (1:1; 10:1), twice in Galatians (1:1; 5:2), once in Philippians (1:1), twice in 1 Thessalonians (1:1; 2:18), and three times in Philemon (1, 9, 19). For the disputed Paulines, Paul's name appears twice in Ephesians (1:1; 3:1), three times in Colossians (1:1, 23; 4:18), twice in 2 Thessalonians (1:1, 3:17), and once in each of the Pastoral Epistles (1:1 for each). For letters assumed to be pseudonymous, Paul's name appears once in 3 Corinthians (verse 1),[29] once in the Epistle to the Laodiceans (verse 1),[30] and never in Paul's purported writing in the Correspondence of Paul and Seneca.[31]

For a letter to be written by Paul or to claim to be written by Paul, Paul's name needs to appear at least once. Besides the Correspondence of Paul and Seneca, each of the above letters names Paul as the writer in the first verse. The Correspondence of Paul and Seneca has the names of Paul and Seneca in the frames surrounding each letter. Several of the Pauline Epistles include a final greeting from Paul at the end of the letter, including 1 Corinthians, possibly Philemon depending on how we define the end of the letter, Colossians, and 2 Thessalonians. The beginning and end of a letter are natural places for the name of the author to appear, whether a letter is authentic or attempting to co-opt apostolic authority. What is more interesting is the use of Paul's name in the middle of a letter where it is not necessary or customary. Paul is named six times in the middle of 1 Corinthians, possibly once in 2

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[29] Montague Rhodes James, *The Apocryphal New Testament: Being the Apocryphal Gopels, Acts, Epistles, and Apocalypses with Other Narratives and Fragments* (Oxford: Oxford University Press, 1924), 289–91.

[30] James, *The Apocryphal New Testament*, 479.

[31] James, *The Apocryphal New Testament*, 480–84.

Corinthians if it is considered a united letter,[32] once in the middle of Galatians, once in the middle of Ephesians, once in the middle of Colossians, once in the middle of 1 Thessalonians, and once in the middle of Philemon. We will examine each of the uses of Paul's name in the middle of an epistle.

In 1 Corinthians 1:12–13 and 3:4–5, 22, Paul is addressing how the Corinthians are following men, like himself, Apollos, and Cephas instead of Christ. These six uses have nothing to do with Paul being the author of 1 Corinthians, because Apollo and Cephas certainly did not write this letter. In 2 Corinthians 10:1, Paul is referring to himself as the author in a discussion of his attitude toward the Corinthians. If 2 Corinthians 10 is not the beginning of a separate epistle, this use of Paul's name strengthens the claim of Pauline authorship, since it is unnecessary.

In Galatians 5:2, Paul refers to himself as the author to add force to the argument he is making. Again, this self-reference is not necessary and makes the most sense under the assumption of Pauline authorship. Paul's self-reference in Ephesians 3:1 is unrelated to the surrounding text and refers to himself as a prisoner. Since it is unconnected with the surrounding text, it is possible that this was inserted by a non-Pauline author to strengthen the claim of Pauline authorship. In Philemon 9, Paul refers to himself as the author to strengthen his appeal for Onesimus. This unnecessary addition with its connection to the argument makes the most sense if Paul is the author.

The second half of Colossians 1:23 says, "This is the gospel that you heard and that has been proclaimed to every creature under heaven, and of which I, Paul, have become a

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[32] Some propose that 2 Corinthians is a composite letter. cf. Bruce W. Longenecker and Todd D. Still, *Thinking through Paul: An Introduction to His Life, Letters, and Theology* (Grand Rapids: Zondervan Academic, 2014), 145–46.

servant" (NIV). This self-reference is unnecessary and part of a verse that is connected to the surrounding argument. This does not seem like an obvious spot for an imitator to insert Paul's name and more likely reflects a reflexive self-reference by Paul himself. Like the self-references in 2 Corinthians, Galatians, and Philemon that make the most sense under the assumption of Pauline authorship, I believe that the self-reference in Colossians 1:23 makes the most sense if Paul is the author of Colossians.

Conclusion

Not all of the arguments above are equally objective. The discussions of theology, vocabulary, the relationship between Colossians and Philemon, and literary dependence have a stronger base in objective data. These arguments cumulatively ruled out only Foster's fifth and sixth scenarios. The latter two discussions on direct and indirect Pauline authorship and Paul's self-references are more subjective, based on what I find likely. I believe the data is insufficient for a definitive conclusion on the authorship of Colossians. Based on the last two, more subjective, arguments, I find Foster's first scenario, the direct authorship of Paul, the most likely. For this reason, when considering intrinsic probability, this thesis will assume that Paul is the author of Colossians.

CHAPTER 2.

HISTORY OF SCHOLARSHIP

Introduction

This chapter surveys previous research on the text and transmission of Colossians from around the end of the nineteenth century to the present day. While many have studied the text of Paul on the whole, few have studied the text of Colossians specifically. Therefore, the discussion includes a survey of the works that address the whole Pauline corpus and what they say about Colossians. Then, works related to Colossians in particular are examined. Within these two categories, works are discussed in chronological order.

Before addressing these two categories of research, one more introductory work must be examined. No history of scholarship related to textual criticism would be complete without a mention of Westcott and Hort. Writing about the text of the whole New Testament, they say very little about Colossians in particular. Their only direct comment about Colossians regards the spelling of the letter's destination. They argue for a spelling of "ΚΟΛΑΣΣΑΕΙΣ" in the title and "Κολοσσαῖς" in the text. They base their conclusion on the manuscript evidence and the history of the spelling of this location. They say, "The spelling *Colassae* was in use at a time subsequent to the apostolic age; and a current pronunciation might easily fix the form of name for the epistle, while St Paul's way of writing was faithfully retained by most transcribers in the text itself."[1] Having addressed Westcott and Hort, this paper will continue with a discussion of the research on the Pauline corpus.

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[1] Brooke F. Westcott and Fenton J.A. Hort, *Introduction to the New Testament in the Original Greek* (New York: Harper and Brothers, 1882), 322.

Research on the Pauline Corpus

BERNHARD WEISS

In his *Textkritik der paulinischen Briefe*, Bernhard Weiss addresses text-critical issues in the Pauline Epistles. He does not discuss them in canonical order but discusses similar variants together. Weiss discusses the spelling of the destination of Colossians in Colossians 1:2, saying that the "Ueber- und Unterschrift" has the spelling Κολοσσαῖς, while the spelling Κολασσαῖς came later.[2] Weiss addresses the addition of καί between θεῷ and πατρί in Colossians 1:3, saying that the addition of καί is extremely common.[3] Regarding the presence or absence of Χριστοῦ in Colossians 1:3, Weiss says that the absence of this word from Manuscript B (Codex Vaticanus) does not represent negligence, but the original reading. He cites Westcott and Hort here, noting that they have this word in brackets.[4] Weiss addresses the preposition in Colossians 1:3, arguing that, while the reading ὑπέρ is possible, περί makes more sense in connection with the main verb in the sentence, εὐχαριστοῦμεν.[5]

Weiss argues against the reading ἣν ἔχετε in Colossians 1:4, saying that there is no way to explain why this simple expression would be corrected.[6] Regarding the pronoun in Colossians 1:7, Weiss argues that the presence of ἡμῶν in the earliest manuscripts is because of the preceding use of ἡμῶν and the following use of ἡμῖν.[7] Manuscripts 03 and 018 do not

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[2] Bernhard Weiss, *Textkritik der paulinischen Briefe* (Leipzig: Hinrichs, 1896), 9–10. All of the text-critical issues addressed by Weiss are also discussed in Chapter 4 below.

[3] Weiss, *Textkritik*, 115.

[4] Weiss, *Textkritik*, 87.

[5] Weiss, *Textkritik*, 58.

[6] Weiss, *Textkritik*, 78.

[7] Weiss, *Textkritik*, 26.

have the words καὶ αἰτούμενοι after προσευχόμενοι in Colossians 1:9. Weiss says, "**Kol. 1, 9** in BK reine Auslassungen p. hom. sind, bezweifelt Niemand."[8] In other words, the unanimous scholarly opinion is that the absence of these words in 03 and 018 is due to homoeoteleuton.

In Colossians 1:12, Weiss attributes the presence of the adverb ἅμα after the participle εὐχαριστοῦντες in Codex Vaticanus (P46 was unknown at the time) to assimilation to the use of this adverb in Colossians 4:3.[9] In the middle of a discussion of omissions due to homoeoteleuton, Weiss addresses the absence of καλέσαντι in the majority of manuscripts in Colossians 1:12. He seems to argue that the reading καλέσαντι καὶ ἱκανώσαντι in manuscript 03 is the original reading, with the majority of manuscripts omitting καλέσαντι καί due to homoeoteleuton and D, F, and G omitting καὶ ἱκανώσαντι for the same reason.[10] Weiss addresses the pronoun in Colossians 1:12, saying that the reading ἡμᾶς in the majority of manuscripts is due to conformity to the use of this pronoun in the following verse.[11]

Weiss discusses the tense of the verb in Colossians 1:14. Where the majority of manuscripts have the present tense verb ἔχομεν, 03 has the aorist tense verb ἔσχομεν. Weiss argues that the aorist is due to conformation to the previous aorists in verse 13. A similar variant occurs in Ephesians 1:7, and Weiss says the case for the aorist is weaker in Colossians than it is in Ephesians.[12] Weiss argues that the article τά before the phrases ἐν τοῖς οὐρανοῖς and ἐπὶ τῆς γῆς in Colossians 1:16 is due to conformity to the use of this article in the parallel

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[8] Weiss, *Textkritik*, 125.

[9] Weiss, *Textkritik*, 103.

[10] Weiss, *Textkritik*, 124.

[11] Weiss, *Textkritik*, 24.

[12] Weiss, *Textkritik*, 42.

phrase, τὰ ὁρατὰ καὶ τὰ ἀόρατα.[13] In Colossians 1:18, Weiss argues that the presence of the article between ἐστιν and ἀρχή is due to conformity to ἐστιν ἡ κεφαλή in the previous line.[14]

Regarding the second occurrence of δι’ αὐτοῦ in Colossians 1:20, Weiss argues that its absence from manuscripts B, D, F, G, and L is due to homoeoteleuton.[15] In Colossians 1:21 (Colossians 1:22 in NA28), Weiss says that B alone received the right reading, ἀποκατηλλάγητε (again, Weiss did not know P46). He argues that the reading ἀποκατήλλαξεν is due to conformity with the verb ἀποκαταλλάξαι in verse 20.[16] Regarding the gender of the relative pronoun in Colossians 1:27, Weiss argues that, while not a pure error as in Colossians 2:10, the neuter reading is due to conformity with the neuter phrases earlier in the verse.[17] Thus, he favors the masculine reading.

Weiss discusses the spelling of the participle συμβιβασθέντες in Colossians 2:2, where some manuscripts have συνβιβασθέντες.[18] He does not discuss the case of the participle, which is addressed in the Textual Commentary below. Weiss’ comment on the reading τοῦ θεοῦ Χριστοῦ in Colossians 2:2 has great historical significance. He says, “**Kol. 2, 2** haben alle Editoren das blosse του μυστηριου του θεου χριστου aufgenommen, obwohl es nur in B.”[19] Weiss notes that every editor prefers this reading though it appears only in

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[13] Weiss, *Textkritik*, 76.

[14] Weiss, *Textkritik*, 74.

[15] Weiss, *Textkritik*, 108.

[16] Weiss, *Textkritik*, 47.

[17] Weiss, *Textkritik*, 28.

[18] Weiss, *Textkritik*, 139.

[19] Weiss, *Textkritik*, 89.

Codex Vaticanus. At this time, P46 and its testimony to this reading had not yet been discovered.

In Colossians 2:4, though it is found only in Tregelles, Weiss prefers the presence of δέ following the demonstrative pronoun τοῦτο. Weiss bases his conclusion on Paul's use of conjunctions elsewhere.[20] Weiss argues that the presence of the preposition ἐν before τῇ πίστει in Colossians 2:7 is due to conformity to the use of ἐν αὐτῷ after the previous participles.[21] Similarly, Weiss argues that the presence of ἐν αὐτῇ before the phrase ἐν εὐχαριστίᾳ in Colossians 2:7 is due to conformity with the use of the same words in Colossians 4:2.[22] Weiss addresses the word order variant in Colossians 2:8, arguing that the reading ἔσται ὑμᾶς arose to emphasize the connection between the pronoun ὑμᾶς and the verb it is the object of, συλαγωγῶν.[23]

Weiss discusses the gender of the relative pronoun in Colossians 2:10. He says that the neuter reading, ὅ, was a "Schreibfehler," simply omitting the ς from ὅς. He also says that the neuter reading is meaningless.[24] Weiss argues that the neuter reading in Colossians 2:12, βαπτίσματι, is based on the common use of this neuter form, especially in a similar phrase in Romans 6:4. Therefore, Weiss favors the masculine form, βαπτισμῷ.[25] Addressing the

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[20] Weiss, *Textkritik*, 118.

[21] Weiss, *Textkritik*, 107.

[22] Weiss, *Textkritik*, 109.

[23] Weiss, *Textkritik*, 135.

[24] Weiss, *Textkritik*, 28.

[25] Weiss, *Textkritik*, 14.

presence or absence of the article before νεκρῶν in Colossians 2:12, Weiss notes that the anarthrous form is more common, though the articular form appears in Colossians 1:18.[26]

Regarding the addition of the preposition ἐν before the phrase τοῖς παραπτώμασιν in Colossians 2:13, Weiss notes that the addition of this preposition occurs elsewhere. He addresses the case in Ephesians 2:5, where Codex Vaticanus and the Armenian version not only add this preposition, but the phrase καὶ ταῖς ἐπιθυμίαις as well due to conformity to Ephesians 2:3. Because he believes that the reading with the preposition arose due to conformity to common usage, he prefers the reading with the preposition.[27] Weiss prefers the second-person pronoun ὑμᾶς after the verb συνεζωοποίησεν in Colossians 2:13 because he attributes the presence of the first-person pronoun, ἡμᾶς, to conformity with the use of the first-person pronoun later in the verse, ἡμῖν.[28]

Weiss addresses why Codex Vaticanus might have the conjunction καί before the verb ἐδειγμάτισεν in Colossians 2:15. He notes parallel uses of καί in this verse and the previous verse.[29] Weiss argues for the poorly attested καί in Colossians 2:16, saying that the reading in most manuscripts, ἤ, is due to conformity to the following conjunctions.[30] Weiss addresses a spelling difference in Colossians 2:16. He views the reading in the majority of manuscripts, νουμηνίας, as an Attic contraction of the initial spelling, νεομηνία, found in manuscripts B, F, and G (though B has the spelling νεομηνίας).[31]

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[26] Weiss, *Textkritik*, 76–77.

[27] Weiss, *Textkritik*, 108.

[28] Weiss, *Textkritik*, 25.

[29] Weiss, *Textkritik*, 112.

[30] Weiss, *Textkritik*, 65–66.

[31] Weiss, *Textkritik*, 15.

Regarding the number of the relative pronoun at the beginning of Colossians 2:17, Weiss argues that the singular ὅ was emended to the plural ἅ because of the multiple elements in the preceding list and the plural τῶν μελλόντων after this relative pronoun. Therefore, Weiss prefers the singular form, ὅ.[32] Addressing the presence or absence of καί before the noun ἀφειδίᾳ in Colossians 2:23, Weiss argues that the conjunction was removed because a parallel construction in Colossians 2:18 only connects two datives, not three.[33] Verse 18 has the phrase ἐν ταπεινοφροσύνῃ καὶ θρησκείᾳ, while verse 23 has the phrase ἐν ἐθελοθρησκίᾳ καὶ ταπεινοφροσύνῃ. These are similar words, though the order is reversed.

Weiss addresses the number of the genitive pronoun in Colossians 3:4. Weiss argues that the second-person pronoun ὑμῶν arose due to conformity with the parallel phrase in verse 3 and the following second-person pronoun ὑμεῖς. For this reason, he prefers the first-person pronoun, ἡμῶν.[34] Weiss argues against the presence of the phrase ἐπὶ τοὺς υἱοὺς τῆς ἀπειθείας after θεοῦ in Colossians 3:6. He says that this phrase comes from Ephesians 5:6 and that, with this phrase, ἐν οἷς would have to mean "inter quos," which he believes is not possible with the following καὶ ὑμεῖς.[35] It is worth noting that Weiss made this conclusion believing that Codex Vaticanus was the only manuscript with this reading, because P46 had not yet been discovered.

Weiss believes that the article τά before the word πάντα in Colossians 3:11 was accidentally omitted. While this omission occurs often with the words τά and πάντα, Weiss

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[32] Weiss, *Textkritik*, 28–29.

[33] Weiss, *Textkritik*, 113.

[34] Weiss, *Textkritik*, 24.

[35] Weiss, *Textkritik*, 109.

argues that the preceding ἀλλά amplifies the possibility of accidental omission.[36] Regarding the presence or absence of the conjunction καί between the adjectives ἅγιοι and ἠγαπημένοι in Colossians 3:12, Weiss says that "Screibfehler" is the most likely explanation for the absence of this conjunction in Codex Vaticanus and other witnesses.[37] Weiss prefers the reading κύριος in Colossians 3:13, saying that the reading Χριστός is "ganz unpaulinische."[38] Regarding the gender of the relative pronoun in Colossians 3:14, Weiss prefers the neuter reading, ὅ. He argues that the relationship of this relative phrase with the phrase (ἐνδύσασθε) τὴν ἀγάπην was overlooked, and the variants arose from agreement with other elements of the verse, with the reading ἥτις corresponding with the feminine noun ἀγάπην.[39]

Weiss attributes the absence of the word ἑνί from the phrase ἐν ἑνὶ σώματι in Colossians 3:15 to a failure to copy it after the similar word ἐν. Weiss notes that the same thing occurs in manuscripts F and G in 1 Corinthians 12:13 with the phrase ἐν ἑνὶ πνεύματι.[40] Weiss argues for the presence of the article in the phrase ἐν τῇ χάριτι in Colossians 3:16. He says that the absence of the article is due to the influence of the parallel phrase earlier in this verse, ἐν πάσῃ σοφίᾳ.[41] Weiss states that the verb παροργίζετε arose in place of ἐρεθίζετε in many manuscripts in Colossians 3:21 due to conformity to the parallel passage in Ephesians 6:4.[42] Weiss favors the plural reading ὀφθαλμοδουλίαις in Colossians 3:22 because he

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[36] Weiss, *Textkritik*, 79.

[37] Weiss, *Textkritik*, 113.

[38] Weiss, *Textkritik*, 8.

[39] Weiss, *Textkritik*, 28.

[40] Weiss, *Textkritik*, 91.

[41] Weiss, *Textkritik*, 77.

[42] Weiss, *Textkritik*, 29.

believes the singular reading ὀφθαλμοδουλίᾳ arose due to conformity with the singular form in Ephesians 6:6.[43]

Regarding the presence or absence of the conjunction καί between the words κυρίῳ and οὐκ in Colossians 3:23, Weiss prefers the reading with the conjunction. He says that the asyndeton is not necessarily a harder reading and that the scribes were offended by the use of καί before a negation.[44] Weiss argues that the masculine reading δι᾽ ὅν arose in place of the neuter reading δι᾽ ὅ in Colossians 4:3 because of the preceding τοῦ Χριστοῦ, while δι᾽ ὅ refers to τὸ μυστήριον.[45] Weiss prefers the passive σταθῆτε over the active στῆτε in Colossians 4:12 because the latter is a more common form.[46]

In Colossians 4:15, Weiss argues for the originality of the feminine possessive pronoun αὐτῆς. He says that the masculine reading arose from wrongly considering the name νυμφαν to be a male name and that the neuter reading is too difficult because it would consider all of the Laodicean brothers and Nymphe owners of the house.[47] Weiss argues that the omission of ἡ ἐπιστολή from Codex Vaticanus in Colossians 4:16 is due to "reiner Nachlässigkeit," pure negligence, because the passage has no meaning without these words.[48]

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[43] Weiss, *Textkritik*, 17.

[44] Weiss, *Textkritik*, 113–14.

[45] Weiss, *Textkritik*, 28.

[46] Weiss, *Textkritik*, 47.

[47] Weiss, *Textkritik*, 28.

[48] Weiss, *Textkritik*, 80.

HANS LIETZMANN

In his *Einführung in die Textgeschichte der Paulusbriefe: An die Römer*, Hans Lietzmann discusses the epistle to the Romans and the Pauline corpus. Before commenting on the text of Romans, he makes some profound statements about the transmission of the Pauline corpus. Lietzmann asserts that the whole Pauline manuscript tradition goes back to a single collection. He says, "Alle uns erhaltenen Textformen der Paulusbriefe gehen auf eine einzige Sammlung zurück: kein Brief hat eine eigene Ueberlieferung… Einzelhandschriften paulinischer Briefe gibt es nicht."[49] No single epistle has its own tradition and there are no manuscripts of a single Pauline epistle. Lietzmann supports his claim by noting that all collections of the Pauline Epistles have the same letters in roughly the same order.[50]

Most of the book consists of the German text of Romans with commentary underneath. Several of these comments include references to Colossians. Lietzmann's first reference to Colossians in the commentary is a cross-reference to explain Paul's identification of himself. He notes that the phrase δοῦλος Χριστοῦ is analogous to the phrase διάκονος Χριστοῦ, found in Colossians 1:7, Ephesians 6:21, and 1 Timothy 4:6. Both phrases are used to refer to apostles of Christ.[51] Later in the same discussion, Lietzmann notes several phrases used to refer to general Christian conduct, including τῷ κυρίῳ Χριστῷ δουλεύετε in Colossians 3:24. Lietzmann includes a lengthy discussion on the order of Ἰησοῦς and Χριστός. He says that Ἰησοῦς Χριστός is the usual order, but that Paul often reverses these,

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[49] Hans Lietzmann, *Einführung in die Textgeschichte der Paulusbriefe: An die Römer*, 3rd ed. (Tübingen: Mohr [Siebeck], 1928), 1.

[50] Lietzmann, *Einführung*, 1–2.

[51] Lietzmann, *Einführung*, 23.

including in the phrase τὸν Χριστὸν Ἰησοῦν τὸν κύριον in Colossians 2:6.[52] Commenting on the neologism προσωπολημψία in Romans 2:11, likely from the Hebraism πρόσωπον λαμβάνειν from the LXX, Lietzmann notes that this word is also found in Colossians 3:25.[53]

Lietzmann makes many more cross-references to Colossians to help explain the meaning of Romans. One of these references sheds light on the text of Colossians. When discussing the use of οἰκτιρμῶν in Romans 12:1, Lietzmann says, "nur Col 3 12 wohl Singular."[54] While most manuscripts have the singular οἰκτιρμοῦ in Colossians 3:12, many manuscripts, including majuscules 018 and 075, have the plural οἰκτιρμῶν. Lietzmann's comment that Colossians 3:12 is the only singular use of this word explains why many scribes or editors would change the unusual singular form to the more common plural form.

GÜNTHER ZUNTZ

Alfred North Whitehead once said, "The safest general characterization of the European philosophical tradition is that it consists of a series of footnotes to Plato."[55] The same could be said of the study of the text of Paul's letters and Günther Zuntz. While scholars like Weiss and Lietzmann addressed the text of Paul before Zuntz, all further work on the text of the Pauline Epistles is a footnote to Zuntz. One of the primary reasons for the shift in the study of the text of Paul is that Zuntz is one of the first to discuss the impact of the discovery of P46.

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[52] Lietzmann, *Einführung*, 23.

[53] Lietzmann, *Einführung*, 39.

[54] Lietzmann, *Einführung*, 107.

[55] Alfred North Whitehead, *Process and Reality: An Essay in Cosmology*, corr. ed., eds. David Ray Griffin and Donald W. Sherburne (New York: The Free Press, 1978), 39.

Zuntz challenges the idea of accessing an 'original text.' He contrasts the views of Lachmann and Hort, saying, "Lachmann himself indeed was careful to stress that his text, though containing elements much older, could as a whole only claim to represent a form widely current in the fourth century. His evidence reached as far back as this and no farther. Dr. Hort, by contrast, boldly described the result of his labors as 'the original text.'"[56] Zuntz notes that before the collecting of the Pauline corpus around 100 CE, individual letters would have been copied and errors could have been introduced during this time.[57] The goal of Zuntz is to recover the archetype of the Pauline corpus, which is brought closer to reality by the discovery of P46.

Zuntz notes that the manuscript Westcott and Hort trusted to reach back to the original text, Codex Vaticanus, was written roughly 250 years after the archetype. The discovery of P46 cuts this time in half. Zuntz says, "The papyrus thus makes an invaluable addition to the material upon which we shall base the attempt to penetrate the darkness of the second century of the Christian era."[58] Zuntz's program to penetrate this darkness is the study of this manuscript in 1 Corinthians and Hebrews. After this initial discussion (his first lecture), Zuntz discusses the relationship of groups of manuscripts to P46 in his second lecture and the writings of the apostolic father in his third lecture. In these lectures, Zuntz mentions several variants in Colossians, but these references are discussed in the textual commentary below.

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[56] G. Zuntz, *The Text of the Epistles: A Disquisition Upon the Corpus Paulinum: The Schweich Lectures of The British Academy 1946* (Eugene, OR: Wipf & Stock Publishers, 2007), 7. Previously published by The British Academy, 1953.

[57] Zuntz, *The Text of the Epistles*, 14–15.

[58] Zuntz, *The Text of the Epistles*, 17.

C. F. D. MOULE

Moule includes a chapter on the textual criticism of the Pauline Epistles in his commentary on Colossians and Philemon. He discusses the materials and principles used to study the text of Paul. He lists the manuscripts he considers the most important for establishing the text of the epistles. He includes P46, Codex Sinaiticus (01), Codex Alexandrinus (02), Codex Vaticanus (03), Codex Ephraemi Rescriptus (04), Codex Claromontanus (06), Codex Boernerianus (012), Codex Euthalianus (015), 33, 424, and 1739. Moule also addresses the importance of the Latin, Egyptian, and Syriac versions and quotations from early writers, including Marcion, Tertullian, and Origen.[59]

Moule cites Westcott and Hort heavily in his discussion of principles. This section could be summarized thus, "Briefly, their principles are that where the manuscripts have different readings, the supporters of the variants must not simply be counted, but weighed and classified."[60] Moule does not contribute anything unique to the discussion of the textual criticism of Paul and says nothing particular about Colossians, but he provides a good introduction for a general reader.

DAVID PARKER

In his book, *An Introduction to the New Testament Manuscripts and Their Texts*, David Parker includes a chapter discussing the text of Paul. He begins with the observation that several questions about the Pauline corpus are interconnected. He says, "The textual criticism of the Pauline corpus, as this letter-collection is generally called, is inseparable from

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[59] C. F. D. Moule, *The Epistles of Paul the Apostle to the Colossians and to Philemon: An Introduction and Commentary* (Cambridge: Cambridge University Press, 1957), 38–39.

[60] Moule, *The Epistles of Paul*, 40.

questions of the development and transmission of the collection."[61] In light of this, Parker begins with a discussion of the writing of Paul's letters.

Parker's references to Colossians occur in his discussion of the writing of Paul's letters. For evidence that scribes were used in the writing of these letters, he cites Colossians 4:18, Ὁ ἀσπασμὸς τῇ ἐμῇ χειρὶ Παύλου.[62] The emphasis here on Paul writing with his own hand indicates that the rest of the letter was written by someone else. Second, discussing the reading of Paul's letters, Parker cites Colossians 4:16, which "refers to the sharing of letters for public reading in the churches of Colossae and Laodicea."[63] While these are not comments about the text of Colossians, they show how the text of Colossians sheds light on the history of the Pauline corpus.

After discussing the writing of Paul's letters, Parker discusses the growth of the Pauline corpus. He cites the theories of Zuntz, Aland, and Trobisch for the formation of the Pauline letter collection. He then discusses the order of the epistles in various collections and manuscripts. Next, Parker discusses the manuscripts of Paul's letters, including the contents of every papyrus and every majuscule dated to the fifth century or earlier. After discussing the Greek manuscripts, Parker addresses the versions, including Syriac, Latin, and Coptic. This includes references for accessing the text of Paul in these languages. Parker discusses several of the major textual problems in the Pauline Epistles, especially the endings of Romans. Parker concludes his chapter with a discussion of the various ways the collection of Paul's letters was formed.

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[61] David C. Parker, *An Introduction to the New Testament Manuscripts and Their Texts* (Cambridge: Cambridge University Press, 2008), 246.

[62] Parker, *An Introduction to the New Testament Manuscripts*, 247.

[63] Parker, *An Introduction to the New Testament Manuscripts*, 249.

DIRK JONGKIND

In *The Blackwell Companion to Paul*, Dirk Jongkind discusses the text of the Pauline corpus. Jongkind begins with a discussion about the modern editions of the text of Paul. He highlights the common use of NA27 and UBS4 while adding that more variants can be found in the editions of Tregelles, Tischendorf, and von Soden.[64] Jongkind continues with a discussion of the manuscript witnesses for the text of Paul. Jongkind then discusses organizing manuscripts by text-type. He seems to approve of the use of text-types, saying, "As Weiss (1986a; see below) extensively demonstrated, the Byzantine text-type is well represented in the majuscules K (018), L (020), and P (025); the Western text in D (06), F (010), and G (012); and the Alexandrian text in ℵ (01), A (02), B (03), and C (04)."[65] Jongkind then discusses how Aland's *Text und Textwert* sought to organize Greek manuscripts.

Jongkind addresses the influence Marcion had on the text of Paul. He transitions to a discussion of other early collections of Paul's letters. One of the most valuable and unique elements of Jongkind's work on Paul's epistle is his discussion of the history of the study of the manuscript tradition. He begins with a description of the work of Bernhard Weiss, which I discuss above. He goes on to discuss the work of Hans Lietzmann and Günther Zuntz. He then addresses Metzger's Textual Commentary. He ends this section with a summary of David Parker's work on Paul, emphasizing his overview of the versions. Jongkind concludes his work with a discussion of several selected problems regarding the text of Paul. Jongkind's

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[64] Dirk Jongkind, "The Text of the Pauline Corpus" in *The Blackwell Companion to Paul*, ed. Stephen Westerholm (Chichester: Wiley-Blackwell, 2011), 216–231.

[65] Jongkind, "The Text of the Pauline Corpus," 221.

only references to Colossians are in the contents of P61 and in his discussion of the contents of early collections of Paul's letters.[66]

H. A. G. HOUGHTON

In his chapter, "An Initial Selection of Manuscripts for the *Editio Critica Maior* of the Pauline Epistles," Houghton outlines the procedure for selecting manuscripts to be included in the *Editio Critica Maior* for the Pauline Epistles. This will be discussed in great detail below in the chapter on test passages. Here, the information particular to Colossians will be addressed.

Out of the 251 total test passages in the Pauline Epistles, ten are in Colossians.[67] Houghton notes that with ten test passages, when the cut-off for inclusion in the ECM drops from 90% to 88%, the number of manuscripts selected drops from 377 to 184. This change in cut-off "represents a single reading which disagrees from the Majority text."[68] Houghton addresses the test passage in Colossians 1:6 where "the tradition is almost equally split between the Majority and Nestle-Aland."[69] Therefore, calling either of these readings the Majority reading makes little sense. Finally, Houghton notes that of the Pauline Epistles,

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[66] Jongkind, "The Text of the Pauline Corpus," 219, 224.

[67] H. A. G. Houghton, "An Initial Selection of Manuscripts for the *Editio Critica Maior* of the Pauline Epistles," in *The New Testament in Antiquity and Byzantium: Traditional and Digital Approaches to its Text and Editing: A Festschrift for Klaus Wachtel*, eds. H. A. G. Houghton, David C. Parker and Holger Strutwolf (Berlin & Boston: De Gruyter, 2019), 343–359, at 345.

[68] Houghton, "An Initial Selection," 349.

[69] Houghton, "An Initial Selection," 346.

Colossians had the most manuscripts meet the selection criteria for the *Editio Critica Maior*.[70]

MICHAEL W. HOLMES

In the *Oxford Handbook of Pauline Studies*, Michael Holmes discusses the text of the Pauline corpus. He begins by demonstrating the complexity of the history of Paul's letters with a discussion of the variant readings in 1 Corinthians 14:19.[71] He then discusses the witnesses to the text of Paul. Holmes discusses text types and how and why they fell out of favor. He characterizes the textual tradition in two ways, "first, the 'open' character of the tradition, and second, the combination of 'micro-level' diversity and 'macro-level' stability."[72] Holmes addresses the formation of the Pauline corpus, highlighting early evidence for collections of Paul's letters. Finally, he discusses the edited text of the Pauline corpus and how it may be conceived of as an authorial text or the earliest transmitted text.

Holmes makes little mention of Colossians or any epistle in particular. He notes Colossians' presence in the contents of P46.[73] He also includes Colossians in the various lists of early collections of Paul's epistles.[74] Holmes' most direct reference to Colossians occurs in

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[70] Houghton, "An Initial Selection," 351.

[71] Michael W. Holmes, "The Text of the Pauline Corpus," in *The Oxford Handbook of Pauline Studies*, ed. Matthew V. Novenson and R. Barry Matlock (Oxford: Oxford University Press,2022), 314–337 (pagination in the following notes is given from the online version released in May 2020).

[72] Holmes, "The Text of the Pauline Corpus," 8.

[73] Holmes, "The Text of the Pauline Corpus," 3.

[74] Holmes, "The Text of the Pauline Corpus," 11–12.

his discussion of the micro-level fluidity of Paul's letters. He says, "It is not uncommon to encounter three to five or more variant readings at a given variation unit (at Col 2:2, there are about fifteen)."[75] Additionally, Holmes' lengthy bibliography was helpful for finding other scholarly references to the text of Colossians.[76]

CHRIS S. STEVENS

In his book, *History of the Pauline Corpus in Texts, Transmissions, and Trajectories: A Textual Analysis of Manuscripts from the Second to the Fifth Century*, Chris Stevens surveys many aspects of the earliest manuscripts of Paul's letters. He discusses the history and methods of textual criticism, his method for studying these manuscripts, his results, sociohistorical factors, and the history of the Pauline corpus. Most relevant for this history of scholarship is the section of his first appendix regarding the Textual Analysis of Colossians.

Stevens begins by listing the manuscripts of Colossians from the second to fifth centuries. His primary list includes P46, 01, 02, 03, 04, and 06, while 015 and 048 are listed below under the heading 'Minor Documents Available.'[77] This is followed by a brief textual commentary that lists the readings of these manuscripts and provides minimal analysis. After the commentary, Stevens lists the split or divided readings in Colossians. Stevens then includes data charts for each manuscript with the variants sorted by scale (e.g., clause, phrase,

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[75] Holmes, "The Text of the Pauline Corpus," 9.

[76] Holmes, "The Text of the Pauline Corpus," 17–27.

[77] Chris S. Stevens, *History of the Pauline Corpus in Texts, Transmissions, and Trajectories: A Textual Analysis of Manuscripts from the Second to the Fifth Century*, Text and Editions for New Testament Study 14 (Leiden; Boston: Brill, 2020), 359.

word) and variant type (e.g., addition, subtraction, morphological).[78] Stevens includes a chart comparing each manuscript to the majority readings of Colossians, with P46, 01, 02, 03, and 04 having between 1.3 and 2.2 percent difference from the majority and 06 having a 4.9 percent difference from the majority. This is followed by a direct comparison of these manuscripts, with all percentage agreements between 93.2% (03 and 06) and 98% (02 and 04).[79]

The last portion of Stevens' analysis of Colossians is titled 'Leitfehler of Colossians.' Stevens quotes Parker's definition of this term, "a distinctive reading representing an alteration of the text which is found in two or more manuscripts and cannot have been made on two separate occasions."[80] Stevens lists the variants for each manuscript which seem to be derived from one of the others. Stevens' analysis highlights several variants in Colossians which are particularly difficult to solve due to their shared antiquity.

Research on Colossians

CHARLES TAYLOR

Charles Taylor proposes a conjectural emendation of Colossians 2:18.[81] For a discussion of the variant readings in this passage, see the Textual Commentary below. Because of the difficulty of the reading ἃ ἑόρακεν ἐμβατεύων, multiple conjectural

[78] Stevens, *History of the Pauline Corpus*, 364–68.

[79] Stevens, *History of the Pauline Corpus*, 368–69.

[80] Parker, *An Introduction to the New Testament*, 162.

[81] Charles Taylor, "A Conjectural Emendation of Colossians II. 18," *The Journal of Philology* 7, no. 13 (1877): 130–133.

emendations emerged. Lightfoot proposed the reading "ἑώρᾳ (or αἰώρᾳ) κενεμβατεύων."[82] Taylor objects to this proposal because ἑώρᾳ and αἰώρᾳ are uncommon in the New Testament. He prefers ἀέρα in their place "which requires even less alteration of the text, and is a characteristic word of St Paul."[83]

Taylor notes the parallels between Ephesians 1:22–2:3 and Colossians 2:18–19. He sees many shared characteristic words in these passages, but "nothing in the latter which corresponds to ἀέρος in the former."[84] Taylor's proposed reading would provide a parallel for this word in Ephesians. Taylor notes a similar parallel in 1 Corinthians 9:24–27 that would be strengthened by his proposal.[85] While Taylor's arguments for the fittingness of his proposal are commendable, the reading ἃ ἑόρακεν ἐμβατεύων is not so difficult that a conjecture is required.

J.B. LIGHTFOOT

At the end of his commentary on Colossians, Lightfoot includes a section titled "On some Various Readings in the Epistle."[86] He first discusses the relationship between Ephesians and Colossians, saying, "They alone have been exposed, or exposed in any considerable degree, to those harmonizing tendencies in transcribers, which have had so great

[82] Taylor, "A Conjectural Emendation," 131.

[83] Taylor, "A Conjectural Emendation," 131.

[84] Taylor, "A Conjectural Emendation," 132.

[85] Taylor, "A Conjectural Emendation," 133.

[86] J. B. Lightfoot, *Saint Paul's Epistles to the Colossians and to Philemon: A Revised Text with Introductions, Notes and Dissertations* (London: MacMillan and Company, 1879), 246.

an influence on the text of the Synoptic Gospels."[87] While the topic of harmonization is usually reserved for the Gospels, Lightfoot recognizes the frequency with which it occurs in these epistles. He cites several clear examples, including Colossians 1:14 with Ephesians 1:7 and Colossians 3:6 with Ephesians 5:19.

Lightfoot discusses the issue of the presence or absence of the phrase ἐπὶ τοὺς υἱοὺς τῆς ἀπειθείας in Colossians 3:6. He says that it is only absent in B (P46 had not been discovered yet), but it may be missing from the exemplar of D. He says, "In D however they are written (though by the first hand) in smaller letters and extend beyond the line (in both Greek and Latin), whence we may infer that they were not found in a copy which was before the transcriber."[88] Lightfoot then addresses the verb in Colossians 3:21, where B and others have ἐρεθίζετε and most of the earliest manuscripts have παροργίζετε. Lightfoot recognizes the presence of the latter verb as due to the influence of Ephesians 6:4.

After these two examples, Lightfoot says, "These examples show how singularly free B is from this passion for harmonizing, and may even embolden us to place reliance on its authority in extreme cases."[89] Before Westcott and Hort we see the high regard with which Codex Vaticanus is viewed. Lightfoot continues to praise B, noting that this manuscript alone has the correct reading in Colossians 1:22 and 2:2.[90] Before discussing more variation units, Lightfoot says, "The various readings in this epistle are more perplexing than perhaps in any portion of St Paul's Epistles of the same length."[91] Lightfoot, like Metzger and Ehrman (see

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[87] Lightfoot, *Colossians and Philemon*, 246.

[88] Lightfoot, *Colossians and Philemon*, 246.

[89] Lightfoot, *Colossians and Philemon*, 247.

[90] Lightfoot, *Colossians and Philemon*, 248.

[91] Lightfoot, *Colossians and Philemon*, 249.

the Introduction above), highlights the particular difficulty of the study of the text of Colossians.

Lightfoot discusses the variation unit in Colossians 1:3 involving the phrase τῷ θεῷ πατρί. Regarding the alternate readings, he says, "The other two were expedients for getting rid of a very unusual collation of words."[92] Lightfoot discusses the three possible readings in Colossians 1:4, ἀγάπην, ἀγάπην τήν, and ἀγάπην ἣν ἔχετε. He notes that the latter two readings could be due to harmonization with Ephesians 1:15 and Philemon 5, respectively. Lightfoot discusses the number of the pronoun in Colossians 1:7, favoring ἡμῶν over ὑμῶν because of the early manuscript support. In Colossians 2:2, Lightfoot favors the reading found in B, τοῦ θεοῦ, Χριστοῦ, because "All the other variations are derived from this, either by explanation or by omission or by amplification."[93] Lightfoot discusses several other variation units as well. In this commentary, Lightfoot provides many arguments for readings in Colossians that continue to be repeated over a century later.

GEORGE FARMER

In his note "Colossians iii. 14," George Farmer discusses a conjectural emendation in Colossians 3:14. This is not, in fact, a conjectural emendation because, as Farmer notes, the reading he proposes is found in Old Latin manuscripts and majuscules D*, F, and G. He prefers the reading ἑνότητος, 'unity,' to the reading found in the majority of manuscripts, τελειότητος, 'perfectness.' He suggests that the theme of unity fits better with the surrounding verses. Farmer also comments on transcriptional probability. He says, "Then we notice that in uncial writing the change is an easy one. Omit the initial T and read N for ΛΙ (ΛΕΙ) and

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[92] Lightfoot, *Colossians and Philemon*, 249–50.

[93] Lightfoot, *Colossians and Philemon*, 252.

ἑνότητος appears."[94] Unfortunately for his argument, he describes the change from the majority reading to his preferred reading. Additionally, the omission of the initial T is not trivial, and the addition of T to Farmer's reading would be even less likely. Farmer's motive for supporting this reading seems to go beyond scholarship. He says, "Those who pray and work and hope for re-union may value this suggestion."[95] Farmer suggests this reading at least partly because it supports his desire for unity.

ERNEST CLAPTON

In his note "A Suggested New Reading in Col. ii. 23," Ernest Clapton proposes a new reading that resolves the difficulty of the Greek in Westcott and Hort's edition. The text of Westcott and Hort printed in Clapton's note is the same as the text in NA28, including the brackets, "ἅτινά ἐστιν λόγον μὲν ἔχοντα σοφίας ἐν ἐθελοθρησκίᾳ καὶ ταπεινοφροσύνῃ [καὶ] ἀφειδίᾳ σώματος, οὐκ ἐν τιμῇ τινι πρὸς πλησμονὴν τῆς σαρκός."[96] Clapton adds that, regarding the words beginning with καί, "there is a note in WH, 'some primitive error probable.'"[97] Clapton suggests a correction to this primitive error.

First, Clapton outlines the issues with the current Greek text. He says, "ἐν τιμῇ τινί hardly seems a Greek phrase" and "the whole passage would run better if there were δέ

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[94] George Farmer, "Colossians iii. 14," *Expository Times* 32, no. 9 (June 1921): 427.

[95] Farmer, "Colossians iii. 14," 427.

[96] Holger Strutwolf et al., eds., *Novum Testamentum Graece, Based on the Work of Eberhard and Erwin Nestle*, 28th ed. (Stuttgart: German Bible Society, 2012).

[97] Ernest Clapton, "A Suggested New Reading in Col. ii. 23," *Expository Times* 36, no. 8 (May 1925): 382.

answering to the μέν in λόγον μὲν ἔχοντα."[98] His suggestion of the second half of this verse is "ἀφειδίᾳ δὲ σώματος οὐδὲν εἰ μὴ πρὸς πλησμονὴν τῆς σαρκός."[99] This would address the issues that Clapton discussed and fit with Paul's usage elsewhere. While Clapton suggests that these changes are "extremely slight," it is difficult to explain how his two changes, καί to δέ and ἐν τιμῇ τινί to οὐδὲν εἰ μή, do not appear in the Greek manuscript tradition.

FRANK ANDERSON

In his note "A Peculiar Reading of Colossians ii. 5," Frank Anderson discusses a quotation from Colossians 2:5 in the work of Augustine. The quote ends with "et id quod deest fidei vestrae in Christo," which Anderson translates as "and the deficiency of your faith in Christ."[100] Anderson attributes the change in the Old Latin text to an error in the Greek text, saying, "A Greek scribe had evidently misread ΤΟΣΤΕΡΕΩΜΑ as ΤΟΥΣΤΕΡΗΜΑ."[101] He goes on to say that a rendering of the same change in the Greek appears in the Old Latin text of Codex Claromontanus. Anderson notes that no extant Greek manuscript contains this reading. The NA28 apparatus lists no variant here, the CNTTS apparatus does not have this variant reading, and no manuscript in my collation has this Greek reading. This is indeed a peculiar case in which a Greek reading is known only to us through Latin translation.

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[98] Clapton, "A Suggested New Reading," 382.

[99] Clapton, "A Suggested New Reading," 382.

[100] Frank Anderson, "A Peculiar Reading of Colossians ii. 5," *Expository Times* 51, no. 8 (May 1940): 395.

[101] Anderson, "A Peculiar Reading," 395.

MARKUS BOCKMUEHL

In "A Note on the Text of Colossians 4:3," Markus Bockmuehl discusses a variant reading found in early editions of the Greek New Testament but which is unmentioned in newer editions.[102] This variant reading is διό instead of δι' ὅ at the end of Colossians 4:3. Several other manuscripts have a different relative pronoun, ὅν.[103] Bockmuehl presents arguments supporting this variant reading and explains its significance for the interpretation of Colossians.

Bockmuehl makes two arguments in support of the reading διό. The first regards Paul's usage of the possible readings. While Paul uses δι' ὅν and διὸ καί elsewhere, this would be the only use of δι' ὅ in Paul and the New Testament in general.[104] While Bockmuehl presents this as an argument in favor of the διό reading, it would make δι' ὅ the harder reading and the reading more likely to cause the emergence of the other readings. Bockmuehl's second argument is based on syntax. He says, "given the already rather inelegant and overloaded syntax of Col. 4:2–3b, it seems reasonable to insert after Χριστοῦ (not a comma, but) a colon, thus enabling 4:3c–4 to stand on its own."[105] A colon appears here in Codex Alexandrinus. Bockmuehl argues that this punctuation favors the reading διὸ καί rather than δι' ὅ καί.[106]

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[102] Markus Bockmuehl, "A Note on the Text of Colossians 4:3," *The Journal of Theological Studies*, New Series 39, no. 2 (October 1988): 489–94.

[103] See Chapter 4 below for a discussion of the relative pronouns.

[104] Bockmuehl, "A Note on the Text of Colossians 4:3," 490.

[105] Bockmuehl, "A Note on the Text of Colossians 4:3," 490–91.

[106] Bockmuehl, "A Note on the Text of Colossians 4:3," 491.

Bockmuehl then gives two implications of this reading for the interpretation of the text. First, while the reading δι᾽ ὅ would limit the purpose clause in verse 4 to the 'mystery,' the antecedent of ὅ, διό would allow the purpose clause to refer to the entire preceding thought.[107] Second, he argues that "the proposed reading διὸ καί introduces more clearly the idea of an intrinsic link between the apostle's kerygmatic charge and his imprisonment."[108] Thus, in this note, Bockmuehl contributes to the study of the text of Colossians by discussing the merits of a particular variant reading and addressing the exegetical implications for this reading.

PETER M. HEAD

Peter M. Head wrote a lengthy treatment of a variation unit in Colossians, "Tychicus and the Colossian Christians: A Reconsideration of the Text of Colossians 4:8."[109] Head's work is discussed at length in the Textual Commentary below, but a summary will be provided here. Head provides two insights that are not sufficiently addressed in previous scholarship. The first is that the section in which the variant in question appears has a lengthy word-for-word parallel in Ephesians, which may have influenced the text of Colossians.[110] The second is a closer look at the role of a letter carrier. While previous scholars used the role

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[107] Bockmuehl, "A Note on the Text of Colossians 4:3," 491.

[108] Bockmuehl, "A Note on the Text of Colossians 4:3," 493.

[109] Peter M. Head, "Tychicus and the Colossian Christians: A Reconsideration of the Text of Colossians 4:8," in *Text and Traditions: Essays in Honour of J. Keith Elliott*, ed. Peter Doble and Jeffrey Kloha, New Testament Tools, Studies, and Documents 47 (Leiden: Brill, 2014), 303–15.

[110] Head, "Tychicus," 311–12.

of the letter carrier to support the reading found in the text of NA28, Head argues that the alternative reading has greater coherence with the role of the letter carrier.[111]

PAUL FOSTER

The modern commentary of Colossians that does the best job of addressing textual issues is Paul Foster's. While most commentaries repeat the findings of Metzger's Textual Commentary, Foster includes other relevant evidence and addresses passages that are not included in Metzger. These comments by Foster are included in the Textual Commentary chapter below. Here, the discussion will focus on the section of his commentary titled "The Text of Colossians."[112]

Like Moule, Parker, and others, Foster discusses the manuscripts containing the Pauline Epistles, but does so with an emphasis on the text of Colossians. He discusses the importance of the discovery of P46 for the state of the text in the third century but notes that this manuscript only contains 81 of the 95 verses of Colossians, some of which are partial.[113] Foster discusses the inability to state that the original text of Colossians is accessible to us, because, while P46 demonstrates textual stability from the beginning of the third century to the middle of the fourth century, there is no way to determine the textual stability between the first and third centuries.[114]

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[111] Head, "Tychicus," 314.

[112] Paul Foster, *Colossians*, Black's New Testament Commentaries (London: Bloomsbury, 2016), 112–20.

[113] Foster, *Colossians*, 113.

[114] Foster, *Colossians*, 114–115.

Then, Foster discusses the Greek manuscript evidence for Colossians before the year 1000. He lists both papyri and every majuscule and minuscule with their contents. Many of the early manuscripts, including P46, P61, 04, 010, 012, 015, and 016, are partial. Foster includes a chart listing the number of manuscripts of Colossians in each century, the number of complete manuscripts, and cumulative totals of each for each century. He emphasizes that, through the eighth century, there are only twelve manuscripts, and only four of these are complete (01, 02, 03, and 06). In this section, Foster addresses the possible reasons why the number of extant manuscripts increased after the eighth century.[115] Foster concludes the discussion of the text of Colossians with the consistently cited witnesses in NA28.

CHARLES L. QUARLES

In his paper, "Colossians 1.12a: A Case for the Reading of the Earliest Witnesses," Charles L. Quarles presents an argument for the reading ἅμα τῷ πατρί in Colossians 1:12.[116] The reading in the NA28 text is τῷ πατρί, not including the adverb ἅμα. Quarles begins with a discussion of the external evidence. He notes the relatively few early manuscripts that contain Colossians 1:12, saying that "the two witnesses to the inclusion of ἅμα constitute over 22 percent of the early extant Greek manuscripts."[117] Quarles also claims that these two witnesses, P46 and B, are the earliest extant manuscripts.[118] While P46 is almost certainly the earliest extant manuscript, Codex Vaticanus and Codex Sinaiticus are sufficiently close in age

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[115] Foster, *Colossians*, 117–118.

[116] Charles L. Quarles, "Colossians 1.12a: A Case for the Reading of the Earliest Witnesses," *The Bible Translator* 72(3) (2021): 380–392.

[117] Quarles, "Colossians 1.12a," 382.

[118] Quarles, "Colossians 1.12a," 382.

that an argument should not be based on their relative age. The *Liste* dates both of these manuscripts to the fourth century.[119] Then, Quarles appeals to Zuntz regarding the antiquity and quality of agreements between P46, B, and 1739. This is problematic on two counts. First, 1739 does not agree with P46 and B in this variation unit, instead agreeing with the NA28 reading. Second, Zuntz addresses this particular variant reading, including it in a list of common errors shared by P46 and Codex Vaticanus.[120] While some of Quarles' arguments are overstated, it is fair for him to conclude that "readings (1) and (2) are of approximately equal antiquity."[121]

Quarles then addresses which reading best explains the origin of the others. He agrees with Metzger that the readings that add τῷ θεῷ and τοῦ Χριστοῦ can be explained as originating from the NA28 reading, τῷ πατρί. Quarles does not agree that ἅμα was added to the NA28 in P46 and B. He appeals to Royse's study of the scribal tendencies in P46, concluding that "The addition of a single word, especially one which appears to sit as awkwardly in its context as ἅμα does in Col 1.12, seems generally uncharacteristic of the scribe."[122] Quarles successfully argues that "scholars are overconfident in asserting that reading (2) was derived from reading (1)."[123]

Quarles' final argument discusses the relative difficulty of the reading in P46 and B. While some, like Zuntz and the UBS5 committee, consider this reading to be implausible, Quarles disagrees. He argues that this adverb was misunderstood as a preposition, appealing

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[119] https://ntvmr.uni-muenster.de/liste, accessed June 21, 2024.

[120] Zuntz, *The Text of the Epistles*, 40. Quarles addresses this note by Zuntz later in the article.

[121] Quarles, "Colossians 1.12a," 383.

[122] Quarles, "Colossians 1.12a," 384.

[123] Quarles, "Colossians 1.12a," 385.

to similar uses of ἅμα in the Pauline corpus, including Colossians 4:3. He says, "If ἅμα in Col 1.12 is recognized as a post-positive adverb consistent with its only other usage in this letter, the construction makes perfect sense."[124] Quarles concludes that the reading with ἅμα appears difficult initially and, as the difficult reading, it should be considered the superior reading.[125]

DIEGO DY CARLOS ARAÚJO

In his article, "The Passive ἀποκατηλλάγητε in P46 and B03 Colossians 1:22a: An Original Grammatical Anomaly or Another Case of Scribal Assimilation," Diego dy Carlos Araújo provides an explanation for the passive reading in P46 and B in Colossians 1:22. While the majority of scholars support the active reading found in the majority of manuscripts, ἀποκατήλλαξεν, several scholars argue for the passive reading, ἀποκατηλλάγητε. The passive reading is the more difficult reading and has the support of two of the earliest manuscripts. While there are arguments to explain the active reading on the basis of the originality of the passive reading, there has not been a sufficient explanation to explain the origin of the passive reading if the active reading is the original reading. Araújo says, "Fee is justified in his critique of those who take the active ἀποκατήλλαξεν to be the earliest attainable text whilst not offering a good explanation for the emergence of the passive readings."[126] Araújo provides an explanation for the emergence of the passive readings.

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[124] Quarles, "Colossians 1.12a," 386.

[125] Quarles, "Colossians 1.12a," 386–87.

[126] Diego dy Carlos Araújo, "The Passive ἀποκατηλλάγητε in P46 and B03 Colossians 1:22a: An Original Grammatical Anomaly or Another Case of Scribal Assimilation," *Tyndale Bulletin* 73 (2022), 23–44, at 30.

Araújo includes a substantial discussion of the phenomenon of harmonization or assimilation in the copying of the New Testament. He offers Ephesians 2:16 as a possible parallel passage but concludes that Colossians 1:22 has more parallels with Romans 5:10. He compares these passages and observes "multiple lexical and syntactical parallels between Romans 5:10 and Colossians 1:21–22 which could have functioned as triggers for the scribe's mental error."[127] Thus, Araújo succeeds in explaining how the passive reading could arise from the active reading.

Conclusion

There are many treatments of the transmission of the text of the Pauline epistles. While this is valuable for the study of the text of Colossians, few of these writers had much to say regarding Colossians in particular. Lightfoot addresses patterns in the text of Colossians and Foster provides a history of the transmission of Colossians. All of the articles addressing the text of Colossians focus on individual textual variants. What follows is a more thorough discussion of the text and transmission of Colossians that builds on the works addressed above.

[127] Araújo, "The Passive ἀποκατηλλάγητε," 37.

CHAPTER 3.

COLLATION OF COLOSSIANS

Introduction

The collation below presents a negative apparatus against Robinson and Pierpont's 2018 edition of the Majority Text.[1] The text presented is Robinson and Pierpont's text, with the variants in each manuscript listed below. Variants are listed in order of the Gregory-Aland (GA) numbers of the manuscripts with each reading, with the lower GA numbers first. Variants are separated by two forward slashes. An asterisk signifies the original hand of the manuscript, but a superscripted 'c' represents the hand of a corrector. Superscript 'vid' above a manuscript number signifies an apparent reading which is not certain due to the state of the manuscript with further information in the appendix. Orthographic changes, nonsense readings, and reconstructed readings are regularized in the collation but are included in the Appendix at the end of this thesis. The manuscripts which are lacunose are listed in each verse following the label 'Def.' and manuscripts which are fragmentary for a given variation unit are marked with 'lac'. Manuscripts with a spelling other than the regularized spelling in the apparatus are labeled with the letter 'r' after the manuscript number. Additions are marked with a plus sign before the added word(s) unless the addition occurs before the first word of the verse in Robinson and Pierpont's text. In these cases, the added text and the first word of Robinson and Pierpont are listed side by side without a plus sign (e.g., θελω] αδελφοι θελω

[1] Maurice A. Robinson and William G. Pierpont, *The New Testament in the Original Greek: Byzantine Textform 2018* (Nürnberg, Germany: VTR Publications, 2018).

429 in Colossians 2:1). Omissions are marked with the word OMIT. Replacements and transpositions are simply included in the list of variant readings without a particular mark.

Note on 1831: It appears that water damage removed the original readings from the top corner of each page in Colossians and a different scribe filled in the blank space. This is why some variant units will say lac 1831 and have a reading for 1831^{c}.

Note on 400: In the images available on the NTVMR, the pages of manuscript 400 contain a small fold that obscures a letter or two in each line. These deficiencies are included in the Appendix.

MSS collated: 01 03 06 010 012 018 020 38 102 105 142 203 206 218 400 429 465 468 496 506 603 606 629 720 796 891 1108 1115 1127 1270 1297 1315 1352 1359 1490 1501 1595 1598 1678 1718 1757 1758 1759 1762 1769 1827 1831 1840 1867 1892 1893 1899 1916 1925 1931 1945 1956 1975 2008 2080 2086 2441 2495 2675 2690 2696 2716 2736 2739 2772 2774 2853 2865 2936

The Collation

Colossians 1.1 παυλος αποστολος ιησου χριστου δια θεληματος θεου και τιμοθεος ο αδελφος

Def. 796 1769 2441 2716

ιησου χριστου] χριστου ιησου 01 03 010 012 020 1108 2853 // OMIT 400 1270 1297 1598
θεληματος] του αιματος 1831^{c}
ο] lac 1831 // OMIT 2495

Colossians 1.2 τοις $εν^{1}$ κολασσαις αγιοις $και^{1}$ πιστοις αδελφοις $εν^{2}$ χριστω χαρις υμιν $και^{2}$ ειρηνη απο θεου πατρος ημων $και^{3}$ κυριου ιησου χριστου

Def. 796 1769 2441 2716

αγιοις] lac 1831 // OMIT 1925*
και[1] πιστοις αδελφοις] αδελφοις και πιστοις 400 1270 1297 1598
και[1]] OMIT 1678 1840 2008 2690 2739
αδελφοις εν[2] χριστω] εν χριστω αδελφοις 720
αδελφοις] OMIT 2936
χριστω] + ιησου 06* 010 012 629 // κυριω 142 496 1315 // + αδελφοι 506* // lac 1831
υμιν] ημιν 38
ειρηνη] OMIT 2675
ημων] OMIT 38 1925 // υμων 1718
και[3] κυριου ιησου χριστου] OMIT 03 06 018 020 105 720 891 1108 1827 1893 2086 2865 2853 2936

Colossians 1.3 ευχαριστουμεν τω θεω και πατρι του κυριου ημων ιησου χριστου παντοτε περι υμων προσευχομενοι

Def. 796 2441 2716

ευχαριστουμεν] lac 1759 // ευχαριστω 2495
και] OMIT 03 // τω 06* 010 012 // + τω 102 1945
κυριου] lac 1831 // OMIT 1945
χριστου] OMIT 03
περι] υπερ 03 06* 010 012
υμων] lac 1759 // ημων 2696

Colossians 1.4 ακουσαντες την[1] πιστιν υμων εν χριστω ιησου και την[2] αγαπην την[3] εις παντας τους αγιους

Def. 796 2441 2716

υμων] ημων 38 2696 // + την 629 720 891 1827 2086 2853 2936
χριστω] κυριω 01*
την[3]] ην εχετε 01 06* 010r 012r 206 429r 1108 1490 1758 1831 2080 2853 // OMIT 03 1916

Colossians 1.5 δια την[1] ελπιδα την[2] αποκειμενην υμιν εν[1] τοις ουρανοις ην προηκουσατε εν[2] τω λογω της αληθειας του ευαγγελιου

Def. 796 2716

υμιν] ημιν 629 2853 // lac 2441
ην] + και 38 // lac 2441
της αληθειας του ευαγγελιου] του ευαγγελιου της αληθειας 400 1270 1297 1598
της αληθειας] OMIT 1115 // lac 2441

Colossians 1.6 του[1] παροντος εις υμας καθως[1] και[1] εν[1] παντι τω κοσμω και[2] εστιν καρποφορουμενον και[3] αυξανομενον καθως[2] και[4] εν[2] υμιν αφ ης ημερας ηκουσατε και[5] επεγνωτε την χαριν του[2] θεου εν[3] αληθεια

Def. 1867 2716

υμας] lac 796 1975 // ημας 2696 2772
καθως[1] και[1] εν[1] παντι τω κοσμω και[2] εστιν καρποφορουμενον] OMIT 2853*
καθως[1]] lac 796 // ως 2865
εν[1]] OMIT 018 // lac 796
τω] OMIT 1769 1893 1916 2086*
και[2]] OMIT 01 03 06* 606
και[3] αυξανομενον] OMIT 018 38 142 203 218 506 603 629 1115 1127 1352 1359 1501 1595 1718 1769 1916 1925 1930 1945 1956 1975 2853 // lac 629
υμιν] ημιν 1297
ης] OMIT 010 012
επεγνωτε] εγνωτε 1931
εν[3] αληθεια] OMIT 2008

Colossians 1.7 καθως και εμαθετε απο επαφρα του[1] αγαπητου συνδουλου ημων ος εστιν πιστος υπερ υμων διακονος του[2] χριστου

Def. 1867 2716

και] OMIT 01 03 06* 010 012 38 218 629 1352 2936
εμαθετε] μαθεται 010 012 // + παρα 1945
απο] παρα 606 796 1931 2772 // + του 1762 // lac 1831
αγαπητου] + και 2675
συνδουλου] συνδυλους 010 // lac 1831 // και δουλου 1831[c]
ος εστιν] οστις 1769 1916
πιστος] αληθης 891 // OMIT 2865
υπερ υμων διακονος] διακονος υπερ υμων 218 1115 1127 // διακονος υπερ ημων 38
υμων] ημων 01* 03 06* 010 012 38 891 1925 1975 2495 2696
του[2]] OMIT 018 796 // lac 1831
χριστου] + ιησου 629

Colossians 1.8 ο και δηλωσας ημιν την υμων αγαπην εν πνευματι

Def. 1867 2716

ο] OMIT 1925
ημιν την υμων] υμιν την ημων 400[c]
ημιν] υμιν 1925
την] + υπερ 496 2696
υμων αγαπην] αγαπην υμων 629 1975
υμων] ημων 38 1501

Colossians 1.9 δια τουτο και[1] ημεις αφ ης ημερας ηκουσαμεν ου παυομεθα υπερ υμων προσευχομενοι και[2] αιτουμενοι ινα πληρωθητε την επιγνωσιν του θεληματος αυτου εν παση σοφια και[3] συνεσει πνευματικη

Def. 1867 2716

ημεις] υμεις 629 1827*
ηκουσαμεν] + την πιστιν υμων 1827
υπερ υμων] OMIT 720

υπερ] περι 629 1769 1916
υμων] ημων 102
και[2] αιτουμενοι] OMIT 03 018
την επιγνωσιν] lac 1759 // τη επιγνωσει 2865 2853
σοφια και[3] συνεσει] συνεσει και σοφια 720 1827 2936 // lac 1759

Colossians 1.10 περιπατησαι υμας αξιως του[1] κυριου εις[1] πασαν αρεσκειαν εν παντι εργω αγαθω καρποφορουντες και αυξανομενοι εις[2] την επιγνωσιν του[2] θεου

Def. 1759 1867 2716

υμας] OMIT 01* 03 06* 010 012 218 1352 1359 1678 1718 1840 2739 // ημας 496 1315 2696 // lac 629
εν παντι εργω αγαθω καρποφορουντες και αυξανομενοι εις[2] την επιγνωσιν του[2] θεου] OMIT 1899
εις[2] την επιγνωσιν του[2] θεου] OMIT 1925*
εις[2] την επιγνωσιν] τη επιγνωσει 01* 03 06* 010 012 // εν τη επιγνωσει 01[c] 606 1108
επιγνωσιν] + αυτου 1769 1916
θεου] χριστου 1359 1718

Colossians 1.11 εν παση δυναμει δυναμουμενοι κατα το κρατος της δοξης αυτου εις πασαν υπομονην και μακροθυμιαν μετα χαρας

Def. 1867 2716

εν παση δυναμει δυναμουμενοι] OMIT 1925*
δυναμει] OMIT 102 1595 1975 // lac 1759

Colossians 1.12 ευχαριστουντες τω[1] πατρι τω[2] ικανωσαντι ημας εις την μεριδα του κληρου των αγιων εν τω[3] φωτι

Def. 1867 2716

ευχαριστουντες] + αμα 03 // ευχαριστουμεν 203 506 1115[c] 2853 // αδελφοι ευχαριστουντες 429 506 // ευχαριστω 1115* 1762 // lac 2774
τω[1] πατρι τω[2]] τω θεω πατρι τω 01 // θεω τω πατρι τω 010 012 // τω θεω και πατρι τω 38 142 203 206 218 400 429 496 506 629 1115 1127 1270r 1297 1315 1352 1490 1501 1598 1678 1757 1758 1759 1762 1831 1893 1899 1945 2086 2675 2696 2736 2772 2774 2853 // τω πατρι και θεω τω 102 2495
ικανωσαντι] καλεσαντι και ικανωσαντι 03 // καλεσαντι 06* 010 012
ημας] υμας 01 03 38 629 891 1115 1678 1827 1840 2008 2086 2690 2739 2853 2936
εις την] OMIT 2008 // lac 2774
του κληρου] OMIT 1762
των αγιων] OMIT 2008
εν τω[3] φωτι] OMIT 2739

Colossians 1.13 ος ερρυσατο ημας εκ της[1] εξουσιας του[1] σκοτους και μετεστησεν εις την βασιλειαν του[2] υιου της[2] αγαπης αυτου

Def. 1867

ημας] υμας 38 1925 1956 2696 2716
μετεστησεν] + ημασ 606 1945
την] OMIT 1762
βασιλειαν] + των ουρανων 2716
του[2] υιου της[2] αγαπης αυτου] OMIT 1762
του[2] υιου της[2] αγαπης] της αγαπης του υιου 1501 1769 1916
αυτου] OMIT 400

Colossians 1.14 εν ω εχομεν την[1] απολυτρωσιν την[2] αφεσιν των αμαρτιων

Def. 1867

εν ω εχομεν την[1] απολυτρωσιν την[2] αφεσιν των αμαρτιων] OMIT 1762
εχομεν] εσχομεν 03
απολυτρωσιν] + δια του αιματος αυτου 142 206 429 496 1108 1127 1315 1490 1595 1678 1758 1759 1769 1831 1892 1899 1916 1931 1945 1956 1975 2080 2441 2696 2736 2774 // + δια του βαπτισματος αυτου 1115 // + του αιματος αυτου 2086
την[2] αφεσιν] OMIT 06*

Colossians 1.15 ος εστιν εικων του[1] θεου του[2] αορατου πρωτοτοκος πασης κτισεως

Def. 1867

ος εστιν εικων του[1] θεου του[2] αορατου πρωτοτοκος πασης κτισεως] OMIT 1762
ος εστιν] οστις 400
ος] ο 010 012
εικων] OMIT 1925
πρωτοτοκος πασης κτισεως] OMIT 2008
πασης] + της 142 2716

Colossians 1.16 οτι εν[1] αυτω εκτισθη τα[1] παντα[1] τα[2] εν[2] τοις ουρανοις και[1] τα[3] επι της γης τα[4] ορατα και[2] τα[5] αορατα ειτε[1] θρονοι ειτε[2] κυριοτητες ειτε[3] αρχαι ειτε[4] εξουσιαι τα[6] παντα[2] δι αυτου και[3] εις αυτον εκτισται

Def. 1867

οτι εν[1] αυτω εκτισθη τα[1] παντα[1] τα[2] εν[2] τοις ουρανοις και[1] τα[3] επι της γης τα[4] ορατα και[2] τα[5] αορατα ειτε[1] θρονοι ειτε[2] κυριοτητες ειτε[3] αρχαι ειτε[4] εξουσιαι τα[6] παντα[2] δι αυτου και[3] εις αυτον εκτισται] OMIT 1762
τα[1]] OMIT 018
τα[2]] OMIT 01* 03 06* 010 012 1916 2495 // lac 429
τοις] OMIT 2936
τα[3]] OMIT 01* 03
της] OMIT 102 429* 1490 1769 1831 1916 2736 2772
τα[4] ορατα και[2] τα[5] αορατα] OMIT 606[2] // τα αορατα και τα ορατα 1678 1945 2739
ορατα] + τε 1501

[2] The phrase ειτε ορατα ειτε αορατα is in what appears to be the commentary.

δι αυτου και[3] εις αυτον] εις αυτου και δι αυτον 496 2696
και[3]] OMIT 2853
εκτισται] κεκτεισται 010 012

Colossians 1.17 και[1] αυτος εστιν προ παντων και[2] τα παντα εν αυτω συνεστηκεν

Def. 1867

και[1] αυτος εστιν προ παντων και[2] τα παντα εν αυτω συνεστηκεν] OMIT 1762
τα] OMIT 06 010 012 // lac 1759
παντα] OMIT 400 // lac 1831
εν αυτω] εαυτω 1916
εν] OMIT 010 012

Colossians 1.18 και αυτος[1] εστιν[1] η κεφαλη του σωματος της εκκλησιας ος εστιν[2] αρχη πρωτοτοκος εκ των νεκρων ινα γενηται εν πασιν αυτος[2] πρωτευων

Def. 1759 1867

και αυτος[1] εστιν[1] η κεφαλη του σωματος της εκκλησιας ος εστιν[2] αρχη πρωτοτοκος εκ των νεκρων ινα γενηται εν πασιν αυτος[2] πρωτευων] OMIT 1762
και] αδελ(φοι) 429 506
αυτος[1]] χριστος 429 506 // lac 1831 // χριστος ε 1831[c]
εστιν[1]] OMIT 1352 1718
η] OMIT 1678 1840 2008 2690 2739
οσ] ο 010 012 // lac 2008
εστιν[2]] + η 03 142 496 1315 2739 // lac 1831 2008
αρχη] απαρχη 606 1925 1975 // lac 1831 2008 // ο χριστος 1831[c] // OMIT 2675*
εκ] OMIT 01* 2495*
των] OMIT 1956*
γενηται] + τα παντα 1678 1840 2690 2739
εν πασιν αυτος[2]] αυτος εν πασι 796 1490 1501 1758 1769 1831 2736 2772
πασιν] lac 1831 2774 // παση 1831[c]

Colossians 1.19 οτι εν αυτω ευδοκησεν παν το πληρωμα κατοικησαι

Def. 1867 2772

οτι εν αυτω ευδοκησεν παν το πληρωμα κατοικησαι] OMIT 1762
παν το πληρωμα κατοικησαι] κατοικησαι παν το πληρωμα 1893

Colossians 1.20 και δι[1] αυτου[1] αποκαταλλαξαι τα[1] παντα εις αυτον ειρηνοποιησας δια του[1] αιματος του[2] σταυρου αυτου[2] δι[2] αυτου[3] ειτε[1] τα[2] επι[1] της γης ειτε[2] τα[3] επι[2] τοις ουρανοις

Def. 1867 2772

και δι[1] αυτου[1] αποκαταλλαξαι τα[1] παντα εις αυτον ειρηνοποιησας δια του[1] αιματος του[2] σταυρου αυτου[2] δι[2] αυτου[3] ειτε[1] τα[2] επι[1] της γης ειτε[2] τα[3] επι[2] τοις ουρανοις] OMIT 1762
τα[1]] OMIT 1840
δι[2] αυτου[3]] OMIT 06* 010 012 020 38 218 891 1115 1127 1352 1827 1893 1931 2936

ειτε[1] τα[2] επι[1] της γης ειτε[2] τα[3] επι[2] τοις ουρανοις] ειτε τα εν τοις ουρανοις ειτε τα επι της γης 1115
ειτε[1] τα[2] επι[1] της γης] OMIT 1359
της] OMIT 03 1490 1718* 1757 1831 1925
γης] + ειπης 1840 2008 2690
τα[3]] OMIT 2853
επι[2]] εν 01 03 06 010 012 38 142 203 206 218 429 468 496 506 720 796 1115 1127 1315 1352 1359 1490 1678 1718 1757 1758 1759 1827 1831 1892[c] 1893 1925 1956 2008 2675 2690 2696 2736 2739 2865 2853 // OMIT 1840
τοις] OMIT 218 1352 1678 1840 1925 2008 2690

Colossians 1.21 και[1] υμας ποτε οντας απηλλοτριωμενους και[2] εχθρους τη διανοια εν τοις[1] εργοις τοις[2] πονηροις νυνι δε αποκατηλλαξεν

Def. 1867 1975 2772

και[1] υμας ποτε οντας απηλλοτριωμενους και[2] εχθρους τη διανοια εν τοις[1] εργοις τοις[2] πονηροις νυνι δε αποκατηλλαξεν] OMIT 1762
υμας] ημας 400 506 720 1757 1759 1945 2936 // lac 2736
τη διανοια] της διανοιας 06* 010 012* // τας διανοιας 012[c] // + υμων 010 012
εν] OMIT 2739*
δε] OMIT 1127
αποκατηλλαξεν] αποκατηλλαγητε 03 // αποκαταλλαγεντες 06* 010 012 // lac 2441

Colossians 1.22 εν τω σωματι της σαρκος αυτου[1] δια του θανατου παραστησαι υμας αγιους και[1] αμωμους και[2] ανεγκλητους κατενωπιον αυτου[2]

Def. 1867 1975

εν τω σωματι της σαρκος αυτου[1] δια του θανατου παραστησαι υμας αγιους και[1] αμωμους και[2] ανεγκλητους κατενωπιον αυτου[2]] OMIT 1762
εν] OMIT 796 1945 // lac 2772
σωματι] + μ̣ου[3] 38 // lac 2772
αυτου[1]] OMIT 010 012 2008 2690 // lac 2772
θανατου] + αυτου 01 38 206 218 429 1127 1352 1490 1501 1678 1758 1759 1831 1892 1899 1925 1956 2080 2441 2716 2736 // lac 2772
υμας] ημας 38 506 1757 1759 1892 // lac 2772
και[2]] OMIT 1108 // lac 2774

Colossians 1.23 ειγε επιμενετε τη[1] πιστει τεθεμελιωμενοι και[1] εδραιοι και[2] μη μετακινουμενοι απο της ελπιδος του[1] ευαγγελιου ου[1] ηκουσατε του[2] κηρυχθεντος εν παση τη[2] κτισει τη[3] υπο τον ουρανον ου[2] εγενομην εγω παυλος διακονος

Def. 1975

[3] There is text here that appears to be three letters long and the last letter is almost definitely υ, but the rest is unclear.

ειγε επιμενετε τη[1] πιστει τεθεμελιωμενοι και[1] εδραιοι και[2] μη μετακινουμενοι απο της ελπιδος του[1] ευαγγελιου ου[1] ηκουσατε του[2] κηρυχθεντος εν παση τη[2] κτισει τη[3] υπο τον ουρανον ου[2] εγενομην εγω παυλος διακονος] OMIT 1762
ειγε] lac 1831 1867 2772 2774 // + και 1925 2716
ου[1] ηκουσατε] OMIT 018 // lac 1867 2772
ου[1]] OMIT (018) 2853 // lac 1867 2772
τη[2] κτισει] OMIT 2086* // lac 1867 2772
τη[2]] OMIT 01* 03 06* 010 012 (2086*) // lac 1867 2772
τη[3]] lac 1315 1867 2772 // OMIT 2853
υπο τον ουρανον] υπ ουρανον 010 012 142 206 429 891 1678 1769 2716 // lac 1315 2772
διακονος] κηρυξ και αποστολος 01* // lac 2772

Colossians 1.24 νυν χαιρω εν[1] τοις παθημασιν υπερ[1] υμων και ανταναπληρω τα υστερηματα των θλιψεων του[1] χριστου εν[2] τη σαρκι μου υπερ[2] του[2] σωματος αυτου ο εστιν η εκκλησια

Def. 1975 2772

νυν χαιρω εν[1] τοις παθημασιν υπερ[1] υμων και ανταναπληρω τα υστερηματα των θλιψεων του[1] χριστου εν[2] τη σαρκι μου υπερ[2] του[2] σωματος αυτου ο εστιν η εκκλησια] OMIT 1762
νυν] ος νυν 06* 010 012 // αδελφοι νυν 429 506 // lac 2774
παθημασιν] + μου 01[c2] 38r 105r 142r 218r 465r 496r 629r 720r 891r 1108r 1115r 1127r 1315r 1352r 1595r 1678r 1759r 1769r 1840r 1867r 1892r 1899r 1916r 1931r 2008r 2080r 2441r 2675r 2690r 2696r 2736r (2739) 2774r 2865r 2936r // παθεσι μου 2739
υπερ[1]] OMIT 01* 020
ανταναπληρω] αναπληρω 010 012 496 1501 1840 2716 // απτα αναπληρω 796*
των θλιψεων] OMIT 720* 891
τη σαρκι] τω σωματι 38
τη] OMIT 010 012
αυτου] OMIT 06* // lac 1759 2774
ο] ος 06* 018 142 496 603 1501 1827 // ητις 1108 // lac 1759
η] OMIT 06* 1501 // lac 1759

Colossians 1.25 ης εγενομην εγω διακονος κατα την[1] οικονομιαν του[1] θεου[1] την[2] δοθεισαν μοι εις υμας πληρωσαι τον λογον του[2] θεου[2]

Def. 1759 1975 2772

ης εγενομην εγω διακονος κατα την[1] οικονομιαν του[1] θεου[1] την[2] δοθεισαν μοι εις υμας πληρωσαι τον λογον του[2] θεου[2]] OMIT 1762
εγω] + παυλοσ 01*
την[1]] OMIT 891
μοι] OMIT 203 506 // lac 2774
πληρωσαι τον λογον του[2] θεου[2]] OMIT 606

Colossians 1.26 το[1] μυστηριον το[2] αποκεκρυμμενον απο[1] των[1] αιωνων και απο[2] των[2] γενεων νυνι δε εφανερωθη τοις αγιοις αυτου

Def. 1975 2772

το[1] μυστηριον το[2] αποκεκρυμμενον απο[1] των[1] αιωνων και απο[2] των[2] γενεων νυνι δε εφανερωθη τοις αγιοις αυτου] OMIT 1762
απο[2] των[2] γενεων] lac 1759 // OMIT 1867
γενεων] + η 020 // + ο 38 218 629 1127 1352 1359 1718 // + ον 1108
δε] OMIT 218 1108 1127 1352 1359 1718
εφανερωθη] εγηωρισθη 1108 // lac 1831
αγιοις] αποστολοις 010 012

Colossians 1.27 οις ηθελησεν ο θεος γνωρισαι τι το πλουτος της[1] δοξης[1] του μυστηριου τουτου εν[1] τοις εθνεσιν ος εστιν χριστος εν[2] υμιν η ελπις της[2] δοξης[2]

Def. 1975 2772

οις ηθελησεν ο θεος γνωρισαι τι το πλουτος της[1] δοξης[1] του μυστηριου τουτου εν[1] τοις εθνεσιν ος εστιν χριστος εν[2] υμιν η ελπις της[2] δοξης[2]] OMIT 1762
ο θεος] OMIT 1359 1718
τι το πλουτος] τις ο πλουτος 01 38 105 142 218 496 606 629 796 1115 1127 1315 1352 1359 1595 1678 1758 1759 1831 1840 1892 1899 1931 1945 2008 2080 2441 2495 2675 2690 2696 2736 2739 2774 2865 // τον πλουτον 06* // το πλουτος 010 012 // τι ο πλουτος 465
πλουτος] + αυτου 1359 1718
τουτου] του 01* 06* 203 506 // του θεου 010 012 1831[c] // lac 1831
ος] ο 03 010 012
η ελπις της[2] δοξης[2]] OMIT 2008 2690
η] OMIT 1501 (2008 2690)

Colossians 1.28 ον ημεις καταγγελλομεν νουθετουντες παντα[1] ανθρωπον[1] και διδασκοντες παντα[2] ανθρωπον[2] εν[1] παση σοφια ινα παραστησωμεν παντα[3] ανθρωπον[3] τελειον εν[2] χριστω ιησου

Def. 1975 2772

ον ημεις καταγγελλομεν νουθετουντες παντα[1] ανθρωπον[1] και διδασκοντες παντα[2] ανθρωπον[2] εν[1] παση σοφια ινα παραστησωμεν παντα[3] ανθρωπον[3] τελειον εν[2] χριστω ιησου] OMIT 1762
ον] ην 1678[vid] 2936
καταγγελλομεν] + η 891
παντα[1] ανθρωπον[1]] OMIT 1501
και διδασκοντες παντα[2] ανθρωπον[2] εν[1] παση σοφια ινα παραστησωμεν παντα[3] ανθρωπον[3]] OMIT 1359 1718
και διδασκοντες παντα[2] ανθρωπον[2] εν[1] παση] OMIT 38 (1359 1718)
και διδασκοντες παντα[2] ανθρωπον[2]] OMIT 020 (38 1359 1718) 2736
παντα[2] ανθρωπον[2]] OMIT 06* 010 012 (020 38) 629 (1359 1718) 1757 1759 1925 2675 (2736)
παντα[2]] OMIT 1115
εν[1] παση σοφια ινα παραστησωμεν παντα[3] ανθρωπον[3]] OMIT 206 429 (1359 1718)
σοφια] + πνευματικη 010 012
παντα[3] ανθρωπον[3]] OMIT 2675 // lac 2736
ιησου] OMIT 01* 03 06* 010 012 38 218 1352 1892* 1899 2441 2774 // lac 2736

Colossians 1.29 εις ο και κοπιω αγωνιζομενος κατα την[1] ενεργειαν αυτου την[2] ενεργουμενην εν[1] εμοι εν[2] δυναμει

Def. 1975 2736 2772

εις ο και κοπιω αγωνιζομενος κατα την[1] ενεργειαν] OMIT 1762
εις] εν 010 012
ο] ον 1108
εν[2]] OMIT 203

Colossians 2.1 θελω γαρ υμας ειδεναι ηλικον αγωνα εχω περι υμων και[1] των εν[1] λαοδικεια και[2] οσοι ουχ εωρακασιν το προσωπον μου εν[2] σαρκι

Def. 2736 2772

θελω] αδελφοι θελω 429
γαρ] + και 142 // + αδελποι 506 // δε 891 2690 2853
εχω] OMIT 206
περι] υπερ 01 03 102 1108 1115 1127 1678 1827 1840 2008 2690 2739
των εν[1] λαοδικεια] εν τω λαοδικεια 2675
και[2]] lac 010 012 // OMIT 2716
οσοι] lac 010 012 // οσου 018*
εωρακασιν] εωρακαν 01*r 03 06* // lac 010 012 2774 // εωρακασοι 506
εν[2] σαρκι] OMIT 01* // lac 010 012

Colossians 2.2 ινα παρακληθωσιν αι καρδιαι αυτων συμβιβασθεντων εν αγαπη και[1] εις[1] παντα πλουτον της[1] πληροφοριας της[2] συνεσεως εις[2] επιγνωσιν του[1] μυστηριου του[2] θεου και[2] πατρος και[3] του[3] χριστου

Def. 010 012 2736 2772

συμβιβασθεντων] συμβιβασθεντες 01* 03 06*r 38r 218 1115 1127 1352 2696 2853 // συμβησασθεντων 102
αγαπη] + θεου 1678
και[1]] OMIT 06*
παντα πλουτον] παν πλουτος 01* 03
παντα] + τον 06* 1757 // παντ̣ο̣ν̣ η 2690
πλουτον] τοπον 796
πληροφοριας] + της πιστεως και 2865
της[2]] και 891
συνεσεως] + και 891
του[1] μυστηριου] OMIT 400 1501
του[2]] και 38 // lac 2774
και[2] πατρος και[3] του[3] χριστου] ο εστιν χριστος 06* // OMIT 2853
και[2]] OMIT 01* 03 // + του 606 // lac 1759 1831
πατρος] OMIT 03 // lac 1759
και[3]] OMIT 01 03 105 142 468 603 720 1108 1501 1867* 1931 1956* 1975 2716 2936 // lac 1759
του[3]] OMIT 01* 03 // lac 1759 // + υιου αυτου ιησου 2865
χριστου] + ιησου 629 // lac 1759

Colossians 2.3 εν ω εισιν παντες οι θησαυροι της[1] σοφιας και της[2] γνωσεως αποκρυφοι

Def. 010 012 1759 2736 2772

παντες οι θησαυροι της[1] σοφιας] οι θησαυροι της σοφιας παντες 1769
και της[2] γνωσεως] OMIT 720*
της[2] γνωσεως] OMIT 629 (720*)
της[2]] OMIT 01* 03 06* (629 720*) 2936 // lac 1831

Colossians 2.4 τουτο δε λεγω ινα μη τις υμας παραλογιζηται εν πιθανολογια

Def. 010 012 1759 2736 2772

δε] OMIT 01* 03 1925
μη τις] μηδεις 01* 03 06r 38 218 1352 1359 1718
υμας] OMIT 796

Colossians 2.5 ει γαρ και[1] τη σαρκι απειμι αλλα τω πνευματι συν υμιν ειμι χαιρων και[2] βλεπων υμων[1] την ταξιν και[3] το στερεωμα της εις χριστον πιστεως υμων[2]

Def. 010 012 2736

και[1]] OMIT 1115 2716 // lac 1759 2772 2774
αλλα] + γε 06* // lac 1759 2772
πνευματι συν υμιν ειμι χαιρων και[2] βλεπων υμων[1] την ταξιν και[3] το] χαιρων και βλεπων υμων την ταξιν και το πνευματι συν υμιν ειμι 720
υμιν] ημιν 38 1359 2008 2853 // lac 2772
ειμι] OMIT 1108 // lac 2772
υμων[1] την ταξιν] lac 2772 // την ταξιν υμων 2865
εις χριστον] εν χριστω 629 1127 // lac 2772
χριστον] + ιησου 629
υμων[2]] OMIT 1758 2936 // lac 2772

Colossians 2.6 ως ουν παρελαβετε τον[1] χριστον ιησουν τον[2] κυριον εν αυτω περιπατειτε

Def. 010 012 2736

ουν] OMIT 2495
παρελαβετε] επαρελαβετε 1762
τον[1] χριστον] OMIT 496 2696
χριστον ιησουν τον[2] κυριον] κυριον ιησουν χριστον 06 1867
ιησουν] ιησου 1762
κυριον] + ημων 629 2936
αυτω] εαυτω 2774

Colossians 2.7 ερριζωμενοι και[1] εποικοδομουμενοι εν[1] αυτω και[2] βεβαιουμενοι εν[2] τη πιστει καθως εδιδαχθητε περισσευοντες εν[3] αυτη εν[4] ευχαριστια

Def. 010 012 2736

εν[1] αυτω και[2] βεβαιουμενοι] OMIT 400 603 2772
εν[1] αυτω] OMIT 01* (400)
αυτω και[2] βεβαιουμενοι εν[2] τη] OMIT 796
και[2] βεβαιουμενοι εν[2] τη πιστει] OMIT 1359
εν[1]] επ 1270 1297 1598
εν[2]] OMIT 03 06* 720* 891 2086
τη] OMIT 1827 1925
καθως] + και 06* 468
εν[3] αυτη] OMIT 01* 38 218 1352 1359 1718 1956 2865 2853
αυτη] αυτω 01[c] 06*
εν[4]] OMIT 1827 2086 2495

Colossians 2.8 βλεπετε μη τις υμας εσται ο συλαγωγων δια της φιλοσοφιας και[1] κενης απατης κατα[1] την παραδοσιν των ανθρωπων κατα[2] τα στοιχεια του κοσμου και[2] ου κατα[3] χριστον

Def. 2736

βλεπετε] lac 010 012// αδελφοι βλεπετε 142 429 496 506 1315 2696
υμας εσται ο συλαγωγων] lac 010 012// εσται ο συλλαγωγων υμας 1108
υμας εσται] εσται υμας 01 06 // lac 010 012
συλαγωγων] lac 010 012// + εκ της πιστεως 1975
τα] lac 010 012 1867 // OMIT 1916*
ου] lac 400 1831 // του 1115
χριστον] + ιησουν 2865 2853

Colossians 2.9 οτι εν αυτω κατοικει παν το πληρωμα της θεοτητος σωματικως

Def. 2736

της θεοτητος σωματικως] σωματικως της θεοτητος 1975

Colossians 2.10 και[1] εστε εν αυτω πεπληρωμενοι ος εστιν η κεφαλη πασης αρχης και[2] εξουσιας

Def. 2736

ος] ο 03 06 010 012 // χς 720 // lac 1831 // αφ ου 1831[c]
η] OMIT 06* 010 012 606 891 2086
αρχης και[2] εξουσιας] της αρχης εκκλησιας 01* // της αρχης και εξουσιας 01[c] // εκκλησιας 06*

Colossians 2.11 εν[1] ω και περιετμηθητε περιτομη[1] αχειροποιητω εν[2] τη[1] απεκδυσει του[1] σωματος των αμαρτιων της σαρκος εν[3] τη[2] περιτομη[2] του[2] χριστου

Def. 2736

και] OMIT 010 012 // lac 1867
των αμαρτιων] OMIT 01* 03 06* 010 012 629

της σαρκος εν[3]] OMIT 1925

Colossians 2:12 συνταφεντες αυτω εν[1] τω βαπτισματι εν[2] ω και συνηγερθητε δια της[1] πιστεως της[2] ενεργειας του[1] θεου του[2] εγειραντος αυτον εκ των νεκρων

Def. 1759

εν[1] τω βαπτισματι] δια του βαπτισματος 1840 // lac 2736
εν[1]] δια 1108 (1840) // lac 2736
τω] OMIT 218 // lac 2736
βαπτισματι] βαπτισμω 01[c] 03 06* 010 012 606 // lac 2736
της[2] ενεργειας] OMIT 1757 // lac 2008
ενεργειας] συνεργειας 203 506 603 // lac 2008
του[1] θεου] OMIT 1925 // lac 2008
των] OMIT 01 018 020 38 203 206 218 429 496 506 720 891 1108 1115 1352 1490 1678 1758 1762 1769 1827 1831 1867 1916 1925 1956 1975 2086 2675 2696 2716 2739 2772 2853 2936

Colossians 2:13 και[1] υμας[1] νεκρους οντας εν τοις παραπτωμασιν και[2] τη ακροβυστια της σαρκος υμων συνεζωοποιησεν υμας[2] συν αυτω χαρισαμενος ημιν παντα τα παραπτωματα

Whole Verse] OMIT 2853
και[1] υμας[1] νεκρους] OMIT 796 // lac 1759
υμας[1]] ημας 102 606 1490 1831 2495 // υμας αδελφοι 429 // αδελφοι υμας 506 // lac 1759
νεκρους οντας εν] οντας 38* // οντας νεκρους εν 38[c] // lac 1759
εν] OMIT 01* 03 020 (38*) 105 218 629 720 796 891 1352 1359 1490 1595 1718 1758 1762 1831 1892 1899 1916 1931 1945 2080 2441 2736 2772 2936 // lac 1759 1867 2774
και[2]] + εν 06* 010 012 606 1501 1945 // lac 1759
υμων] ημων 1831 2936 // lac 1867
συνεζωοποιησεν] εζωοποιησεν 06* 010r 012r // lac 1867
υμας[2]] OMIT 01[c] 06 010 012 38 142 218 606 720 891 1108 1115 1127 1352 1840 1931 2008 2086* 2690 2739 2936 // ημας 03 206 400 429 1490 1758 1831 1925 1975 2086[c] 2736 // lac 1867
συν] εν 629 // lac 1867
ημιν] υμιν 01[c] 38 400[vid] 891 1678 1759 1945 2008 2086 2675 2690 2739 2716 // χ[…] 206*[4] // lac 1867
παντα] lac 400 // OMIT 1501
παραπτωματα] + ημων 06* // + α την νεκρωσιν εποιουν 2086 // lac 1867 2774

Colossians 2:14 εξαλειψας το καθ ημων χειρογραφον τοις δογμασιν ο ην υπεναντιον ημιν και αυτο[1] ηρκεν εκ του μεσου προσηλωσας αυτο[2] τω σταυρω

Whole Verse] OMIT 2853
ημιν] ημων 01* 102 1315 2495 // lac 1867 // υμιν 2739

[4] There are erased letters that are hard to see besides the first χ, with ημιν written above possibly in a different hand.

ηρκεν] ηρεν 06* 010 012 142 206 218 400 429 496 603 720 1108 1115 1315 1352 1490 1501 1758 1759 1762 1769 1831 1892^{c} 1899 1916^{c} 2441 2675 2696 2716 2774
του] OMIT 606 1115 1678 2736* // lac 1867
μεσου] lac 1831 // μερου 1925
αυτο^{2}] αυτω 38 102 496 891 1352* 1595 1718* 1759 1893 1956* 2696 2772 // OMIT 1840 2008 2690 2739 // lac 2774
τω] OMIT 1352* 1769 1916 // lac 2774

Colossians 2.15 απεκδυσαμενος τας^{1} αρχας και τας^{2} εξουσιας εδειγματισεν εν^{1} παρρησια θριαμβευσας αυτους εν^{2} αυτω

Whole Verse] OMIT 2853
τασ^{1} αρχας και] την σαρκα 010 012
τας^{2}] OMIT 2716
εξουσιασ] + και 03
αυτους] αυτας 606 1490 1501 1831 2936 // lac 2675
αυτω] εαυτω 012 // lac 2675

Colossians 2.16 μη ουν τις υμας κρινετω εν^{1} βρωσει η^{1} εν^{2} ποσει η^{2} εν^{3} μερει εορτης η^{3} νουμηνιας η^{4} σαββατων

Def. 1975 2675

Whole Verse] OMIT 2853
ουν τις] τις ουν 1925
υμας] lac 1867 // ημας 1899 2441
βρωσει] βρωμασει 1762 1827r // lac 1867
η^{1}] και 03 1127 // lac 400 1867 1893
εν^{2}] OMIT 206 429 891 1108 1270* 1490 1678 1827 1831 1840 1956* 2008 2690 2739 // lac 400 1893
ποσει] πομασει 1762 1827r // lac 1893
η^{2} εν^{3}] OMIT 1762 // lac 1893
σαββατων] σαββατου 06* 891r // σαββατω 010 012 465 2716 // lac 1893

Colossians 2.17 α εστιν σκια των μελλοντων το δε σωμα χριστου

Def. 1893 1975 2675

Whole Verse] OMIT 2853
α εστιν σκια των μελλοντων] OMIT 1769 1916
α] ο 03 010 012
το] ο 2739
σωμα] + του 01* 03 38 218 629 1108 1115 1127 1352 1359 1595 1678 1718 1769 1840 1867 1916 1931 2008 2690 2716 2739

Colossians 2:18 μηδεις υμας καταβραβευετω θελων εν ταπεινοφροσυνη και θρησκεια των αγγελων α μη εωρακεν εμβατευων εικη φυσιουμενος υπο του νοος της σαρκος αυτου

Def. 1893 1975 2675

Whole Verse] OMIT 2853
μηδεις υμας καταβραβευετω] OMIT 2739*
καταβραβευετω] βραβευετω 1108
θελων] θελοντων 2716
εν] OMIT 01*
και] τη 891
των] + μελλοντων 01*
μη] OMIT 01* 03 06* // ουκ 010 012 // μητε 018
εωρακεν] εωρακαμεν 891 2086
εμβατευων] εμβατευειν 891 2086
φυσιουμενος] φυσιουμενοι 06*
αυτου] αυτων 01* // lac 1831

Colossians 2.19 και[1] ου[1] κρατων την[1] κεφαλην εξ ου[2] παν το σωμα δια των αφων και[2] συνδεσμων επιχορηγουμενον και[3] συμβιβαζομενον αυξει την[2] αυξησιν του θεου

Def. 1893 1975 2675

Whole Verse] OMIT 2853
ου[1]] + κατα 2008 2690
κεφαλην] + χριστον 06* 1108
και[2]] OMIT 2936
συνδεσμων] + και 891
αυξει] OMIT 629 // + εις 1501 2716 // lac 1759 2774

Colossians 2.20 ει απεθανετε συν χριστω απο των στοιχειων του κοσμου τι ως ζωντες εν κοσμω δογματιζεσθε

Def. 1759 1893 1975 2675

Whole Verse] OMIT 2853
ει απεθανετε] ει απεθανετε ουν 01* // ει ουν απεθανετε 01[c] 38 102 105 142 206 218 465 468 496 603 629 720 891 1108 1115 1127 1315 1352 1359 1490 1501 1595 1718 1757 1758 1762 1769 1831 1840 1867 1892 1899 1916 1925 1931 1945 1956 2008 2080 2086[c] 2441 2495 2690 2696 2716 2736 2774 2865 // αδελφοι ει ουν απεθανετε 429 // ει ουν αδελφοι ει απεθανετε 506* // ει ουν αδελφοι απεθανετε 506[c]
συν] + τω 38 218 796 891 1115 1127 1352 1762 1931 2772 // lac 2736 2774
χριστω] θεω 720
απο] εκ 1490 1758 1831
κοσμου] + δια 06*
τι] + παλιν 06* 010 012 // τισ 1718 // lac 2774
εν] + τω 010 012 203 506 2495
δογματιζεσθε] δογματιζετε 2716

Colossians 2.21 μη αψη μηδε[1] γευση μηδε[2] θιγης

Def. 1759 1893 1975 2675

Whole Verse] OMIT 2853
μηδε[1]] μη 206 429 465 603 606 1490 1762 1831 1867 2495 2865

γευση μηδε^{2}] OMIT 018
μηδε^{2}] μη 206 429 603 606 1490 1762 1831 1867

Colossians 2.22 α εστιν παντα εις φθοραν τη αποχρησει κατα τα ενταλματα και διδασκαλιας των ανθρωπων

Def. 1893 1975 2675

Whole Verse] OMIT 2853
α] ατινα 1108
παντα εις φθοραν] εις φθοραν παντα 1769 1916
παντα] lac 1759 // OMIT 1899
εις] + δια 218 // lac 2774
και] + τας 142 496 720^{c} 1315 1827 2696 // της 891 2086
διδασκαλιας] διδασκαλιαις 2441 // lac 2772

Colossians 2.23 ατινα εστιν λογον μεν εχοντα σοφιας εν^{1} εθελοθρησκεια και^{1} ταπεινοφροσυνη και^{2} αφειδια σωματος ουκ εν^{2} τιμη τινι προς πλησμονην της σαρκος

Def. 1893 1975 2675

Whole Verse] OMIT 2853
εστιν] εισι 720 891
μεν] μη 206 429
εν^{1}] OMIT 06*
εθελοθρησκεια] θρησκια 010r 012 // + δε 1769 1916
ταπεινοφροσυνη] + του νοος 010 012
και^{2}] OMIT 03
της] OMIT 1762 1769 1916

Colossians 3.1 ει ουν συνηγερθητε τω χριστω τα ανω ζητειτε ου ο χριστος εστιν εν δεξια του θεου καθημενος

Def. 1893 1975 2675

Whole Verse] OMIT 2853
τω] εν 01* // OMIT 1270
τα ανω ζητειτε ου ο χριστος εστιν εν δεξια του θεου καθημενος] OMIT 1490* 1831
τα ανω ζητειτε] OMIT (1490* 1831) 1956
ου] που 010 012 // lac 2774
ο] OMIT 1115
εστιν] OMIT 01* 1956
θεου] πατρος 2772

Colossians 3.2 τα^{1} ανω φρονειτε μη τα^{2} επι της γης

Def. 1893 1975 2675

Whole Verse] OMIT 2853
τα^{1}] α 010 012 // lac 1831 2774

της] OMIT 38 203 206 429 496 506 606 891 1108 1315 1831^{vid5} 1831^{c} 1490 1678 1757 2696 2936

Colossians 3.3 απεθανετε γαρ και η ζωη υμων κεκρυπται συν τω^{1} χριστω εν τω^{2} θεω

Def. 1893 1975 2675

Whole Verse] OMIT 2853
υμων] ημων 38 400 1270 1598
συν τω^{1} χριστω εν τω^{2} θεω] εν τω^{1} χριστω συν τω^{2} θεω 1925
τω^{1}] OMIT 018* 2936 // lac 2772
τω^{2}] OMIT 018 020 603 1501 1757 1867 2736* // lac 2772 2774

Colossians 3.4 οταν ο χριστος φανερωθη η ζωη ημων τοτε και υμεις συν αυτω φανερωθησεσθε εν δοξη

Def. 1893 1975 2675 2772

οταν] αδελφοι οταν 429 506 1359* // + δε 1758^{c}
φανερωθη] + και 010 012
η] OMIT 38*
ημων] υμων 01 06* 010 012 506 606 1827 1945 2865 2936 // + φανερωθη 38 // lac 1598
συν αυτω] OMIT 218 468 1916 2495

Colossians 3.5 νεκρωσατε ουν τα^{1} μελη υμων τα^{2} επι της γης πορνειαν ακαθαρσιαν παθος επιθυμιαν κακην και την πλεονεξιαν ητις εστιν ειδωλολατρεια

Def. 1893 1975 2675 2772

υμων] OMIT 01* 03
πορνειαν] + και 06*
παθος επιθυμιαν κακην και την πλεονεξιαν ητις εστιν ειδωλολατρεια] πλεονεξιαν παθος επθυμιαν ητεις εστιν ιδωλατρια 010 012
κακην και την] OMIT 010 012

Colossians 3.6 δι α ερχεται η οργη του θεου επι τους υιους της απειθειας

Def. 1893 1975 2675 2772

δι α] δι ο 06* 010 012
η] OMIT 010 012
επι τους υιους της απειθειασ] OMIT 03

Colossians 3.7 εν^{1} οις και υμεις περιεπατησατε ποτε οτε εζητε εν^{2} αυτοις

Def. 1893 1975 2675 2772

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[5] There does not appear to be enough space for the word τησ.

ποτε] OMIT 796 1925 1956*
οτε] οτι 496
αυτοις] τουτοις 01 03 06* 1108 1945 // lac 1759 // εαυτοις 1899

Colossians 3.8 νυνι δε αποθεσθε και υμεις τα παντα οργην θυμον κακιαν βλασφημιαν αισχρολογιαν εκ του στοματος υμων

Def. 1759 1893 1975 2675 2772

δε] OMIT 1931 // lac 2774
και υμεις] OMIT 01*
τα] κατα 010 012 // OMIT 1678 1769 1916 2008 2690 2739
βλασφημιαν αισχρολογιαν] αισχρολογιαν βλασφημιαν 629

Colossians 3.9 μη ψευδεσθε εις αλληλους απεκδυσαμενοι τον παλαιον ανθρωπον συν ταις πραξεσιν αυτου

Def. 1893 1975 2675 2772

μη] μη εκπορευεσθω μη 010 012 // lac 1759
παλαιον ανθρωπον συν ταις πραξεσιν αυτου] OMIT 1925

Colossians 3.10 και ενδυσαμενοι τον[1] νεον τον[2] ανακαινουμενον εις επιγνωσιν κατ εικονα του κτισαντος αυτον

Def. 1893 1975 2675 2772

και ενδυσαμενοι τον[1]] OMIT 1925
ενδυσαμενοι] επενδυσαμενοι 01*
εικονα] + αυτου 010 012 // + θεου 1115

Colossians 3.11 οπου ουκ ενι ελλην και[1] ιουδαιος περιτομη και[2] ακροβυστια βαρβαρος σκυθης δουλος ελευθερος αλλα τα παντα και[3] εν πασιν χριστος

Def. 1893 1975 2675 2772

ενι] + αρσεν και θηλυ 06* 010 012r 629r
ελλην και[1] ιουδαιος] ιουδαιος και ελλην 606 1945
ιουδαιος] + η 400
βαρβαρος] + και 06* 010 012 629 1501 // lac 1831 2774
δουλος] + και 06* 010 012 629 796 1501 // OMIT 2739
τα] OMIT 01* 796 1115 1501 1595 1945 2716 2853
και[3]] OMIT 400* 1115 1831[c2] 2690 2716

Colossians 3.12 ενδυσασθε ουν ως εκλεκτοι του θεου αγιοι και ηγαπημενοι σπλαγχνα οικτιρμου χρηστοτητα ταπεινοφροσυνην πραοτητα μακροθυμιαν

Def. 1893 1975 2675 2772

ενδυσασθε] αδελφοι ενδυσασθε 429 1762

ουν] OMIT 020 1490* 2853 // + αδελφοι ενδυσασθε 506* // υμεις 629
ως] ωσει 06* 010 012 // OMIT 796 // lac 2774
του] OMIT 06* 010 012 1108 1678 1762 1899 1956
και] OMIT 03
σπλαγχνα] + και 06* 796
οικτιρμου] οικτειρμον 06* // οικτιρμων 018 38 102 105 203 400 465 496 506 606 629 720 796 891^{vid} 1108 1115 1127 1315 1490 1501 1595 1678 1758 1759 1762 1769 1827 1831 1840 1867 1916 1931 1945 2008 2495 2690 2696 2716 2739 2936 // lac 2736
ταπεινοφροσυνην πραοτητα] OMIT 796

Colossians 3.13 ανεχομενοι αλληλων και^{1} χαριζομενοι εαυτοις εαν τις προς τινα εχη μομφην καθως και^{2} ο χριστος εχαρισατο υμιν ουτως και^{3} υμεις

Def. 1893 1975 2675 2772

αλληλων] + ο 1115 // + εν αγαπη 1867
και^{1}] OMIT 2008 2690
εαυτοις] εαυτους 010 38 // αυτοις 606
προς τινα εχη] εχη προς τινα 142 496r 1315r 1359r 1718 2696r
εχη μομφην] μομφην εχη 796 2736
μομφην] μεμψιν 06* // οργην 010 012 // μορφην 218
ο] OMIT 010
χριστος] θεος 01* // κυριος 03 06* 010 012 606
υμιν] ημιν 01^{c} 06* 018 206 429 606 1115 1359 1759 1762 1769 1916 1945 2936 // lac 2774
υμεις] + ποιειτε 06* 010 012

Colossians 3.14 επι πασιν δε τουτοις την αγαπην ητις εστιν συνδεσμος της τελειοτητος

Def. 1893 1975 2675 2772

ητις] ος 01* 06* // ο 03 010 012
τελειοτητος] αινοτητος 06* // ενοτητος 010 012

Colossians 3.15 και^{1} η ειρηνη του θεου βραβευετω εν^{1} ταις καρδιαις υμων εις ην και^{2} εκληθητε εν^{2} ενι σωματι και^{3} ευχαριστοι γινεσθε

Def. 1893 1975 2675 2772

η] OMIT 010 012 206* 1759 1762 1925* 1956* // lac 1831
θεου] χριστου 01* 03 06* 010 012 629 1108
υμων] ημων 1840
και^{2}] OMIT 891 2086 2936
ενι σωματι] σωματι ενι 1108
ενι] OMIT 03 606
σωματι] πνευματι 203 506

Colossians 3.16 ο λογος του χριστου ενοικειτω εν^{1} υμιν πλουσιως εν^{2} παση σοφια διδασκοντες και^{1} νουθετουντες εαυτους ψαλμοις και^{2} υμνοις και^{3} ωδαις πνευματικαις εν^{3} χαριτι αδοντες εν^{4} τη καρδια υμων τω κυριω

Def. 1893 1975 2675 2772

ο] και ο 1757 // lac 1759
χριστου] κυριου 01* // θεου 400 796 1270 1297 1315 1598 1678* 1757* 1762 1840 2008 2690 2696 2736 2739 2936 // lac 1759 1831
εαυτους] lac 1759 // εαυτοις 1827
και[2]] OMIT 01 03 06* 010 012 1108 // lac 1759
και[3]] OMIT 01 03 06* 010 012 1108 // lac 1759
εν[3] χαριτι] OMIT 1501 // lac 1759
εν[3]] + τη 01[c] 03 06 010 012 606 1108 1945 2865 // lac 1759 2774
χαριτι] ευχαριστια 206 429 1490 1758 1831 // lac 1759 2774
τη καρδια] ταισ καρδιαις 01 03 06* 010 012 142 203 468 506 606 1108 1678 1840 2008 2690 2739 // lac 1759
κυριω] θεω 01 03 06* 010 012 606r 1108

Colossians 3.17 και[1] παν ο τι αν ποιητε εν[1] λογω η εν[2] εργω παντα εν[3] ονοματι κυριου ιησου ευχαριστουντες τω θεω και[2] πατρι δι αυτου

Def. 1893 1975 [2008][6] 2675 2772

και[1]] OMIT 06* 010 012 1892 2716 // αδελφοι 429 // + αδελφοι 506
παν] παντα 218 1352 1359 1718 1762
αν] εαν 03 010 012 020 102 105 891 1127 1757 2495 2716
τι] OMIT 1931 1945
η] και 1678
εν[2]] OMIT 38 102 203 206 400[vid] 429 468 506 606 891 1115 1127 1270 1297 1598 1678 1840 2495 2690 2716 2739 2853
ονοματι] + του 01[c] 102 429 891 1490 1501 1758 1769 1916 2086 2495 2936
κυριου] OMIT 06* 010 012
ιησου] + χριστου 01 06 010 012 720 2495 // OMIT 020 2690 // θεου 38 // + ποιειτε 606 629r
θεω] κυριω 1892 // lac 2774
και[2]] OMIT 01 03 // lac 2774
δι] OMIT 2774

Colossians 3.18 αι γυναικες υποτασσεσθε τοις ιδιοις ανδρασιν ως ανηκεν εν κυριω

Def. 1893 1975 [2008] 2675 2772

αι] OMIT 010 012
ιδιοις] OMIT 01 03 06 010 012 018 102 606 720 796 1108 1678 1762* 1827 1840 2495 2690 2739 2936
ανδρασιν] + υμων 06* 010r 012 720 1827 2936
ανηκεν] ανηκον 468 // προ[.]υκοι 1678 // προσηκεν 1840 2690 2739
εν] + τω 010r 012
κυριω] χριστω 1718

[6] The images in the NTVMR for verses 3:17-22 are corrupt.

Colossians 3.19 οι ανδρες αγαπατε τας γυναικας και μη πικραινεσθε προς αυτας

Def. 1893 1975 [2008] 2675 2772

τασ] + εαυτων 01^{c} 1501 2696
γυναικας] + υμων 06* 010 012
μη] + παρα 018 102 606 891 1297 1501 1759 1827 1867 1925 2495

Colossians 3.20 τα τεκνα υπακουετε τοις γονευσιν κατα παντα τουτο γαρ εστιν ευαρεστον εν κυριω

Def. 1893 1975 [2008] 2675 2772

τα τεκνα υπακουετε τοις γονευσιν κατα παντα τουτο γαρ εστιν ευαρεστον εν κυριω] OMIT 2936*
υπακουετε τοις γονευσιν κατα παντα τουτο γαρ εστιν ευαρεστον εν κυριω] OMIT 102
υπακουετε] OMIT 1718
εστιν ευαρεστον] ευαρεστον εστιν 01 03 06 203 506 2853
εστιν] OMIT 1762
εν] τω 206 429 603 606 629 796 891 1490 1501 1678 1757 1758 1769 1831 1840 1867 1916 1925r 1931 1945 1956 2736

Colossians 3.21 οι πατερες μη^{1} ερεθιζετε τα τεκνα υμων ινα μη^{2} αθυμωσιν

Def. 1893 1975 [2008] 2675 2772

οι πατερες μη^{1} ερεθιζετε τα τεκνα] OMIT 102
ερεθιζετε] παροργιζετε 01r 06* 010r 012r 020 203 218 506 606 720^{mg7} 891 1108 1115 1127r 1352 1359 1718 1827 1945 2495 2936 // παρωργιζεστε 38 // lac 1831
μη^{2}] OMIT 1490

Colossians 3.22 οι δουλοι υπακουετε κατα^{1} παντα τοις κατα^{2} σαρκα κυριοις μη εν^{1} οφθαλμοδουλειαις ως ανθρωπαρεσκοι αλλ εν^{2} απλοτητι καρδιας φοβουμενοι τον θεον

Def. 1893 1975 2675 2772

κατα^{1} παντα τοις κατα^{2} σαρκα κυριοις] τοις κατα σαρκα κυριοις κατα παντα 1115 // lac 2008
κατα^{1} παντα] OMIT 38 218 720* 1127 1352 1359 1718 2936 // lac 2008
κατα^{1}] lac 2008 // OMIT 2739
κατα^{2} σαρκα κυριοις] κυριοις κατα σαρκα 010 012 629 // lac 2008
κατα^{2}] lac 2008 // OMIT 2739*
οφθαλμοδουλειαις] οφθαλμοδουλεια 03 06r 010r 012r 203 506 606 891 1827 2086 2865 // οφθαλμοδουλειας 796 // lac 2008
αλλ] OMIT 1115 // lac 2008 2774
εν^{2}] lac 2008 // ωσ 2736

[7] 720 has ερεθιζετε in the text and παροργιζετε in the margin.

απλοτητι] + τησ 606 1945 // lac 2008
θεον] κυριον 01* 03 06* 010 012 020 38 203 218 506 1108 1115 1352 1718 2936

Colossians 3.23 και[1] παν ο τι εαν ποιητε εκ ψυχης εργαζεσθε ως τω κυριω και[2] ουκ ανθρωποις

Def. 1893 1975 2675 2772

και[1] παν ο τι] ο 01* 03 06* 010 012 38 203 218 506 1352 1359 1718 // παν ο 01[c] 1678 1840 2008 2690 2739[c] // και παν ο 400 465 720 891 1270 1297 1501 1598 1827 1925 2086 2739* 2936 // παν ο τι 606 1108 // lac 2774
εαν] OMIT 1127 1892*
ψυχης] + μετευνοιας 203 506
και[2]] OMIT 03 // lac 2774
ανθρωποις] + αρεσκοντες 102 400 1270 1297 1598 1757 2495

Colossians 3.24 ειδοτες οτι απο κυριου ληψεσθε την ανταποδοσιν της κληρονομιας τω γαρ κυριω χριστω δουλευετε

Def. 1893 1975 2675

οτι] OMIT 1762 // lac 2772
κυριου] θεου 496 1108 1315 2696 // lac 2772
ληψεσθε] απολεψεσθε 01*r 03r 06r 010r 012r 105 400 465 603 629 1595 1759 1762 1931 2853 // lac 2772
κληρονομιας] + υμων 606 1945 2865[vid] 2853 // lac 2772
τω γαρ κυριω] του κυριου 010 012 // + ημων ιησου 010 012
γαρ] OMIT 01 03 06* 010 012 2716* 2865 // lac 2774
κυριω] OMIT 891 1867 // lac 2774
χριστω] χριστου 010 012 // + ω 010 012 // OMIT 38 102 1678 1718 1769 1840 1916 2008 2690 2716 2739 // lac 2774

Colossians 3.25 ο[1] δε αδικων κομιειται ο[2] ηδικησεν και ουκ εστιν προσωπολημψια

Def. 1893 1956 1975 2675

δε] γαρ 01 03 06* 010 012 38 218 1352 2865 // + διακονων 1501
κομιειται] κομισεται 01[c] 03 06[c]r 010r 012r 018 020 606 796 891r 1115 1757r 1827 1945r 2495r 2853r 2936r // κομισητε 1127 2772
ο[2]] lac 1759 // OMIT 1899 // α 2736 2772
ουκ εστιν] ουκετι 606 // lac 1759
προσωπολημψια] + παρα τω θεω 010 012 629[c] // lac 1759

Colossians 4.1 οι κυριοι το δικαιον και[1] την ισοτητα τοις δουλοις παρεχεσθε ειδοτες οτι και[2] υμεις εχετε κυριον εν ουρανοις

Def. 1759 1893 1956 1975 2675

παρεχεσθε] παρεχετε 102 142 206 429 496 891 1127 1315 1490 1678 1758 1762 1831 1840 2008 2086 2495 2690 2696r 2739 2865 2936 // lac 2774

οτι] OMIT 891
και[2]] OMIT 796 2008 2690
εχετε κυριον] κυριον εχετε 629 // κυριον εχομεν 891*
ουρανοις] ουρανω 01* 03 218 1352 1678 1840 2008 2690 2739 // lac 2774

Colossians 4.2 τη προσευχη προσκαρτερειτε γρηγορουντες εν[1] αυτη εν[2] ευχαριστια

Def. 1893 1956 2675

τη] η 010 012 // αδελφοι τη 429 // lac 1757 1759
προσευχη] + δε 1315 2696
προσκαρτερειτε] προσκαρτερουντες 38 606 891 1115 // lac 1759 // OMIT 1945
εν[1] αυτη] OMIT 01*
εν[2] ευχαριστια] OMIT 06*
εν[2]] OMIT 2495*

Colossians 4.3 προσευχομενοι αμα και[1] περι ημων ινα ο[1] θεος ανοιξη ημιν θυραν του[1] λογου λαλησαι το μυστηριον του[2] χριστου δι ο[2] και[2] δεδεμαι

Def. 1893 1956 2675

ημων] υμων 38 496 // lac 1757 2865
ο[1] θεος ανοιξη ημιν] ανοιξη ημιν ο θεος 1899 2441
ο[1] θεος] OMIT 468
του[1]] OMIT 06* 010 012 606 1678
λογου] OMIT 606 720* 891 2086 2936 // + του 1827
χριστου] θεου 03* 020 1678[c] // lac 2774
ο[2]] ον 03 010 012

Colossians 4.4 ινα φανερωσω αυτο ως δει με λαλησαι

Def. 1893 1956 2675

ινα φανερωσω αυτο] OMIT 2716
ινα] + και 06*
αυτο] αυτον 496 2696

Colossians 4.5 εν σοφια περιπατειτε προς τους εξω τον καιρον εξαγοραζομενοι

Def. 1893 1956 2675

εν] αδελφοι εν 429 506
τουσ] OMIT 496

Colossians 4.6 ο λογος υμων παντοτε εν χαριτι αλατι ηρτυμενος ειδεναι πως δει υμας ενι εκαστω αποκρινεσθαι

Def. 1893 1956 2675

ο] οτι ο 38 // + δε 1769 1916 // lac 2774

υμων] ημων 06* // lac 2774
χαριτι] + σοφιας 629
πως δει υμας] υμας πως δει 796 2736 2772
δει] OMIT 1359 1718
ενι] OMIT 606 // εν 1115

Colossians 4.7 τα κατ εμε παντα γνωρισει υμιν τυχικος ο αγαπητος αδελφος και[1] πιστος διακονος και[2] συνδουλος εν κυριω

Def. 1893 1956 2675

τα] + δε 01*
ο] OMIT 891
αγαπητος] + ο 1595 // + μου 1759
αδελφος] OMIT 1115
και[1] πιστος διακονος και[2] συνδουλος] OMIT 2774
και[1] πιστοσ διακονος] OMIT 1827 (2774)
και[2] συνδουλος] OMIT 01*
συνδουλος] δουλοσ 38
κυριω] χριστω 1925 // lac 2774

Colossians 4.8 ον επεμψα προς υμας εις αυτο τουτο ινα γνω τα περι υμων[1] και παρακαλεση τας καρδιας υμων[2]

Def. 1893 1956 2675

υμας] + αδελφον 1115
εισ αυτο] OMIT 38*
αυτο] OMIT 2086
γνω] γνωτε 01* 03 06* 010 012 496 1315 1769 1916 2696 // lac 2774
υμων[1]] ημων 01[c1] 03 06* 010 012 496 1115 1315 1769 1916 2696
και παρακαλεση τας καρδιας υμων[2]] OMIT 1108 1925
υμων[2]] lac 400 // ημων 2696

Colossians 4.9 συν ονησιμω τω πιστω και αγαπητω αδελφω ος εστιν εξ υμων παντα υμιν γνωριουσιν τα ωδε

Def. 1893 1956 2675

πιστω και αγαπητω] αγαπητω και πιστω 06 010 012 1127 1678 1925 1975 2853
και αγαπητω] OMIT 796 2772
ος εστιν] οστις 1718 1840 // οστις εστιν 2008 2690
οσ] ο 010[c]
εστιν εξ] εξεστιν 1925
υμων] ημων 01[c1]
υμιν] υμων 1359
γνωριουσιν] γνωρισουσιν 01[c] 03r 06r 010r 012r // γνωριση 1115 1678r // lac 1127
ωδε] + πραγτομενα 010 012

Colossians 4.10 ασπαζεται υμας[1] αρισταρχος ο[1] συναιχμαλωτος μου και μαρκος ο[2] ανεψιος βαρναβα περι ου ελαβετε εντολας εαν ελθη προς υμας[2] δεξασθε αυτον

Def. 1893 1956 2675

ασπαζεται] αδελφοι ασπαζεται 429 506
εντολας] εντοληη 1127 // lac 1759 1831

Colossians 4.11 και ιησους ο λεγομενος ιουστος οι οντες εκ περιτομης ουτοι μονοι συνεργοι εις την βασιλειαν του θεου οιτινες εγενηθησαν μοι παρηγορια

Def. 1759 1893 1956 2675

και] + ο 06
ο] OMIT 1315
συνεργοι] + μου εισιν 06* 010 012 // + μου 629
την] OMIT 38 // lac 1831 2774
οιτινες] ει τινες 891 // lac 2936
μοι] εμοι 1840 2008 2690 2739

Colossians 4.12 ασπαζεται υμας επαφρας ο εξ υμων[1] δουλος χριστου παντοτε αγωνιζομενος υπερ υμων[2] εν[1] ταις προσευχαις ινα στητε τελειοι και πεπληρωμενοι εν[2] παντι θεληματι του θεου

Def. 1893 1956 2675 2936

υμας] lac 1759 // + ο 1769 2495
υμων[1]] + και 203 506 // lac 2774
χριστου] + ιησου 01 03 020 629 2865 2853 // ιησου χριστου 203
αγωνιζομενος] αγωνιζομενοι 2086
υπερ υμων[2] εν[1] ταισ προσευχαις] εν ταις προσευχαις υπερ υμων 629
υπερ υμων[2]] OMIT 1769
υπερ] περι 06* 010 012 // lac 2774
υμων[2]] ημων 01* 38 720*
στητε] σταθητε 01* 03 38 218 1352 // ητε 1501 1925 1975 // lac 2774
και] OMIT 891 2086 // lac 2441 2774
πεπληρωμενοι] πεπληροφορημενοι 01 03 06* 010 012 203 506 // πληρωμενοι 1925 // lac 2441
του] OMIT 400 468 496 629 796 1270 1297 1315 1598 1678 1769 1840 1916 2008 2690 2696 2739 // lac 2441
θεου] χριστου 06* // lac 2441

Colossians 4.13 μαρτυρω γαρ αυτω οτι εχει ζηλον πολυν υπερ υμων και[1] των[1] εν[1] λαοδικεια και[2] των[2] εν[2] ιεραπολει

Def. 1893 1956 2441 2675 2936

μαρτυρω γαρ αυτω] OMIT 2086*
οτι] OMIT 218
εχει ζηλον πολυν] ζηλον πολυν εχει 606

εχει ζηλον] ζηλον εχει 142
ζηλον πολυν] πολυν πονον 01 03 06* // πολυν ζηλον 06^{c} 38 203 218 506 // πολυν κοπον 010r 012 629 // πολυν ζηλον πονον 1352
υπερ] περι 606 1945 // lac 2774
υμων] ημων 38
των^{1}] OMIT 2495
λαοδικεια] + αδελφων 1678r 1840 2008 2690 2739
των^{2} εν^{2}] OMIT 1757 // lac 2774
εν^{2}] OMIT 102 // lac 2774
ιεραπολει] ιεραπολεωσ 1115 // ιεραπολεων 2086

Colossians 4.14 ασπαζεται υμας λουκας ο^{1} ιατρος ο^{2} αγαπητος και δημας

Def. 1893 1956 2441 2675 2936

ασπαζεται] και ασπαζεται 891
ο^{2} αγαπητος] OMIT 1490 1831
αγαπητος] + μου 891

Colossians 4.15 ασπασασθε τους εν λαοδικεια αδελφους και^{1} νυμφαν και^{2} την κατ οικον αυτου εκκλησιαν

Def. 1893 1956 2441 2675 2936

ασπασασθε] ασπαζεσται 010 012^{c} // ασπαζεται 012 // ασπαζεσθαι 1359 // ασπαζεσθε 1359 1718 // lac 1831
τους εν λαοδικεια αδελφους] τους αδελφους τους εν λαοδικεια 629
εν λαοδικεια] OMIT 400
την] + οι 010 012 // lac 2774
αυτου] αυτων 01 38 218 1115 1127 1352 1595 1827 1899 2696 2865 // αυτης 03

Colossians 4.16 και^{1} οταν αναγνωσθη^{1} παρ υμιν η επιστολη ποιησατε ινα^{1} και^{2} εν τη λαοδικαιων εκκλησια αναγνωσθη^{2} και^{3} την εκ λαοδικειας ινα^{2} και^{4} υμεις αναγνωτε

Def. 1893 1956 2441 2675 2936

και^{1} οταν αναγνωσθη^{1} παρ υμιν η επιστολη ποιησατε ινα^{1} και^{2} εν τη λαοδικαιων εκκλησια] OMIT 891
υμιν] υμων 1127 1892 2716 2772 2865
η επιστολη] OMIT 03 // + αυτη 496 796 1315 1490 1758 1831 2080 2696 2736 2772 2865 2853
τη] των 010 012
εκκλησια αναγνωσθη^{2}] αναγνωσθη εκκλησια 1975
εκκλησια] OMIT 1827 2086*
εκ] εν 010 012
ινα^{2} και^{4}] και ινα 010 012
ινα^{2}] OMIT 1501
και^{4}] OMIT 06* 891 1359 1718 1758 2086

Colossians 4.17 και ειπατε αρχιππω βλεπε την διακονιαν ην παρελαβες εν κυριω ινα αυτην πληροις

Def. 1893 1956 2441 2675 2936

και] OMIT 1678 1840 2008 2690 2739
βλεπε] βλεπετε 010r 012r 496 1757 1759r 1899 2495
κυριω] χριστω 2008

Colossians 4.18 ο ασπασμος τη εμη χειρι παυλου μνημονευετε μου των δεσμων η χαρις μεθ υμων αμην

Def. 1893 1956 2441 2675 2936

ο ασπασμος τη εμη χειρι παυλου] OMIT 891
παυλου] OMIT 720*
η] OMIT 010 012 1831^{c} // lac 1759
χαρις] + του κυριου ιησου 629 // lac 1759 // + του θεου 1975
αμην] OMIT 01* 03 010 012 // lac 1759

CHAPTER 4.

TEXTUAL COMMENTARY

Introduction

The textual commentary below addresses the variant readings for each variation unit included in the NA28 apparatus and several other variation units of interest. The format for each entry in the commentary is the verse number, the reading I consider most likely to be the initial reading, a rating, and the commentary. When a word or phrase occurs multiple times in the same verse, the word or phrase is numbered by occurrence in parentheses (e.g., the sixth use of the word τά in verse 16 appears as τά (6)). The rating system is the system introduced by Wasserman for his textual commentary on Jude. The symbols and the definitions for these symbols are:

{e+i} External and internal evidence unequivocally support the adopted variant reading.

{e>i} External evidence favors the adopted variant reading, whereas internal evidence is ambiguous.

{e<i} External evidence is ambiguous, whereas internal evidence favors the adopted variant reading.

{e=i} External and internal evidence are balanced or, alternatively, external evidence favors one variant reading, internal evidence another.[1]

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[1] Tommy Wasserman, *The Epistle of Jude: Its Text and Transmission* (Stockholm: Almqvist & Wiksell, 2006), 236.

1:1 Χριστοῦ Ἰησοῦ {e>i}

While the majority of manuscripts have the word order Ἰησοῦ Χριστοῦ, several manuscripts, including P46, 01, 02^{vid}, 03, 010, 012, and 020, have the word order Χριστοῦ Ἰησοῦ. The support of these older manuscripts favors the reading Χριστοῦ Ἰησοῦ. Metzger does not address this particular variant in his commentary, but he addresses the frequency of this word order variant in general in his comment on Romans 1:1.[2]

Additionally, a few minuscules, 400, 1270, 1297, and 1598, omit these words entirely. The absence of these words is difficult to account for given the presence of these words in the rest of the textual tradition. These four manuscripts share two other readings that no other manuscripts in my collation contain, transpositions in 1:2 and 1:5, and several other readings that they share with few other manuscripts. Given the similarity between these manuscripts and the possibility of common ancestry, an accidental omission in a common ancestor could account for the absence of these words in these four manuscripts.

1:2 Κολοσσαῖς {e>i}

While many manuscripts, including 018, 044, and 075, spell the destination Κολασσαῖς, most majuscules, including 01, 02^{vid}, 03, 06^{c}, 010, 012, and 020, and many minuscules spell the destination Κολοσσαῖς. Because of the support of these early majuscules, the spelling Κολοσσαῖς is preferred.

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[2] Bruce M. Metzger, *A Textual Commentary on the Greek New Testament: A Companion Volume to the United Bible Societies' Greek New Testament (Fourth Revised Edition),* 2nd ed. (Stuttgart: German Bible Society, 1994), 446.

1:2 Χριστῷ {e<i}

Several manuscripts, including 02 and the Greek and Latin manuscripts 06, 010, 012, and 629, add the word Ἰησοῦ after Χριστῷ. Additionally, a few minuscules, 142, 496, and 1315, have the word κυρίῳ instead of the word Χριστῷ. If Χριστῷ Ἰησοῦ was the initial reading, it is unlikely that Ἰησοῦ would be removed. Given this internal evidence against the reading Χριστῷ Ἰησοῦ and the relative lateness and lack of frequency of the κυρίῳ reading, the Χριστῷ reading is preferred.

1:2 ἡμῶν {e<i}

The majority of manuscripts, including majuscules 01, 02, 04, 010, 012, and 075, have the words καὶ κυρίου Ἰησοῦ Χριστοῦ after the word ἡμῶν, while several manuscripts, including majuscules 03, 06, 018, 020, and 044, do not include these words. Metzger says that these words "have no doubt been added by copyists who assimilated the text to Pauline usage; certainly no reason for deliberate omission suggests itself."[3] With the exception of Hebrews, all of the epistles considered Pauline include some form of the greeting found in Colossians 1:2. This greeting is identical in Romans, 1 Corinthians, 2 Corinthians, Ephesians, Philippians, and Philemon, with these seven epistles all including the phrase words καὶ κυρίου Ἰησοῦ Χριστοῦ. This greeting appears with minor variation in Galatians and 2 Thessalonians, with greater variation in Colossians and 1 Thessalonians, and in a substantially different form in the pastoral epistles. Like Colossians, the manuscripts of Galatians, 1 Thessalonians, and 2 Thessalonians demonstrate assimilation to the form of the greeting found in Romans. Since the addition of these words is due to assimilation, the reading without them is preferred.

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[3] Metzger, *Textual Commentary*, 552.

1:3 θεῷ πατρί {e<i}

The majority of manuscripts, including 01, 02, 04^{c}, 06^{c}, 018, 020, 044, and 075, have the phrase θεῷ καὶ πατρί, while 06*, 010, and 012 have the phrase θεῷ τῷ πατρί. Additionally, manuscripts 102 and 1945 conflate these readings with the phrase θεῷ καὶ τῷ πατρί. Manuscripts 03, 04*, and 1739 have the reading θεῷ πατρί. While there is little manuscript support for this reading, the unusual wording best accounts for the other readings. It is unlikely that the words καί or τῷ would be intentionally or unintentionally removed if they were originally present, but it is quite likely that they would be added intentionally or through an error of the mind if they were not originally present. For this reason, θεῷ πατρί is the preferred reading.

1:3 Ἰησοῦ Χριστοῦ {e+i}

While the majority of manuscripts contain the word Χριστοῦ after Ἰησοῦ, several manuscripts, including 03, do not. The word Ἰησοῦ appears without Χριστοῦ very rarely in Colossians. In the NA28 text, the only case is in Colossians 3:17, where most majuscules include the word Χριστοῦ. Additionally, the word Χριστοῦ could have been accidentally omitted by a scribe who was used to writing these words in the opposite order, Χριστοῦ Ἰησοῦ. For these reasons, and because of the support of the majority of manuscripts, the reading with Χριστοῦ is preferred.

1:3 περί {e+i}

Several manuscripts, including majuscules 03, 06*, 010, 012, and 075, have the preposition ὑπέρ where the majority of manuscripts, including 01, 02, 04, 018, and 020, have the preposition περί. According to BDAG, the preposition περί occurs very regularly with the

verb προσεύχομαι,[4] while the preposition ὑπέρ appears to be used with the verb προσεύχομαι less frequently.[5] In Paul, περί occurs with προσεύχομαι in Colossians 4:3, 1 Thessalonians 5:25 and 2 Thessalonians 1:11 and 3:1, while ὑπέρ occurs with προσεύχομαι just once in Colossians 1:9. This also raises the possibility that the use of ὑπέρ in this verse is due to assimilation to the use of this preposition in Colossians 1:9 Based on the support of the majority of manuscripts, the usage of these words, and the possibility to assimilation with a nearby passage, περί is the preferred reading.

1:4 ἀγάπην {e<i}

The majority of manuscripts, including majuscules 06^{c}, 018, 020, and 044, have the word τήν after the word ἀγάπην, while several manuscripts, including P61^{vid}, 01, 02, 04, 06*, 010, 012, and 075, have the phrase ἣν ἔχετε after the word ἀγάπην. Additionally, manuscripts 03 and 1916 have neither τήν nor ἣν ἔχετε. The external evidence appears to favor the phrase ἣν ἔχετε, since the earliest manuscripts support this reading. On the other hand, the internal evidence favors either the τήν reading or the reading without these words found in 03 and 1916. The phrase ἣν ἔχετε makes explicit what would be implicit with either of the other readings, so it seems more likely that this reading would be added to provide clarity rather than removed to make the sentence less clear. The τήν reading could have arisen accidentally due to its frequent appearance nearby, with two other occurrences in verse 4 and two occurrences in verse 5. The reading that best explains the others is the reading in 03 and

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[4] Walter Bauer*, A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, rev. and ed. Frederick W. Danker, 3rd ed. (Chicago: University of Chicago Press, 2000), 797-98, 879.

[5] Bauer, *Greek-English Lexicon*, 1030.

1916, with τήν added to provide clarity or due to its frequent occurrence and ἣν ἔχετε added to provide clarity. Additionally, Lightfoot notes that either of the longer readings could be the result of assimilation, with ἣν ἔχετε parallel to ἣν ἔχεις in Philemon 5 and τήν parallel to Ephesians 1:15.[6] Because of the multiple reasons for the longer readings to arise, the reading with neither τήν nor ἣν ἔχετε is preferred.

1:6 ἐστίν {e+i}

Most manuscripts, including 06^{c}, 010, 012, 018, 020, 044, and 075, have the word καί before the word ἐστίν, while other manuscripts, including P46, 01, 02, 03, 04, 06* do not include the word καί. Metzger asserts that the word καί was a later addition "to relieve a certain awkwardness of expression."[7] The awkwardness Metzger is referring to is the placement of two clauses describing the gospel consecutively without an intervening conjunction. Because of the support of the earliest manuscripts and the internal evidence in its favor, the reading without καί is preferred.

1:6 καὶ αὐξανόμενον {e+i}

Many minuscules, 06^{c}, and 018, do not include the words καὶ αὐξανόμενον after the word καρποφορούμενον. The majority of manuscripts include these words, including manuscripts 01, 02, 03, 04, 06*, 010, and 012. There are multiple possible explanations for the omission of these words. These words could have been overlooked due to homoeoteleuton. The -μενον ending for both καρποφορούμενον and αὐξανόμενον could have caused one or more scribes to accidentally omit καὶ αὐξανόμενον. It is also possible that an

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[6] J.B. Lightfoot, *Saint Paul's Epistles to the Colossians and to Philemon: A Revised Text with Introductions, Notes and Dissertations* (London: MacMillan and Company, 1879), 250.

[7] Metzger, *Textual Commentary*, 552.

editor considered these words redundant due to the similarity of the meanings of these two participles. This is unlikely, however, because these two verbs appear together again in Colossians 1:10 without textual variation. The use of these verbs in verse 10 also raises the possibility of the presence of καὶ αὐξανόμενον being due to assimilation. Even so, based on the manuscript evidence and the possibility of omission due to homoeoteleuton, the reading with καὶ αὐξανόμενον is preferred.

1:7 καθώς {e+i}

While the majority of manuscripts include the word καί after the word καθώς, several manuscripts, including P46, 01, 02, 03, 04, 06*, 010, and 012, do not include the word καί. The following verb, ἐμάθετε, functions similarly to the last two verbs in verse 6, ἠκούσατε and ἐπέγνωτε. The word καί would connect the Colossians' learning from Epaphras to their previous hearing and recognition of the grace of God in truth. Therefore, if this word were originally present, it is unlikely that it would be intentionally removed. For this reason, and because of the support of the earliest manuscripts, the reading without καί is preferred.

1:7 ὑμῶν {e<i}

Where the majority of manuscripts have the word ὑμῶν, several manuscripts, including P46, 01*, 02, 03, 06*, 010, and 012, have the word ἡμῶν. The word ἡμῶν occurs five words before this and the word ἡμῖν occurs soon after. A scribe could have had the surrounding first-person pronouns in mind and accidentally replaced the second-person pronoun in the middle. This is the conclusion in Metzger's commentary, which says it is "probable that copyists introduced the first-person pronoun under the influence of the preceding ἡμῶν and the following ἡμῖν."[8] McKnight argues, "Furthermore, it is less likely

[8] Metzger, *Textual Commentary*, 553.

that, in Epaphras's absence from the Colossians, Paul would depict Epaphras as faithful to himself rather than to the Colossians."[9] In other words, McKnight asserts that ὑμῶν better fits the context. Despite the early support for the first-person pronoun, based on the internal evidence, ὑμῶν is the preferred reading.

1:9 καὶ αἰτούμενοι {e+i}

Where most manuscripts have the words καὶ αἰτούμενοι, manuscripts 03 and 018 do not. These words were likely overlooked due to homoeoteleuton. The preceding word is προσευχόμενοι, so a scribe may have jumped from one -μενοι ending to the other. For this reason, along with the overwhelming external evidence, καὶ αἰτούμενοι is the preferred reading.

1:10 περιπατῆσαι {e+i}

The majority of manuscripts include the word ὑμᾶς after περιπατῆσαι, while several manuscripts, including P46, 01*, 02, 03, 04, 06*, 010, and 012, do not. Additionally, manuscripts 496, 1315, and 2696 have the word ἡμᾶς where the majority of manuscripts have the word ὑμᾶς. The addition of these pronouns can be explained by the desire to make the subject of the infinitive περιπατῆσαι explicit, while it is unlikely that one of these pronouns would be removed if it was originally present. Because of this possibility and the support of the earliest manuscripts, the reading without an explicit subject for περιπατῆσαι is preferred.

[9] Scot McKnight, *The Letter to the Colossians*, The New International Commentary on the New Testament (Grand Rapids: Eerdmans, 2018), 103n127.

1:10 τῇ ἐπιγνώσει {e+i}

Where the majority of manuscripts have the phrase εἰς τὴν ἐπίγνωσιν, several manuscripts, including P46, 01*, 02, 03, 04, 06*, 010, and 012, have the phrase τῇ ἐπιγνώσει. Additionally, a few manuscripts, including 01^{c} and 075, have the phrase ἐν τῇ ἐπιγνώσει. The two prepositional phrases are more explicit than the simple dative phrase. Therefore, the prepositional phrases can be explained as attempts to clarify the phrase τῇ ἐπιγνώσει, while it is more difficult to explain the emergence of the τῇ ἐπιγνώσει reading if one of the prepositional phrases was initially present. For this reason, and because of the support of the earliest manuscripts, the reading without a preposition is preferred.

1:12 εὐχαριστοῦντες {e+i}

P46 has the conjunction καί before the participle εὐχαριστοῦντες and P46 and 03 have the adverb ἅμα after the participle εὐχαριστοῦντες. The conjunction καί would clarify the connection of this participle to the preceding participles rather than leaving the relationship between these participles ambiguous. Therefore, the reading without καί is the harder reading. In his discussion on the relationship between P46 and Codex Vaticanus, Zuntz addresses common errors, including "the faulty addition of καί in I Cor. iii. 12 and of ἅμα in Col. i. 12."[10] This adverb is used similarly following a participle in Colossians 4:3 without variation, so this may be an assimilation to the later usage. Additionally, if this adverb was originally present, it is unlikely that it would be intentionally or unintentionally removed.

[10] G. Zuntz, *The Text of the Epistles: A Disquisition Upon the Corpus Paulinum: The Schweich Lectures of The British Academy 1946* (Eugene, OR: Wipf & Stock Publishers, 2007), 40. Previously published by The British Academy, 1953.

Based on these possibilities and the support of the rest of the manuscript tradition, the reading without καί and ἅμα is preferred.

1:12 τῷ πατρί {e+i}

Where the majority of manuscripts, including P46, 02, 03, 04*, 06, 018, 020, and 044, have the phrase τῷ πατρί, the rest of the manuscripts include more words. Manuscript 01 has the phrase τῷ θεῷ πατρί, manuscripts 010 and 012 have the phrase θεῷ τῷ πατρί (a transposition relative to the reading in 01), many minuscules have the phrase τῷ θεῷ καὶ πατρί, and manuscripts 102 and 2495 have the phrase τῷ πατρὶ καὶ θεῷ (a transposition relative to the previous reading). With the support of the majority of manuscripts and many of the earliest manuscripts, the external evidence favors the reading τῷ πατρί. The internal evidence, however, is more complex. The reading in 01 is the hardest because of the juxtaposition of θεῷ and πατρί without an intervening conjunction or article. The phrases τῷ πατρί and τῷ θεῷ καὶ πατρί are each simpler than this, and the readings with καί likely arose from the reading in 01. It is unlikely, however, that the word θεῷ would be removed if it was originally present. Metzger addresses the possible later addition of the word θεῷ, saying, "The strangeness of designating God simply as ὁ πατήρ when Christ has not been named in the immediate context doubtless prompted copyists to add either τοῦ Χριστοῦ (330 451 2492) or (τῷ) θεῷ, either in apposition (א it^{g} syr^{p} Speculum) or connected with καί (C^{3} 81^{c} 88 104 614 1739^{mg} 2495 *al*)."[11] Therefore, while the internal evidence is complex, it slightly favors the τῷ πατρί. With the united support of the external and internal evidence, τῷ πατρί is the preferred reading.

[11] Metzger, *Textual Commentary*, 553.

1:12 ἱκανώσαντι {e+i}

Where most manuscripts have the verb ἱκανώσαντι, manuscripts 06*, 010, and 012 have the verb καλέσαντι. Manuscript 03 conflates these readings with the phrase καλέσαντι καὶ ἱκανώσαντι. The conflated reading can be dismissed as secondary. Metzger suggests that the καλέσαντι reading could have arisen "as a substitution of a familiar for an unusual expression (ἱκανόω occurs elsewhere in the New Testament only in 2 Cor 3:6)."[12] By contrast, the verb καλέω appears 148 times in the NA28 text. Because of this, ἱκανώσαντι is the harder reading and the reading more likely to cause the other readings. Based on this strong external and internal evidence, ἱκανώσαντι is the preferred reading.

1:12 ἡμᾶς {e>i}

Where the majority of manuscripts, including majuscules 02, 04, 06, 010, 012, 018, 020, 044, and 075, have the pronoun ἡμᾶς, several manuscripts, including majuscules 01 and 03, have the pronoun ὑμᾶς. Both the first-person and the second-person pronouns make sense in the context. Metzger addresses the possibility of ἡμᾶς being an assimilation to the same pronoun in verse 13.[13] On the other hand, the last unambiguous verb, πληρωθῆτε in verse 9, is a second-person plural verb, and the presumed subject of the following plural participles in verses 10 through 12 is second-person. Therefore, it is possible that ὑμᾶς is an assimilation to the previous second-person language. Since either reading could have arisen because of assimilation, the possibility of assimilation does not favor either reading over the other. Given the absence of convincing internal evidence and since the majority of manuscripts, including several early manuscripts, support ἡμᾶς, ἡμᾶς is the preferred reading.

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[12] Metzger, *Textual Commentary*, 553.

[13] Metzger, *Textual Commentary*, 553.

1:14 ἔχομεν {e+i}

Where every other manuscript has the present tense verb ἔχομεν, manuscript 03 has the aorist tense verb ἔσχομεν. The previous two verbs, ἐρρύσατο and μετέστησεν, are in the aorist tense, so the aorist reading may be an assimilation to these verbs. Based on this possibility and the overwhelming external evidence, ἔχομεν is the preferred reading.

1:14 ἀπολύτρωσιν {e+i}

After the word ἀπολύτρωσιν, many manuscripts add the phrase διὰ τοῦ αἵματος αὐτοῦ, with 2086 adding the same phrase without διά and 1115 adding the phrase διὰ τοῦ βαπτίσματος αὐτοῦ. This phrase occurs in a parallel passage in Ephesians 1:7. This is one of several cases of harmonization to another Pauline epistle in Colossians (cf. Colossians 3:8 and 3:11). The external evidence supports the shorter reading, with the majority of manuscripts and the oldest manuscripts not including these additional words. While discussing the influence of Ephesians 1:7 on this passage, Jongkind says, “This variant is not in the apparatus of the *Tyndale House Edition* since none of the manuscripts cited have the variant reading.”[14] Since this phrase is added due to harmonization and supported by relatively few and late manuscripts, the reading without this phrase is preferred.

1:16 πάντα ἐν τοῖς οὐρανοῖς καὶ ἐπὶ τῆς γῆς {e+i}

After the first use of the word πάντα in verse 16, the majority of manuscripts have the article τά before the phrases ἐν τοῖς οὐρανοῖς and ἐπὶ τῆς γῆς. Manuscripts P46, 01*, 03, 06*, 010, 012, 044, and several other manuscripts do not include the article before the phrase ἐν

[14] Dirk Jongkind, *An Introduction to the Greek New Testament: Produced at Tyndale House, Cambridge* (Wheaton, IL: Crossway, 2019), 75.

τοῖς οὐρανοῖς, while P46, 01*, 03, 044, and a few other manuscripts do not include the article before the phrase ἐπὶ τῆς γῆς. The article τά occurs four other times in this verse without significant variation, including the parallel phrase τὰ ὁρατὰ καὶ τὰ ἀόρατα. These articles may have been added through assimilation to this parallel phrase. At the end of verse 20, the article is used before the same prepositional phrases, so these articles could be due to assimilation with the usage of the article in verse 20. On the other hand, the first article could have been omitted due to haplography, since πάντα ends with -τα, which could account for more manuscripts including the second use of the article than the first. Additionally, the second use of πάντα in verse 16 and the use of πάντα in verse 17 are not followed by the article, so the omission of the articles could be due to assimilation with these usages of πάντα. While the omission of these articles is possible, because of the testimony of the earliest manuscripts and the possibility of assimilation to the parallel phrase, the reading without the articles is preferred.

1:16 τά (6) {e+i}

Where every other manuscript has the last occurrence of the article τά in verse 16, P46 has the conjunction ὅτι. This conjunction occurs at the beginning of the verse with the same verb, κτίζω. Royse includes this variant in a list of harmonizations to the context in P46.[15] Since the ὅτι reading in P46 is best explained as an assimilation to the use of this conjunction at the beginning of the verse, the τά reading is preferred.

[15] James R. Royse, *Scribal Habits in Early Greek New Testament Papyri*, New Testament Tools, Studies, and Documents 36 (Leiden: Brill, 2008), 348.

1:18 ἐστιν ἀρχή {e<i}

While the noun ἀρχή is anarthrous in the majority of manuscripts, several manuscripts, including P46, 03, 075, and 0278, include the article ἡ. The previous line includes an articular noun following the verb ἐστιν, ἡ κεφαλή. The addition of the article before ἀρχή is likely due to assimilation to the previous line, so the anarthrous reading is preferred.

1:18 ἐκ {e+i}

Where most manuscripts have the preposition ἐκ before τῶν νεκρῶν, P46, 01*, and 2495* do not. The noun before this is πρωτότοκος, which means firstborn.[16] The phrase πρωτότοκος τῶν νεκρῶν occurs in Revelation 1:5, so the removal of the preposition may be due to assimilation to this usage. Additionally, when πρωτότοκος is used in Colossians 1:15, it is not followed by a preposition. Based on the support of the majority of manuscripts and the possibility of assimilation, the reading with the preposition is preferred.

1:20 δι’ αὐτοῦ (2) {e+i}

Where the majority of manuscripts, including P46, 01, 02, 04, 06^{c}, 018, and 044, have a second occurrence of the phrase δι’ αὐτοῦ, many manuscripts, including majuscules 03, 06*, 010, 012, 020, 075, and 0278, do not. The word before this phrase is αὐτοῦ, so it is possible that this phrase was omitted due to homoeoteleuton. Additionally, this phrase is redundant, adding nothing to the meaning supplied by the first occurrence of δι’ αὐτοῦ at the beginning of the verse. For this reason, the second occurrence of this phrase may have been intentionally removed to remove the redundancy. On the other hand, Metzger says that the

[16] Bauer, *Greek-English Lexicon*, 894.

minority of the UBS Committee found this phrase "so disturbing to the sense that it is difficult to attribute it to the author."[17] It is possible that this phrase was accidentally duplicated here from the occurrence earlier in the verse. However, based on the support of the majority of manuscripts and multiple possible reasons for its removal, δι' αὐτοῦ is the preferred reading.

1:20 ἐν {e+i}

The manuscript tradition is divided regarding the preposition before τοῖς οὐρανοῖς at the end of verse 20. Many manuscripts, including P46, 01, 02, 03, 04, 06, 010, 012, 075, and 0278, have the preposition ἐν where many other manuscripts, including 018, 020, and 044, have the preposition ἐπί. In the NA28 text, the preposition ἐν appears with the article and the noun οὐρανός 138 times, while the preposition ἐπί appears with the article and the noun οὐρανός only once in Ephesians 1:10. In Ephesians, the manuscript tradition is divided, although 01*, 03, and 06 have the preposition ἐπί in Ephesians. In Colossians and Ephesians, this phrase occurs in parallel with ἐπὶ τῆς γῆς, so it is possible in both cases that the use of ἐπὶ was an assimilation to the parallel phrase. Additionally, the use of ἐπὶ in Colossians could be due to the parallel passage in Ephesians. On the other hand, ἐν τοῖς οὐρανοῖς occurs without variation in verse 16, so the use of ἐν in verse 20 may be due to assimilation to verse 16. Based on the common use of the phrase ἐν τοῖς οὐρανοῖς and the support of the earliest manuscripts, it is the preferred reading.

[17] Metzger, *Textual Commentary*, 554.

1:21 ἀποκατήλλαξεν[18] {e+i}

Where almost every other manuscript has the active third-person singular verb ἀποκατήλλαξεν, P46 and 03 have the passive second-person plural verb ἀποκατηλλάγητε and majuscules 06*, 010, and 012 have the active plural participle ἀποκαταλλαγέντες. While the active third-person verb fits best with what follows, especially the infinitive παραστῆσαι of which Jesus must be the implied subject, the second-person plural verb and the plural participle fit better with verse 21, which is framed by the second-person plural pronoun ὑμᾶς. If the presumed subject of the 'before' (ποτε) clause is second-person, it is perfectly reasonable for the subject of the 'now' (νυνί) clause to be second-person. Additionally, the subject of the first verb in verse 23 is second-person. While any of these verses can occur with the second-person verbs in verses 21 and 23, only ἀποκατήλλαξεν can occur with the infinitive παραστῆσαι, which has no significant textual variation. Therefore, it is possible that the other readings were accidental or intentional attempts to fit better with the verbs in verse 21. Foster accounts for the second-person language by saying, "this section functions in Greek as a subordinate clause that is the object of the main verb, 'he has reconciled.'"[19] Based on the apparent necessity of this verb with the following infinitive and the support of the majority of manuscripts, ἀποκατήλλαξεν is the preferred reading.

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[18] While the NA28 text has the phrase νυνὶ δὲ ἀποκατήλλαξεν at the beginning of verse 22, the Robinson and Pierpont Majority Text, the basis for my collation, has it at the end of verse 21.

[19] Paul Foster, *Colossians*, Black's New Testament Commentaries (London: Bloomsbury, 2016), 202.

1:22 θανάτου {e+i}

Several manuscripts, including majuscules 01 and 02, include the pronoun αὐτοῦ after the word θανάτου, while the majority of manuscripts, including majuscules 03, 04, 06, 010, 012, 018, 020, 044, 075, and 0278, do not. If this pronoun was originally present, there would be no reason to intentionally remove it and make this expression less clear. If it was not originally present, it could have been added due to the parallel αὐτοῦ following the word σαρκός. On the other hand, the pronoun could have been removed accidentally due to the shared -του ending with θανάτου. However, based on the support of the majority of manuscripts and being the harder reading, the reading without αὐτοῦ is preferred.

1:23 καί (2) {e>i}

Where most manuscripts have the conjunction καί after the adjective ἑδραῖοι, P46 and 33 do not. This conjunction makes it clear that the adjectival phrase μὴ μετακινούμενοι is parallel to the previous adjective and adjectival participle, while the absence of this conjunction would leave open the possibility that this adjectival phrase is in apposition to the previous adjectives. This makes the reading without καί the harder reading. However, based on the support of the majority of manuscripts and the difficulty of the reading without the conjunction, the reading with καί is preferred.

1:23 κτίσει {e>i}

While the majority of manuscripts have the article τῇ between the adjective πάσῃ and the noun κτίσει, majuscules 01*, 02, 03, 04, 06*, 010, and 012. When the same words occur together in verse 15, though in a different case, only two manuscripts in my collation, 142 and 2716, include the article. Therefore, the absence of the article could be due to assimilation with verse 15. On the other hand, it could have been added to coordinate with the

τῇ following κτίσει and add clarity to the phrase. While the internal evidence is divided and the majority of manuscripts have the article, based on the united testimony of the earliest manuscripts, the anarthrous reading is preferred.

1:23 διάκονος {e+i}

Where the majority of manuscripts have the word διάκονος, 01 has κῆρυξ καὶ ἀπόστολος, 02 has κῆρυξ καὶ ἀπόστολος καὶ διάκονος, and 81 has διάκονος καὶ ἀπόστολος. The readings in 02 and 81 can be explained as being based on the reading in 01. The reading in 01 appears to be a harmonization to the use of these nouns together in 1 Timothy 2:7 and 2 Timothy 1:11. Metzger and Ehrman propose that this could be an intentional change, saying, "Col. 1:23 contains an interesting example illustrating how scribes succumbed to the temptation of enhancing the dignity of the apostle Paul."[20] Since this reading can be explained by intentional or unintentional change and because of the overwhelming manuscript support, διάκονος is the preferred reading.

1:24 παθήμασιν {e+i}

Many manuscripts, including 01^{c} and 075, include the pronoun μου after the noun παθήμασιν. This pronoun would make it clear that Paul was referring to his suffering. The presence of this pronoun likely emerged as an attempt to add clarity to this phrase, and would not have been removed intentionally if it was originally present. Based on this possibility and the testimony of the majority of manuscripts, the reading without μου is preferred.

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[20] Bruce M. Metzger and Bart D. Ehrman, *The Text of the New Testament: Its Transmission, Corruption, and Restoration*, Fourth Edition (New York: Oxford University Press, 2005), 263.

1:25 ἐγὼ διάκονος {e+i}

01*, 02, and 33 have the name Παῦλος between the words ἐγώ and διάκονος where every other manuscript does not. This addition would make this phrase identical to the phrase at the end of verse 23 in most manuscripts, ἐγὼ Παῦλος διάκονος. As noted above, the 01* did not have the word διάκονος, but the addition of Παῦλος can still be viewed as an assimilation to the last use of the pronoun ἐγώ. For this reason, along with the support of every other manuscript, the reading without Παῦλος is preferred.

1:27 τῆς δόξης {e>i}

Where every other manuscript has the articular noun τῆς δόξης, P46 does not. It is possible that these words were overlooked because of the sigma at the end of the previous word, πλοῦτος. It is also possible that these words were removed because they occur at the end of the verse and could have been viewed as redundant or unnecessary. Based on the possibility of the accidental or intentional removal of these words and the overwhelming manuscript support, the reading with τῆς δόξης is preferred.

1:27 τούτου {e+i}

Where the majority of manuscripts have the demonstrative pronoun τούτου, manuscripts 01*, 203, and 506 have the article τοῦ and majuscules 06*, 010, and 012 have the articular noun τοῦ θεοῦ. The reading in 06, 010, and 012 is the clearest and is unlikely to be changed if it was originally present. Additionally, the phrase μυστηρίου τοῦ θεοῦ occurs soon after in Colossians 2:2, so it is possible that this reading arose from assimilation to the later use of this noun. The article τοῦ makes less sense than the demonstrative pronoun since it would function as a relative pronoun, which is not needed in this context. The reading τοῦ could be explained by the scribal error of haplography, forgetting to write these letters a

second time. For this reason, and because of the strong manuscript evidence, the τούτου reading is preferred.

1:27 ὅ {e<i}

Where the majority of manuscripts, including majuscules 01, 04, 06, 018, 020, 044, 075, and 0278, have the masculine relative pronoun ὅς, manuscripts P46, 02, 03, 010, and 012 have the neuter relative pronoun ὅ. While the neuter pronoun agrees with the gender of what comes before it, τοῦ μυστηρίου, it does not agree with the predicate noun following ἐστιν, Χριστός. In a similar case of a relative pronoun following a neuter noun, Galatians 3:16 has ὅς ἐστιν Χριστός in the majority of manuscripts (excluding 06*). Therefore, the masculine pronoun here may be due to assimilation to the same phrase in Galatians. For this reason, the neuter reading is preferred.

1:28 πάντα ἄνθρωπον (2) {e>i}

Where the majority of manuscripts, including majuscules P46, 01, 02, 03, 04, 018, 044, and 075 have the words πάντα ἄνθρωπον following the participle διδάσκοντες, majuscules 06*, 010, 012, and 0278 and several other manuscripts do not. The absence of these words would leave διδάσκοντες without an explicit object, just the implied object from the previous use of πάντα ἄνθρωπον with the parallel participle νουθετοῦντες, so an editor may have added these words for clarity. On the other hand, these words could have been viewed as redundant and removed given their occurrence two other times in the verse. In the absence of compelling internal evidence and with the strong manuscript support for the presence of πάντα ἄνθρωπον, it is the preferred reading.

1:28 Χριστῷ {e>i}

Where the majority of manuscripts have Χριστῷ Ἰησοῦ, majuscules P46, 01*, 02, 03, 04, 06*, 010, 012, and several other manuscripts do not have the name Ἰησοῦ. If Ἰησοῦ was originally present, it is unlikely that it would have been removed intentionally, though it may have been removed accidentally due to the overlooking of one of the two adjacent nomina sacra. While the internal evidence is unclear, because of the support of the earliest manuscripts, the reading without Ἰησοῦ is preferred.

2:1 ὑπέρ {e+i}

Where the majority of manuscripts, including 06, 010, 012, 018, and 020, have the preposition περί, many manuscripts, including P46, 01, 02, 03, 04, 044, 075, and 0278, have the preposition ὑπέρ. In contrast with the more divided manuscript support with the similar variant in Colossians 1:3, more of the early manuscripts support the preposition ὑπέρ. According to BDAG, the noun ἀγών occurs frequently with the preposition ὑπέρ, including in 1 Clement 2:4.[21] Based on the testimony of the earliest manuscripts and the usage of this word, ὑπέρ is the preferred reading.

2:1 Λαοδικείᾳ {e+i}

Where the majority of manuscripts have just the place name Λαοδικείᾳ, manuscripts 104 and 424 add καὶ τῶν ἐν Ἱεραπόλει. This is due to assimilation to Colossians 4:13 where similar language appears. In Colossians 4:13, πόνον functions how ἀγῶνα functions in Colossians 2:1 and is followed by ὑπὲρ ὑμῶν καὶ τῶν ἐν Λαοδικείᾳ καὶ τῶν ἐν Ἱεραπόλει. Based on the manuscript support for the shorter reading and the strong possibility of

[21] Bauer, *Greek-English Lexicon*, 17.

assimilation to the later parallel passage, the reading without καὶ τῶν ἐν Ἱεραπόλει is preferred.

2:2 συμβιβασθέντες {e+i}

Where the majority of manuscripts, including 018, 020, 044, 075, and 0278, have the masculine genitive participle συμβιβασθεντῶν, P46, 01*, 02, 03, 04, 06*, and several other manuscripts have the masculine nominative participle συμβιβασθέντες or a spelling variant of this word. The subject of this participle is αἱ καρδίαι αὐτῶν. Since αἱ καρδίαι is feminine, it is surprising that no known manuscripts have a feminine participle here. The genitive would have case agreement with the pronoun αὐτῶν. The masculine participle agrees with neither the gender of the noun nor the case of the pronoun, making it the harder reading. Campbell accounts for the masculine gender, saying, "The shift from παρακαλέω, which works well with semantically with αἱ καρδίαι as its subject, to συμβιβάζω likely led Paul to shift to a different grammatical subject of the participle (i.e., from 'their hearts' to 'they')."[22] Since it is the harder reading and because of the support of the earliest manuscripts, συμβιβασθέντες is the preferred reading.

2:2 καί (1) {e+i}

Where the majority of manuscripts have the conjunction καί, 06* does not. The conjunction seems necessary to separate the two propositional phrases that modify συμβιβασθέντες, ἐν ἀγάπῃ and εἰς πᾶν πλοῦτος. Without this conjunction, the second prepositional phrase would appear to be modifying the first prepositional phrase. Based on

[22] Constantine R. Campbell, *Colossians and Philemon: A Handbook on the Greek Text* (Waco, TX: Baylor University Press, 2013), 28.

the manuscript evidence and the apparent necessity of this conjunction, καί is the preferred reading.

2:2 πᾶν πλοῦτος {e<i}

Where the majority of manuscripts have the masculine phrase πάντα πλοῦτον, majuscules 02 and 04 have the neuter phrase πᾶν τὸ πλοῦτος and P46, 01*, and 03 have the neuter phrase πᾶν πλοῦτος. Additionally, 06* includes the article τόν between the words πάντα and πλοῦτον. The readings with the article are clearer than the ones without the article, so it is unlikely that that article would be removed if it was originally present.

The word πλοῦτος has an interesting history in terms of gender. While lexicons list this as a masculine noun,[23] Moulton and Milligan's lexicon notes that "this masc. noun passes into the neuter declension in Hellenistic Greek."[24] Therefore, it is possible that the masculine reading is an attempt to correct the perceived grammatical mistake present in the neuter reading. For this reason, the πᾶν πλοῦτος reading is preferred.

2:2 τοῦ θεοῦ Χριστοῦ {e<i}

Where the majority of manuscripts have τοῦ θεοῦ καὶ πατρὸς καὶ τοῦ Χριστοῦ, other manuscripts have a variety of shorter readings. 06* has τοῦ θεοῦ ὃ ἐστιν Χριστός, 02 and 04 have τοῦ θεοῦ πατρὸς τοῦ Χριστοῦ, 01* has τοῦ θεοῦ πατρὸς Χριστοῦ, and P46 and 03 have

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[23] Bauer, *Greek-English Lexicon*, 832; Henry George Liddell et al., *A Greek-English Lexicon* (Oxford: Clarendon Press, 1996), 1423; G. Abbott-Smith, *A Manual Greek Lexicon of the New Testament* (New York: Charles Scribner's Sons, 1922), 367.

[24] James Hope Moulton and George Milligan, *The Vocabulary of the Greek Testament* (London: Hodder and Stoughton, 1930), 521.

τοῦ θεοῦ Χριστοῦ. Houghton discusses the Latin text for this variation unit, saying, "At Colossians 2:2, all pre-Vulgate witnesses apart from Ambrose do not include *patris*, although VL 61, 75, and other Old Latin sources read *quod est Christus*."[25] This indicates the relative lateness of the Latin equivalent of the majority reading. Metzger says that the reading in P46 and 03 "alone provides an adequate explanation of the other readings as various scribal attempts to ameliorate the syntactical ambiguity of τοῦ θεοῦ, Χριστοῦ."[26] All of the other readings attempt to clarify the relation of God and Christ to the preceding articular noun, τοῦ μυστηρίου. The majority reading interprets this as the mystery of the God and father and the Christ, the original reading in 06 interprets Χριστοῦ as being in apposition to τοῦ θεοῦ, the reading in 01, 02, and 04 interprets this as the mystery of God, who is the father of the Christ. The reading in P46 and 03 allows for all of these possibilities plus the possibility of Christ being the content of the mystery of God. Ehrman add, "Not only the ambiguity but also, I would argue, the Patripassianist potential of the phrase is what led to the plethora of changes in the tradition."[27] In other words, Ehrman argues that the changes may have taken place to remove the potential trinitarian confusion of equating Christ the Son with God the Father. Since it is the reading most likely to cause the emergence of the other readings, the reading τοῦ θεοῦ Χριστοῦ is preferred.

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[25] H. A. G. Houghton, *The Latin New Testament: A Guide to its Early History, Texts, and Manuscripts* (Oxford: Oxford University Press, 2016), 176.

[26] Metzger, *Textual Commentary*, 555.

[27] Bart D. Ehrman, *The Orthodox Corruption of Scripture: The Effect of Early Christological Controversies on the Text of the New Testament* (New York: Oxford University Press, 1996), 267.

2:3 γνώσεως {e<i}

Where the majority of manuscripts include the article τῆς before the noun γνώσεως, P46, 01*, 03, 04, 06*, 044, 075, and several other manuscripts do not. The noun before the connecting καί, σοφίας, is articular. The article was likely added to γνώσεως to conform with the parallel noun. If the article was originally present, it is unlikely that it would have been removed. Therefore, the reading without τῆς is preferred.

2:4 τοῦτο {e<i}

Where the majority of manuscripts have the conjunction δέ following the demonstrative pronoun τοῦτο, P46, 01*, 02*, and 03 do not. This conjunction would emphasize the connection to the previous phrase, which, according to Campbell, is the antecedent of the pronoun τοῦτο.[28] Additionally, when the pronoun τοῦτο and the verb λέγω appear together in Paul, they often have an intervening conjunction, including δέ in 1 Corinthians 7:6 and Galatians 3:17, οὖν in Ephesians 4:17, and γάρ in 1 Thessalonians 4:15. If δέ was originally present, it is unlikely that it would be removed. Therefore, the reading without δέ is preferred.

2:4 μηδείς {e<i}

Where the majority of manuscripts, including 018, 020, 044, 075, and 0278, have the words μή τις, majuscules 01*, 02, 03, 04, 06, and several other manuscripts have the word μηδείς. The words μή τις appear in verse 8 in a similar context and without significant variation, so the μή τις in verse 4 likely arose due to assimilation to verse 8. For this reason, μηδείς is the preferred reading.

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[28] Campbell, *Colossians and Philemon*, 29.

2:7 τῇ πίστει {e<i}

Where the majority of manuscripts, including majuscules 01, 018, 020, and 0278, have the prepositional phrase ἐν τῇ πίστει, majuscules 02, 04, 044 and several other manuscripts have the phrase ἐν πίστει and majuscules 03, 06*, 075, and several other manuscripts have τῇ πίστει. Without this preposition, the sense of the dative is ambiguous. The previous participles are followed by the prepositional phrase ἐν αὐτῷ, so the preposition was likely added to clarify the meaning of the dative and to emphasize the parallelism with the previous phrase. For this reason, the reading without ἐν is preferred.

2:7 ἐν εὐχαριστίᾳ {e<i}

Where the majority of manuscripts, including majuscules 03, 018, 020, and 0278, have the phrase ἐν αὐτῇ before the phrase ἐν εὐχαριστίᾳ, several manuscripts, including majuscules 01*, 02, 04, and 075 do not. Additionally, 01^{c} and 06* have ἐν αὐτῷ ἐν εὐχαριστίᾳ. The reading with ἐν αὐτῷ is likely an assimilation to the use of this phrase earlier in this verse. Metzger suggests that the inclusion of ἐν αὐτῇ is due to assimilation to Colossians 4:2, which has the phrase ἐν αὐτῇ ἐν εὐχαριστίᾳ.[29] Given the possibility of the other readings emerging due to assimilation, the reading ἐν εὐχαριστίᾳ is preferred.

2:8 ὑμᾶς ἔσται {e<i}

Where the majority of manuscripts have the word order ὑμᾶς ἔσται, 01, 02, and 06 have the word order ἔσται ὑμᾶς. Additionally, manuscript 1108 has a larger word order variant (with a different spelling for the participle), ἔσται ὁ συλλαγωγῶν ὑμᾶς. The variant reading in 1108 clarifies the tension that the reading in 01, 02 and 06 attempts to resolve. This

[29] Metzger, *Textual Commentary*, 555.

transposition moves the verb ἔσται closer to its subject, τις, and moves ὑμᾶς closer to the verb it is the object of, συλαγωγῶν. If the reading ἔσται ὑμᾶς was original, there would be no reason to transpose these words. Therefore, ὑμᾶς ἔσται is the preferred reading.

2:10 ὅς {e>i}

Where the majority of manuscripts, including majuscules 01, 02, 04, 018, 020, 044, 075, and 0278, have the masculine relative pronoun ὅς, P46 and majuscules 03, 06, 010, and 012 have the neuter relative pronoun ὅ. Both ὅς and ὅ could agree with the gender of the antecedent of the relative pronoun, αὐτῷ, which could be masculine or neuter. The nearest prior noun that αὐτῷ could refer to is πλήρωμα, which is neuter, but the text following the relative pronoun indicates that the relative pronoun refers to Christ, who is the head over every ruler and authority. Foster notes the connection between the language in this verse to the language in the christological hymn in Colossians 1:15-20.[30] In this hymn, the pronoun ὅς is used to refer to Christ twice and masculine language is used throughout. Therefore, ὅς in Colossians 2:10 could have arisen for the gender to agree with Christ or as an assimilation to the hymn in Colossians 1. If ὅς was the original reading, ὅ may have emerged to agree with the nearest prior noun. Since the internal evidence is divided and the majority of manuscripts support the masculine reading, ὅς is the preferred reading.

2:11 τοῦ σώματος {e+i}

While the majority of manuscripts have the words τῶν ἁμαρτιῶν after τοῦ σώματος, P46, 01*, 02, 03, 04, 06*, 010, 012, and 629 do not have these words. Foster notes that “the complete expression **the body of the flesh** is found nowhere else in the Pauline writings. It

[30] Foster, *Colossians*, 260.

may, however, express the same idea as the phrase 'the body of sin' (Rom. 6:6)."[31] Since this expression is unique, it is possible that the words τῶν ἁμαρτιῶν were added to clarify the meaning of this expression. If these words were originally present, it is unlikely that they would have been added. Based on this internal evidence and the testimony of the earliest manuscripts, the reading without τῶν ἁμαρτιῶν is preferred.

2:12 βαπτισμῷ {e<i}

Where the majority of manuscripts, including majuscules 01*, 02, 04, 06^{c}, 018, 020, and 044, have the neuter βαπτίσματι, P46, 01^{c}, 03, 06*, 010, 012, 075, and 0278 have the masculine βαπτισμῷ.[32] The neuter word, βάπτισμα, occurs nineteen times in the NA28 text, while the masculine word, βαπτισμός, occurs four times in the NA28 text, including Colossians 2:12. Therefore, it is possible that the less common form βαπτισμῷ was replaced intentionally or unintentionally by the more common form βαπτίσματι. For this reason, βαπτισμῷ is the preferred reading.

2:12 νεκρῶν {e<i}

The manuscript tradition is divided concerning the presence or absence of the article before the noun νεκρῶν. While about half of the manuscripts, including majuscules 03, 06, 010, 012, and 0278, have the article τῶν, the other half, including P46, 01, 02, 04, 018, 020,

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[31] Foster, *Colossians*, 264.

[32] In his commentary, Foster says that the word βάπτισμα is feminine (Foster, *Colossians*, 266). Every lexicon I have checked which includes a gender lists this as a neuter word (cf. Bauer, *Greek-English Lexicon*, 165; Liddell, *Greek-English Lexicon*, 306). Regardless of the gender of this word, it is more common than the masculine word, and the conclusion is the same.

044, and 075, do not. The inclusion of this article may be due to assimilation to Colossians 1:18, where the phrase ἐκ τῶν νεκρῶν occurs. If the article was originally present, it is unlikely that it would be removed, but if it was not originally present, it is possible that it would be added to match the form found earlier in Colossians. For this reason, the anarthrous reading is preferred.

2:13 τοῖς παραπτώμασιν; τῇ ἀκροβυστίᾳ {e<i}

Two parallel variants affect these two dative nouns, so they are best treated together. The manuscript tradition is split concerning the presence or absence of the preposition ἐν before τοῖς παραπτώμασιν. P46, 01^{c}, 02, 04, 06, 010, 012, and 018 include the preposition, while majuscules 01*, 03, 020, 044, 075, and 0278 do not. Additionally, majuscules 06*, 010, 012, and several other manuscripts include the preposition ἐν before τῇ ἀκροβυστίᾳ while the majority of manuscripts do not. In the case of the preposition before τῇ ἀκροβυστίᾳ, it is not necessary for clarity, since the ἐν before τοῖς παραπτώμασιν could govern both datives. Since it is unnecessary and present in relatively few manuscripts, the reading without the preposition before τῇ ἀκροβυστίᾳ is preferred.

On the other hand, the meaning of the datives is unclear without the preposition before τοῖς παραπτώμασιν. The Colossians could be dead in their trespasses and uncircumcision or dead because of their trespasses and uncircumcision. For this reason, it is far more likely that the preposition would be added to provide clarity than for the preposition to be removed and reduce clarity. Additionally, the same string of words, καὶ ὑμᾶς ὄντας νεκροὺς τοῖς παραπτώμασιν, appears in Ephesians 2:1 without the preposition and without significant variation. This raises the possibility of assimilation. What Ephesians 2:1 demonstrates is that the reading without the preposition is not too hard to be original. Since the reading without the preposition is the harder reading and the reading more likely to cause

the emergence of the other reading, the reading without ἐν before τοῖς παραπτώμασιν is preferred.

2:13 ὑμᾶς (2) {e+i}

Where the majority of manuscripts, including majuscules 01*, 02, 04, 018, and 020, have the second-person pronoun ὑμᾶς, P46, 03, and several other manuscripts have the first-person pronoun ἡμᾶς. Additionally, 01^{c}, 06, 010, 012, 044, 075, 0278, and many other manuscripts have neither pronoun. Metzger explains that the reading without an explicit object for the verb συνεζωοποίησεν is due to the deliberate omission of the object "on the ground of its seeming to be superfluous."[33] This makes sense, since the word before this verb is a second-person pronoun. The first-person pronoun is likely due to assimilation with another pronoun that occurs four words later, ἡμῖν. Additionally, the reading without either pronoun could be due to the removal of ὑμᾶς and its lack of concord with the following pronoun. For this reason, ὑμᾶς is the reading most likely to cause the emergence of the other readings and is the preferred reading.

2:13 ἡμῖν {e>i}

Where the majority of manuscripts have the first-person pronoun ἡμῖν, 01^{c}, 018*, 020, and several other manuscripts have the second-person pronoun ὑμῖν. Based on the frequency of accidental changes between these pronouns and the support of the earliest manuscripts for the first-person reading, ἡμῖν is the preferred reading.

[33] Metzger, *Textual Commentary*, 556.

2:14 τοῖς δόγμασιν {e+i}

Where most manuscripts have the words τοῖς δόγμασιν, 1448* and 1881 do not. The noun preceding these words, χειρόγραφον, does not occur elsewhere in the New Testament, but appears twice in the LXX, both in Tobit. In these cases, it occurs without a clarifying phrase describing the bond or record. Therefore, τοῖς δόγμασιν is not necessary here. In fact, it may have been deliberately omitted because its apparent redundancy. While these words are not necessary, based on the support of almost every known manuscript, τοῖς δόγμασιν is the preferred reading.

2:15 ἐξουσίας {e>i}

Following the noun ἐξουσίας, P46 and 03 have the conjunction καί where every other manuscript does not. The participle at the beginning of verse 15, ἀπεκδυσάμενος, appears to be subordinate to the following indicative verb, ἐδειγμάτισεν, so a coordinate conjunction would not be expected here. On the other hand, καί could be used adverbially, meaning ‘also’ or ‘even.’ Based on the support of the majority of manuscripts, the reading without καί is preferred.

2:16 καί {e<i}

Where the majority of manuscripts, including majuscules 01, 02, 04, 06, 010, 012, 018, 020, 044, 075, and 0278, have the conjunction ἤ, P46, 03, 1127, and 1739 have the conjunction καί. The following three conjunctions in verse 16 are ἤ. Therefore, if ἤ was the original reading, it is unlikely that it would be deliberately changed, but if καί was the original reading, it would likely be changed intentionally or unintentionally to match the following conjunctions. For this reason, καί is the preferred reading.

2:17 ἅ {e>i}

Where the majority of manuscripts have the plural relative pronoun ἅ, majuscules 03, 010, and 012 have the singular relative pronoun ὅ. The plural pronoun acknowledges the multiple elements of the preceding list, while the singular pronoun may be a reference to the list as a whole (cf. the similar variant in 3:6). Since either could make sense and the majority of manuscripts support the plural reading, ἅ is preferred.

2:17 τοῦ {e<i}

While a slight majority of manuscripts, including P46, 01^{c}, 06, 010, 012, 075, and 0278, do not have the article τοῦ between σῶμα and Χριστοῦ, many manuscripts, including 01*, 02, 03, and 04, do. These nouns occur together in four other places in the New Testament. In 1 Corinthians 12:27, there is no article, while in Romans 7:4, 1 Corinthians 10:16, and Ephesians 4:12 there is an article. Additionally, when the word σῶμα is followed by a genitive noun, there is generally an intervening article (cf. Colossians 1:18, 1:22, and 2:11). Therefore, based on the common occurrence of articular nouns following σῶμα, the reading with the article is preferred.

2:18 ἐν {e+i}

Where every other manuscript has the preposition ἐν before the noun ταπεινοφροσύνῃ, 01* does not. The preceding verb, θέλω, takes an accusative direct object (cf. Colossians 2:1), so it appears that the preposition is required for proper grammar. Based on the overwhelming manuscript evidence, the reading with the preposition is preferred.

2:18 ἅ {e+i}

Where the majority of manuscripts, including 01^{c}, 04, 06^{c}, 018, 020, 044, 075, and 0278, have the negation μή and 010 and 012 have the negation οὐκ, several manuscripts, including P46, 01*, 02, 03, and 06*, have neither negation. Metzger states that the negations were "added by copyists who either misunderstood the sense of ἐμβατεύων or wished to enhance the polemical nuance that is carried on by the following εἰκῇ φυσιούμενος."[34] Foster argues similarly, saying, "The textual variants that insert a negative particle are motivated by a desire to deny in an unambiguous manner the reality of the visionary experience in which those who judged the Colossians were boasting."[35] In other words, the negative particles make it clear that the people referred to did not see angels, while the absence of the article leaves open the possibility that these people saw angels. Based on the support of P46, 01*, 02, 03, and 06* and the difficulty of the reading without μή or οὐκ, the reading without a negation is preferred.

2:19 κεφαλήν {e+i}

06* has the noun Χριστόν after the noun κεφαλήν, while the majority of manuscripts do not. The noun Χριστόν would be in apposition to the noun κεφαλήν, making the referent of this noun clear. For this reason, it is unlikely that the noun Χριστόν would be deliberately omitted, while it is likely that it would be deliberately added. Based on this possibility and the overwhelming manuscript evidence, the reading without Χριστόν is preferred.

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[34] Metzger, *Textual Commentary*, 556.

[35] Foster, *Colossians*, 290.

2:20 εἰ ἀπεθάνετε {e>i}

While about half of manuscripts, including 01,[36] have the conjunction οὖν between εἰ and ἀπεθάνετε, majuscules 02, 03, 04, 06, 010, 012, 018, 020, 044, 075, 0278, and many other manuscripts do not include this conjunction. This conjunction could have been omitted accidentally due to its similarity with the preposition σὺν following ἀπεθάνετε. On the other hand, the conjunction could have been deliberately added to highlight the shift in subject from the third-person in the previous verses to the second-person in verse 20. Based on the support of most of the earliest manuscripts, the reading without οὖν is preferred.

2:23 ταπεινοφροσύνῃ {e<i}

Where the majority of manuscripts, including majuscules 01, 02, 04, 06, 010, 012, 018, 020, 044, 075, and 0278, have the conjunction καί following the noun ταπεινοφροσύνῃ, P46, 03, and 1739 do not. Additionally, 010 and 012 have the words τοῦ νοός between ταπεινοφροσύνῃ and καί. Metzger states that the expansion in 010 and 012 is probably derived from verse 18.[37] While the words used in verse 18 are not the same, the idea is similar. Based on the possibility of the influence of verse 18 and the support of the majority of manuscripts, the reading without τοῦ νοός is preferred.

According to Metzger, a minority of the editorial committee preferred the reading without καί, while the majority of the committee preferred the reading with καί.[38] The reading without καί is the harder reading because it leaves the nature of the dative ἀφειδίᾳ

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[36] The original hand of 01 has the conjunction after the verb ἀπεθάνετε while a corrector of 01 moves the conjunction before ἀπεθάνετε.

[37] Metzger, *Textual Commentary*, 557.

[38] Metzger, *Textual Commentary*, 556.

ambiguous. Without καί, ἀφειδίᾳ may be "an instrumental dative qualifying the previous prepositional phrase."[39] With καί, the only possibility is that ἀφειδίᾳ is "the third in a series of datives after ἐν."[40] For this reason, Foster prefers the reading without καί.[41] While the reading with καί has the support of more of the earliest manuscripts and the majority of manuscripts in general, because of the support of P46, 03, and 1739 and the difficulty of the reading, the reading without καί is preferred.

3:4 ὑμῶν {e>i}

Where the majority of manuscripts, including 03, 06^{c}, 018, 020, and 0278, have the first-person pronoun ἡμῶν after ἡ ζωή, several manuscripts, including P46, 01, 04, 06*, 010, 012, 044 and 075, have the second-person pronoun ὑμῶν. The phrase ἡ ζωὴ ὑμῶν occurs in the previous verse without significant variation, and the pronoun three words after this one is the second-person pronoun ὑμεῖς. Therefore, there is a strong possibility that the ὑμῶν reading in verse 4 arose due to assimilation to the similar phrase in the previous verse and the following pronoun. On the other hand, Wright says, "But 'your' here is well supported by a wide range of MSS, and might have been altered to 'our' to avoid seeming to have Paul saying that Christ was their life, but by implication not his as well."[42] Since the internal evidence is divided and most of the earliest manuscripts contain the second-person pronoun, ὑμῶν is the preferred reading.

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[39] Metzger, *Textual Commentary*, 556.

[40] Metzger, *Textual Commentary*, 556.

[41] Foster, *Colossians*, 304–05.

[42] N. T. Wright, *Colossians and Philemon*, Tyndale New Testament Commentaries 12 (Downers Grove, IL: InterVarsity Press, 1986), 137n53.

3:4 σὺν αὐτῷ {e>i}

Where the majority of manuscripts have the prepositional phrase σὺν αὐτῷ, several manuscripts, including majuscule 02, do not have this phrase. These words could have been viewed as redundant because of the preceding adverbial καί and removed. It is also possible that these words were added because of the phrase σὺν τῷ Χριστῷ in the previous verse, which shares many parallels with this verse. Since the internal evidence is unclear, based on the support of the majority of manuscripts, the reading with σὺν αὐτῷ is preferred.

3:5 μέλη {e<i}

While the majority of manuscripts, including majuscules 01^{c}, 02, 04^{c}, 06, 010, 012, 018, 020, 075, and 0278, have the pronoun ὑμῶν after μέλη, P46, 01*, 03, 04*, and 044 do not. Without this pronoun, the meaning of the earthly members is not clear. Therefore, it is more likely that this pronoun would be deliberately added than deliberately removed. While most commentators supply the second-person pronoun even when they do not consider it part of the initial text, Foster does not believe that this is necessary. Foster says that these members may not refer to "parts of the Colossians" but "instead, as becomes clear in the list that follows, 'the members that are on earth' is a phrase that is used as a metaphor for certain unacceptable forms of behaviour."[43] Since it is the harder reading based on its ambiguity, the reading without the pronoun is preferred.

[43] Foster, *Colossians*, 319.

3:5 κακήν {e+i}

While the majority of manuscripts have the adjective κακήν after the noun ἐπιθυμίαν, majuscules P46, 010, and 012 do not.[44] The noun ἐπιθυμία occurs thirty-eight times in the New Testament, and while it is sometimes modified by phrases like τῆς σαρκός (cf. Ephesians 2:3), it appears nowhere else with the adjective κακός. In several cases, it appears without any modifier (cf. Romans 7:7, Titus 3:3, and 1 Peter 4:3). For this reason, while it is possible that this adjective was deliberately added to clarify that evil desires are being referred to instead of more general desires, it is more likely that this adjective was viewed as redundant and unnecessary and intentionally removed. Due to the possibility of deliberate removal and the support of the majority of manuscripts, the reading with κακήν is preferred.

3:6 ἅ {e>i}

Where the majority of manuscripts have the plural relative pronoun ἅ, majuscules 06*, 010, and 012 have the singular relative pronoun ὅ. Additionally, P46 has ταῦτα γάρ where the other manuscripts have a relative pronoun. The reading in P46 is best explained as an assimilation to a similar phrase in Ephesians 5:6. The plural pronoun acknowledges the multiple elements of the list of sins in verse 5, while the singular pronoun may be a reference to the list as a whole (cf. the similar variant in 2:17). Based on the support of the majority of manuscripts, the plural reading is preferred.

[44] Where the majority of manuscripts have πάθος ἐπιθυμίαν κακήν καὶ τὴν πλεονεξίαν, 010 and 012 have πλεονεξίαν πάθος ἐπιθυμίαν, changing the word order and not having the words κακήν καὶ τήν.

3:6 θεοῦ {e<i}

Where the majority of manuscripts have the words ἐπὶ τοὺς υἱοὺς τῆς ἀπειθείας after θεοῦ, P46, 03, some versions and several Fathers do not. Lightfoot argues that these words were not in the exemplar of 06, saying, "In D however they are written (though by the first hand) in smaller letters and extend beyond the line (in both Greek and Latin), whence we may infer that they were not found in a copy which was before the transcriber."[45] These words occur without variation in a parallel passage in Ephesians 5:6, which raises the possibility of assimilation. Metzger argues that the shorter reading produces "inconcinnity… with the following ἐν οἷς,"[46] i.e., there would be no appropriate antecedent for ἐν οἷς. Additionally, the words καὶ ὑμεῖς at the beginning of verse 7 imply a prior reference to people. For these reasons, and the overwhelming manuscript support, the majority of the UBS committee "decided to retain the words in the text but to enclose them within square brackets in order to indicate a measure of doubt as to their genuineness in Colossians."[47] Foster prefers the shorter reading, viewing the apparent need for the longer reading as "a reason why a later scribe may have wished to modify the text."[48] If the longer reading was original, it is difficult to account for the absence of these words. Additionally, as Campbell points out, without the longer reading, "the antecedent of the relative pronoun is τὰ μέλη."[49] Therefore, there is no

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[45] Lightfoot, *Epistle to the Colossians*, 246.

[46] Metzger, *Textual Commentary*, 557.

[47] Metzger, *Textual Commentary*, 557.

[48] Foster, *Colossians*, 324.

[49] Campbell, *Colossians and Philemon*, 53.

inconcinnity. Based on the possibility of assimilation, being the harder reading, and the support of two of the earliest manuscripts, the shorter reading is preferred.

3:7 τούτοις {e+i}

Where the majority of manuscripts have the personal pronoun αὐτοῖς, many manuscripts, including P46, 01, 02, 03, 04, 06*, 075, and 0278, have the demonstrative pronoun τούτοις. In either case, the pronoun is parallel to the preposition phrase ἐν οἷς at the beginning of the verse. The verb ζάω is followed by the preposition ἐν and a pronoun three other times in the New Testament, in Romans 6:2, Romans 10:5, and Galatians 3:12, and each time this pronoun is a personal pronoun, not a demonstrative pronoun. Romans 10:5 and Galatians 3:12 are quotations of Leviticus 18:5, indicating that this passage may be well known. Therefore, it is likely that the personal pronoun arose in Colossians due to assimilation to the usage in these other passages. Based on the possibility of assimilation and the support of the earliest manuscripts, the demonstrative pronoun is preferred.

3:8 ὑμῶν {e+i}

While the majority of manuscripts end verse 8 with the preposition phrase ἐκ τοῦ στόματος ὑμῶν, majuscules 010 and 012 add the words μὴ ἐκπορευέσθω. These words are found in a parallel passage in Ephesians 4:29. Therefore, the presence of these words in Colossians is likely due to assimilation to Ephesians. Because of this and the support of the majority of manuscripts, the reading without these words is preferred.

3:11 ἔνι {e+i}

Where the majority of manuscripts start their list of opposites with Ἕλλην καὶ Ἰουδαῖος, manuscripts 06*, 010, 012, and 629 start with ἄρσεν καὶ θῆλυ. These words are in a similar list of opposites in Galatians 3:28. Therefore, the presence of these words in

Colossians is almost certainly due to assimilation with Galatians. For this reason, and because of the support of the majority of manuscripts, the reading without these words is preferred.

3:11 δοῦλος ἐλεύθερος {e<i}

Several manuscripts, including 02, 06*, 010, 012, and 629, have the conjunction καί between the words δοῦλος and ἐλεύθερος, while the majority of manuscripts do not. Earlier in the verse, other pairs of opposites, Ἕλλην and Ἰουδαῖος, περιτομὴ and ἀκροβυστία, and, for many of these manuscripts, ἄρσεν and θῆλυ, have the conjunction καί between them. Therefore, it is likely that καί was added due to assimilation to the previous pairs of oppositions. For this reason, the reading without καί is preferred.

3:11 τά {e>i}

Where the majority of manuscripts, including majuscules 01^{c}, 03, 06, 010, 012, 018, 020, 044, 075, and 0278, have the article τά before the word πάντα, several manuscripts, including majuscules 01*, 02, and 04*, do not. This would be the only place in the New Testament where the article comes between the conjunction ἀλλά and the noun πᾶς. Therefore, it is possible that the article was deliberately removed to accord with the regular usage of these words. On the other hand, when the word πάντα is used three times in Colossians 1:16–17, it is articular. Therefore, it is possible that the article was added through assimilation to the previous uses of this word, though it is anarthrous in Colossians 2:22. Since the internal evidence is unclear and the majority of manuscripts, including several early manuscripts, support the articular reading, the reading with τά is preferred.

3:12 τοῦ {e+i}

Where the majority of manuscripts have the article before the noun θεοῦ, several manuscripts, including majuscules 02, 06*, 010, and 012, do not. The words ἐκλεκτός and

θεός occur together in two other places, Romans 8:33 and Titus 1:1, and neither includes the article. Therefore, the article may have been removed to accord with the usage of these words elsewhere. For this reason, and because of the support of the majority of manuscripts, the reading with the article is preferred.

3:12 καί {e>i}

While the majority of manuscripts have the conjunction καί between the adjectives ἅγιοι and ἠγαπημένοι, majuscule 03 and a few minuscules do not. Since the conjunction indicates the coordination of these two adjectives, the reading without καί is the harder reading because the relationship of these words is less explicit. It is not necessary though, and there is no other way to understand the meaning of these adjectives except as parallel descriptions of God's elect. Therefore, based on the support of the majority of manuscripts, the reading with καί is preferred.

3:13 μομφήν {e>i}

Where the majority of manuscripts have the noun μομφήν, 06* has the noun μέμψιν and 010 and 012 have the noun ὀργήν. This would be the only occurrence of the noun μομφή in the New Testament. BDAG defines this word as "blame, (cause for) complaint."[50] The noun μέμψις occurs nowhere else in the New Testament. The Lexham Analytical Lexicon of the Septuagint defines this word as "fault; reproof."[51] The noun ὀργή is very common and is defined by BDAG as "state of relatively strong displeasure, w. focus on the emotional aspect" or "strong indignation directed at wrongdoing, w. focus on retribution."[52] These words all

[50] Bauer, *Greek-English Lexicon*, 657.

[51] *The Lexham Analytical Lexicon of the Septuagint* (Bellingham, WA: Lexham Press, 2012).

[52] Bauer, *Greek-English Lexicon*, 720.

have similar meanings, so 010 and 012 likely replaced one of the less common words with the common word ὀργή. Since this would be the only occurrence in the New Testament for either of the other nouns, there is little to consider regarding internal evidence. Therefore, based on the support of the majority of manuscripts, μομφήν is the preferred reading.

3:13 κύριος {e+i}

Where the majority of manuscripts have the noun Χριστός, 01* has θεός, manuscript 33 has θεὸς ἐν Χριστῷ, and several manuscripts, including P46, 02, 03, 06*, 010, and 012, have the noun κύριος. A parallel passage in Ephesians 4:32 reads καθὼς καὶ ὁ θεὸς ἐν Χριστῷ ἐχαρίσατο ὑμῖν, so Metzger explains the variants in 01 and 33 "as due to scribal assimilation (partial or complete) to Eph 4:32."[53] Metzger describes the Χριστός reading "as an interpretation by copyists of the more indefinite κύριος."[54] If Χριστός was originally present, it is unlikely that it would have been deliberately changed to a less clear noun, though it may have been accidentally changed because of the similarity of the two nomina sacra. Based on the possibility of deliberate change and the support of most of the earliest manuscripts, the reading with κύριος is preferred.

3:14 ὅ {e+i}

Where the majority of manuscripts have the feminine relative pronoun ἥτις, manuscripts 01* and 06* have the masculine relative pronoun ὅς, and several manuscripts, including 02, 03, 04, 010, and 012, have the neuter relative pronoun ὅ. The preceding noun is ἀγάπην, which is feminine. Because of this, a feminine relative pronoun is expected, which makes the masculine and neuter readings the harder readings. The masculine reading could be

[53] Metzger, *Textual Commentary*, 558.

[54] Metzger, *Textual Commentary*, 558.

an assimilation to the predicate noun of this relative pronoun, σύνδεσμος. Campbell explains the neuter reading as indicating "that the *concept* of 'putting on love' is its antecedent."[55] Based on the support of several early manuscripts and being one of the more difficult readings, the neuter reading is preferred.

3:14 τελειότητος {e>i}

Where the majority of manuscripts have the noun τελειότητος, majuscules 06*, 010, and 012 have the noun ἑνότητος. The noun ἑνότης occurs twice elsewhere in the New Testament, in Ephesians 4:3 and 4:13, while the noun τελειότης occurs one other time in the New Testament, in Hebrews 6:1. None of these other verses appear to be parallel passages to Colossians 3:14. Therefore, in the absence of compelling internal evidence and because of the support of the majority of manuscripts, τελειότητος is preferred.

3:15 Χριστοῦ {e+i}

Where the majority of manuscripts have the phrase ἡ εἰρήνη τοῦ θεοῦ, many manuscripts, including majuscules 01*, 02, 03, 04*, 06*, 010, 012, and 075, have the phrase ἡ εἰρήνη τοῦ Χριστοῦ. The phrase ἡ εἰρήνη τοῦ θεοῦ occurs in Philippians 4:7, while the phrase ἡ εἰρήνη τοῦ Χριστοῦ does not occur elsewhere in the New Testament. Therefore, the phrase with θεοῦ is likely an assimilation to the more familiar phrase. For this reason, and because of the support of the earliest manuscripts, the reading with Χριστοῦ is preferred.

3:15 ἑνί {e>i}

Where the majority of manuscripts have the phrase ἐν ἑνὶ σώματι, several manuscripts, including P46 and 03, do not have the word ἑνί. The reading without ἑνί is more

[55] Campbell, *Colossians*, 58.

difficult because there is not much significance to being called ‘in a body.’ The reading without ἑνί could be a result of an accidental omission due to the similarity of the consecutive words ἐν and ἑνί. Based on the possibility of accidental omission and the support of the majority of manuscripts, the reading with ἑνί is preferred.

3:16 Χριστοῦ {e+i}

While the majority of manuscripts, including P46, 01^{c}, 03, 04^{c}, 06, 010, 012, 044, and 075, have the phrase ὁ λόγος τοῦ Χριστοῦ, 01* has the phrase ὁ λόγος τοῦ κυρίου and several manuscripts, including majuscules 02 and 04*, have the phrase ὁ λόγος τοῦ θεοῦ. While the phrase ὁ λόγος τοῦ κυρίου occurs several times (cf. 1 Thessalonians 1:8) and the phrase ὁ λόγος τοῦ θεοῦ occurs many times (cf. 2 Timothy 2:9), the phrase ὁ λόγος τοῦ Χριστοῦ does not appear anywhere else in the New Testament. While it is likely that this uncommon phrase would be intentionally or unintentionally replaced by one of the more common phrases, it is unlikely that one of the more common phrases would be replaced by a phrase that appears nowhere else in the New Testament. Because of this and the support of the majority of manuscripts, the Χριστοῦ reading is preferred.

3:16 ὕμνοις {e+i}

While the majority of manuscripts have the conjunction καί before and after the noun ὕμνοις, several manuscripts, including P46, 01, 03, 06*, 010, and 012, do not. The noun ὕμνοις appears between two similar nouns, ψαλμοῖς and ᾠδαῖς. In the parallel passage in Ephesians 5:18, these nouns are separated by the conjunction καί. Therefore, the presence of these conjunctions in Colossians is best explained as an assimilation to the parallel passage in Ephesians. For this reason and because of the support of the earliest manuscripts, the reading without the conjunctions is preferred.

3:16 τῇ {e<i}

Where the majority of manuscripts, including majuscules 01*, 02, 04, 018, 020, and 075, have the phrase ἐν χάριτι, many manuscripts, including P46, 01^{c}, 03, 06, 010, 012, and 044, have the phrase ἐν τῇ χάριτι. The preposition ἐν occurs with the noun χάρις six other times in the Paul. In five of those cases, Romans 5:15, 2 Corinthians 1:12, Galatians 1:6, Colossians 4:6, and 2 Thessalonians 2:16, there is no article. The phrase ἐν τῇ χάριτι only appears in 2 Timothy 2:1. Therefore, the reading without the article could be an assimilation to the more common usage of these words, especially to the usage later in Colossians. For this reason, the reading with the article is preferred.

3:16 ταῖς καρδίαις {e<i}

Where the majority of manuscripts have the singular articular noun τῇ καρδίᾳ, many manuscripts, including P46, 01, 02, 03, 04, 06*, 010, 012, 044, and 075, have the plural articular noun ταῖς καρδίαις. In the parallel passage in Ephesians 5:19, the majority of manuscripts, including P46, 01*, and 03, have the singular reading, while several manuscripts, including 02, 06, 010, and 012 have the plural reading. Since 02, 06, 010, and 012 have the plural reading in both Ephesians and Colossians, either reading could be due to assimilation to the other, but since the readings in P46, 01, and 03 are different, it appears that assimilation did not take place in these manuscripts. For this reason, the reading ταῖς καρδίαις is preferred in Colossians, while the reading τῇ καρδίᾳ is preferred in Ephesians.

3:16 θεῷ {e+i}

While the majority of manuscripts end verse 16 with the noun κυρίῳ, many manuscripts, including P46, 01, 02, 03, 04*, 06*, 010, 012, and 075, have the noun θεῷ. In the parallel passage in Ephesians 5:19, the verse ends with κυρίῳ. Therefore, the κυρίῳ

reading in Colossians is best explained as an assimilation to the parallel passage in Ephesians. For this reason, and because of the support of the earliest manuscripts, the reading with θεῷ is preferred.

3:17 κυρίου Ἰησοῦ {e<i}

Where the majority of manuscripts, including P46 and 03, have the words κυρίου Ἰησοῦ, several majuscules, 02, 04, 06*, 010, and 012, have Ἰησοῦ Χριστοῦ, and several manuscripts, including majuscule 01*, have κυρίου Ἰησοῦ Χριστοῦ. The reading in 01 can be explained as a conflation of the other two readings. The reading Ἰησοῦ Χριστοῦ can be explained as assimilation to the parallel passage in Ephesians 5:20. For these reasons, the reading κυρίου Ἰησοῦ is preferred.

3:17 θεῷ πατρί {e+i}

While the majority of manuscripts have the conjunction καί between the words θεῷ and πατρί, several manuscripts, including P46, 01, 02, 03, and 04, do not. This variation unit is similar to the one in Colossians 1:3. This case is far easier, however, because the presence of this conjunction can be attributed to the parallel passage in Ephesians 5:20. Because of the possibility of assimilation and the support of the earliest manuscripts, the reading without καί is preferred.

3:18 ἀνδράσιν {e<i}

The majority of manuscripts have the adjective ἰδίοις before the noun ἀνδράσιν, while many manuscripts, including P46, 01, 02, 03, 04, 06, 010, 012, 018, 044, and 075, do not. This is a clear case of harmonization to the parallel passage in Ephesians 5:22. Additionally, several manuscripts, including 06*, 010, and 012, have the pronoun ὑμῶν after the word ἀνδράσιν. This pronoun clarifies that wives should submit to their husbands, not men or

husbands in general. Because of the clarity that this pronoun provides, it is unlikely that it would be intentionally removed if originally present, while it is likely that it would be deliberately added if it was not originally present. For these reasons, and because of the support of the earliest manuscripts, the reading with neither ἰδίοις nor ὑμῶν is preferred.

3:19 γυναῖκας {e+i}

Several manuscripts, including 01^{c} and 075, have the reflexive pronoun ἑαυτῶν before the noun γυναῖκας. Several other manuscripts, including 04^{c}, 06*, 010, and 012, have the personal pronoun ὑμῶν after the noun γυναῖκας. These variants are similar to the ones in the previous unit, with these pronouns clarifying that husbands should love their wives, not women or wives in general. Therefore, for the same reasons as above, the reading with neither pronoun is preferred.

3:20 ἐν {e+i}

Where the majority of manuscripts have the preposition ἐν, many minuscules have the article τῷ. This phrase, whether articular or prepositional, modifies the adjective εὐάρεστόν. While this adjective occurs several times with the article (cf. Romans 12:1, Ephesians 5:10, and Philippians 4:18), it does not appear with the preposition ἐν anywhere else in the New Testament. Therefore, the presence of the article could be explained as an assimilation to the regular usage of this adjective. Based on this and the support of the majority of manuscripts, the reading with ἐν is preferred.

3:21 ἐρεθίζετε {e<i}

Where the majority of manuscripts have the verb ἐρεθίζετε, many manuscripts, including 01, 02, 04, 06*, 010, 012, 020, 075, and 0278, have the verb παροργίζετε. While the earliest manuscripts support the latter reading, this is another clear case of harmonization.

The parallel passage in Ephesians 6:4 has the verb παροργίζετε without variation. Therefore, ἐρεθίζετε is the preferred reading.

3:22 κατὰ πάντα {e+i}

Where the majority of manuscripts have the prepositional phrase κατὰ πάντα after the verb ὑπακούετε, several manuscripts, including P46, 075, and 0278, do not. In the parallel passage in Ephesians 6:5, this prepositional phrase is not used. Therefore, the omission of κατὰ πάντα in these manuscripts is best explained as an assimilation to the parallel passage in Ephesians. For this reason, and because of the support of the majority of manuscripts, the reading with κατὰ πάντα is preferred.

3:22 ὀφθαλμοδουλίᾳ {e+i}

Where the majority of manuscripts, including 01, 04, 018, 020, 044, and 0278, have the plural noun ὀφθαλμοδουλίαις, several manuscripts, including P46, 02, 03, 06, 010, 012, and 075, have the singular noun ὀφθαλμοδουλίᾳ. This noun occurs in only one other place in the New Testament, Ephesians 6:6, where it is singular. BDAG and Liddell do not list any other uses of this noun.[56] The plural could have arisen because of the surrounding plural nouns, κυρίοις and ἀνθρωπάρεσκοι. Based on this possibility and the support of most of the earliest manuscripts, the singular reading is preferred.

3:22 κύριον {e+i}

Where the majority of manuscripts, including P46 and 018, have the noun θεόν, many manuscripts, including 01*, 02, 03, 04, 06*, 010, and 012, have the noun κύριον. While the verb φοβέω occurs often with τὸν θεόν (cf. Acts 10:22, Acts 13:16, Acts 13:26, and

[56] Bauer, *Greek-English Lexicon*, 743–44; Liddell, *Greek-English Lexicon*, 1278.

Revelation 14:7), it does not appear with τὸν κύριον anywhere else in the New Testament. For this reason, it is possible that the κύριον reading was changed to θεόν because of the more common use of these words. Because of this and the support of most of the earliest manuscripts, the reading with κύριον is preferred.

3:23 ὅ {e+i}

Where the majority of manuscripts has the phrase καὶ πᾶν ὅ τι, several minuscules do not include τι, several other manuscripts do not include καί, a few manuscripts, including 01^{c}, have neither καί nor τι, and many manuscripts, including P46, 01*, 02, 03, 04, 06*, 010, and 012, have just the relative pronoun ὅ. The longest reading, καὶ πᾶν ὅ τι, is present in Colossians 3:17. Therefore, its presence here is best explained as assimilation to this earlier occurrence. With few manuscripts supporting the other readings and the earliest manuscripts supporting the shortest reading, the relative pronoun ὅ is the preferred reading.

3:23 κυρίῳ {e+i}

Majuscules 02 and 075 include the participle δουλεύοντες after the word κυρίῳ while every other manuscript does not. This participle appears in the parallel passage in Ephesians 6:7. Therefore, its presence here is likely due to assimilation to the parallel passage. For this reason, and because of the overwhelming manuscript support, the reading without δουλεύοντες is preferred.

3:23 κυρίῳ οὐκ {e<i}

Where the majority of manuscripts have the conjunction καί between the words κυρίῳ and οὐκ, P46, 03, and 1739 do not. Zuntz addresses this passage in a lengthy discussion of the use and non-use of καί in antitheses. He says, “The asyndeton, such as ‘the Lord, not man’ or ‘grace, not food’, lays all stress on the first member, with which the second is

contrasted as inadmissible. Where the conjunction is added, as in 'demon *and* not God' or 'bastards *and* not sons', the second member indicates the true alternative and is correspondingly stressed."[57] based on this pattern, Zuntz concludes that the reading in P46 must be correct. Additionally, the parallel passage in Ephesians 6:7 has the conjunction καί between κυρίῳ and οὐκ without variation. Therefore, the presence of the conjunction here may be due to assimilation to the parallel passage. Based on this and the support of two of the earliest manuscripts, the reading without the conjunction is preferred.

3:24 ἀπολήμψεσθε {e<i}

Where the majority of manuscripts, including P46, 02, 018, 020, 044, and 075, have the verb λήμψεσθε, many manuscripts, including 01*, 03, 06, 010, and 012, have the verb ἀπολήμψεσθε. The verb λαμβάνω occurs 258 times in the New Testament, while ἀπολαμβάνω is used only nine other times. Foster notes that, while these verbs differed in meaning in Classical Greek, the distinction was lost by the time of the New Testament.[58] Because of the similarity of these words and the different frequencies of their usage, it is possible that the less common verb ἀπολήμψεσθε was replaced by the more common λήμψεσθε. For this reason, ἀπολήμψεσθε is the preferred reading.

3:24 τῷ κυρίῳ Χριστῷ {e>i}

Where the majority of manuscripts have the phrase τῷ γὰρ κυρίῳ Χριστῷ, 010 and 012 have the phrase τοῦ κυριοῦ ἡμῶν Ἰησοῦ Χριστοῦ and many manuscripts, including P46, 01, 02, 03, 04, 06*, 010, 012, and 0278, do not include the conjunction γάρ. The phrase in 010 and 012 is very common (cf. Romans 5:11, 1 Corinthians 1:7, and Colossians 1:3), and

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[57] Zuntz, *The Text of the Epistles*, 208.

[58] Foster, *Colossians*, 390.

its presence here could be an assimilation to this common phrase. Based on the support of the earliest manuscripts, the reading without γάρ is preferred.

3:25 προσωπολημψία {e+i}

While the majority of manuscripts end verse 25 with the noun προσωπολημψία, several manuscripts, including 010 and 012, add the prepositional phrase παρὰ τῷ θεῷ. Ephesians 6:9 ends with καὶ προσωπολημψία οὐκ ἔστιν παρ᾽ αὐτῷ. The first four words are a transposition of the last four words of Colossians 3:25 in the majority of manuscripts. The addition of the phrase παρὰ τῷ θεῷ is likely an assimilation to the phrase παρ᾽ αὐτῷ in Ephesians. For this reason, and because of the support of the majority of manuscripts, the reading without παρὰ τῷ θεῷ is preferred.

4:1 οὐρανῷ {e+i}

Where the majority of manuscripts, including 06, 010, 012, 018, 020, 044, and 075 have the plural οὐρανοῖς, many manuscripts, including 01*, 02, 03, 04, and 0278, have the singular οὐρανῷ. The word οὐρανός occurs twenty other times in Paul in the NA28 text. Ten of these times it is singular (Romans 1:8, 10:6, 1 Corinthians 8:5, 15:47, 2 Corinthians 5:2, 12:2, Galatians 1:8, Colossians 1:23, 1 Thessalonians 4:16, 2 Thessalonians 1:7), the other ten it is plural (2 Corinthians 5:1, Ephesians 1:10, 3:15, 4:10, 6:9, Philippians 3:20, Colossians 1:5, 1:16, 1:20, 1 Thessalonians 1:10). Blass and Debrunner discuss the plural use of this word, saying “most authors use it [the plural] only in a figurative sense as the abode of God (sing. also), while the singular predominates in the literal sense, except for those instances where, according to the Jewish conception, several heavens were to be

distinguished."[59] Robertson and BDAG cite and echo this conclusion.[60] While Blass and Debrunner identify some patterns in the Gospels, this does not appear to be the case in Paul, where most of the twenty uses refer to the abode of God, yet half are singular and half are plural. This noun follows the preposition ἐν in eight of these cases. Seven of these eight occurrences are plural (2 Corinthians 5:1, Ephesians 3:15, 6:9, Philippians 3:20, Colossians 1:5, 1:16, and 1:20), while one is singular (1 Corinthians 8:5). Therefore, it is possible that the singular in Colossians 4:1 was changed to a plural due to assimilation to the common use of this noun following the preposition ἐν, especially since three of these cases are elsewhere in Colossians. Therefore, based on the possibility of assimilation and the support of several of the earliest manuscripts, the singular reading is preferred.

4:2 προσκαρτερεῖτε {e>i}

Where the majority of manuscripts, including all of the majuscules, have the imperative προσκαρτερεῖτε following τῇ προσευχῇ, several minuscules have the participle προσκαρτεροῦντες. The participle reading is the harder reading since it would be unclear which main verb it is modifying and it would be unclear which main verb the following participle, γρηγοροῦντες, is modifying. On the other hand, the phrase τῇ προσευχῇ προσκαρτεροῦντες occurs without variation in Romans 12:12, so the use of the participle here

[59] F. Blass and A. Debrunner, *A Greek Grammar of the New Testament and Other Early Christian Literature*, rev. and ed. Robert W. Funk (Chicago: The University of Chicago Press, 1961), §141.

[60] A. T. Robertson, *A Grammar of the Greek New Testament in the Light of Historical Research*, (New York: George H. Doran Company, 1914), 408; Bauer, *Greek-English Lexicon*, 737–38.

may be due to assimilation to the usage in Romans. Since the internal evidence is divided and the external evidence strongly favors προσκαρτερεῖτε, the imperative reading is preferred.

4:2 ἐν αὐτῇ ἐν εὐχαριστίᾳ {e+i}

Where the majority of manuscripts have two consecutive prepositional phrases, ἐν αὐτῇ ἐν εὐχαριστίᾳ, 01* has only ἐν εὐχαριστίᾳ and 06* has only ἐν αὐτῇ. The reading in 01 could be due to assimilation to Colossians 2:7 (see above). Additionally, either of these omissions could be due to accidentally overlooking one of the prepositional phrases. Based on the support of the majority of manuscripts and multiple reasons why one or both of these prepositional phrases could have been accidentally removed, the reading with both prepositional phrases is preferred.

4:3 λόγου {e+i}

Majuscule 02 has the prepositional phrase ἐν παρρησίᾳ after the genitive noun λόγου while every other manuscript does not. This phrase appears in Ephesians 6:19 with words similar to those in Colossians, though not in the same order or form. Ephesians has the words λόγος, ἀνοίξει, and τὸ μυστήριον, while Colossians has the words λόγου, ἀνοίξῃ, and τὸ μυστήριον. Additionally, this prepositional phrase appears earlier in Colossians in verse 2:15. Therefore, this phrase may occur in 02 due to assimilation to either of these passages. Based on this possibility and the support of every other manuscript, the reading without this phrase is preferred.

4:3 Χριστοῦ {e+i}

Where the majority of manuscripts have the phrase τὸ μυστήριον τοῦ Χριστοῦ, 03*, 020, and 1678^{c} have τὸ μυστήριον τοῦ θεοῦ. Metzger says that the witnesses with the second reading were “probably under the influence of readings involving a similar expression in

many witnesses at 2:2."[61] Additionally, the same phrase occurs in 1 Corinthians 2:1. Therefore, based on the possibility of assimilation and the support of the majority of manuscripts, the first reading is preferred.

4:3 ὅ {e>i}

Following the phrase τὸ μυστήριον τοῦ Χριστοῦ or τὸ μυστήριον τοῦ θεοῦ (see above), the majority of manuscripts have the prepositional phrase δι' ὅ, while 03, 010, and 012 have the prepositional phrase δι' ὅν. The difference in relative pronoun reflects a difference in referent for the pronoun. The neuter pronoun, ὅ, would refer to the mystery, while the masculine pronoun, ὅν, would refer to Christ or God (depending on the manuscript). The verb governing this prepositional phrase is δέδεμαι, from δέω, which BDAG defines as "to confine a pers. or thing by various kinds of restraints, *bind, tie*."[62] The referent of the relative pronoun is the reason Paul, the presumed subject of the first-person verb whether he is the author of Colossians or not, is bound. Either reading makes sense, though the neuter reading is more specific. Paul is not bound on account of Christ or God in some vague sense, but because of his proclamation about the mystery of Christ or God. As Foster says, "Hence it appears that the unrelenting and uncompromising proclamation of the gospel is seen as what has led to Paul being placed in prison."[63] Still, the internal evidence does not appear to strongly favor one reading over the other. Because of this, based on the support of the majority of manuscripts, including 01, 02, and 04, the neuter reading is preferred.

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[61] Metzger, *Textual Commentary*, 559.

[62] Bauer, *Greek-English Lexicon*, 221.

[63] Foster, *Colossians*, 403.

4:8 γνῷ τὰ περὶ ὑμῶν {e<i}

Where the majority of manuscripts, including P46, 01^{c}, 04, 06^{c}, 018, 020, and 044, have the phrase γνῷ τὰ περὶ ὑμῶν, many manuscripts, including 02, 03, 06*, 010, 012, 075, and 0278, have the phrase γνῶτε τὰ περὶ ἡμῶν. Some manuscripts have different readings, including 01* with γνῶτε τὰ περὶ ὑμῶν and 1115 with γνῷ τὰ περὶ ἡμῶν. Metzger notes that the last two readings are nonsense, meaning "that you may know how you are" or "that he may know how we are" respectively.[64] Metzger makes three arguments for the reading γνῶτε τὰ περὶ ἡμῶν. First, he says this reading "is adequately supported by good representatives of the Alexandrian, Western, and Eastern types of text."[65] Second, he argues that this reading "best explains the origin for the other readings."[66] He explains this by saying the nonsense readings found in 01* and 1115 were variants of this reading, and the reading γνῷ τὰ περὶ ὑμῶν arose to make sense of the nonsense readings. Finally, Metzger says, "The reading adopted for the text is congruent with the writer's declared purpose of Tychicus's visit (verses 7 and 9)."[67] As indicated by Metzger's final comment, his preferred reading is the reading adopted by the USB and NA texts.

The Tyndale House Greek New Testament (THGNT), on the other hand, has the reading γνῷ τὰ περὶ ὑμῶν in its text with Metzger's preferred reading in the apparatus with a diamond. The introduction to the THGNT explains the meaning of the diamond, saying, "Variants that were in the eyes of the editors extremely close contenders for consideration for

[64] Metzger, *Textual Commentary*, 559.

[65] Metzger, *Textual Commentary*, 559.

[66] Metzger, *Textual Commentary*, 559.

[67] Metzger, *Textual Commentary*, 559.

the main text. In some cases the editors were in doubt as to the correct decision. These are marked by a diamond."[68] Therefore, the editors considered this a close case. One of the assistant editors, Peter Head, wrote a lengthy argument in favor of the reading γνῷ τὰ περὶ ὑμῶν.[69]

Head begins by addressing the arguments found in Metzger, beginning with the second. Regarding the correction of the nonsense readings, he says, "This conjectural three-step process must have been completed so that this form of the text can appear in 𝔓46, in fact the earliest witness of all."[70] Next, Head notes that Metzger's comment about the support of his preferred reading by the various types of text could also be said about the other reading.[71] Head then offers two pieces of internal evidence in favor of the majority reading. He argues that "The 𝔓46 reading is 'more difficult' than the other reading because it introduces a new topic into the passage as a whole (Col 4:7–9)."[72] Second, he notes that the reading γνῶτε τὰ περὶ ἡμῶν is identical to a phrase in Ephesians 6:22 which occurs without variation.[73] Given

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[68] Dirk Jongkind et al., *The Greek New Testament: Produced at Tyndale House, Cambridge* (Wheaton, IL: Crossway, 2017), 515.

[69] Peter M. Head, "Tychicus and the Colossian Christians: A Reconsideration of the Text of Colossians 4:8," in *Text and Traditions: Essays in Honour of J. Keith Elliott*, ed. Peter Doble and Jeffrey Kloha, New Testament Tools, Studies, and Documents 47, ed. Bart D. Ehrman and Eldon J. Epp (Leiden: Brill, 2014), 303–315.

[70] Head, "Tychicus and the Colossian Christians," 306.

[71] Head, "Tychicus and the Colossian Christians," 307.

[72] Head, "Tychicus and the Colossian Christians," 309.

[73] Head, "Tychicus and the Colossian Christians," 311.

the number of cases of assimilation to the text of Ephesians found in Colossians, this is a strong argument in favor of the reading γνῷ τὰ περὶ ὑμῶν.

Finally, Head counters Metzger's third argument about the role of Tychicus. He says, "It is a commonplace of epistolary communication in antiquity that a named letter-bearer could often inform the recipients as to the circumstances and situation of the sender. This is such a commonplace that it barely requires the threefold repetition of the Vaticanus text (note that even Eph 6:21–22 does not contain a threefold repetition of this idea)."[74] While this is an argument against the reading γνῶτε τὰ περὶ ἡμῶν, Head also provides a positive argument for the other reading, saying, "Bracketed by the two-fold repetition of the informative ministry of Tychicus, Paul uses a sending-formula to introduce the more important mission of Tychicus: that he would learn how things are for them, and, presumably in response to what he learns, that he would encourage them. Similar sending-formulae focus on the ministry that the Pauline delegate undertakes in the church (1 Thess 3:2; 1 Cor 4:7; Phil 2:28)."[75] In other words, the reading γνῷ τὰ περὶ ὑμῶν fits the practices of Paul's letter carriers found elsewhere.

In summary, Head appears to successfully counter the arguments made by Metzger in favor of the reading γνῶτε τὰ περὶ ἡμῶν while providing positive internal arguments for the reading γνῷ τὰ περὶ ὑμῶν. While the external evidence is divided between these two readings, because of the possibility of assimilation to Ephesians and the change of subject, γνῷ τὰ περὶ ὑμῶν is the preferred reading.

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[74] Head, "Tychicus and the Colossian Christians," 314.

[75] Head, "Tychicus and the Colossian Christians," 314.

4:9 γνωρίουσιν {e+i}

Where the majority of manuscripts, including majuscules 01*, 02, 04, 018, 020, and 075, have the plural present-tense verb γνωρίουσιν, P46, 01^{c}, 03, 06, 010, 012, and 0278 have the plural future-tense verb γνωρίσουσιν. Additionally, 1115 and 1678 have the singular future tense verb γνωρίσει. The earliest manuscripts are divided between the two plural readings with the majority of manuscripts supporting the present tense reading. Therefore, the external evidence favors the plural present-tense reading. The two future-tense readings are best explained as assimilation to the future-tense verb γνωρίσει in Colossians 4:7. In verse 7, the author is describing the role of Tychicus, while in verse 9 the author is describing the collective role of Tychicus and Onesimus. 1115 and 1678 have the same number and tense, even though it makes less sense with the new collective subject. The reading γνωρίσουσιν would only be a harmonization of the tense, not the number. The presence of the future tense verb in verse 7 provides a clear reason why the present tense reading would be replaced if it was original, but there is no apparent reason why the future tense reading would be replaced if it was original. If one argued that this change could be because the action of the verb is present with respect to the reader, we would expect the same variation to occur in verse 7, but it does not. One could also argue that the present tense reading is too hard of a reading to be the initial reading, but if this reading was too hard, why would the majority of manuscripts contain this reading? Based on the possibility of assimilation to the future tense verb in verse 7 and the support of the majority of manuscripts, γνωρίουσιν is the preferred reading.

4:9 ὧδε {e+i}

Where the majority of manuscripts end the section introducing Tychicus and Onesimus with the adverb ὧδε, 010 and 012 add the participle πραττόμενα. This participle is from an Attic form of the noun πράσσω, which BDAG defines as “to bring about or

accomplish someth. through activity."[76] This participle clarifies what Tychicus and Onesimus are making known, the things Paul and his companions have accomplished. Because of the clarity provided by this participle, it is unlikely that is would be intentionally removed. The addition of this participle is likely due to the presence of the verb *aguntur* in the Latin text of this verse. Because of the possible influence of the Latin text and the support of the majority of manuscripts, the reading without πραττόμενα is preferred.

4:12 Χριστοῦ {e<i}

Where the majority of manuscripts, including P46, 06, 010, 012, 018, 044, and 075 have just Χριστοῦ, several manuscripts, including 01, 02, 03, 04, 020, and 0278 have Χριστοῦ Ἰησοῦ. Additionally, 203 has the reading Ἰησοῦ Χριστοῦ. Metzger says, "Ordinarily one might regard this to be a growing text, but the Committee was not impressed by the weight of the witnesses that support Χριστοῦ standing alone."[77] While the support of 01, 02, 03, and 04 is impressive, the support of P46, 06, 010, 012, and the majority of manuscripts should not be so easily overlooked. If Ἰησοῦ was originally present, it is unlikely that it would be removed, while if Ἰησοῦ was not originally present, it is likely that it would be added. Therefore, based on the internal evidence, Χριστοῦ is the preferred reading.

[76] Bauer, *Greek-English Lexicon*, 860.

[77] Metzger, *Textual Commentary*, 559.

4:12 σταθῆτε {e<i}

Where the majority of manuscripts, including 01c, 02, 04, 06, 010, 012, 018, 020, 044, and 075, have the active verb στῆτε, several manuscripts, including P46[vid78], 01*, and 03 have the passive verb σταθῆτε. These are both subjunctive forms of the verb ἵστημι. Additionally, 1501, 1925, and 1975 have the active verb ἦτε from εἰμί. Since this verb is so lightly attested and it is a more common word than ἵστημι, ἦτε is unlikely to be the initial reading. The verb ἵστημι occurs fifteen other times in Paul. Thirteen of these cases are in the active voice (Romans 3:31, 5:2, 10:3, 11:20, 14:4(2), 1 Corinthians 7:37, 10:12, 15:1, 2 Corinthians 1:24, Ephesians 6:11, 13, 14, 2 Timothy 2:19) while two are in the passive voice (Romans 14:4(1), 2 Corinthians 13:1). None of the other occurrences are in the subjunctive mood and the form σταθῆτε does not occur in any of these passages (or anywhere else in the New Testament), but the form στῆτε appears in Ephesians 6:14 as an imperative. Therefore, it is possible that the reading στῆτε arose because of the greater frequency of the active voice or to match the form found in Ephesians. Because of this possibility, σταθῆτε is the preferred reading.

4:12 πεπληροφορημένοι {e+i}

Where the majority of manuscripts, including P46, 06[c], 018, 020, 044, and 075, have the verb πεπληρωμένοι, several manuscripts, including 01, 02, 03, 04, 06*, 010, and 012 have the verb πεπληροφορημένοι. In its entry for πληροφορέω, BDAG says it is “a synonym of

[78] Peterson has a theta with an underdot here. Jacob W. Peterson, “GA 1739: A Monk, his Manuscript and the Text of Paul's Letters.” Unpublished Doctoral Dissertation. University of Edinburgh, 2020, 607.

πληρόω, which occasionally appears as v.l. for it."[79] The abbreviation v.l. stands for *varia lectio* (variant reading). The verb πληρόω is much more common than πληροφορέω in the NA28 text, with the former occurring eighty-six times in the New Testament and twenty-three times in Paul, while the latter occurs five other times in the New Testament, including four times in Paul. Therefore, it is likely that the less common πεπληροφορημένοι was replaced in favor of the more common πεπληρωμένοι. Based on this possibility and the support of most of the earliest manuscripts, πεπληροφορημένοι is the preferred reading.

4:13 πολὺν πόνον {e+i}

Where the majority of manuscripts have ζῆλον πολύν, several manuscripts have πολὺν ζῆλον, 06*, 010, 012, and 629 have πολὺν κόπον, and several other manuscripts, including 01, 02, 03, 04, and 0278 have πολὺν πόνον. Metzger explains the emergence of so many readings, saying, "Instead of πόνον, which is a rare word in the New Testament (it occurs only here and in Re 16:10, 11; 21:4), copyists have introduced various substitutions."[80] Additionally, the meanings of κόπος and πόνος are similar, with Louw-Nida listing these words together under the heading "Work, Toil."[81] Because of the rarity of the word πόνον and the support of the earliest manuscripts, πολὺν πόνον is the preferred reading.

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[79] Bauer, *Greek-English Lexicon*, 827.

[80] Metzger, *Textual Commentary*, 559.

[81] Johannes P. Louw and Eugene A. Nida, *Greek-English Lexicon of the New Testament based on Semantic Domains*, 2nd ed., eds. Rondal B. Smith and Karen A. Munson (New York: United Bible Societies, 1989), 42.47 and 42.49.

4:14 ὁ ἀγαπητός {e>i}

Where the majority of manuscripts have ὁ ἀγαπητός after ὁ ἰατρός, manuscripts 33, 1490, 1831 do not. It is possible that this description was added because the same adjective is used to describe Tychicus and Onesimus in verses 7 and 9 respectively. It is also possible that this phrase was accidentally omitted because of the shared article and final two letters with ὁ ἰατρός. While the internal evidence is unclear, the external evidence supports the presence of ὁ ἀγαπητός.

4:15 αὐτῶν {e+i}

Where the majority of manuscripts, including 06, 010, 012, 018, 020, and 044, have the masculine singular personal pronoun αὐτοῦ, manuscripts 03 and 0278 have the feminine singular personal pronoun αὐτῆς and several manuscripts, including 01, 02, 04, and 075 have the plural personal pronoun αὐτῶν. The difference between the masculine and feminine singular pronouns is related to issue earlier in the verse, the accent on Νυμφαν. Metzger says, "Νυμφαν can be accented Νύμφαν, from the feminine nominative Νύμφα ("Nympha"), or Νυμφᾶν, from the masculine nominative Νυμφᾶς ("Nymphas"). The uncertainty of the gender of the name led to variation in the following possessive pronoun between αὐτῆς and αὐτοῦ."[82] Metzger dismisses the plural reading, saying, "The reading with αὐτῶν arose when copyists included ἀδελφούς in the reference."[83] This reading, however, should not be dismissed so quickly. It is the reading in the THGNT and it is arguably the hardest reading. Since οἶκον is singular, including ἀδελφούς in the reference only makes sense if τοὺς ἐν Λαοδικείᾳ ἀδελφούς all live in the same house, which seems unlikely. If αὐτῶν was the

[82] Metzger, *Textual Commentary*, 560.

[83] Metzger, *Textual Commentary*, 560.

initial reading, it would likely be changed to a singular pronoun to reflect the more likely owner of the home, Nympha or Nymphas. The reading with αὐτῶν is also supported by several of the earliest manuscripts. Therefore, based on both external and internal evidence, αὐτῶν is the preferred reading.

4:18 ὑμῶν {e+i}

Where the majority of manuscripts, including 01^{c}, 06, 018, 020, 044, 075, and 0278 have the word ἀμήν after ὑμῶν, 01*, 02, 03, 04, 010, and 012 do not. Metzger says, "If the word were present originally, however, it is impossible to account for its deletion from such early and varied witnesses."[84] Additionally, Foster notes that the word ἀμήν is "typically added by later scribes in many early Christian documents."[85] Because of the common practice of adding this word to the end of documents and the support of the earliest manuscripts, the reading without ἀμήν is preferred.

[84] Metzger, *Textual Commentary*, 560.

[85] Foster, *Colossians*, 449.

EXCURSUS

A Rich History: The Gender of Πλοῦτος and its Significance for the Text of the New Testament[1]

This paper highlights the intersection between lexicography, grammar, and textual criticism found in the study of the word πλοῦτος. This noun occurs twenty-two times in the Greek New Testament. In both the Tyndale House Greek New Testament (THGNT)[2] and the 28th edition of Nestle-Aland (NA28)[3] this word appears in a neuter form eight times, a masculine form six times, and is ambiguous concerning gender eight times. In nine of these cases, including all eight instances of the neuter form in the printed editions, the manuscript tradition is divided concerning the gender of this noun.

This paper will begin with a survey of the information found in lexicons and grammars about the gender of πλοῦτος. A diachronic study of the gender of πλοῦτος will follow this survey. The diachronic study will include the readings of Codex Sinaiticus and Codex Vaticanus in the Septuagint. Then, the manuscript evidence for the nine cases of variation will be examined. Finally, based on the history of the gender of πλοῦτος and the

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[1] This paper was delivered at the *Text and Manuscript Conference* in Dallas, Texas in May 2024. Unfortunately, Zachary's treatment meant that he was not able to revise it for publication, so it has been included here.

[2] Dirk Jongkind et al., *The Greek New Testament: Produced at Tyndale House, Cambridge* (Wheaton, IL: Crossway, 2017).

[3] Holger Strutwolf et al., eds., *Novum Testamentum Graece, Based on the Work of Eberhard and Erwin Nestle*, 28th ed. (Stuttgart: German Bible Society, 2012).

textual evidence, decisions will be proposed regarding the initial reading in each of the nine divided cases.

Survey of Previous Research

Several lexicons and grammars address the gender of πλοῦτος. BDAG lists this as a masculine noun but adds that Paul used the neuter form eight times.[4] In addition to the eight uses in Paul, BDAG notes other uses of the neuter form in Isaiah 29:2 in the Septuagint and in the Acts of Philip. Liddell, Scott, and Jones have two entries for πλοῦτος, one masculine, and one neuter. While the masculine entry refers to many classical texts, the neuter entry refers only to 2 Corinthians 8:2 and variant readings in Romans 9:23, Colossians 1:27, and Colossians 2:2.[5] The Brill Dictionary of Ancient Greek has three entries for πλοῦτος, one for the proper name Ploutos, the god of wealth, one for the masculine form, and one for the neuter form. The masculine entry includes several classical references, while the neuter entry lists only 2 Corinthians 8:2.[6] Moulton and Milligan directly address the gender change, saying, "This masc. noun passes into the neuter declension in Hellenistic Greek (*Proleg*., p. 60), and is so used *octies* by Paul, generally in a figurative sense."[7] In his grammar, Moulton

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[4] Walter Bauer*, A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, rev. and ed. Frederick W. Danker, 3rd ed. (Chicago: University of Chicago Press, 2000), 832.

[5] Henry George Liddell et al., *A Greek-English Lexicon* (Oxford: Clarendon, 1996), 1423.

[6] Franco Montanari, *The Brill Dictionary of Ancient Greek*, ed. Madeleine Goh and Chad Schroeder (Leiden; Boston: Brill, 2015).

[7] James Hope Moulton and George Milligan, *The Vocabulary of the Greek Testament* (London: Hodder and Stoughton, 1930), 521.

clarifies that he uses the term Hellenistic to refer to Κοινή or common Greek.[8] Moulton refers to Hatzidakis, who has a list of words titled "Viele Masc. und Fem. sind ferner zu Neutris geworden," masculine and feminine words which became neuter, and includes "ο πλοῦτος — τὸ πλοῦτος."[9] Hatzidakis gives no examples.

The most extensive discussion of the gender of πλοῦτος occurs in Blass's grammar (BDF). According to BDF, "The examples of fluctuation between masculines in -ος and neuters in -ος increased somewhat in comparison with classical Greek."[10] In addition to the eight uses of the neuter form in Paul, BDF lists uses of the neuter form in Similitudes 2:7–8 of the Shepherd of Hermas in P.Oxy. IX 1117 and Berlin Papyrus 5513, noting that the masculine form also appears in verse 5 in P.Oxy. IX 1117. I confirmed these readings in the transcription of P.Oxy. IX 1117.[11] While Berlin Papyrus 5513 has the neuter form in verse 8, the portion of verse 7 in which the neuter form of πλοῦτος occurs is lacunose.[12] While Codex Sinaiticus contains part of the Shepherd of Hermas, the verses in which the neuter form is found are not extant.

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[8] James Hope Moulton, *A Grammar of New Testament Greek, Volume 1: Prolegomena*, 3rd ed. (London; New York: T&T Clark, 2006), 2.

[9] George N. Hatzidakis, *Einleitung in die neugriechische Grammatik* (Leipzig: Breitkopf, 1892), 356–58.

[10] F. Blass and A. Debrunner, *A Greek Grammar of the New Testament and Other Early Christian Literature*, rev. and ed. Robert W. Funk (Chicago: University of Chicago Press, 1961), §51.

[11] Arthur S. Hunt, *The Oxyrhynchus Papyri, Part IX* (London: Egypt Exploration Fund, 1912), 12–13.

[12] Berliner Papyrusdatenbank, https://berlpap.smb.museum/01614/, accessed 13 May 2024.

In summary, several lexicographers and grammarians have noted a change from the use of the masculine form of πλοῦτος in Classical Greek to the occasional use of the neuter form in the New Testament and other writings. With this foundation, a diachronic study of the gender of πλοῦτος will provide greater clarity on this change.

Diachronic Study of the Gender of πλοῦτος

Forms of πλοῦτος

Before we study the use of πλοῦτος, it is important to be aware of the ambiguity of certain forms. Several cases of πλοῦτος are grammatically ambiguous. The genitive and dative cases are identical in the masculine and neuter genders. The gender of πλοῦτος is also ambiguous when the nominative case is used without the article. The cases where the masculine and neuter forms are distinguishable are the accusative case (πλοῦτον vs. πλοῦτος) and the nominative case with the article (ὁ πλοῦτος vs. τὸ πλοῦτος) or a gendered adjective.

πλοῦτος in Classical Greek

First, we will survey the use of πλοῦτος in classical Greek literature. This paper will examine the gender of uses of πλοῦτος through a search of the Thesaurus Linguae Graecae (TLG), with an emphasis on the uses through the first century CE.[13] Not every author that uses exclusively the masculine form will be named, but every author that uses the neuter form will be mentioned. Known works like Homer's Iliad will be cited using the abbreviations found in the SBL Handbook of Style,[14] while unnamed fragments will be cited more fully.

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[13] Thesaurus Linguae Graecae Digital Library. Ed. Maria C. Pantelia. University of California, Irvine. http://stephanus.tlg.uci.edu (accessed 31 May 2024).

[14] Billie Jean Collins et al., *The SBL Handbook of Style: For Biblical Studies and Related Disciplines*, 2nd ed. (Atlanta: Society of Biblical Literature, 2014), 141–168.

One form that is worth addressing is when πλοῦτος follows the neuter form τί, which occurs several times before the first century. It appears in Euripides,[15] Xenophon,[16] Crantor,[17] and Wisdom of Solomon. Initially, I thought this form meant that πλοῦτος needed to be understood as a neuter form. A parallel phrase in Wisdom of Solomon made me realize this is false. The entirety of Wisdom of Solomon 5:8 is τί ὠφέλησεν ἡμᾶς ἡ ὑπερηφανία; καὶ τί πλοῦτος μετὰ ἀλαζονείας συμβέβληται ἡμῖν.[18] In the line before τί and πλοῦτος occur together, τί occurs with a feminine noun. Therefore, the neuter gender of τί does not mean that the following use of πλοῦτος is neuter. Additionally, these authors or works use the masculine form in every other unambiguous case. For these reasons, these cases will be considered grammatically ambiguous.

Homer (eighth century BCE) has two unambiguous uses of πλοῦτος, both masculine accusative singulars.[19] Hesiod (seventh or eighth century BCE) has three unambiguous uses of πλοῦτος, all masculine accusative singular forms.[20] All eleven of Aesop's (sixth century

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[15] A. Nauck, *Tragicorum Graecorum fragmenta* (Leipzig: Teubner, 1889), Fragment 714 line 1; C. Austin, *Nova fragmenta Euripidea in papyris reperta* (Berlin: De Gruyter, 1968), Fragment 122 line 1.

[16] *Lac.* 7.3.2.

[17] F. W. A. Mullach, *Fragmenta philosophorum Graecorum*, vol. 3 (Paris: Didot, 1881) Fragment 13 line 35.

[18] Alfred Rahlfs and Robert Hanhart, eds, *Septuaginta* (Stuttgart: Deutsche Bibelgesellschaft, 2006).

[19] *Il.* 1.171, 2.670.

[20] *Theog.* 969; *Op.* 377; R. Merkelbach and M. L. West, *Fragmenta Hesiodea*, (Oxford: Clarendon Press, 1967), Fragment 203 Line 2.

BCE) unambiguous uses of πλοῦτος are masculine.[21] Aeschylus (fifth or sixth century BCE) has three unambiguous uses of πλοῦτος, which are all masculine accusative singulars.[22] While Euripides (fifth century BCE) uses a masculine form of πλοῦτος thirty times in this search,[23] there is a 'mixed' form of πλοῦτος in Euripides, εἰς τὸ πλοῦτον, which has the neuter article with a masculine accusative singular form.[24] Two papyrus fragments of

[21] *Fab.* Fable 42 version 2 line 10, Fable 89 version 3 line 3, Fable 113 version 1 line 6; P. Rylands 493 Fable 3 line 10, Fable 3 line 11; *Fabulae (dodecasyllabi)* Fable 288 line 6; *Proverbia* Proverb 14 line 2, Proverb 21 line 4, Proverb 46 line 3, Proverb 58 line 3, Proverb 62 line 4.

[22] *Pers.* 842; *Ag.* 949, 1383.

[23] Nauck, *Tragicorum Graecorum fragmenta* Fragment 20 line 1, Fragment 52 line 10, Fragment 54 line 2, Fragment 55 line 1, Fragment 235 line 1, Fragment 419 line 2, Fragment 420 line 4, Fragment 626 line 2; Austin, *Nova fragmenta Euripidea*, Fragment 9 line 1; J. Diggle*, Euripides. Phaethon* (Cambridge: Cambridge University Press, 1970) Line 184; B. Snell, *Euripides Alexandros und andere Strassburger Papyri mit Fragmenten griechischer Dichter* (Hermes Einzelschriften 5, 1937) Fragment 36 line 2, Fragment 37 line 1, Fragment 40 line 11; *Cycl.* 316; *Suppl.* 450; *El.* 1097; *Herc.* 672, 1425; *Ion* 579; *Hel.* 905; *Phoen.* 566, 597; R. Kannicht, *Tragicorum Graecorum fragmenta*, vol. 5.1 (Göttingen: Vandenhoeck & Ruprecht, 2004), Play 2 fragment 20 line 1, Play 3 fragment 54 line 2, Play 3 fragment 55 line 1, Play 3 fragment 61b line 10, Play 12 fragment 235 line 1, Play 25 fragment 419 line 2, Play 25 fragment 420 line 4, Play 30 fragment 462 line 4.

[24] Austin, *Nova fragmenta Euripidea*, Fragment 152 line 4.

Sophocles (fifth century BCE) have the masculine accusative singular form of πλοῦτος[25] while line 519 of *Ajax* has the nominative singular form with τίς.

Herodotus' (fifth century BCE) two uses of πλοῦτος are masculine.[26] Aristophanes (fourth or fifth century BCE) has twenty-seven unambiguous uses of πλοῦτος, all of which are masculine.[27] Many of these refer to the god Ploutos in his work, *Plutus*. There are fifteen unambiguous uses of πλοῦτος in the work of Xenophon (fourth or fifth century BCE). All fifteen of these uses are masculine.[28] All of Plato's (fourth or fifth century BCE) thirty-six unambiguous uses of πλοῦτος are masculine.[29] Hippocrates (fourth or fifth century BCE) has

[25] S. Radt, *Tragicorum Graecorum fragmenta*, vol. 4 (Göttingen: Vandenhoeck & Ruprecht, 1977), Fragment 314 line 162, Fragment 592 line 3.

[26] *Hist.* 2.121, 9.80.

[27] *Pax* 1321; *Eccl.* 602; *Plut.* 203, 284, 331, 391, 392, 402, 459, 494, 505, 510, 580, 587, 589, 625, 634, 662, 738, 743, 746, 749, 925, 940, 1114, 1192, 1196.

[28] *Mem.* 4.1.5.3, 4.1.5.8, 4.1.5.12, 4.2.34.5, 4.2.35.6*; Oec.* 2.9.7; *Symp.* 4.34.4, 4.43.2, 5.9.1; *Cyr.* 1.6.45.11, 4.2.44.1, 4.2.44.3, 5.2.10.1; *Hier.* 11.13.2; [*Ath.*] 2.11.1.

[29] *Crat.* 403a.5; *Pol.* 291e.2, 292c.7; *Symp.* 200d.1; [*Alc. maj.*] 122b.8, 122d.4, 123b.2; *Lysis* 205c.4; *Euthyd.* 280d.2; *Prot.* 354b.5; *Gorg.* 452c.5, 467e.5, 523c.6; *Meno* 78c.6, 88d.4; *Hipp. min.* 370d.1; *Menex.* 240d.7; *Critias* 114d.4, 121a.3; *Leg.* 661d.6, 687b.4, 706a.3, 744a.2, 744d.6, 801b.6, 870a.7, 870b.5, 919b.8; *Ep.* 312c.5, 355b.1; *Spuria* 392d.8; *Resp.* 330c.8, 331b.7, 495a.7, 553d.5, 555c.7.

two unambiguous uses of πλοῦτος, both of which are masculine.[30] All of Aristotle's (fourth century BCE) sixty-five unambiguous uses of πλοῦτος are masculine.[31]

Polybius (second or third century BCE) uses the masculine form of πλοῦτος in all four of his unambiguous uses.[32] The two uses of πλοῦτος in 1 Enoch (first or second century BCE) include the masculine article.[33] All twenty-eight of Strabo's (first century BCE or first century CE) unambiguous uses of πλοῦτος are masculine.[34] One hundred forty-two of

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[30] *Epistulae* Epistle 11 line 39, Epistle 16 line 12.

[31] *Eth. eud.* 1214b.8, 1217a.37, 1230a.11, 1244a.33; *Eth. nic.* 1094b.19, 1095a.23, 1095a.25, 1096a.6, 1097a.27, 1120a.5, 1123a.25, 1124a.14, 1124a.17, 1131a.28, 1147b.30, 1161a.2; [*Mag. mor*] 2.3.7.8, 2.3.8.6, 2.3.14.5, 2.9.3.5, 2.9.4.4; [*Mir. ausc.*] 837b.7; *Protr.* Fragment 1 line 3, Fragment 52 line 5; *Pol.* 1256a.17, 1256b.31, 1256b.36, 1257b.8, 1257b.15, 1257b.18, 1257b.19, 1257b.24, 1257b.30, 1259b.21, 1269b.24, 1273a.38, 1280a.1, 1281a.7, 1283a.5, 1283b.15, 1283b.32, 1284a.20, 1286b.16, 1289b.34, 1289b.41, 1293b.15, 1294a.22, 1296b.18, 1311a.10; [*Probl.*] 950b.36; *Rhet.* 1360b.20, 1361a.31, 1365b.10, 1369a.11, 1369a.15, 1387a.23, 1389a.1, 1391a.1; *Soph. elench.* 180b.9; *Top.* 116a.7, 117a.2; H. Mutschmann, *Divisiones quae vulgo dicuntur Aristoteleae* (Leipzig: Teubner, 1906) Page+column 2col1 line 6, Page+column 4col2 line 11, Page+column 61 line 13; V. Rose, *Aristotelis qui ferebantur librorum fragmenta* (Leipzig: Teubner, 1886) Category 1 treatise title p fragment 1 line 53, Category 1 treatise title 6 fragment 50 line 5, Category 1 treatise title 6 fragment 52 line 20.

[32] *Hist.* 7.1.1.2, 7.8.1.3, 7.8.9.3, 15.35.4.1.

[33] 1 En. 97:10, 100:6.

[34] *Geogr.* 1.1.4.3, 2.3.39.10, 3.2.13.3, 3.2.13.30, 4.1.8.8, 5.1.12.2, 6.2.4.6, 6.2.4.7, 6.2.4.11, 7.2.2.13, 7.6.2.34, 8.6.20.27, 9.2.40.16, 9.3.8.1, 9.3.8.12, 9.3.8.25, 12.6.1.9, 13.4.5.13,

Plutarch's (first or second century CE) one hundred fifty-six uses of πλοῦτος are grammatically unambiguous, and each of his unambiguous uses are masculine.[35] Thus, there

14.2.10.19, 14.5.28.12, 15.1.69.5, 15.3.22.2, 15.3.23.9, 17.1.46.4, 17.1.46.30; *Chrestomathiae e Strabonis Geographicorum libris* 6.21.2, 6.21.3, 14.39.1.

[35] *Lyc.* 8.2.1, 10.2.6, 10.3.6, 24.2.7; *Sol.* 2.3.1, 3.3.3, 7.1.3, 14.9.7; *Publ.* 1.2.3; *Cam.* 5.7.2; *Per.* 16.2.7, 16.3.10, 16.7.9; *Fab.* 23.3.2; *Alc.* 4.1.6; *Cor.* 22.1.1; *Aem.* 12.11.3; *Pel.* 4.4.2; *Marc.* 17.5.2, 19.7.2, 21.5.3; *Arist.* 1.9.1, 25.8.1; *Comp. Arist. Cat.* 1.3.10, 4.4.2; *Mar.* 6.3.2, 45.12.3; *Lys.* 2.4.5, 6.7.1; *Sull.* 11.2.3; *Cim.* 10.5.5, 14.4.6; *Luc.* 34.5.5, 39.5.10; *Comp. Cim. Luc.* 1.5.2; *Nic.* 11.1.4, 15.2.1; *Crass.* 2.9.5; *Comp. Nic. Crass.* 1.1.1; *Eum.* 9.6.2, 13.13.1; *Pomp.* 46.3.7, 51.2.6; *Alex.* 5.5.1, 20.11.2, 24.3.6, 34.1.4, 37.4.2, 41.1.3; *Caes.* 17.1.3, 29.3.2; *Cat. Min.* 57.1.3; *Ag. Cleom.* 7.2.4, 31.7.4; 34.2.3; *Dem.* 25.2.4; *Demetr.* 6.4.3; *Ant.* 74.3.4; *Dion* 23.4.4, 36.3.6; *Brut.* 38.7.2; *Comp. Dion. Brut.* 1.5.2, 1.5.3; *Arat.* 15.3.3, 24.5.4; [*Lib. ed.*] 5D.5; *Adol. poet. aud.* 21C.3, 23F.3, 34D.12, 37A.7; *Virt. prof.* 78C.11; *Inim. util.* 92E.5; [*Cons. Apoll.*] 121B.5; *Sept. sap. conv.* 159E.5; *Superst.* 164F.7, 166E.2; [*Reg. imp. apophth.*] 181E.3; [*Apoph. Lac.*] 222D.6, 226E.6, 226E.9, 239D.9; *Mulier. virt.* 262D.9; *Quaest. rom.* 267F.6; *Fort. Rom.* 325E.1; *Alex. fort.* 337E.5; *Pyth. orac.* 401D.6; *Tranq. an.* 472B.11, 472D.7, 472E.1, 474D.11; *Frat. amor.* 480C.9; *An vit.* 498B.3, 499F.9; *Curios.* 517B.9, 517E.1; *Cupid. divit.* 523E.1, 523E.9, 524E.9, 526B.9, 526D.4, 526D.9, 526F.9, 527B.1, 527B.3, 527C.5, 527F.4, 528A.9; *Sera* 563C.4; *Gen. Socr.* 583E.9, 583F.3, 584B.6, 584D.6; *Exil.* 601F.3; *Quaest. conv.* 679B.11, 693F.2, 694B.4; *Amat.* 752E.6, 752F.1, 753C.6, 754A.9, 766D.6; *Max. princ.* 778A.4; *An seni* 787A.6; *Her. mal.* 864C.11; *De esu* 993D.6; *Stoic. rep.* 1047E.8, 1048D.3; *Stoic. abs.* 1058C.2; *Comm. not.* 1065A.9, 1069C.6, 1075E.11; *Adv. Col.* 1127C.1; F.H. Sandbach, *Plutarchi moralia*, vol. 7, (Leipzig: Teubner, 1967) Fragment 43* line 2, Fragment 43* line 3, Fragment 59 line 7, Fragment 131 line 4, Fragment 139* line 4,

are no clear cases of a neuter form of πλοῦτος in this search through the end of the first century CE.

πλοῦτος in the Septuagint

Having surveyed the gender of πλοῦτος in the classical period, this paper will turn to the gender of πλοῦτος in the Septuagint. I searched for the word πλοῦτος in *The Old Testament in Greek according to the Septuagint* by Henry Barclay Swete using the electronic version in the Logos Bible software.[36] There are ninety-seven uses of πλοῦτος across the whole LXX. Fifty-three of these ninety-seven uses are ambiguous concerning gender, twenty-one times in the nominative case without the article,[37] nineteen times in the dative case,[38] and thirteen times in the genitive case.[39] In each of the forty-four unambiguous cases, Swete has the masculine form of this noun.

Fragment 139* line 7, Fragment 140* line 3, Fragment 169 line 2, Fragment 171* line 5, Fragment 193 line 24.

[36] Henry Barclay Swete, *The Old Testament in Greek According to the Septuagint* (Cambridge: Cambridge University Press, 1909).

[37] Deut 33:19; 2 Chr 17:5, 18:1, 32:27; Ps 61:11, 111:3; Prov 3:16, 8:18, 13:22, 19:1, 22:4; Eccl 9:11; Job 20:15; Wis 5:8, 7:11, 8:5, 8:18; Sir 11:14, 30:16; Isa 24:8, 60:5.

[38] 1 Kgdms 2:10; 3 Kgdms 10:26; 1 Chr 29:28; 2 Chr 9:22; Ps 36:3, 118:14; Prov 11:16 (2), 11:28, 13:7, 13:23; Job 21:7; Sir 10:31 (twice); Isa 16:14, 61:6; Jer 9:23; Dan 11:2 (2); 1 Macc 6:1; Odes Sol. 3:10.

[39] Ps 48:7, 51:9, 72:12, 75:6; Prov 11:16 (1), 24:4; Eccl 4:8; Job 31:25; Sir 18:25, 24:17, 34:1; Esth 1:4 (2); Isa 32:18.

Of the forty-four unambiguous cases in Swete, Codex Sinaiticus does not contain ten of them.[40] Of the thirty-four remaining cases, thirty-three are masculine[41] and the use in Isaiah 29:2 is neuter. Of the forty-four unambiguous cases in Swete, Codex Vaticanus does not contain two of them.[42] All forty-two of the remaining cases are masculine in Codex Vaticanus.

Because of the presence of the neuter in Isaiah 29:2, I looked at the gender of πλοῦτος in other manuscripts of the LXX. In his apparatus, Swete lists Codex Sinaiticus, Codex Alexandrinus, and Codex rescriptus Cryptoferratensis as having the neuter reading and Codex Vaticanus and Codex Marchalianus as having the masculine reading. Images of Codex Alexandrinus are not available because of the cyber-attack on the British Library,[43] but I checked the facsimile of this manuscript in Isaiah 29:2, which has a masculine form.[44] Swete's access to Codex rescriptus Cryptoferratensis was through a transcription by Cozza.[45] In this transcription, πλοῦτος occurs with the neuter article in Isaiah 29:2. Swete used the

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[40] Gen 31:16; 3 Kgdms 3:11, 3:13; 1 Chr 29:12; 2 Chr 1:11, 1:12; Mic 6:12; Ep Jer 34; Dan 11:2 (1); Pss. Sol. 1:4.

[41] Ps 36:16, 48:11; Prov 13:8, 21:17, 22:1, 24:31, 24:71, 28:8, 29:3, 29:47; Eccl 5:12, 5:13, 5:18, 6:2; Job 20:18; Wis 7:8, 7:13; Sir 10:30, 13:24, 14:3, 21:4, 28:10; Esth 1:4 (1), 5:11, 10:2; Isa 29:5, 29:7, 29:8, 30:6, 32:14, 60:16; Jer 17:11; 1 Macc 4:23.

[42] 1 Macc 4:23, Pss. Sol. 1:4.

[43] https://www.bl.uk/cyber-incident/, accessed 28 May 2024.

[44] Edward Maunde Thompson (ed.), *Facsimile of the Codex Alexandrinus* (London: British Museum, 1879–83).

[45] Giuseppe Cozza, *Sacrorum bibliorum vetustissima fragmenta graeca et Latina: E palimpsestis codicibus Biblothecae Cryptoferratensis* (Rome: Joseph Spithoever, 1867).

siglum Γ to identify this manuscript but it is now referred to as 393.[46] Codex Marchalianus has the masculine form of πλοῦτος. Minuscule 88, known for being the only Greek manuscript with the Old Greek form of Daniel in its entirety,[47] has the masculine form in Isaiah 29:2. Based on the presence of the neuter form in Codex Sinaiticus and manuscript 393 and its rarity at the time, the neuter form is likely the initial reading in Isaiah 29:2.

Other critical editions have minimal differences from Swete. The only difference between Swete and Rahlfs is that Rahlfs has the neuter form of πλοῦτος in Isaiah 29:2.[48] The differences between Swete and Brenton are that Brenton lacks the line in Isaiah 24:8 that contains an ambiguous use of πλοῦτος, Brenton has a genitive in Daniel 11:2 where Swete has a dative, and Brenton does not include Psalms of Solomon and Odes in his edition, both of which are not present in Codex Sinaiticus and Codex Vaticanus.[49] While there is one use of the neuter form, the use of πλοῦτος in the Septuagint demonstrates the continued prevalence of the masculine form in this period.

πλοῦτος at the Time of the New Testament

In Niese's edition of the Works of Josephus, the noun πλοῦτος occurs eighty times.[50] Thirty-five of these occurrences are unambiguous concerning gender and all thirty-five are

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[46] Joseph Ziegler, *Isaias* (Göttingen: Vandenhoeck & Ruprecht, 1939), 9. Thanks to Ken M. Penner and Drew Longacre for their help with this identification.

[47] Karen H. Jobes and Moisés Silva, *Invitation to the Septuagint*, 2nd ed. (Grand Rapids: Baker Academic, 2015), 56.

[48] Rahlfs, *Septuaginta*.

[49] Lancelot C. L. Brenton, *The Septuagint Version: Greek* (London: Samuel Bagster & Sons, 1851).

[50] Benedictus Niese (ed.), *Flavii Josephi Opera* (Berlin: Weidmann, 1890–95).

masculine.[51] Niese's edition of Josephus includes a critical apparatus. No readings in the apparatus include a neuter form of πλοῦτος. In *The Works of Philo: Greek Text with Morphology*, there are one hundred nineteen uses of the word πλοῦτος.[52] All seventy-three of the unambiguous uses of this word are masculine.[53] The works of Josephus and Philo, which are roughly contemporary with the writing of the New Testament, continue to employ the masculine form of πλοῦτος.

The use of πλοῦτος in papyri will be examined, which includes writings from before and after the writing of the New Testament. A search of the nominative or accusative form πλοῦτος on papyri.info yielded twenty-eight uses. Of these twenty-eight occurrences of this form, nineteen are ambiguous due to lacking the article or another indicator of gender. The

[51] *Ant.* 1.171, 1.235, 3.55, 4.189, 5.92, 5.132, 6.139, 7.77, 7.105, 7.391, 7.392, 8, 8.23, 8.24, 8.129, 8.365, 8.394, 9.3, 9.78, 9.191, 10.32, 10.33, 10.112, 12.118, 12.249, 15.199, 16.288, 18.243, 20.146; *Ag. Ap.* 2.186; *J.W.* 1.420, 4.587, 6.201, 6.282, 6.442.

[52] Peder Borgen, Kåre Fuglseth, and Roald Skarsten, *The Works of Philo: Greek Text with Morphology* (Bellingham, WA: Logos Bible Software, 2005).

[53] *Alleg. Interp.* I 34, III 39, III 163; *Cherubim* 117; *Sacrifices* 124; *Worse* 33, 122; *Posterity* 112, 139, 144, 151, 174; *Agriculture* 54; *Planting* 66; *Drunkenness* 52, 75; *Sobriety* 3, 40, 61; *Confusion* 48, 112; *Migration* 71, 101, 172; *Flight* 15, 16 (twice), 151; *Dreams* 1.126, 1.179, 1.248, 2.12, 2.40; *Abraham* 25, 252, 265; *Joseph* 131, 198, 258; *Moses* I 153, I 155, I 312, II 53, II 234; *Spec. Laws* I 24, I 27, II 19, II 23, III 1, IV 158, IV 194; *Virtues* 5, 6, 7, 8, 10, 85, 161, 162; *Rewards* 54, 98, 100 (twice), 104, 118, 168; *Good Person* 9; *Contempl. Life* 13, 17; *Flaccus* 77, 148; *Embassy* 199; *Providence* II 19.

masculine form appears in bgu 8 1834 (50 BCE),[54] p.herc 163 (first century BCE),[55] three times in p.herc 1424 (first century BCE),[56] p.herc 1570 (150 BCE – 79 CE),[57] and twice in tm 59964 (fifth century CE).[58] The neuter form appears in bkt 6 13 (200 CE – 399 CE).[59] This manuscript with the neuter form is also known as Berlin Papyrus 5513, which BDF identifies as having the neuter form in the Shepherd of Hermas. Additionally, the masculine accusative form πλοῦτον appears thirty-five times,[60] appearing as late as the second half of the fifth century in bkt 10 8.[61] There is no need to search for the genitive or dative forms as they would all be grammatically ambiguous. So, out of forty-four unambiguous uses of πλοῦτος in papyri, forty-three are masculine. The one neuter case occurs after the writing of the New Testament and was already identified by BDF.

This diachronic study has demonstrated that from the time of Homer to the time of the writing of the New Testament, the noun πλοῦτος almost exclusively appears in a masculine

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[54] Trismegistos 4913

[55] Trismegistos 62388 = LDAB 3553

[56] Trismegistos 62471 = LDAB 3647

[57] Trismegistos 119281 = LDAB 119281

[58] Trismegistos 59964 = LDAB 1076

[59] Trismegistos 59988 = LDAB 1100

[60] bgu 20 2845, bkt 5 1 4 12, bkt 6 13, bkt 8 8, bkt 9 190, bkt 10 8, p.berl.frisk 4, p.fay 309, p.herc 163 (three times), p.herc 220 (twice), p.herc 232, p.herc 240, p.herc 1424 (three times), p.herc 1506, p.herc 1570 (twice), p.mich 3 148, p.mich 21 827, p.oxy 32 2651, p.oxy 43 3098, p.ross.georg 1 16, p.ryl 3 460, p. scholl 5, sb 6 9304, tm 59268, tm 61353 (twice), tm 865216 (three times).

[61] Trismegistos 154378 = LDAB 154378

form. The only clear occurrence of a neuter form of πλοῦτος is in Isaiah 29:2, compared to hundreds of uses of the masculine form. Now, this paper will discuss the gender of πλοῦτος in the New Testament.

πλοῦτος in the New Testament

Of the twenty-two uses of the noun πλοῦτος in the New Testament, the gender is ambiguous eight times. This word occurs in the genitive case in Matthew 13:22, Mark 4:19, Luke 8:14, Romans 2:4, Romans 11:33, and 1 Timothy 6:17. πλοῦτος occurs twice in the nominative case without the article in Romans 11:12. These are predicate nominatives with neuter nouns, but that does not necessarily mean that πλοῦτος is neuter in these cases.

For six of the uses of πλοῦτος, NA28 and THGNT have a masculine form. In Romans 9:23, these editions have the masculine accusative singular form τὸν πλοῦτον. While there is no variant marked in NA28, *The Center for New Testament Studies* (CNTTS) *NT Critical Apparatus* notes that manuscripts 03, 010, and 012 have the neuter form τὸ πλοῦτος.[62] Ephesians 1:18 has the nominative singular form of πλοῦτος with the masculine article and the masculine pronoun τίς. Every manuscript in the CNTTS apparatus and "A Collation of the Greek Manuscripts Selected for the *Editio Critica Maior* of the Epistle to the Ephesians" has this masculine form.[63]

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[62] H. Milton Haggard Center for New Testament Textual Studies. *The Center for New Testament Textual Studies NT Critical Apparatus* (New Orleans Baptist Theological Seminary, 2021). Unless stated otherwise, all manuscript information comes from the CNTTS apparatus.

[63] H.A.G. Houghton, with A.C. Myshrall and C.J. Smith, "A Collation of the Greek Manuscripts Selected for the *Editio Critica Maior* of the Epistle to the Ephesians," Electronic

Hebrews 11:26 has the masculine accusative singular form πλοῦτον with no variant listed in NA28 or the CNTTS apparatus. James 5:2 has the nominative singular form with the masculine article. There is no variant listed for this reading in NA28 or CNTTS. Revelation 5:12 has the masculine accusative singular form with the article. The only variant in NA28 and CNTTS regards the presence or absence of the masculine article. Revelation 18:17 has the nominative singular form of πλοῦτος with the masculine article and a masculine adjective, τοσοῦτος. According to the CNTTS apparatus, minuscule 1006 does not have the article, but because of the masculine adjective, this use of πλοῦτος is still clearly masculine.

For eight of the uses of πλοῦτος, NA28 and THGNT have a neuter form. Many manuscripts have a masculine form in each of these eight cases. In fact, Robinson and Pierpont's Byzantine Textform has the masculine form in seven of these eight cases.[64] The only use of a neuter form of πλοῦτος in Robinson and Pierpont is in Colossians 1:27.

2 Corinthians 8:2 has the neuter form τὸ πλοῦτος in P46, 01*, 03, and 04 and the masculine form τὸν πλοῦτον in 01^{c}, 06, 010, 012, 044, 049, and the majority of minuscules. 02 is lacunose for this verse. Ephesians 1:7 has the accusative form with the neuter article in P46, 01*, 02, 03, 06*, and 06^{c2} and the masculine article in 01c, 06^{c1}, 044, 0278, and the majority of minuscules. Majuscules 010 and 012 have a genitive form in Ephesians 1:7, which is ambiguous concerning gender.

Ephesians 2:7 has the accusative form πλοῦτος with the neuter article and the neuter adjective ὑπερβάλλον in P46, 01^{cmg}, 02, 03, 06*, 010, and 012 and the accusative form

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edition at http://www.epistulae.org/apparatus/ephesians/, Version 1.1. Last consulted on 15 May 2024.

[64] Maurice A. Robinson and William G. Pierpont, *The New Testament in the Original Greek: Byzantine Textform 2005* (Bellingham, WA: Logos Bible Software, 2016).

πλοῦτον, the masculine article, and the masculine adjective ὑπερβάλλοντα in 06^{c}, 044, 0278, and the majority of minuscules. The original hand of 01 omits the entirety of verse 7, likely due to homoeoteleuton (verses 6 and 7 end with ἐν Χριστῷ Ἰησοῦ). CNTTS and the Collation of Ephesians on epistulae.org have P46 with an apparent reading of τὸ ὑπερβάλλον πλοῦτος, but the unclear part of the manuscript is the word ὑπερβάλλον, not τό or πλοῦτος.

Ephesians 3:8 has the accusative form πλοῦτος with the neuter article in P46, 01*, 02, 03, 04, 06*, 010, and 012 and the accusative form πλοῦτον with the masculine article in 01^{c}, 06^{c}, 044, and the majority of minuscules. Ephesians 3:16 has the neuter form τὸ πλοῦτος in P46, 01, 02, 03, 04, 06*, 010, and 012 and the masculine form τὸν πλοῦτον in 06^{c}, 044, 0278, and the majority of minuscules. Philippians 4:19 has the neuter form τὸ πλοῦτος in P46, 01*, 02, 03, and 06* and the masculine form τὸν πλοῦτον in 01^{c}, 06^{c}, 044, and the majority of minuscules. Majuscules 010 and 012 have a genitive form in Philippians 4:19, which is ambiguous concerning gender.

As indicated by the neuter form in Robinson and Pierpont's Byzantine Textform, Colossians 1:27 has the most manuscripts with a neuter reading. P46, 02, 03, and 06^{c} have the neuter form τί τὸ πλοῦτος while 01, 04, and 044 have the masculine form τίς ὁ πλοῦτος. The minuscules are fairly evenly split between these two readings. Additionally, 06* has the masculine form τὸν πλοῦτον and 010 and 012 have the neuter form τὸ πλοῦτος. Colossians 2:2 has the neuter form πᾶν πλοῦτος in P46, 01*, and 03, the neuter form πᾶν τὸ πλοῦτος in 02 and 04, the masculine form πάντα τὸν πλοῦτον in 06*, and the masculine form πάντα πλοῦτον in 01^{c}, 06^{c}, 044, 049, 0278, and the majority of minuscules. Majuscules 010 and 012 are lacunose for this verse.

In summary, Ephesians 1:18, Hebrews 11:26, James 5:2, Revelation 5:12, and Revelation 18:17 have a masculine form of πλοῦτος without variation. For Romans 9:23, 2 Corinthians 8:2, Ephesians 1:7, Ephesians 2:7, Ephesians 3:8, Ephesians 3:16, Philippians

4:19, and Colossians 2:2, several manuscripts have a neuter form of πλοῦτος while the majority of manuscripts have a masculine form. Colossians 1:27 has a roughly equal number of manuscripts with neuter and masculine readings. These last two groups constitute the nine divided cases of πλοῦτος which we will now examine in more detail.

Evaluating the Textual Evidence

We will first examine the internal evidence for the readings in the nine divided cases. The noun δόξα follows the uses of πλοῦτος in Romans 9:23, Ephesians 1:18, Ephesians 3:16, Philippians 4:19, and Colossians 1:27. The combination of these words does not appear to relate to the gender of πλοῦτος since it occurs in a verse for which no known manuscripts have a neuter form, Ephesians 1:18, and the verse for which the most manuscripts have a neuter form, Colossians 1:27.

In the above discussion of the history of the gender of πλοῦτος, there appears to be one known case of a neuter form of πλοῦτος written before the New Testament, Isaiah 29:2 in the Septuagint. The Shepherd of Hermas and the Acts of Philip were both likely written after the writing of at least most of the New Testament. Because of the prevalence of the masculine form of πλοῦτος, it is the form that a scribe or editor would expect to see when copying or editing a manuscript of the New Testament. For this reason, when seeing the neuter form, a scribe might unintentionally write the familiar masculine form. An editor may think that the neuter form is a grammatical error and correct it to a masculine form. This means that a masculine reading is more likely to emerge from a neuter reading than a neuter reading emerging from a masculine reading. This is reflected in the manuscripts because there are five instances of a masculine form without variation and zero instances of a neuter form without variation. This is also reflected in the corrections of 01 and 06. In five of the six instances in which the original hand of Sinaiticus had a neuter reading, it was corrected to a

masculine reading. All five times the original hand of 06 has a neuter form, it is corrected to a masculine form. However, it is also the case that a masculine form was corrected to a neuter form in Colossians 1:27. A neuter reading almost certainly did not emerge from the masculine readings in Ephesians 1:18, Hebrews 11:26, James 5:2, Revelation 5:12, and Revelation 18:17, while the presence of the masculine forms in the nine divided cases may be due to intentional or unintentional correction of the neuter form. For this reason, the internal evidence supports the neuter reading in these nine cases.

While the internal evidence supports the neuter form for all nine divided cases, the external evidence does not. Romans 9:23, the one divided case in which NA28 and THGNT have the masculine form, has the least support for the neuter form. P46 has the neuter form here as it does in each of the nine cases of variation, but the only other manuscripts listed in CNTTS with a neuter reading are 010 and 012. While P46 is the earliest manuscript, most of the earliest manuscripts, including 01, 02, 03, 04, and 06 have the masculine form. Because of the support of most of the earliest manuscripts and the support of the majority of manuscripts, the external evidence favors the masculine reading in Romans 9:23.

In the remaining eight cases, the external evidence is more balanced. With the exception of Colossians 1:27, in which the manuscript support is roughly even, most manuscripts support the masculine reading. In all eight cases, most of the earliest manuscripts support the neuter form, including P46 in each case, 03 in each case, and 02 in each case it is extant (02 is lacunose in 2 Corinthians 8:2). Because of the support of the majority of the earliest manuscripts, the external evidence slightly favors the neuter reading in the eight remaining divided cases. Because of the united support of the internal and external evidence, the neuter form of πλοῦτος should be considered the initial reading in 2 Corinthians 8:2, Ephesians 1:7, Ephesians 2:7, Ephesians 3:8, Ephesians 3:16, Philippians 4:19, Colossians 1:17, and Colossians 2:2.

For Romans 9:23, the internal evidence favors the neuter reading while the external evidence favors the masculine reading. This would be the only case of a neuter reading emerging from a masculine reading in the New Testament. While this is possible, based on the prevalence of the masculine form of πλοῦτος before the writing of the Pauline epistles, it is unlikely. There is no clear reason why a scribe or editor would change the masculine form to a neuter form here and not elsewhere. The best explanation for the presence of the neuter form of πλοῦτος in P46, 010, and 012 is that the neuter reading is the initial reading.

This raises the question of why Romans 9:23 has less manuscript support for the neuter form of πλοῦτος than the rest of the divided cases. Editorial fatigue could explain the relative lack of manuscript support for the neuter form. Romans 9:23 would be the first unambiguous instance of the neuter form of πλοῦτος that a scribe or editor would encounter in the Pauline epistles. Encountering this form for the first time might prompt an editor to correct this form, while the editor may build up an immunity to seeing the neuter form after seeing it in Philippians and Ephesians. This may also explain why the neuter form appears the most in Colossians, the last place a scribe or editor would encounter this form.

In summary, because of the history of the gender of πλοῦτος and the neuter form being the reading more likely to cause the emergence of the masculine reading, the neuter form is preferred in all nine divided cases in the Pauline Epistles.

Evidence for Pauline Authorship

All nine cases of variation are in Paul while every unambiguous use of πλοῦτος outside of Paul is masculine. By “in Paul,” I mean the letters transmitted as a Pauline corpus in the manuscript tradition, including Hebrews and other disputed Pauline letters. The only uses of πλοῦτος in Paul that are not divided are in Ephesians 1:18 and Hebrews 11:26. Hebrews 11:26 could be explained based on non-Pauline authorship, but Ephesians 1:18 is

difficult to explain. The neuter form of πλοῦτος is used four times in Ephesians, both before and after this verse.

The diachronic study demonstrated the rarity of the neuter form of πλοῦτος before and during the time of the writing of the New Testament. The discussion of the use of πλοῦτος in the New Testament demonstrates its prevalence in the Pauline Epistles at a very early stage, if not the original writing of these epistles. This form occurs in five epistles, Romans, 2 Corinthians, Ephesians, Philippians, and Colossians. There is little doubt about the Pauline authorship of Romans, 2 Corinthians, and Philippians, but significant doubt for Ephesians and Colossians.[65] The simplest explanation for the presence of the neuter form of πλοῦτος in these five epistles is that Paul wrote all five epistles. It is possible that a second or third author used the neuter form in Ephesians or Colossians, but given the rarity of the form at this time, it seems unlikely.

The masculine form in Ephesians 1:18 does not support or oppose Pauline authorship. Whoever wrote Ephesians would have been inconsistent in their use of the gender of πλοῦτος. Paul demonstrates this variety in his use of a similar noun, ζῆλος. Paul uses the masculine form in Romans 10:12, 2 Corinthians 7:7, and 2 Corinthians 7:11 and the neuter form in 2 Corinthians 9:2 and Philippians 3:6. This demonstrates that inconsistency in gender does not oppose the Pauline authorship of Ephesians. Of course, there are many arguments on both sides of the debate on the authorship of Ephesians and Colossians, and the gender of πλοῦτος does not bring any certainty to this question but provides one more piece of evidence in favor of Pauline authorship.

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[65] Paul Foster, "Who Wrote 2 Thessalonians? A Fresh Look at an Old Problem," *JSNT* 35 (2012): 170–175, at 171.

Future Research

Two areas of future research come to mind as a result of this study. The first is a study of the other words that share the characteristic of changing from a masculine form to a neuter form over time. BDF lists τὸ ζῆλος, τὸ ἦχος, and τὸ σκότος as sharing this characteristic, while Moulton lists ἔλεος and ἦχος.[66] ζῆλος occurs sixteen times in NA28. Nine of these cases have either the genitive case, the dative case, or the nominative case without the article and are ambiguous.[67] Five of these cases are masculine with no variant listed in NA28.[68] Two of these cases are neuter, while the majority of manuscripts have the masculine case.[69] ἦχος occurs four times in NA28, three of which are ambiguous regarding gender,[70] and one that is neuter.[71] σκότος occurs thirty-one times in NA28 and is neuter in every unambiguous case. Finally, ἔλεος occurs twenty-seven times in NA28 and is neuter in every unambiguous case, though most manuscripts have the masculine form in Matthew 23:23.

The second area of future research is a deeper study of the nonbiblical uses of πλοῦτος. This would include studying manuscripts instead of studying modern editions. Manuscripts of Homer, Plato, Philo, and others may reveal more diversity than modern editions or may confirm the uniform use of the masculine form.

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[66] Blass, *A Greek Grammar*, §51; Moulton, *A Grammar of New Testament Greek*, 60.

[67] Acts 5:17, 13:45; Rom 13:13; 1 Cor 3:3; 2 Cor 11:2, 12:20; Gal 5:20; Heb 10:27; Jas 3:16.

[68] John 2:17, Rom 10:12, 2 Cor 7:7, 7:11; Jas 3:14.

[69] 2 Cor 9:2; Phil 3:6.

[70] Luke 4:37; Acts 2:2; Heb 12:19.

[71] Luke 21:25.

CHAPTER 5.

NEW TEST PASSAGES FOR COLOSSIANS

Introduction

In the mid-1980s, the *Institut für neutestamentliche Textforschung* (INTF), led by Kurt Aland, began the process of producing a major critical edition of the Greek New Testament, the *Novum Testamentum Graecum Editio Critica Maior* (ECM). In *The Text of the New Testament*, Kurt and Barbara Aland discuss their method for determining which manuscripts should be studied further for the ECM, and which should be excluded on the basis of having "no value for reconstructing the original text and its early history."[1] Their method was to determine a series of 1000 test passages and collate every available continuous text manuscript in each of those test passages. The results of this process were published in the series *Text und Textwert der griechischen Handschriften des Neuen Testaments* (TuT).[2] Based on the percentage of agreement each manuscript had with the majority of manuscripts in each of the test passages, manuscripts were selected for the ECM. Those which agreed with the Majority readings above a certain overall percentage were excluded, and those with a lower agreement with the Majority readings were included.

In his chapter, "An Initial Selection of Manuscripts for the *Editio Critica Maior* of the Pauline Epistles", Hugh Houghton outlines the specific procedure for selecting manuscripts

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[1] Kurt Aland and Barbara Aland, *The Text of the New Testament: An Introduction to the Critical Editions and to the Theory and Practice of Modern Textual Criticism*, trans. Erroll F. Rhodes, 2nd ed. (Grand Rapids: Eerdmans, 1989), 318.

[2] Kurt Aland et al., *Text und Textwert der griechischen Handschriften des Neuen Testaments. II. Die Paulinischen Briefe*, ANTF 16–19 (Berlin & New York: De Gruyter, 1991).

for the Pauline Epistles.[3] There are 251 total test passages in the Pauline Epistles, and test passages are combined for 1 and 2 Thessalonians and for the Pastoral Epistles and Philemon, leaving ten total units for the Pauline Epistles.[4] Selection of manuscripts is then made on the basis of both "unit agreement" (the manuscripts' agreement with the Majority Text[5] in each unit) and "corpus agreement" (the manuscripts' agreement with the Majority Text across the whole Pauline corpus). Houghton lists the three conditions for a manuscript to be included in the ECM:

> 1) Every unit agreement of 85% or less with the Majority Text will be included.
>
> 2) Where the corpus agreement is 70% or less, the whole witness will be included.
>
> 3) Where the corpus agreement is between 70–85%, every unit agreement of less than 90% will be included.[6]

Based on these criteria, 182 manuscripts would be selected for Colossians in the ECM, the highest total amongst the Pauline Epistles, with 168 for Galatians and 151 for Thessalonians the next highest numbers.[7] Because of this unusually high number of manuscripts in Colossians, the present study of the test passages used in TuT and a proposed selection of

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[3] H. A. G. Houghton, "An Initial Selection of Manuscripts for the Editio Critica Maior of the Pauline Epistles," in *The New Testament in Antiquity and Byzantium: Traditional and Digital Approaches to its Text and Editing: A Festschrift for Klaus Wachtel*, eds. H. A. G. Houghton, David C. Parker and Holger Strutwolf (Berlin & Boston: De Gruyter, 2019), 343–359.

[4] Houghton, "An Initial Selection", 345.

[5] The term 'Majority Text' here and elsewhere refers to the reading labeled '1' in TuT.

[6] Houghton, "An Initial Selection", 350.

[7] Houghton, "An Initial Selection", 351.

new test passages is offered in order to reduce the number of manuscripts selected for this epistle.

The Insufficiency of TuT's Test Passages

Of the 251 test passages used in TuT for the Pauline Epistles, only ten are in Colossians. This means that an agreement or disagreement with the majority reading in one of the test passages in Colossians has more weight than an agreement or disagreement in Romans, which has 47 test passages, or 1 Corinthians, which has 59.[8] A test passage in Colossians thus has more of an impact on a manuscript's inclusion in the ECM for Colossians than most of the other units. Unfortunately, one of Colossians' test passages appears to be a poor choice. Houghton addresses this passage in his chapter, saying, "At Colossians 1:6, the tradition is almost equally split between the Majority and Nestle-Aland form, with the latter's addition of καὶ αὐξανόμενον being attested in 290 manuscripts: this would better be regarded as a divided Majority tradition than a non-Majority reading."[9] This means that 290 manuscripts were credited with disagreeing with the Majority Text, aiding in their potential inclusion in the ECM for Colossians, while in reality they have one of the two 'Majority readings.'

When looking at the test passages for Colossians overall, the issues go beyond the choice of Colossians 1:6. I looked at each of the 251 test passages in TuT and calculated the percentage of manuscripts which agreed with the Majority Text in each passage. For example, in Colossians 1:4, 86.45% of manuscripts agree with the Majority reading. Then, I found the average of these percentages for each unit in the Pauline Epistles. The average in Colossians was the lowest by a significant margin. In the test passages in Colossians, manuscripts agreed

[8] Houghton, "An Initial Selection", 345.

[9] Houghton, "An Initial Selection", 346.

with the Majority Text an average of 83.90% of the time, while Galatians had the next highest average agreement of 87.30%, then the Pastoral Epistles with 88.21%, up to the highest average agreement, 92.20% in 1 Corinthians. In practical terms, the test passages in Colossians are the most likely to have a manuscript disagree with the Majority Text and have a greater chance of meeting the threshold for inclusion in the ECM. In fact, with an average agreement with the Majority Text of less than 85%, the average manuscript would be included for Colossians in the ECM, while this is not the case for any of the other units, which each have average agreements of greater than 85%.

It is also worth noting that this low percentage is not simply the result of Colossians 1:6 skewing the data with 53.12% of manuscripts agreeing with the 'majority' reading in this passage. Of the 251 test passages in Paul, the average 'rank' in terms of percentage agreement with the Majority Text in Colossians is 78.8, with eight of the ten test passages below the median and five of the ten in the bottom 20%. Among the test passages in Paul, Colossians 1:6 has the third lowest agreement with the Majority Text, with Galatians 1:8 having a 40.16% agreement with the majority and Romans 5:1 having a 43.52% agreement with the Majority for first and second place, respectively.[10] While not apparent from a quick glance at the data in TuT, it is evident after analysis that the test passages in TuT for Colossians had majority readings that were less in the majority than the readings for the test passages in the other epistles, leading to an excess of manuscripts meeting the criteria for inclusion in the ECM for Colossians.

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[10] These readings are technically not majority readings in a proper sense since they are in less than 50% of the manuscripts. These readings are called the majority readings because they are the readings labeled '1' in TuT, even though the reading labeled '2' is better attested in each case.

One might ask about the value of different types of test passages, including ones without a clear majority reading like Colossians 1:6. A test passage like Colossians 1:6 has value for the study of the history of the text and can help to identify characteristics of the manuscripts with one of the two or more highly attested readings. However, it is not useful for the purpose it was designed for. According to Aland and Aland, the purpose of the test passages is "A clear determination and exclusion of all *eliminandi*, that is, discovering which among the great wealth of manuscripts have simply been copied from others with practically no significant differences, and are therefore of no value for reconstructing the original text and its early history."[11] While useful for other purposes, a reading without a clear majority does not help in the determination and exclusion of manuscripts with no significant differences. The Alands further describe their desired outcome from a test passage. "The picture we gain from this randomly selected test passage recurs elsewhere almost consistently: the overwhelming majority of manuscripts support one reading, the reading of the *majority text*."[12] The ideal test passage is one for which the majority of manuscripts have the same reading, so it is evident that, for the purposes of selecting manuscripts for the ECM, a variation unit without a clear majority is not ideal.[13]

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[11] Aland and Aland, "The Text", 318.

[12] Aland and Aland, "The Text", 321.

[13] The inclusion of test passages without clear majority readings and test passages in which the readings labeled '1' and '2' are the same indicates that at least some of the test passages were included for other purposes than selecting manuscripts for the ECM.

Method for Selecting New Test Passages

Having seen why the test passages in TuT were insufficient for their purpose in Colossians, the next step is to discern better test passages. First, to get a sense for the text of Colossians, I collated the sixty-three manuscripts that had between 80% and 89% agreement with the test passages in TuT, along with six additional majuscules and five other minuscules for comparison, against Robinson and Pierpont's 2018 edition of the Majority Text.[14] Using the data from these seventy-four manuscripts, I looked for textual variants in which a large majority of the manuscripts had the same reading, while a few manuscripts had an alternate reading. This led me to select thirty-four test passages for Colossians.[15] As in TuT in some of the other Pauline epistles, there are sometimes multiple test passages in the same verse, like the three in Colossians 3:16. First, there is the presence or absence of the second and third uses of the word καί, then whether heart is plural or singular, and, lastly, whether the final word is κυριῷ or θεῷ.

These thirty-four test passages include six of the ten original test passages used in TuT, Colossians 1:4, 1:10, 2:11, 3:15, 3:21, and 4:8. Colossians 1:6 was excluded because it does not have a clear majority reading as discussed above. Colossians 2:2 and 3:23 were not included because of the many possible alternate readings in these verses. TuT lists 12 possible readings for Colossians 2:2 and 10 possible readings for Colossians 3:23, with many of these readings occurring in multiple manuscripts. Because of the complexity of the textual

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[14] Maurice A. Robinson and William G. Pierpont, *The New Testament in the Original Greek: Byzantine Textform 2018* (Nürnberg, Germany: VTR Publications, 2018).

[15] Colossians 1:1, 2, 4, 7, 10 (x2), 16, 20, 23, 28; 2:1, 2, 3, 4, 11, 12, 17; 3:15, 16 (x3), 18, 20, 21, 22, 24 (x2), 25 (x2); 4:1, 8, 9, 12 (x2); see Appendix I for the readings for each test passage.

history of these passages, a manuscript's reading in these passages may be an insight into the verse itself, but not the manuscript's overall agreement or disagreement with the Majority Text. Finally, Colossians 2:18 was excluded because the original hands of only ten manuscripts did not have the Majority reading, including only four minuscules, three of which are automatically included in the ECM for Colossians based on corpus agreement. Therefore, the inclusion of Colossians 2:18 would aid minimally in the selection process.

After selecting these thirty-four new test passages, I collated all of the manuscripts that had between 61% and 89% agreement with the test passages in TuT, and the manuscripts with 90% agreement with the test passages in TuT that were selected for inclusion in the ECM for other epistles, in the new selection of test passages. I computed what percentage of these 124 manuscripts agreed with the Majority Text for each of the test passages. Colossians 1:20 had only 47.20% of manuscripts agree with the Majority Text, indicating that there is a not a clear majority reading in this passage, and giving me sympathy for those who chose the initial test passages for Colossians. After removing Colossians 1:20, the remaining thirty-three test passages had an average agreement of 85.93% with the Majority reading. While this is still a lower percentage than any of the other epistles, this percentage would likely increase if the other 232 of the 234 manuscripts with 100% agreement and the other 164 of the 184 manuscripts with 90% with the original test passages were included. Regardless, this is an improvement on the original figure of 83.90%.

New Manuscript Selection

Finally, I calculated each manuscript's percent agreement with the majority reading for each test passage to determine which manuscripts should be included for Colossians in the ECM. At the end of his chapter on the selection of manuscripts for the ECM of Paul, Houghton lists the 182 manuscripts which met the criteria for inclusion in the ECM based on

their agreement with the Majority Text in the test passages in TuT.[16] Of these 182 manuscripts, forty-nine had an agreement of greater than 85% with the Majority Text in the new test passages, and would no longer be included in the ECM.[17] Of these forty-nine manuscripts, fourteen of them had 70% agreement with the original test passages,[18] one had 77.78% agreement,[19] one had 83.33% agreement,[20] and the remaining thirty-three had 80% agreement.[21] All manuscripts which had 85% or greater agreement with the test passages in TuT still had 85% or greater agreement with the new test passages. Additionally, one of the manuscripts which Houghton lists as being assigned a Gregory-Aland number after the printing of TuT, 2865, would have been included based on the original test passages, but would be excluded with the new test passages.[22] Finally, three manuscripts that were not included in TuT and would have been included based on the original test passages, 1108, 2892, and 2936, would still be included with the new test passages. The new number of

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[16] Houghton, "An Initial Selection", 358.

[17] 102, 105, 142, 206, 400, 429, 440, 465, 468, 496, 547, 603, 636, 720, 886, 891, 1270, 1297, 1315, 1359, 1490, 1501, 1509, 1598, 1757, 1758, 1769, 1831, 1892, 1916, 1930, 1931, 1939, 1945, 1963, 1975, 1978, 1992, 1996, 1999, 2008, 2012, 2080, 2086, 2104, 2495, 2508, 2675, 2696

[18] 440, 547, 636, 886, 1930, 1939, 1963, 1978, 1992, 1996, 1999, 2012, 2104, 2508

[19] 1509

[20] 1975

[21] 102, 105, 142, 206, 400, 429, 465, 468, 496, 603, 720, 891, 1270, 1297, 1315, 1359, 1490, 1501, 1598, 1757, 1758, 1769, 1831, 1892, 1916, 1931, 1945, 2008, 2080, 2086, 2495, 2675, 2696

[22] Houghton, "An Initial Selection", 354.

manuscripts of Colossians that would be selected for the ECM is 136,[23] a number much closer to the rest of the units in the Pauline Epistles.

The Number of Test Passages

One might ask if the decrease in manuscripts selected is due to the increase in test passages from ten to thirty-three. The answer to that question is surprisingly complex. To examine the relationship between manuscripts selected and the number of test passages, I used a random number generator[24] to select five sets each of five, ten, fifteen, twenty, and twenty-five test passages from my selection of thirty-three for a total of twenty-five sets of test passages.[25] I found the mean and standard deviation for the number of manuscripts these sets excluded from the ECM which would have been included based on the test passages in TuT and recorded some other useful information. The results are presented in Table 2 below.

The first observation of note is that the mean number of manuscripts excluded does not seem to correlate with the number of test passages. These means are similar with the

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[23] P46, P61, 01, 02, 03, 04, 06, 010, 012, 015, 016, 020, 025, 044, 048, 075, 0150, 0198, 0208, 0278, 6, 33, 38, 61, 69, 81, 88, 94, 103, 104, 203, 218, 254, 256, 263, 296, 326, 330, 363, 365, 436, 442, 451, 455, 459, 462, 467, 506, 606, 608, 629, 676, 808, 915, 1099, 1106, 1108, 1115, 1127, 1175, 1241, 1251, 1267, 1319, 1352, 1398, 1505, 1523, 1524, 1563, 1573, 1611, 1678, 1718, 1721, 1739, 1751, 1798, 1817, 1827, 1837, 1838, 1840, 1848, 1877, 1881, 1889, 1908, 1910, 1912, 1919, 1935, 1942, 1943, 1947, 1950, 1959, 1961, 1962, 1969, 1973, 1976, 1977, 1984, 1985, 1987, 1991, 1995, 2000, 2002, 2005, 2011, 2102, 2105, 2127, 2138, 2197, 2248, 2344, 2400, 2464, 2482, 2492, 2516, 2523, 2544, 2576, 2625, 2659, 2690, 2733, 2739, 2805, 2892, 2899, 2936

[24] https://www.random.org/integer-sets/

[25] See Appendix II to this chapter for the sets of test passages.

exception of the sets of fifteen test passages, which will be addressed later. The standard deviation for the number of manuscripts excluded appears to decrease as the number of test passages increases, indicating that the number of manuscripts excluded becomes more consistent between the five sets as the number of test passages increases.

The last four columns express the consistency with which manuscripts are excluded for the different numbers of test passages. Unanimous exclusions refer to manuscripts that are excluded in all five sets for a given number of test passages,[26] while total exclusions refer to the number of manuscripts that are excluded in any of the five sets. The data under the label 'Percent Unanimous indicates what percentage of the manuscripts excluded in any set of test passages was rejected in every set for a given number of test passages. For example, sixty total manuscripts are excluded in sets of twenty-five test passages and forty of those manuscripts are excluded in all five sets of twenty-five test passages. Therefore, 67% of the manuscripts excluded by a set of twenty-five test passages are excluded in every set. The final column is a weighted average of the number of times a manuscript is excluded with a weight of one for a manuscript excluded in one of the five sets, a weight of two for a manuscript excluded in two of the five sets, and so on. The percent of unanimous exclusions and the weighted average appear to increase as the number of test passages increases. This indicates that the selection of manuscripts becomes more consistent as the number of test passages increases. While sets of ten test passages may exclude as many manuscripts as sets of twenty-five test passages, the manuscript selection is more consistent between the sets of

[26] Fifteen manuscripts are excluded in all twenty-five sets of test passages. These complete rejects are 142, 206, 429, 468, 1270, 1297, 1490, 1501, 1509, 1598, 1758, 1831, 1975, 2080, and 2675.

twenty-five test passages. Therefore, when choosing how many test passages to use for a selection of manuscripts, more test passages result in a more consistent manuscript selection.

Number of Test Passages	Mean	Standard Deviation	Unanimous Exclusions	Total Exclusions	Percent Unanimous	Weighted Average
5	44.6	9.7	16	82	20%	2.73
10	49.4	10.2	25	73	34%	3.38
15	61.2	4.6	44	78	56%	3.92
20	47.4	7.4	32	69	46%	3.43
25	48.4	2.7	40	60	67%	4.03

Table 2: Test Passage Sets Summary Statistics

The final question to answer is why the number of manuscripts excluded by sets of fifteen test passages is so high. To answer that questions, one needs to examine the relationship between the number of test passages and the number of disagreements with the majority reading required for inclusion in the ECM. Below is a chart indicating the number of disagreements required for inclusion for a given number of test passages.

Number of Test Passages	Disagreements Needed
1-6	1
7-13	2
14-20	3
21-26	4
27-33	5
34-40	6
41-46	7
47-53	8
54-60	9
61-66	10

Table 3: Manuscript Disagreements Needed for ≤85% Majority Agreement

The reason that the number of manuscripts excluded does not correlate with the number of test passages is that the number of disagreements needed increases as the number

of test passages increases. What is significant for the number of manuscripts excluded is where the number of test passages falls within the range of the numbers of test passages with the same number of disagreements needed. For example, more manuscripts with be excluded in a set of seven test passages than in a set of thirteen test passages, because each requires only two disagreements for inclusion. The extra six test passages in the set of thirteen provide more opportunities for disagreement. Like seven in the example above, fifteen is near the beginning of the range of numbers of test passages which require three disagreements for inclusion. By contrast, five, twenty, and twenty-five occur at or near the end of their respective ranges. Finally, ten is in the middle of its range. The placement of these numbers in their respective ranges explains why the sets of fifteen test passages exclude more manuscripts than any of the other numbers of test passages.

Conclusion

In conclusion, we have surveyed the process and methods behind selecting manuscripts for the *Novum Testamentum Graecum Editio Critica Maior* for Paul's letters. We have seen why the test passages used in TuT for Colossians were not sufficient for ruling out manuscripts with Majority readings. We saw how a new and improved set of test passages led to a more appropriate number of manuscripts being selected for inclusion in the ECM for Colossians. Finally, we discussed how the number of test passages impacts manuscript selection, with a higher number of test passages yielding more consistency in the manuscripts selected.

Postscript: The Strange Case of 1980

At the CSNTM conference held in Dallas in May 2024, Clark Bates talked about the close relationship between the commentary of GA 075 and GA 1980 in Ephesians. He then showed their texts were closely related in Ephesians. I was surprised to see that GA 1980 had 100% agreement with the majority in the test passages in TuT for Colossians. I therefore checked each of the test passages for this epistles. This revealed that 1980 has reading 2 in 1:4, it is lacunose (or an image is missing in the NTVMR) for 1:6 and 1:10, it has reading 4 in 2:2, reading 1 in 2:11 and 2:18, reading 2 in 3:15, reading 3 in 3:21, reading 8 in 3:23, and reading 2 in 4:8. So, 1980 has 25% agreement with the majority reading and should be included in the ECM for Colossians. There is therefore a question about the accuracy of the data in the other epistles:

- Galatians has a 2 for the first reading, then 1 for the rest
- In 1 Corinthians, Ephesians, Philippians, Colossians, Thessalonians, Pastorals, Philemon, all readings are 1
- In Hebrews, differences from the 1 reading start at variant 7
- In 2 Cor, it is listed with 10B for first, 1B for last, 1 for the 24 in between
- In Rom, it has 2 for reading 3, and 1 for the other 46.

Appendix I: Majority Agreement of Test Passages in Paul

Rank	Passage	Percent Majority Agreement
1	Galatians 1:8	40.16%
2	Romans 5:1	43.52%
3	Colossians 1:6	51.32%
4	2 Corinthians 2:17 (1)	51.98%
5	2 Corinthians 5:17	56.16%
6	Galatians 5:1	69.49%
7	2 Timothy 4:3	69.66%
8	1 Corinthians 2:4	70.33%
9	1 Timothy 3:3	70.36%
10	Philippians 1:11 (1)	71.59%
11	Hebrews 10:9	71.67%
12	Philemon 7	72.00%
13	Ephesians 4:28	72.55%
14	Philippians 1:14	73.07%
15	Galatians 4:7	73.27%
16	Hebrews 2:7	73.83%
17	Romans 16:16	74.71%
18	Titus 2:7	75.68%
19	Philemon 20	76.01%
20	Romans 16:6	76.05%
21	1 Corinthians 12:6	77.59%
22	Hebrews 9:19	77.89%
23	Colossians 3:21	79.00%
24	1 Timothy 6:17	79.06%
25	Colossians 2:2	80.03%
26	Colossians 3:23	80.13%
27	1 Corinthians 9:18	80.30%
28	1 Corinthians 10:10	80.35%
29	Romans 6:12	81.46%
30	Romans 8:11 (2)	81.88%

31	2 Thessalonians 2:4	82.41%
32	Ephesians 6:21	82.57%
33	Philippians 1:28	82.70%
34	1 Corinthians 7:38	83.06%
35	2 Corinthians 2:10	83.55%
36	1 Corinthians 13:4	83.76%
37	Romans 16:23	83.81%
38	2 Thessalonians 2:8	83.87%
39	Romans 8:34	84.00%
40	Hebrews 12:15	84.16%
41	1 Corinthians 10:24	84.32%
42	2 Corinthians 8:21	84.88%
43	1 Corinthians 6:10	85.11%
44	Galatians 4:14	85.34%
45	Colossians 4:8	85.41%
46	2 Timothy 4:1	85.52%
47	2 Corinthians 9:4	85.62%
48	Ephesians 5:19	85.83%
49	1 Corinthians 7:17	86.19%
50	Colossians 1:4	86.45%
51	1 Corinthians 10:11	86.86%
51	Galatians 3:21	86.86%
53	Romans 12:20	86.93%
54	2 Corinthians 10:12-13	87.11%
55	1 Corinthians 4:17	87.12%
56	Galatians 2:14 (2)	87.46%
57	2 Corinthians 1:15	87.52%
58	Romans 14:21	87.67%
59	Hebrews 6:10	87.80%
60	Romans 8:11 (1)	87.84%
61	1 Thessalonians 2:7	87.97%
62	Ephesians 6:10	88.34%

63	Galatians 3:1 (2)	88.74%
64	2 Corinthians 1:6-7	88.82%
65	1 Corinthians 3:5	88.87%
66	Hebrews 11:37	89.12%
67	1 Corinthians 10:9	89.15%
68	2 Thessalonians 3:4	89.17%
69	Romans 8:23 (1)	89.18%
70	Ephesians 5:22	89.22%
71	Titus 2:10	89.42%
72	Philippians 1:16-17	89.55%
73	Romans 10:15	89.59%
74	2 Corinthians 12:11	89.60%
75	Philippians 3:16	89.64%
76	1 Thessalonians 5:27	89.66%
77	1 Corinthians 11:24	89.67%
78	Hebrews 1:3	89.76%
79	Ephesians 1:20	89.77%
80	1 Thessalonians 1:1	89.87%
81	2 Corinthians 2:3	89.90%
82	Hebrews 12:28	90.07%
83	Hebrews 11:13	90.35%
84	1 Timothy 4:12	90.44%
85	2 Corinthians 1:20	90.48%
86	Galatians 1:15	90.50%
87	1 Corinthians 10:28	90.67%
87	1 Corinthians 14:19	90.67%
89	Colossians 1:10	90.73%
89	Hebrews 8:12	90.73%
91	Philippians 4:23	90.82%
92	Romans 5:8	90.86%
93	1 Corinthians 9:10	90.92%
94	2 Corinthians 1:8	90.97%

95	Hebrews 10:34 (1)	91.19%
96	1 Corinthians 8:11 (2)	91.20%
97	Hebrews 7:14	91.24%
98	Ephesians 2:17	91.25%
99	Romans 11:6	91.28%
100	1 Corinthians 14:10	91.33%
101	Romans 15:13	91.44%
102	Ephesians 1:16	91.53%
103	Hebrews 12:3	91.55%
104	Hebrews 10:16	91.65%
105	1 Corinthians 7:5	91.71%
106	1 Corinthians 15:31	91.74%
106	2 Corinthians 12:12	91.74%
108	Galatians 4:25	91.81%
109	1 Corinthians 3:3	91.86%
110	2 Corinthians 9:10	91.89%
110	Hebrews 12:25	91.89%
112	Romans 15:15	91.92%
113	Romans 16:25-27	91.93%
113	1 Corinthians 9:23	91.93%
115	Romans 15:29	92.01%
116	Romans 15:4	92.05%
116	1 Corinthians 8:11 (1)	92.05%
118	2 Corinthians 2:17 (2)	92.23%
119	Romans 14:4	92.47%
120	1 Corinthians 7:34	92.54%
121	Hebrews 5:3 (1)	92.65%
122	Colossians 2:11	92.74%
123	Hebrews 5:3 (2)	92.77%
124	Romans 3:22	92.93%
125	Hebrews 12:18 (2)	92.96%
126	1 Corinthians 9:20	93.02%

127	1 Corinthians 12:31	93.03%
128	Philippians 1:17	93.18%
129	1 Corinthians 9:1	93.19%
130	1 Corinthians 12:3 (2)	93.24%
131	Galatians 3:12	93.25%
132	Romans 8:26	93.30%
133	1 Corinthians 15:20	93.31%
134	Ephesians 3:18	93.37%
134	Titus 1:4	93.37%
136	1 Corinthians 14:25	93.50%
137	Philemon 12	93.56%
138	1 Corinthians 2:1	93.62%
138	Hebrews 8:4	93.62%
140	Galatians 2:11	93.69%
141	2 Corinthians 12:21	93.79%
142	Hebrews 9:10	93.85%
143	Philemon 2	93.93%
144	Romans 16:20	93.96%
145	2 Timothy 2:3	94.00%
146	2 Timothy 1:17	94.15%
147	Romans 15:24	94.18%
148	Ephesians 5:9	94.21%
149	Ephesians 4:17	94.28%
150	Hebrews 12:27	94.31%
151	Romans 8:1	94.38%
151	Ephesians 1:15	94.38%
153	2 Thessalonians 2:3	94.42%
154	Romans 10:3	94.45%
155	2 Corinthians 1:12	94.48%
156	2 Corinthians 5:10	94.49%
157	1 Timothy 2:9	94.59%
158	Romans 14:23	94.65%

159	Galatians 2:14 (1)	94.66%
160	Romans 13:3	94.67%
161	2 Corinthians 11:3 (2)	94.68%
162	1 Thessalonians 2:15	94.77%
163	1 Corinthians 15:55	94.79%
164	1 Corinthians 7:7	94.82%
165	1 Corinthians 1:2	94.84%
166	Romans 7:18	94.92%
166	1 Corinthians 8:8	94.92%
168	Romans 16:4-5	94.95%
169	Hebrews 10:34 (2)	94.97%
170	2 Corinthians 11:23	95.01%
171	1 Corinthians 8:7	95.05%
172	1 Timothy 3:14	95.09%
173	Romans 6:11	95.17%
173	Romans 14:6	95.17%
175	1 Corinthians 13:3	95.19%
175	Colossians 3:15	95.19%
177	1 Corinthians 7:14	95.31%
177	1 Corinthians 14:34-35	95.31%
179	Romans 9:28	95.33%
180	Romans 16:27	95.34%
180	2 Corinthians 11:6	95.34%
182	1 Corinthians 12:3 (1)	95.43%
183	Romans 16:5	95.46%
184	1 Thessalonians 3:2	95.63%
184	Hebrews 12:18 (1)	95.63%
186	1 Corinthians 6:20	95.69%
187	2 Corinthians 12:19	95.71%
188	Hebrews 10:30	95.83%
189	1 Corinthians 3:4	95.84%
190	Ephesians 5:30	95.86%

191	1 Timothy 4:15	95.90%
192	Romans 5:2	95.93%
193	1 Corinthians 15:51	95.98%
194	1 Corinthians 14:26	96.00%
195	1 Corinthians 5:7	96.04%
196	Romans 14:3	96.13%
197	Philippians 3:21	96.21%
198	2 Corinthians 12:1	96.36%
198	Ephesians 1:1	96.36%
200	1 Corinthians 7:39	96.43%
201	Romans 14:10	96.46%
201	1 Corinthians 11:29	96.46%
203	Galatians 6:15	96.51%
204	Hebrews 13:21 (1)	96.61%
205	1 Corinthians 15:47	96.64%
206	1 Corinthians 15:15	96.66%
207	1 Corinthians 5:1	96.68%
208	Galatians 3:1 (1)	96.73%
209	1 Timothy 6:5	96.75%
210	Hebrews 11:15	96.83%
211	Ephesians 6:12	96.87%
212	Ephesians 4:9	96.88%
213	Hebrews 7:1	96.89%
214	1 Corinthians 15:5	96.95%
215	Ephesians 2:7	96.99%
216	Hebrews 13:21 (2)	97.14%
217	Romans 14:19	97.16%
218	Philippians 1:3	97.33%
218	Philippians 1:11 (2)	97.33%
220	1 Timothy 5:16	97.44%
221	1 Corinthians 15:10	97.47%
221	Hebrews 3:6	97.47%

223	1 Timothy 1:17	97.48%
224	Romans 9:27	97.50%
225	Hebrews 9:11	97.54%
226	Romans 8:23 (2)	97.66%
227	2 Corinthians 11:3 (1)	97.67%
228	2 Corinthians 4:17	97.68%
229	Galatians 1:18	97.69%
230	Colossians 2:18	98.04%
231	2 Timothy 1:11	98.10%
231	Hebrews 7:21	98.10%
233	Hebrews 1:8	98.13%
234	Romans 13:12	98.16%
235	2 Corinthians 12:7	98.19%
236	1 Corinthians 10:17	98.47%
237	Romans 13:1	98.50%
238	Galatians 3:14	98.68%
239	Hebrews 1:12	98.81%
240	Romans 3:12	98.97%
240	1 Corinthians 1:8 (1)	98.97%
242	Romans 16:7	98.99%
243	1 Corinthians 9:16	99.15%
244	1 Corinthians 16:19	99.16%
245	Galatians 4:17	99.18%
246	Romans 16:3	99.33%
246	Ephesians 6:19	99.33%
246	Philippians 3:12	99.33%
249	1 Corinthians 1:8 (2)	99.48%
250	Romans 16:21	99.50%
251	1 Corinthians 5:6	99.67%

Appendix II: Test Passage Readings

Verse	Reading 1 (Majority)	Reading 2	Reading 3
1:1	ιησου χριστου	χριστου ιησου	Omit
1:2	και κυριου ιησου χριστου	Omit	
1:4	την	ην εχετε	Omit
1:7	και	Omit	
1:10 (1)	υμασ	Omit	ημασ
1:10 (2)	εισ την επιγνωσιν	τη επιγνωσει	εν τη επιγνωσει
1:16	τα^{2}	Omit	
1:20	επι^{2}	εν	Omit
1:23	τη^{2}	Omit	
1:28	ιησου	Omit	
2:1	περι	υπερ	
2:2	συμβιβασθεντων	Συμβιβασθεντεσ	Omit
2:3	τησ^{2}	Omit	
2:4	μη τισ	μηδεισ	
2:11	των αμαρτιων	Omit	
2:12	βαπτισματι	βαπτισμω	βαπτισμοσ
2:17	σωμα	σωμα του	
3:15	θεου	χριστου	
3:16 (1)	και^{1} and και^{2}	Omit	
3:16 (2)	τη καρδια	ταισ καρδιαισ	
3:16 (3)	κυριω	θεω	
3:18	ιδιοισ	Omit	
3:20	εστιν ευαρεστον	ευαρεστον εστιν	ευαρεστον
3:21	ερεθιζετε	παροργιζετε	
3:22	θεον	κυριον	
3:24 (1)	ληψεσθε	απολημψεσθε	
3:24 (2)	γαρ	Omit	
3:25 (1)	δε	γαρ	
3:25 (2)	κομιειται	κομισεται	

4:1	ουρανοισ	ουρανω	
4:8	γνω	γνωτε	
4:9	γνωριουσιν	γνωρισουσιν	γνωρισει
4:12 (1)	χριστου	χριστου ιησου	
4:12 (2)	πεπληρωμενοι	πεπληροφορημενοι	πληρωμενοι

Appendix III: Randomly Generated Sets of Test Passages

Set 5.1: 1:2, 1:16, 3:16 (3), 3:20, 3:25 (2)

Set 5.2: 1:2, 2:11, 3:24 (1), 4:8, 4:12 (2)

Set 5.3: 1:10 (1), 2:17, 3:24 (2), 3:25 (1), 3:25 (2)

Set 5.4: 1:7, 3:16 (3), 4:8, 4:12 (1), 4:12 (2)

Set 5.5: 1:28, 2:11, 3:22, 4:9, 4:12 (2)

Set 10.1: 1:16, 2:3, 2:4, 2:12, 3:15, 3:16 (1), 3:20, 3:21, 4:12 (1), 4:12 (2)

Set 10.2: 1:2, 1:7, 1:23, 2:1, 3:16 (2), 3:16 (3), 3:21, 3:22, 3:25 (2), 4:12 (1)

Set 10.3: 1:2, 1:10 (2), 2:2, 2:17, 3:16 (2), 3:16 (3), 3:18, 3:24 (1), 3:25 (1), 4:1

Set 10.4: 1:2, 1:10 (1), 1:10 (2), 2:2, 2:12, 2:17, 3:15, 3:16 (1), 3:16 (2), 3:24 (2)

Set 10.5: 1:4, 1:16, 2:1, 2:3, 2:4, 2:17, 3:16 (1), 3:18, 3:20, 3:21

Set 15.1: 1:2, 1:4, 1:10 (1), 1:23, 2:2, 3:15, 3:16 (1), 3:16 (2), 3:16 (3), 3:20, 3:21, 3:25 (1), 4:1, 4:8, 4:12 (2)

Set 15.2: 1:4, 1:7, 1:10 (2), 1:16, 2:11, 2:12, 2:17, 3:15, 3:16 (1), 3:16 (3), 3:25 (1), 3:25 (2), 4:8, 4:9, 4:12 (1)

Set 15.3: 1:1, 1:7, 1:10 (2), 1:23, 2:1, 2:12, 3:15, 3:16 (2), 3:18, 3:21, 3:24 (1), 4:1, 4:8, 4:12 (1), 4:12 (2)

Set 15.4: 1:4, 1:7, 1:10 (2), 1:23, 1:28, 2:3, 2:12, 3:20, 3:22, 3:24 (1), 3:25 (1), 3:25 (2), 4:8, 4:9, 4:12 (2)

Set 15.5: 1:7, 1:10 (2), 1:16, 1:23, 1:28, 2:2, 2:4, 3:15, 3:16 (2), 3:21, 3:22, 3:25 (1), 4:1, 4:8, 4:9

Set 20.1: 1:1, 1:4, 1:23, 1:28, 2:1, 2:2, 2:4, 2:11, 2:12, 3:16 (1), 3:16 (2), 3:16 (3), 3:21, 3:22, 3:24 (2), 3:25 (2), 4:1, 4:8, 4:9, 4:12 (2)

Set 20.2: 1:4, 1:7, 1:10 (1), 1:10 (2), 1:16, 1:23, 1:28, 2:3, 2:12, 3:15, 3:16 (1), 3:16 (2), 3:18, 3:20, 3:21, 3:24 (1), 3:25 (1), 3:25 (2), 4:8, 4:12 (1)

Set 20.3: 1:7, 1:10 (1), 1:16, 1:28, 2:2, 2:3, 2:4, 2:11, 3:15, 3:16 (1), 3:16 (3), 3:18, 3:20, 3:22, 3:24 (1), 3:24 (2), 3:25 (1), 4:1, 4:8, 4:9

Set 20.4: 1:4, 1:10 (1), 1:16, 1:23, 2:1, 2:2, 2:3, 2:4, 2:12, 3:15, 3:16 (1), 3:16 (3), 3:18, 3:21, 3:22, 3:24 (1), 3:24 (2), 3:25 (2), 4:9, 4:12 (2)
Set 20.5: 1:1, 1:2, 1:7, 1:23, 1:28, 2:1, 2:4, 2:11, 2:12, 2:17, 3:15, 3:16 (1), 3:16 (2), 3:16 (3), 3:18, 3:22, 3:25 (2), 4:1, 4:8, 4:9
Set 25.1: 1:1, 1:2, 1:4, 1:7, 1:10 (1), 1:10 (2), 1:16, 1:23, 1:28, 2:1, 2:3, 2:4, 2:11, 2:12, 2:17, 3:15, 3:16 (1), 3:16 (2), 3:18, 3:20, 3:21, 3:24 (2), 4:1, 4:9, 4:12 (1)
Set 25.2: 1:1, 1:2, 1:4, 1:7, 1:10 (1), 1:10 (2), 1:16, 1:23, 1:28, 2:1, 2:2, 2:11, 2:12, 3:16 (1), 3:16 (3), 3:18, 3:20, 3:21, 3:22, 3:24 (1), 3:24 (2), 3:25 (2), 4:1, 4:9, 4:12 (2)
Set 25.3: 1:1, 1:2, 1:4, 1:7, 1:10 (2), 1:16, 1:23, 2:2, 2:3, 2:4, 2:12, 2:17, 3:15, 3:16 (3), 3:18, 3:20, 3:21, 3:22, 3:24 (1), 3:25 (1), 3:25 (2), 4:1, 4:8, 4:12 (1), 4:12 (2)
Set 25.4: 1:1, 1:4, 1:7, 1:10 (1), 1:16, 1:23, 1:28, 2:1, 2:2, 2:11, 2:12, 2:17, 3:16 (1), 3:16 (2), 3:16 (3), 3:18, 3:20, 3:21, 3:22, 3:24 (1), 3:24 (2), 3:25 (1), 3:25 (2), 4:1, 4:8
Set 25.5: 1:1, 1:4, 1:7, 1:10 (1), 1:10 (2), 1:16, 1:28, 2:1, 2:2, 2:3, 2:11, 3:15, 3:16 (1), 3:16 (2), 3:16 (3), 3:18, 3:21, 3:22, 3:24 (1), 3:24 (2), 3:25 (1), 3:25 (2), 4:8, 4:12 (1), 4:12 (2)

CHAPTER 6.

MANUSCRIPTS NOT INCLUDED IN *TEXT UND TEXTWERT*

Introduction

Several manuscripts that were not available for study before the publishing of the manuscript information in TuT in 1991 have since become available. I checked each of these manuscripts in the ten test passages used in TuT. While most of the manuscripts had higher than 85% agreement with the majority reading in these test passages, four had lower than 85% agreement, warranting further study. In this chapter, I will briefly survey the information for the manuscripts with greater than 85% with the majority reading and provide a more detailed description of each of the manuscripts with less than 85% agreement. Finally, this chapter will discuss the finding that the manuscript known as GA 1297 is two manuscripts bound together, resulting in the addition of GA 2963 to the Liste.

New Manuscripts with Greater than 85% Agreement

Thirteen manuscripts that were not available for TuT had greater than 85% agreement with the majority reading in the ten test passages. Nine of these manuscripts, 91, 336, 823, 909, 1140, 1425, 1760, 1766, and 1960 were known but not accessible, while four manuscripts, 2886, 2889, 2903, and 2909, were not yet included in the Liste. All of these manuscripts either had either complete agreement with the majority reading in the ten test passages or only disagreed with the majority reading in Colossians 1:6. As noted in the test passages chapter above, this test passage is one of the most divided in the entire Pauline corpus. Since these manuscripts had a high percentage of agreement with the majority reading in the test passages, I did not study them further by collating them completely in Colossians. Instead, they are summarised in this section.

GA 91 (Paris, BnF, Gr. 219; Diktyon 49790; saec. XI) is a commentary manuscript that contains Acts, the Catholic Epistles, the Pauline Epistles, and Revelation.[1] This manuscript did not contain the last three test passages, Colossians 3:21, 3:23, and 4:8. The text of this manuscript is highly abbreviated, which rendered some of the readings unclear. In the case of Colossians 1:6, the abbreviation made it unclear whether the manuscript contained the MT reading or the NA reading. In Colossians 1:10 and 2:2, the manuscript contains what appears to be a shortened version of the majority reading. This manuscript clearly contains the majority reading in the remaining test passages, Colossians 1:4, 2:11, 2:18, and 3:15. Therefore, where clear, this manuscript has 100% agreement with the majority reading. Additionally, since this is not a continuous text manuscript, it is no longer eligible for the Liste and would not be included in the ECM.

GA 336 (Hamburg, Staats- und Universitätsbibliothek, Theol. 1252a; Diktyon 32430; saec. XV) is a paper manuscript that contains Acts, the Catholic Epistles, the Pauline Epistles, and Revelation. It contains all ten of the test passages in Colossians and agrees with the majority reading in all ten cases. GA 823 (Krakow, Jagiellonian Library, Berlin Graec. 8° 13; Diktyon 9275; saec. XIII) contains the Gospels, Acts, the Pauline Epistles, and the Catholic Epistles. This manuscript contains all ten of the test passages in Colossians and agrees with the majority reading in all ten cases. GA 909 (Van Kampen Collection, VK 902; Diktyon 46846; saec. XII) is part of the Van Kampen collection. This collection was in the Scriptorium at the Holy Land Experience in Orlando, but since the closing of the Holy Land

[1] The location, contents, and material for the manuscripts in this chapter come from the digital Liste found at https://ntvmr.uni-muenster.de/liste.

Experience, the location of this collection is unknown to the public.[2] This manuscript contains Acts, the Pauline Epistles, and the Catholic Epistles. It contains all ten of the test passages in Colossians and agrees with the majority reading in all ten cases. GA 1140 (Athos, Esphigmenou, 67, fol. 1–208; Diktyon 21698; saec. XIII) is bound with GA 2922, which makes up folios 209–229. GA 1140 contains Acts, the Pauline Epistles, and the Catholic Epistles. This manuscript contains all ten of the test passages in Colossians. While it agrees with the majority reading in nine of these ten cases, it contains the NA reading in Colossians 1:6.

Manuscripts 1425, 1760, and 1766 are housed at the Ivan Dujcev Center for Slavo-Byzantine Studies in Bulgaria. GA 1425 (Sofia, Ivan Dujcev Center, D. gr. 348; Diktyon 62612; saec. XII) contains the Gospels, Acts, the Pauline Epistles, and the Catholic Epistles. This manuscript contains all ten test passages in Colossians and agrees with the majority reading in all ten cases. GA 1760 (Sofia, Ivan Dujcev Center, D. gr. 176; Diktyon 62430; saec. XII) contains Acts, the Pauline Epistles, the Catholic Epistles, and Revelation. Like GA 1425, GA 1760 contains all ten of the test passages in Colossians and agrees with the majority reading in all ten cases. GA 1766 (Sofia, Ivan Dujcev Center, D. gr. 279; Diktyon 62533; saec. XIV) contains Acts, the Pauline Epistles, and the Catholic Epistles. This manuscript agrees with the majority reading in nine out of the ten passages, with the NA reading in Colossians 1:6.

GA 1960 (Madison, NJ, Drew University Rose Memorial Library, Ms. 1; Diktyon 39988; saec. XIV) contains just the Pauline Epistles. This manuscript contains all ten of the

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[2] Peter Gurry, "What Happened to the Van Kampen Collection," https://evangelicaltextualcriticism.blogspot.com/2021/08/what-happened-to-van-kampen-collection.html, accessed March 15, 2024.

test passages in Colossians. While it agrees with the majority reading in nine of these ten cases, it contains the NA reading in Colossians 1:6. GA 2886 (Venice, Biblioteca Nazionale Marciana, Gr. Z. 6 (336), fol. 347–431; Diktyon 69477; saec. XV) includes the entire Old and New Testaments. This manuscript agrees with the majority reading for all of the test passages except Colossians 1:6.

GA 2886 was previously known as GA 205abs because it was believed to be a direct copy of GA 205 (Venice, Biblioteca Nazionale Marciana, Gr. Z. 5 (420), fol. 362–441; Diktyon 69476; saec. XV). Welsby notes that the owner of GA 205 and GA 2886, Cardinal Bessarion, uses one of his earlier titles in his personal inscription in GA 2886, indicating that it was completed by 1468.[3] Welsby also notes that Bessarion uses one of his later titles in GA 205, indicating that it was completed after 1468.[4] If this is the case, then GA 2886 could not be a direct copy of GA 205. Based on further textual evidence, Welsby concludes that GA 205 is a copy of GA 2886 in John.[5] Farnes conducts a wider textual study of these manuscripts and tentatively concludes that they are siblings.[6] With the current evidence, the relationship between GA 2886 and GA 205 remains an open question.

GA 2889 (Munich, BSB, Cod. graec. 455; Diktyon 44903; saec. XIV) is a commentary manuscript that includes only the Pauline Epistles. This manuscript agrees with the majority reading in all ten of the test passages in Colossians. GA 2903 (Tirana, Albanian

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[3] Alison Sarah Welsby, "A Textual Study of Family 1 in the Gospel of John," PhD thesis (University of Birmingham, 2011), 74.

[4] Welsby, "A Textual Study," 78–79.

[5] Welsby, "A Textual Study," 124.

[6] Alan Taylor Farnes, *Simply Come Copying*, WUNT II/481 (Tübingen: Mohr Siebeck, 2019), 163–64.

National Archives, ANA 98; Diktyon 63457; saec. XII/XIII) contains the Pauline Epistles and the Catholic Epistles. This manuscript contains all ten test passages and agrees with the majority reading in all of them. GA 2909 (Athos, Panteleimon, 15, fol. 1–38, 222–317; Diktyon 22152; saec. XVI) is a paper manuscript and contains the Gospels, the Pauline Epistles, and Revelation. This manuscript agrees with the majority reading in all ten of the test passages in Colossians.

New Manuscripts with Less than 85% Agreement

GA 1108

GA 1108 (Athos, Esphigmenou, 64; Diktyon 21695; saec. XIII) contains the Pauline Epistles and the Catholic Epistles. This manuscript agrees with the majority reading in only four of the ten test passages in Colossians, Colossians 2:11, 2:18, 3:23, and 4:8. GA 1108 agrees with the NA reading against the majority reading in Colossians 1:4, 1:10, and 3:15. GA 1108 has different readings to both the majority and the NA text in Colossians 1:6, 2:2, and 3:21.

In Colossians 1:6, the majority reading is αὐξανόμενον καθώς and the NA reading is καρποφορούμενον καὶ αὐξανόμενον καθώς. GA 1108 has καρποφορούμενον καὶ αὐξανόμενον, which is found in just four other manuscripts in TuT.[7] In Colossians 2:2, the majority reading is τοῦ θεοῦ καὶ πατρὸς καὶ τοῦ χριστοῦ and the NA reading is τοῦ θεοῦ χριστοῦ. GA 1108 has a reading shared by eighty manuscripts in TuT, τοῦ θεοῦ καὶ πατρὸς τοῦ χριστοῦ. In Colossians 3:21, the majority reading and the NA reading are the same, ἐρεθίζετε. GA 1108 has the second most common reading, παροργίζετε. Because of GA

[7] GA 94, 1919, 2011, and 2629; Aland, *Text und Textwert*, 19.108.

1108's low percentage agreement with the majority readings, I collated this manuscript for the whole of Colossians.

GA 1108 has several readings which are in no other manuscripts in my collation. The first is the omission of the second instance of καί in Colossians 1:22. In Colossians 1:24, where the majority of manuscripts have the relative pronoun ὅ and several manuscripts have the relative pronoun ὅς, GA 1108 has the relative pronoun ἥτις. Several manuscripts have a relative pronoun after the noun γενεῶν in Colossians 1:26. GA 020 has the feminine pronoun ἥ, several manuscripts have the neuter pronoun ὅ, and 1108 has the masculine pronoun ὅν. A few words later in Colossians 1:26, where the rest of the manuscripts in my collation have the verb ἐφανερώθη, GA 1108 has the verb ἐγνωρίσθη. In Colossians 1:29, where every other manuscript has the neuter relative pronoun ὅ, GA 1108 has the masculine relative pronoun ὅν. GA 1108 is the only manuscript in my collation that does not have the verb εἰμι in Colossians 2:5.

GA 1108 has a unique word order variant in Colossians 2:8. Where most manuscripts have the word order ὑμᾶς ἔσται ὁ συλαγωγῶν and several manuscripts have the word order ἔσται ὑμᾶς ὁ συλαγωγῶν, GA 1108 has the word order ἔσται ὁ συλαγωγῶν ὑμᾶς.[8] In Colossians 2:18, where every other manuscript has the verb καταβραβευέτω, GA 1108 has the verb βραβευέτω. Where the rest of the manuscripts in my collation have the relative pronoun ἅ in Colossians 2:22, GA 1108 has the relative pronoun ἅτινα. GA 1108 has another word order variant in Colossians 3:15. Where most manuscripts have the word order ἑνὶ σώματι and several manuscripts do not have the word ἑνί, GA 1108 has the word order σώματι ἑνί.

[8] GA 1108 and many other manuscripts have a spelling variant as well, συλλαγωγῶν.

Of the ten unique readings in GA 1108, four involve different relative pronouns, two or three involve omission (depending on whether βραβευέτω is considered an omission or a replacement), two are word order variants, and one or two involve the replacement of verbs. In addition to these unique readings, GA 1108 has thirty-three other significant differences from Robinson and Pierpont's Byzantine Textform. A closer look at GA 1108 has confirmed its significance for the history of the text of Colossians and demonstrated the worthiness of its inclusion in the ECM.

GA 2853

GA 2853 (Van Kampen Collection, VK 908, fol. 1–162; Diktyon 46851; saec. X/XI) begins with Acts 7:40 and contains the Catholic Epistles and the Pauline Epistles through 1 Timothy 4. It is bound with GA 2893 (Van Kampen Collection, VK 908, fol. 171–185; Diktyon 46851; saec. XV), which contains the rest of the Pauline epistles. GA 2853 was formerly owned by G. Zakos in Basel. For a time, the location of this manuscript was unknown. When it resurfaced in the Van Kampen Collection, it was given a new Gregory-Aland number, GA 2892. In 2021, Katie Leggett suggested and H.A.G. Houghton confirmed that GA 2892 was the missing GA 2853, and the manuscript was restored to its previous identification, GA 2853.[9]

GA 2853 does not contain two of the ten test passages, Colossians 1:6 and 2:18. This manuscript omits the line that contains the variant in Colossians 1:6. The text skips from the

[9] H.A.G. Houghton, "Progress on the Editio Critica Maior of Paul," Society of Biblical Literature Annual Meeting 2021 (available at https://youtu.be/je4fzayH4Es); Katie Leggett and Greg Paulson, "How Many Greek New Testament Manuscripts Are There REALLY? The Latest Numbers," https://ntvmr.uni-muenster.de/intfblog/-/blogs/how-many-greek-new-testament-manuscripts-are-there-really-the-latest-numbers, accessed May 17, 2024.

first use of καθώς in this verse to the second, bypassing where the participle(s) would be. The text of GA 2853 goes straight from Colossians 2:12 to Colossians 3:4, omitting everything in between. Thus, Colossians 2:18 is not included in this manuscript. GA 2853 agrees with the majority reading in six of the remaining test passages, Colossians 1:10, 2:11, 3:15, 3:21, 3:23, and 4:8. This manuscript agrees with the NA reading against the majority reading in Colossians 1:4. Finally, GA 2853 has neither the majority reading nor the NA reading in Colossians 2:2. This manuscript and fourteen others in TuT have the reading τοῦ θεοῦ. With 75% agreement with the majority text, GA 2853 meets the criteria for inclusion in the ECM.

GA 2853 has thirty-two significant differences from the majority text, including seven readings that no other manuscripts in my collation contain. All seven of the unique readings are omissions. The first is the one mentioned above in Colossians 1:6, omitting eight to eleven words depending on two variant units in the omission. GA 2853 omits the third occurrence of καί in Colossians 1:16. Where every other manuscript in my collation has the third occurrence of τά in Colossians 1:20, GA 2853 does not. In Colossians 1:23, where most manuscripts have οὗ ἠκούσατε, GA 018 does not have these two words and GA 2853 does not have the relative pronoun οὗ. Later in Colossians 1:23, GA 2853 omits the third occurrence of the article τῇ. As mentioned above, his manuscript and fourteen others in TuT have the reading τοῦ θεοῦ in Colossians 2:2. This is an omission relative to the majority reading, τοῦ θεοῦ καὶ πατρὸς καὶ τοῦ χριστοῦ. None of the other fourteen manuscripts with this reading are in my collation. The final reading unique to my collation in GA 2853 is the omission of verses 2:13 through 3:3. These readings demonstrate a tendency in GA 2853 to shorten the text both through eyeskip of longer passages and the omission of small words.

GA 2865

GA 2865 (Cambridge, MA, Houghton Library, Harvard University, MS Typ 491 (fol. 1–219); Diktyon 12336; saec. XII) contains Acts, the Pauline Epistles, and the Catholic

Epistles. The remaining folios contain excerpts from several church fathers.[10] GA 2865 contains all ten test passages in Colossians. This manuscript agrees with the majority reading in eight of these test passages, Colossians 1:4, 1:10, 2:11, 2:18, 3:15, 3:21, 3:23, and 4:8. GA 2865 agrees with the NA reading against the majority reading in Colossians 1:6. Finally, GA 2865 has a reading in Colossians 2:2 that is not included in TuT. While most alternatives to the majority reading are the same length or shorter, this manuscript has a longer reading, τοῦ θεοῦ καὶ πατρὸς καὶ τοῦ υἱοῦ αὐτοῦ Ἰησοῦ Χριστοῦ. With 80% agreement with the majority text, GA 2865 meets the criteria for inclusion in the ECM.

GA 2865 has twenty-six significant differences from the majority text, including five readings that no other manuscripts in my collation contain. In Colossians 1:6, where every other manuscript in my collation has the conjunction καθὼς, GA 2865 has the conjunction ὡς. In Colossians 1:7, GA 2865 does not have the adjective πιστός. In Colossians 2:2, GA 2865 adds the words τῆς πίστεως καί after the noun πληροφορίας. Later in Colossians 2:2, GA 2865 has the addition of υἱοῦ αὐτοῦ Ἰησοῦ mentioned above. Finally, this manuscript has a word order variant in Colossians 2:5. Where every other manuscript in my collation has the word order ὑμῶν τὴν τάξιν, GA 2865 has the word order τὴν τάξιν ὑμῶν. GA 2865 shares eight of its differences from the majority text with GA 2853, including two that only these two manuscripts share. The first of these is in Colossians 1:9, where they each have the dative τῇ ἐπιγνώσει where the rest of the manuscripts in my collation have the accusative τὴν ἐπίγνωσιν. The second is in Colossians 2:8 where only these manuscripts add Ἰησοῦν after Χριστόν at the end of the verse. These shared readings could indicate a relationship between these two manuscripts.

[10] https://pinakes.irht.cnrs.fr/notices/cote/12336/, accessed May 17, 2024.

GA 2936

GA 2936 (Athens, National Library, EBE 3139; Diktyon 5172; saec. XIII) contains the Pauline Epistles with the commentary of Theophylact of Ochrid.[11] This manuscript was given to the National Library of Greece in 1963, but it was unknown to the wider world until it was digitized in 2016 by the Center for the Study of New Testament Manuscripts.[12] GA 2936 is missing the last page of Colossians but still contains all ten test passages. This manuscript agrees with the majority reading in six of the ten test passages, Colossians 1:4, 1:10, 2:11, 2:18, 3:15, and 4:8.[13] GA 2936 agrees with the NA reading against the majority reading in Colossians 1:6. In Colossians 2:2, this manuscript has τοῦ θεοῦ καὶ πατρὸς τοῦ χριστοῦ. Where the majority of manuscripts have the verb ἐρεθίζετε in Colossians 3:21, GA 2936 has the verb παροργίζετε. Finally, in Colossians 3:23, the majority of manuscripts have the reading καὶ πᾶν ὃ τι ἐὰν ποιῆτε while the NA reading is ὃ ἐὰν ποιῆτε. GA 2936 has the next most attested reading, καὶ πᾶν ὃ ἐὰν ποιῆτε. With 60% agreement with the majority text, GA 2865 meets the criteria for inclusion in the ECM.

Out of thirty-nine total differences from the Robinson and Pierpont test, GA 2936 has four differences that do not occur in any other manuscript in my collation. The first occurs in Colossians 1:2, where every other manuscript in my collation has the word ἀδελφοῖς and GA

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[11] Jonathan Campbell, "Determining Textual Similarity: GA 2936 as a Test Case for the *Teststellen* Method," *Andrews University Seminary Studies* 58, no. 2 (Fall 2020): 163–182, at 168.

[12] Campbell, "Determining Textual Similarity," 168.

[13] Campbell has this manuscript with 80% agreement with the majority reading in Colossians (174) and does not include Colossians 1:6 and 2:2 in his appendix with variation from the Byzantine Text in the Teststellen (181).

2936 does not. In Colossians 1:16, this manuscript does not have the article τοῖς before the noun οὐρανοῖς. GA 2936 does not include the second occurrence of καί in Colossians 2:19. Finally, the original hand of GA 2936 omits the entirety of Colossians 3:20. All four of the possibly unique readings in GA 2936 are omissions.

GA 1297 and GA 2963

During my study of the manuscripts with 80% agreement with the test passages, I noticed the similarity between GA 1297 (Paris, BnF, Suppl. Gr. 1259; Diktyon 53923; saec. XIII) and GA 1598 (Athos, Vatopedi, 967; Diktyon 19111; saec. XIV). These manuscripts have only three differences in Colossians. The first is in Colossians 1:6 where GA 1297 has the spelling παρόντως where every other manuscript in my collation has the spelling παρόντος. The second is also in Colossians 1:6, where GA 1297 has ἡμῖν and every other manuscript in my collation has ὑμῖν. The final difference is in Colossians 1:22, where GA 1297 duplicates its use of τῆς σαρκός as τῆς σαρκός τῆς σαρκός. Besides the scarcity of differences, the biggest indicator of a relationship between these manuscripts is a nonsense reading that they share. In Colossians 4:11, where every other manuscript in my collation has Ἰησοῦς or a nomen sacrum,[14] GA 1297 and GA 1598 have ἡ ἰσοῦς. Because of the possibility of a relationship between these manuscripts, I sought further information to determine the exact relationship.

First, I compared these manuscripts in other New Testament books. They continued to show similarities in the Pauline and Catholic Epistles but they had many significant differences in the Gospels. After this, I sought information on the date of these manuscripts to

[14] Relatively few manuscripts have a nomen sacrum here because this does not refer to Jesus Christ, but another Jesus.

determine the direction of copying if there is a direct copying relationship. The Liste dates GA 1297 to 1290. I asked the National Library of France for any information they had regarding this manuscript to see how this date was determined. They sent me the relevant pages of *Les Manuscrits Grec Datés Des XIIIe et XIVe Siècles Conservé dans les Bibliothèques Publiques de France*. Reading this document, three words immediately stood out, "deux manuscrits distincts,"[15] two distinct manuscripts.

This catalog discusses the composition of these two distinct manuscripts. Folios 1–154 contain the Gospels while folios 155–321 contain Acts, the Catholic Epistles, and the Pauline Epistles. The portion with the Gospels has the date of 1290, while the latter folios are dated paleographically to the end of the thirteen or the beginning of the fourteenth century. When I became aware that the manuscript known as GA 1297 was actually two manuscripts bound together, I reached out to the INTF so the Liste could be updated. In 2021, folios 1–154 received a new GA number, 2963, while the remaining folios retained their identification as GA 1297. While this is not a new manuscript for Colossians, a new manuscript for the Gospels came through the study of Colossians.

Conclusion

In this discussion of the manuscripts that were not available for TuT, we saw that most demonstrated high agreement with the majority of manuscripts and did not warrant further study. Four of these manuscripts demonstrate significant differences from the majority. Finally, the study of the relationship between GA 1297 and GA 1598 led to the addition of a new manuscript to the Liste.

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[15] Charles Astruc et al., *Les Manuscrits Grec Datés Des XIIIe et XIVe Siècles Conservé dans les Bibliothèques Publiques de France* (Paris: Bibliothèque Nationale, 1989), 59.

CHAPTER 7.

HARMONIZATION IN THE TEXTUAL TRADITION OF COLOSSIANS[1]

Introduction

While the discussion of harmonization is typically reserved for the Synoptic Gospels,[2] it is also present in the Pauline Epistles.[3] This is especially true for Colossians because of its many parallels with Ephesians. This chapter will examine the variant readings scholars have suggested are due to the influence of a parallel passage and assess whether each is due to harmonization. A variant reading will only be considered due to harmonization if no other reasonable explanation exists for the variant. This presentation below includes the reference in Colossians, the NA28 reading with papyrus and majuscule support, the variant reading with papyrus and majuscule support from my collation, the reference for the parallel passage, and a paragraph of discussion. Listing every manuscript would be unwieldy and the papyri and majuscules are indicative of the earliest tradition. Following this evaluation, the variant

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[1] Thanks are due to Andrew Patton. When I discussed my research on harmonization in Colossians with him, he informed me that Von Soden proposed many instances of harmonization in his apparatus.

[2] cf. Cambry G. Pardee, *Scribal Harmonization in the Synoptic Gospels* (Leiden/Boston: Brill, 2019).

[3] cf. Dirk Jongkind, "The Text of Galatians and the Scribal Habit of Harmonisation," in *The Variety and Importance of the Scriptural Witnesses to the So-called 'Western' Text: Essays in Honor of Jenny Read-Heimerdinger* (Leiden/Boston: Brill, 2023), 203–223.

readings determined to be due to harmonization will be sorted into Jongkind's four categories: harmonization to the immediate context, harmonization to the intermediate context, harmonization to the wider context, and harmonization to a frequently occurring phrase or thought.[4] Finally, this chapter will assess which of these four categories of harmonization has the greatest occurrence in the textual tradition of Colossians.

Unlikely Proposed Cases of Harmonization

Reference: Colossians 1:1
NA28 Reading: Χριστοῦ Ἰησοῦ (P46, 01, 02^{vid}, 03, 010, 012, 020)
Variant Reading: Ἰησοῦ Χριστοῦ (06, 075)
Parallel: Ephesians 1:1

In his apparatus for this word order variant in Colossians 1:1, Von Soden references Ephesians 1:1 (Von Soden, 4.781). While Von Soden, Robinson and Pierpont, and the THGNT have Ἰησοῦ Χριστοῦ in Ephesians 1:1 (supported by 01, 02, 010, 012, 018, and 020), NA28, Tischendorf, and the SBLGNT have Χριστοῦ Ἰησοῦ (supported by P46, 03, 06, and 0278). Since there is variation in both Colossians and Ephesians, a decision regarding harmonization would have to be made on a manuscript-by-manuscript basis, not in general. The transposition of Χριστοῦ and Ἰησοῦ is especially common, so harmonization is not needed as an explanation for this variant in Colossians.

Reference: Colossians 1:3
NA28 Reading: θεῷ πατρί (03 04*)
Variant Reading: θεῷ πατρί (03 04*)
Parallel: Colossians 1:2

This is the first instance of the NA28 text being the same as the proposed harmonized text. This is because Von Soden has θεῷ καὶ πατρί as the initial reading in his text. Von Soden suggests that καί was removed due to assimilation to the phrase θεοῦ πατρός at the end of

[4] Jongkind, "The Text of Galatians," 206.

verse 2 (Von Soden 4.781). The majority of manuscripts, including 01, 04c, 06c, 018, 020, and 075, include καί in Colossians 1:3. Additionally, 06*, 010, and 012 have the phrase θεῷ τῷ πατρί and minuscules 102 and 1945 have θεῷ καὶ τῷ πατρί. The unusual combination of θεῷ and πατρί best accounts for the other readings, and if θεῷ πατρί is the initial reading, then it is not the result of harmonization.

Passage: Colossians 1:3
NA28 Reading: περὶ ὑμῶν προσευχόμενοι (01 02 04 06c 018 020)
Variant Reading: ὑπὲρ ὑμῶν προσευχόμενοι (03 06* 010 012 075)
Parallel: 2 Corinthians 1:11, 1 Timothy 2:1, and Colossians 1:9

Von Soden suggests that the use of the preposition ὑπέρ in Colossians 1:3 is due to the influence of 2 Corinthians 1:11 and 1 Timothy 2:1 (Von Soden 4.781). These verses appear to have no significant words in common with Colossians 1:3 and should not be considered parallel passages. They only demonstrate that Paul uses the preposition ὑπέρ. Paul frequently uses the preposition περί with the verb προσεύχομαι but only uses the preposition ὑπέρ with προσεύχομαι in Colossians 1:9, producing the exact wording of the variant reading, ὑπὲρ ὑμῶν προσευχόμενοι. Therefore, if harmonization is the cause of this variant reading, it is more likely due to the influence of Colossians 1:9. These prepositions are frequently interchanged because of their similarity in use, meaning, and spelling, so harmonization is not needed as a reason for the use of this variant reading.

Reference: Colossians 1:4
NA28 Reading: ἀκούσαντες τὴν πίστιν ὑμῶν ἐν Χριστῷ Ἰησοῦ (01 02 03 04 06 010 012 018 020)
Variant Reading: ἀκούσαντες τὴν πίστιν ὑμῶν τὴν ἐν Χριστῷ Ἰησοῦ (075)
Parallel: 1 Thessalonians 1:8

Von Soden suggests that the addition of the article τήν after the preposition ὑμῶν is due to the influence of 1 Thessalonians 1:8 (Von Soden 4.781). There is nothing to indicate that these passages are parallel. The article is never used before the preposition ἐν or after a personal pronoun in 1 Thessalonians 1:8 and the feminine accusative singular form of the article does not occur in this verse. Since there is no parallel, there is no harmonization. The

addition of this article in Colossians 1:4 is best explained as strengthening the connection between the phrase ἐν Χριστῷ Ἰησοῦ and τὴν πίστιν ὑμῶν.

Reference: Colossians 1:5
NA28 Reading: προηκούσατε (P61 01 02 03 04 06 010 012 075)
Variant Reading: ἠκούσατε
Parallel: Colossians 1:6

Where almost every manuscript has the compound verb προηκούσατε in Colossians 1:5, Marcion and GA 919 have ἠκούσατε. Von Soden suggests that the shorter verb is due to the influence of the following verse, which has the verb ἠκούσατε (4.781). Because of the proximity of these verbs, harmonization is a possible explanation. A better explanation is that the verb ἀκούω is much more common than the verb προακούω. The verb ἀκούω appears thirty-four times in Paul, while the only use of προακούω in the New Testament is in Colossians 1:5. For this reason, a scribe or editor may have replaced the relatively unknown verb with the more common verb.

Reference: Colossians 1:7
NA28 Reading: καθώς (P46 01 02 03 04 06* 010 012)
Variant Reading: καθὼς καί (06c 075)
Parallel: Colossians 1:6

Von Soden suggests that the addition of the conjunction καί after καθώς in Colossians 1:7 is due to the influence of the use of καθὼς καί in the previous verse. Harmonization is a possible reason for the added conjunction in Colossians 1:7, but it is not the only possibility. The following verb, ἐμάθετε, functions similarly to the preceding verbs, ἠκούσατε and ἐπέγνωτε. It is also possible that καί was added to strengthen the connection between these verbs.

Reference: Colossians 1:7
NA28 Reading: ἐμάθετε ἀπὸ Ἐπαφρᾶ (P46 P61 01 02 03 04 06 010 012 075)
Variant Reading: ἐμάθετε παρὰ Ἐπαφρᾶ
Parallel: 2 Timothy 3:14

Where the majority of manuscripts have the phrase ἐμάθετε ἀπὸ Ἐπαφρᾶ in Colossians 1:7, several manuscripts have the phrase ἐμάθετε παρὰ Ἐπαφρᾶ. Von Soden

suggests that the latter reading is due to the influence of 2 Timothy 3:14, which has the phrase παρὰ τίνων ἔμαθες (Von Soden 4.781). The verb μανθάνω is used with one of these prepositions in Hebrews 5:8, which has the phrase ἔμαθεν ἀφ᾽ ὧν, and Galatians 3:2, which has the phrase μαθεῖν ἀφ᾽ ὑμῶν. The preposition ἀπό is used more than the preposition παρά in Paul with the verb μανθάνω and in general. Both prepositions function equally well as indicating the source of learning or knowledge. Based on only internal evidence, it would be more likely for ἐμάθετε ἀπὸ Ἐπαφρᾶ to be the harmonized reading. The external evidence, however, strongly favors the NA reading. Harmonization is unnecessary as a reason for the variant reading in Colossians 1:7, which can be explained by a scribe's accidental exchange of similar prepositions.

Reference: Colossians 1:9
NA28 Reading: τὴν ἐπίγνωσιν (P46 01 02 03 04 06 010 012 075)
Variant Reading: τῇ ἐπιγνώσει
Parallel: Colossians 1:10

Where the majority of manuscripts have the accusative form τὴν ἐπίγνωσιν in Colossians 1:9, several manuscripts have the dative form τῇ ἐπιγνώσει. Von Soden suggests that the latter reading is due to the influence of the same dative form in the next verse (Von Soden, 4.781). The problem with proposing that this reading is due to harmonization is that most manuscripts have the prepositional phrase εἰς τὴν ἐπίγνωσιν in Colossians 1:10. The only manuscripts in my collation with the dative form in Colossians 1:9, GA 2853 and GA 2865, have the accusative form in Colossians 1:10. Therefore, there are few, if any, manuscripts in which the parallel Von Soden suggests appears, so the dative reading in Colossians 1:9 is not due to harmonization.

Reference: Colossians 1:10
NA28 Reading: περιπατῆσαι ἀξίως (P46 01* 02 03 04 06* 010 012)
Variant Reading: περιπατῆσαι ὑμᾶς ἀξίως (01c 06c 075)
Parallel: Ephesians 4:17, 1 Thessalonians 2:12

The earliest manuscripts have the phrase περιπατῆσαι ἀξίως in Colossians 1:10, while the majority of manuscripts have the phrase περιπατῆσαι ὑμᾶς ἀξίως. Several manuscripts have the reading περιπατῆσαι ἡμᾶς ἀξίως. Von Soden suggests that the addition of the second-person pronoun is due to the influence of Ephesians 4:17 and 1 Thessalonians 2:12 (Von Soden 4.781). Additionally, NA28 lists 1 Thessalonians 2:12 as a cross-reference for Colossians 1:10. 1 Thessalonians 2:12 has the phrase περιπατεῖν ὑμᾶς ἀξίως, which is a strong parallel to the variant reading in Colossians 1:10. Ephesians 4:17 has the phrase ὑμᾶς περιπατεῖν, a weaker parallel. While the parallel passages suggest that harmonization is a possible reason for the variant reading in Colossians 1:10, there is a better explanation. The addition of the first-person pronoun, which is not due to harmonization, most likely took place to provide a subject for the infinitive verb. The addition of the second-person pronoun is likely for the same reason.

Reference: Colossians 1:10
NA28 Reading: τῇ ἐπιγνώσει (P46 01* 02 03 04 06* 010 012)
Variant Reading: εἰς τὴν ἐπίγνωσιν (06c 018 020)
Parallel: Colossians 2:2

Where the earliest manuscripts have the simple dative τῇ ἐπιγνώσει in Colossians 1:10, the majority of manuscripts have the prepositional phrase εἰς τὴν ἐπίγνωσιν. Von Soden suggests that the latter reading is due to the influence of Colossians 2:2, which has the prepositional phrase εἰς ἐπίγνωσιν (Von Soden 4.781). While harmonization is possible, another variant reading helps explain why the reading with the preposition arose. Several manuscripts, including 01c and 075, have ἐν τῇ ἐπιγνώσει in Colossians 1:10. Both prepositional phrases are not due to harmonization, but a desire to clarify the relationship of this ‘knowledge’ to the preceding verbs.

Reference: Colossians 1:10
NA28 Reading: τῇ ἐπιγνώσει (P46 01* 02 03 04 06* 010 012)
Variant Reading: ἐν τῇ ἐπιγνώσει (01c and 075)
Parallel: Ephesians 1:17

Where the earliest manuscripts have the simple dative τῇ ἐπιγνώσει in Colossians 1:10, several manuscripts have the prepositional phrase ἐν τῇ ἐπιγνώσει. Von Soden suggests that the prepositional phrase is due to the influence of Ephesians 1:17, which has ἐν ἐπιγνώσει (Von Soden 4.781). The parallel passage in Ephesians has no article and no other verbs or nouns in common. The parallel is too weak to be a likely cause of harmonization. The best explanation for the variant reading in Colossians 1:10 is a desire to clarify the relationship of the dative phrase to the preceding verbs.

Reference: Colossians 1:12
NA28 Reading: εὐχαριστοῦντες (P46 P61 01 02 03 04* 06 010 012 018 020 075)
Variant Reading: εὐχαριστοῦμεν (04c)
Parallel: Colossians 1:3

Where the majority of manuscripts have the participle εὐχαριστοῦντες in Colossians 1:12, several manuscripts have the indicative εὐχαριστοῦμεν. Von Soden suggests that the indicative verb is due to the influence of Colossians 1:3, which begins with εὐχαριστοῦμεν (Von Soden 4.782). While harmonization is possible, there is a better explanation for this variant in Colossians 1:12. The nearest preceding finite verb is πληρωθῆτε in Colossians 1:9, and εὐχαριστοῦντες being subordinate to this verb like the previous three participles would not make sense. Since εὐχαριστοῦντες does not have a finite verb governing it, an editor may have changed it to the finite verb εὐχαριστοῦμεν to resolve the perceived grammatical issue.

Reference: Colossians 1:12
NA28 Reading: εὐχαριστοῦντες τῷ πατρί (P46 P61 02 03 04* 06)
Variant Reading: εὐχαριστοῦντες τῷ θεῷ καὶ πατρί (04c 075)
Parallel: Colossians 1:3

Where the majority of manuscripts have τῷ πατρί in Colossians 1:12, several manuscripts have τῷ θεῷ καὶ πατρί. Von Soden suggests that the additional words are due to the influence of Colossians 1:3 (Von Soden 4.782). Von Soden has εὐχαριστοῦμεν τῷ θεῷ καὶ πατρί as his

text for Colossians 1:3, while the NA28 text for Colossians 1:3 is εὐχαριστοῦμεν τῷ θεῷ πατρί. The majority of manuscripts, including 04c and 075, have Von Soden's reading, so it is possible that harmonization occurred in these manuscripts. It is more likely, however, that θεῷ was added for the reason stated in the previous potential case of harmonization above and that the coordinating conjunction was added to break up the unusual combination of datives. In other words, this variant reading likely came from the variant reading εὐχαριστοῦντες τῷ θεῷ πατρί, not the NA28 reading. The addition of καί likely arose because of the juxtaposition of θεῷ and πατρί without an intervening conjunction or article, not harmonization.

Reference: Colossians 1:12
NA28 Reading: ἱκανώσαντι (P46 P61 01 02 04 06c 018 020 075)
Variant Reading: καλέσαντι (06* 010 012)
Parallel: Galatians 1:6

Where the majority of manuscripts have the participle ἱκανώσαντι in Colossians 1:12, several manuscripts have the participle καλέσαντι and 03 has both, καλέσαντι καὶ ἱκανώσαντι. Von Soden suggests that the variant reading is due to the influence of Galatians 1:6, which has the participle καλέσαντος (Von Soden 4.782). The only commonality between these passages is the direct object of the participle, ὑμᾶς. With so little in common between these verses, it is unlikely that the variant reading is due to harmonization. The verb καλέω is more common in Paul, appearing thirty-three times, while ἱκανόω occurs only here and in 2 Corinthians 3:6. Therefore, the variant reading likely arose because of an editor or scribe substituting the more common verb.

Reference: Colossians 1:15
NA28 Reading: πάσης κτίσεως (01 02 03 04 06 010 012 018 020 075)
Variant Reading: πάσης τῆς κτίσεως
Parallel Reading: Mark 16:15

Where the majority of manuscripts have the words πάσης κτίσεως in Colossians 1:15, several minuscules add the article τῆς. Von Soden suggests that the addition of the article is

due to the influence of Mark 16:15, which has the phrase πάσῃ τῇ κτίσει (Von Soden, 4.782). While these words are shared in the two passages, the case is different and there are no other common words. The addition of the article is a frequent enough variation that this distant parallel passage is not needed to explain the variant reading in Colossians 1:15.

Reference: Colossian 1:18
NA28 Reading: ἀρχή (P46 01 02 03 04 06 010 012 018 020 075 0278)
Variant Reading: ἀπαρχή
Parallel: 1 Corinthians 15:20

Where the majority of manuscripts have the noun ἀρχή in Colossians 1:18, several minuscules have the noun ἀπαρχή. Von Soden suggests that the variant reading is due to the influence of 1 Corinthians 15:20 (Von Soden 4.782). Additionally, NA28 lists 1 Corinthians 15:20 as a cross-reference for this phrase in Colossians 1:18. The context is similar, addressing Jesus as the firstborn or first fruits from the dead. While harmonization is possible, it is more likely that ἀπαρχή arose in Colossians 1:18 because it is a stronger parallel to the following word, πρωτότοκος. Saying that Jesus is the 'beginning' is less clear than saying that Jesus is the "first fruits."

Reference: Colossians 1:20
NA28 Reading: ἀποκαταλλάξαι (01 03 04 06 010 012 018 020 0278)
Variant Reading: ἀποκαταλλάξῃ (02)
Parallel: Ephesians 2:16

Where the majority of manuscripts have the spelling ἀποκαταλλάξαι in Colossians 1:20, Codex Alexandrinus has the spelling ἀποκαταλλάξῃ. Von Soden suggests that the spelling in Alexandrinus is due to the influence of Ephesians 2:16 (Von Soden 4.782). These verses have very little in common besides this verb, with τοῦ σταυροῦ occurring later in each verse. The CNTTS apparatus lists the variant reading in Colossians 1:20 as an orthographic error, not a genuine replacement. The ending vowel sounds would be the same, so it is more likely that the variant reading arose because of an error of hearing than harmonization.

Reference: Colossians 1:21
NA28 Reading: νυνί (01 02 03 04 06c 018 020 075 0278)
Variant Reading: νῦν (P46 06* 010 012)
Parallel: Colossians 1:26

Where the majority of manuscripts have the adverb νυνί in Colossians 1:21, several manuscripts have the adverb νῦν. Von Soden suggests that the variant reading arose due to the influence of the use of this adverb in Colossians 1:26 (Von Soden 4.782). The only other similarity between these verses is that the adverb is followed by the conjunction δέ. CNTTS lists this as an orthographic change, not a genuine replacement. Thus, the variant reading does not require harmonization as an explanation, because it may be a simple difference in spelling.

Reference: Colossians 1:22
NA28 Reading: διὰ τοῦ θανάτου (P46 03 04 06 010 012 018 020 075 0278)
Variant Reading: διὰ τοῦ θανάτου (P46 03 04 06 010 012 018 020 075 0278)
Parallel: Hebrews 2:14

Von Soden has διὰ τοῦ θανάτου αὐτοῦ as his text for Colossians 1:22 and views that reading without αὐτοῦ as a harmonization to Hebrews 2:14, which has διὰ τοῦ θανάτου (Von Soden 4.782). Codex Sinaiticus and Codex Alexandrinus include the pronoun αὐτοῦ in Colossians 1:22. Because the majority of manuscripts, including the majority of early manuscripts, support the reading without the pronoun, it is more likely to be the initial reading, and harmonization is not needed to account for its presence in Colossians 1:22.

Reference: Colossians 1:24
NA28 Reading: παθήμασιν (01* 02 03 04 06 010 012 018 020 0278)
Variant Reading: παθήμασι μου (01c 075)
Parallel: Philippians 1:7, 11, 16

Where the majority of manuscripts have the noun παθήμασιν in Colossians 1:24, several manuscripts add the personal pronoun μου. Von Soden suggests that the variant reading is due to the influence of Philippians 1:7, 11, and 16 (Von Soden 4.783). Unfortunately, none of these three verses contain the noun πάθημα or the personal pronoun μου. In fact, in the entire New Testament, the noun πάθημα is never followed by the pronoun

μου. This must be an error in Von Soden. Since there are no passages with the variant reading found in Colossians 1:24, this reading cannot be due to harmonization.

Reference: Colossians 1:24
NA28 Reading: ὅ ἐστιν ἡ ἐκκλησία (01 02 03 06c 010 012 075 0278)
Variant Reading: ὅς ἐστιν ἡ ἐκκλησία (04 06* 018)
Parallel: Colossians 1:18

Where most manuscripts have the neuter relative pronoun ὅ in Colossians 1:24, several manuscripts have the masculine relative pronoun ὅς. Von Soden suggests that the variant reading is due to the influence of Colossians 1:18, which has the phrase ὅς ἐστιν ἀρχή (Von Soden 4.783). The preceding noun, σῶμα, is neuter, so the neuter gender makes the most sense for the relative pronoun. While it is possible that the variant reading is due to harmonization, it is more likely that the masculine pronoun intended to refer to Christ as the antecedent, who is mentioned earlier in the verse. Therefore, harmonization is not necessary to explain this variant reading.

Reference: Colossians 1:26
NA28 Reading: νῦν (01 03 04 010 012c 075 0278)
Variant Reading: νυνί (02 06c)
Parallel: Colossians 1:21

Where most of the early manuscripts have the adverb νῦν in Colossians 1:26, many manuscripts have the adverb νυνί. Von Soden suggests that the variant reading arose due to the influence of the use of this adverb in Colossians 1:21 (Von Soden 4.783). The only other similarity between these verses is that the adverb is followed by the conjunction δέ. CNTTS lists this as an orthographic change, not a genuine replacement. Thus, the variant reading does not require harmonization as an explanation, because it may be a simple difference in spelling.

Reference: Colossians 1:26
NA28 Reading: ἀπὸ τῶν αἰώνων καὶ ἀπὸ τῶν γενεῶν (01 02 03 04 06 010 012 018 020 075 0278)
Variant Reading: ἀπὸ τῶν αἰώνων
Parallel: Ephesians 3:5

Where the majority of manuscripts have the phrase καὶ ἀπὸ τῶν γενεῶν after ἀπὸ τῶν αἰώνων in Colossians 1:26, several manuscripts do not. Von Soden suggests that the variant reading is due to the influence of Ephesians 3:5 (Von Soden 4.783). While there are several similarities between these verses, Ephesians 3:5 does not have the phrase ἀπὸ τῶν αἰώνων, so it is unclear how the omission of the following phrase would be a harmonization to this passage. The best explanation for the omission of καὶ ἀπὸ τῶν γενεῶν in Colossians 1:26 is parablepsis due to homoeoteleuton because of the common -ων ending of these phrases.

Reference: Colossians 1:26
NA28 Reading: νῦν δέ (01 02 03 04 06 010 012 018 020)
Variant Reading: ὅ νῦν (075 0278)
Parallel: Ephesians 3:5

Where the majority of manuscripts have νῦν δέ in Colossians 1:26, several manuscripts have ὅ νῦν. Von Soden suggests that the variant reading is due to the influence of Ephesians 3:5 (Von Soden 4.783). While Ephesians 3:5 has the words ὅ and νῦν, there are nine words in between them, while there are no intervening words in the variant reading in Colossians 1:26. Such a weak parallel is unlikely to be a cause for harmonization. The best explanation for the variant reading in Colossians 1:26 is to provide a subject for the following verb, ἐφανερώθη.

Reference: Colossians 1:26
NA28 Reading: ἐφανερώθη (01 02 03 04 06c 010 012 018 020 075 0278)
Variant Reading: ἐγνωρίσθη
Parallel: Ephesians 3:5

Where the majority of manuscripts have the verb ἐφανερώθη in Colossians 1:26, several manuscripts have the verb ἐγνωρίσθη. Von Soden suggests that the variant reading is due to the influence of Ephesians 3:5, which includes the verb ἐγνωρίσθη (Von Soden 4.783).

The only similarity between these verses is that τοῖς ἁγίοις appears in both, following ἐφανερώθη in Colossians 1:26 but following the verb ἀπεκαλύφθη in Ephesians 3:5. The verbs γνωρίζω and φανερόω are used with roughly equal frequency in Paul (eighteen and twenty-two uses respectively). They are virtually synonyms meaning 'I make known' or 'I reveal.' Because of the weak parallel with Ephesians 3:5, it is more likely that the variant reading in Colossians 1:26 arose because of an accidental substitution of a similar-looking synonym than harmonization.

Reference: Colossians 1:26
NA28 Reading: τοῖς ἁγίοις αὐτοῦ (01 02 03 04 06 018 020 075 0278)
Variant Reading: τοῖς ἀποστόλοις αὐτοῦ (010 012)
Parallel: Ephesians 3:5

Where the majority of manuscripts have τοῖς ἁγίοις αὐτοῦ in Colossians 1:26, GA 010 and GA 012 have τοῖς ἀποστόλοις αὐτοῦ. Von Soden suggests that the variant reading is due to the influence of Ephesians 3:5, which has τοῖς ἁγίοις ἀποστόλοις αὐτοῦ (Von Soden 4.783). If Colossians 1:26 was influenced by Ephesians 3:5, one would expect the addition of ἀποστόλοις, not the replacement of ἁγίοις by ἀποστόλοις. The variant reading may simply reflect the eccentricity of GA 010 and GA 012, and does not appear to be the result of harmonization.

Reference: Colossians 1:27
NA28 Reading: τί τὸ πλοῦτος τῆς δόξης (P46 02 03 06c 018 020 0278)
Variant Reading: τίς ὁ πλοῦτος τῆς δόξης (01 04 075)
Parallel: Ephesians 1:18

The manuscripts with Colossians 1:27 are divided regarding the gender of πλοῦτος. Von Soden suggests that the masculine reading is due to the influence of Ephesians 1:8, where this phrase occurs in the masculine form without variation (Von Soden 4.783). While harmonization is possible, the variant reading is best explained by the history of the gender of πλοῦτος. Before the writing of the New Testament, the noun πλοῦτος was almost exclusively

masculine.[5] Each use of the neuter form of πλοῦτος in the New Testament has many manuscripts with the masculine form. The best explanation for the masculine form of πλοῦτος in Colossians 1:27 is a change by a scribe or editor to the gender of πλοῦτος that they are used to, not harmonization.

Reference: Colossians 1:29
NA28 Reading: δυνάμει (P46 01 02 03 04 06 010 012 018 020 075 0278)
Variant Reading: δυνάμει θεοῦ
Parallel: Romans 1:16

While every manuscript in my collation ends Colossians 1:29 with δυνάμει, several manuscripts add θεοῦ. Von Soden suggests that this addition is due to the influence of Romans 1:16, which has δύναμις γὰρ θεοῦ (Von Soden 4.783). In Romans, the case of δύναμις is different and there is an intervening γάρ. The presence of θεοῦ in Colossians 1:29 does not require harmonization, but could be explained as a clarification of whose power is at work.

Reference: Colossians 2:1
NA28 Reading: θέλω γὰρ ὑμᾶς (P46 01 02 03 04 06 010 012 018 020 0278)
Variant Reading: θέλω δὲ ὑμᾶς (075)
Parallel: Romans 1:13

Where the majority of manuscripts have the conjunction γάρ at the beginning of Colossians 2:1, several manuscripts have the conjunction δέ. Von Soden suggests that the variant reading is due to the influence of Romans 1:13, which includes the words θέλω δὲ ὑμᾶς (Von Soden 4.783). While there are similarities between these verses, a better explanation for the variant reading is the function of the conjunction. The conjunction γάρ would emphasize continuity with the preceding verses, while the conjunction δέ would emphasize a shift in topic from the previous verses. This difference in meaning is sufficient to explain the variant reading.

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[5] See the Excursus to Chapter 4 above.

Reference: Colossians 2:2
NA28 Reading: αἱ καρδίαι αὐτῶν (P46 01 02 03 04 06 018 020 075 0278)
Variant Reading: αἱ καρδίαι αὐτῶν ὑμῶν τε καί
Parallel: Romans 1:12, 1 Corinthians 1:2

Where the majority of manuscripts have αἱ καρδίαι αὐτῶν in Colossians 2:2, one manuscript in Von Soden's apparatus adds ὑμῶν τε καί. Von Soden suggests that this addition is due to the influence of Romans 1:12 and 1 Corinthians 1:2 (Von Soden 4.784). Romans 1:12 has ὑμῶν τε καί, but does not have the words καρδίαι or αὐτῶν. 1 Corinthians 1:2 does not have the word καρδίαι, but has τε as a variant reading following the pronoun αὐτῶν. The similarities with these verses are too weak to justify harmonization as a cause for this variant reading. A better explanation is that the addition clarifies that Paul is not just encouraging the hearts of the Laodiceans, but the Colossians as well.

Reference: Colossians 2:2
NA28 Reading: τοῦ μυστηρίου τοῦ θεοῦ, Χριστοῦ (P46 03)
Variant Reading: τοῦ μυστηρίου τοῦ θεοῦ καὶ πατρὸς τοῦ Χριστοῦ (01c)
Parallel: Colossians 1:3

There are many variant readings for the end of Colossians 2:2. The reading in Von Soden's text is τοῦ μυστηρίου τοῦ θεοῦ πατρὸς τοῦ Χριστοῦ, and he suggests that the addition of καί is due to the influence of Colossians 1:3 (Von Soden 4.784). The conjunction καί does not appear in Colossians 1:3. The best explanation for the addition of καί is to clarify the relationship between the terms θεοῦ and πατρός and does not require harmonization.

Reference: Colossians 2:7
NA28 Reading: τῇ πίστει (03 06* 075)
Variant Reading: τῇ πίστει (03 06* 075)
Parallel: Acts 16:5, 1 Peter 5:9

The reading in Von Soden's text for Colossians 2:7 is ἐν τῇ πίστει, the reading found in the majority of manuscripts, and he views the reading without the preposition ἐν as due to the influence of Acts 16:5 and 1 Peter 5:9 (Von Soden 4.784). There is nothing in common between Colossians 2:7 and Von Soden's suggested parallels besides the use of τῇ πίστει. The initial reading is most likely τῇ πίστει, since it is unlikely that the preposition would be

removed if it was initially present. Therefore, it is unlikely that harmonization took place in this variation unit.

Reference: Colossians 2:7
NA28 Reading: καθὼς ἐδιδάχθητε (01 02 03 04 06c 018 020 075)
Variant Reading: καθὼς καὶ ἐδιδάχθητε (06* 0278)
Parallel: Colossians 1:7

Where the majority of manuscripts have καθὼς ἐδιδάχθητε in Colossians 2:7, several manuscripts add the conjunction καί between these words. Von Soden suggests that the variant reading is due to the influence of Colossians 1:7 (Von Soden 4.784). While the majority of manuscripts have καί after καθώς in Colossians 1:7, many, including the original hand of 06 and 0278, do not. Therefore, it is unlikely that 06* and 0278 were influenced by a conjunction that did not appear earlier in the manuscript. It is more likely that the conjunction was added to set apart the indicative verb ἐδιδάχθητε from the preceding participles.

Reference: Colossians 2:10
NA28 Reading: ὅς ἐστιν (01 02 04 018 020 075 0278)
Variant Reading: ὅ ἐστιν (P46 03 06 010 012)
Parallel: Colossians 3:14

Where the majority of manuscripts have ὅς ἐστιν in Colossians 2:10, several manuscripts have ὅ ἐστιν. Von Soden suggests that the variant reading is due to the influence of Colossians 3:14, which has ὅ ἐστιν in most manuscripts, though the original hand of 06 has ὅς ἐστιν (Von Soden 4.784). While harmonization with Colossians 3:14 is possible, the best explanation for the neuter relative pronoun is that the nearest preceding nominative noun is neuter, τὸ πλήρωμα. Therefore, harmonization is unnecessary to explain this variant reading in Colossians 2:10.

Reference: Colossians 2:14
NA28 Reading: ἐκ τοῦ μέσου (P46 01 03 04 06 010 012 018 020 075 0278)
Variant Reading: ἐκ μέσου (02)
Parallel: 1 Corinthians 5:2

Where the majority of manuscripts have the article between ἐκ and μέσου in Colossians 2:14, several manuscripts do not. Von Soden suggests that the variant reading is

due to the influence of 1 Corinthians 5:2, which has ἐκ μέσου without the article (Von Soden 4.785). There are no other common verbs or nouns in these verses. Because of the lack of similarity between these verses, it is unlikely that the variant reading is due to harmonization. It is more likely that the article was removed intentionally or unintentionally because it was considered unnecessary.

Reference: Colossians 2:17
NA28 Reading: σῶμα τοῦ Χριστοῦ (01* 02 03 04)
Variant Reading: σῶμα Χριστοῦ (P46 01c 06 010 012 018 020 075 0278)
Parallel: 1 Corinthians 12:27

The manuscripts are divided regarding the presence or absence of the article between σῶμα and Χριστοῦ in Colossians 2:17. Von Soden suggests that the reading without the article is due to the influence of 1 Corinthians 12:27, which has the words σῶμα and Χριστοῦ without the article (Von Soden 4.785). Otherwise, these verses do not have any verbs or nouns in common. Because of the weak connection between these verses, it is not likely that Colossians 2:17 was influenced by harmonization. It is more likely that the article was removed intentionally or unintentionally because it was considered unnecessary.

Reference: Colossians 2:18
NA28 Reading: θρησκείᾳ (P46 01 02 03 018 020 075)
Variant Reading: θρησκίᾳ (04 06 010 012 0278)
Parallel: Colossians 2:23

Where most manuscripts have the spelling θρησκείᾳ in Colossians 2:18, several manuscripts have the spelling θρησκίᾳ. In his apparatus, Tischendorf suggests that the variant spelling is due to the spelling of the compound word ἐθελοθρησκίᾳ in Colossians 2:23. While harmonization is a possible influence, the interchange of the εί and ί sounds is common enough that harmonization is not required to explain this variant.

Reference: Colossians 3:3
NA28 Reading: σὺν τῷ Χριστῷ (P46 01 02 03 04 010 012 018c 020 075 0278)
Variant Reading: σὺν Χριστῷ (06 018*)
Parallel: Romans 6:8

Where the majority of manuscripts have the article between the words σύν and Χριστῷ in Colossians 3:3, several manuscripts do not. Von Soden suggests that the omission of the article is due to the influence of Romans 6:8, which has the phrase σὺν Χριστῷ without the article (Von Soden 4.786). Both verses use the verb ἀποθνήσκω, though in different numbers (second-person in Colossians and first-person in Romans) and in different positions relative to the prepositional phrase. While there are similarities in these verses, the omission of the article can be explained more simply by intentional or unintentional removal because the article was considered unnecessary.

Reference: Colossians 3:4
NA28 Reading: ἡ ζωὴ ὑμῶν (P46 01 04 06* 010 012 075)
Variant Reading: ἡ ζωὴ ἡμῶν (03c 06c 018 020 0278)
Parallel: Colossians 3:3

Where the majority of manuscripts have the first-person pronoun ἡμῶν after the noun ζωή in Colossians 3:4, many manuscripts have the second-person pronoun ὑμῶν. Metzger suggests that the second-person pronoun was substituted for the first-person pronoun because the phrase ἡ ζωὴ ὑμῶν occurs in Colossians 3:3 without variation and another second-person pronoun occurs several words later.[6] While this would make sense if ἡμῶν was the initial reading, the external evidence suggests that ὑμῶν is the initial reading. In this case, harmonization would not have occurred.

[6] Metzger, *Textual Commentary,* 557.

Reference: Colossians 3:5
NA28 Reading: τὰ μέλη (P46 01* 03 04*)
Variant Reading: τὰ μέλη ὑμῶν (01c 02 04c 010 012 018 020 075 0278)
Parallel: Romans 6:13, 19

Where the majority of manuscripts have the possessive pronoun ὑμῶν after the noun μέλη in Colossians 3:5, several do not. Von Soden suggests that the addition of this pronoun is due to the influence of Romans 6:13 and 19, which each use the phrase τὰ μέλη ὑμῶν (Von Soden 4.786). There is nothing else in common between these verses. While it is possible that these verses influenced Colossians 3:5, it is more likely that the possessive pronoun was added to provide clarity to an otherwise ambiguous phrase. Therefore, harmonization is not needed to explain this variant reading.

Reference: Colossians 3:5
NA28 Reading: πορνείαν (P46 03 04 06c 018 020 075 0278)
Variant Reading: πορνίαν (01 02 06* 010 012)
Parallel: 1 Corinthians 6:13

Where the majority of manuscripts have the spelling πορνείαν in Colossians 3:5, several manuscripts have the spelling πορνίαν. Tischendorf refers to 1 Corinthians 6:13 in his apparatus, where many manuscripts have the shorter spelling, but he has the longer spelling in his text. Therefore, this is unlikely to be a case of harmonization, but simply a reference to another case of this common vowel change.

Reference: Colossians 3:12
NA28 Reading: ἐκλεκτοὶ τοῦ θεοῦ (01 03 04 06c 018 020 075 0278)
Variant Reading: ἐκλεκτοὶ θεοῦ (02 06* 010 012)
Parallel: Romans 8:33, Titus 1:1

Where the majority of manuscripts have the article between ἐκλεκτοί and θεοῦ in Colossians 3:12, several do not. Von Soden suggests that the absence of the article is due to the influence of Romans 8:33 and Titus 1:1, which each have the phrase ἐκλεκτῶν θεοῦ (Von Soden 4.786). While Von Soden's parallels demonstrate that the article is not necessary in Colossians 3:12, they are not sufficient to suggest harmonization in Colossians 3:12.

Reference: Colossians 3:12
NA28 Reading: τοῦ θεοῦ ἅγιοι (01 02 03 04 06 010 012 018 020 075 0278)
Variant Reading: ἅγιοι τοῦ θεοῦ
Parallel: Mark 1:24

Where almost every manuscript has the word order τοῦ θεοῦ ἅγιοι in Colossians 3:12, GA 1319 has the word order ἅγιοι τοῦ θεοῦ. Von Soden refers to Mark 1:24, which has ἅγιος τοῦ θεοῦ (Von Soden 4.786). While Von Soden's parallel demonstrates that each word order is viable, the contexts are quite different, with Colossians referring to God's elect people and Mark referring to Jesus. Given the distance and differences between these passages, it is unlikely that the variant reading in Colossians 3:12 was influenced by harmonization.

Reference: Colossians 3:12
NA28 Reading: ἅγιοι καὶ ἠγαπημένοι (01 02 04 06 010 012 018 020 075 0278)
Variant Reading: ἅγιοι ἠγαπημένοι (03)
Parallel: Romans 1:7

Where the majority of manuscripts have the conjunction καί between the descriptions ἅγιοι and ἠγαπημένοι, several manuscripts do not. Von Soden refers to Romans 1:7, where the descriptions κλητοῖς and ἁγίοις occur without an intervening conjunction (Von Soden 4.786). While Von Soden's parallel demonstrates that the conjunction is not necessary in Colossians 3:12, it is not sufficient to demonstrate the influence of harmonization in Colossians 3:12.

Reference: Colossians 3:13
NA28 Reading: ἐχαρίσατο ὑμῖν (01* 02 03 04* 06c 010 012 020 075)
Variant Reading: ἐχαρίσατο ἡμῖν (01c 04c 06* 018)
Parallel: Ephesians 4:32

Where the majority of manuscripts have the second-person pronoun ὑμῖν after the verb ἐχαρίσατο in Colossians 3:13, several manuscripts have the first-person pronoun ἡμῖν. Von Soden suggests that the variant reading is due to the influence of Ephesians 4:32, where the majority of manuscripts has ἡμῖν (Von Soden 4.786). Since there is substantial variation in both Ephesians and Colossians, it is unlikely that harmonization is the cause of the variant reading in Colossians 3:13. A better explanation is that both pronouns are perfectly good

objects for the verb and the first-person reading arose to avoid redundancy with the pronoun ὑμεῖς three words later.

Reference: Colossians 3:13
NA28 Reading: οὕτως καὶ ὑμεῖς (P46 01 02 03 04 06c 018 020 075)
Variant Reading: οὕτως καὶ ὑμεῖς ποιεῖτε (06* 010 012)
Parallel: Matthew 7:12, 1 Corinthians 16:1

Where the majority of manuscripts end Colossians 3:13 with οὕτως καὶ ὑμεῖς, several manuscripts include the verb ποιεῖτε. Without ποιεῖτε, there is not an explicit verb for the subject ὑμεῖς, though the implied verb is a form of χαρίζομαι, since the participle χαριζόμενοι and the indicative verb ἐχαρίσατο occur earlier in the verse. Von Soden attributes the variant reading to the influence of Matthew 7:12, which has οὕτως καὶ ὑμεῖς ποιεῖτε, and 1 Corinthians 16:1, which has οὕτως καὶ ὑμεῖς ποιήσατε. While it is unlikely that the variant reading in Colossians 3:13 is due to the influence of these specific verses, these verses demonstrate that ποιέω can be used to supply a verb to a subject that lacks one.

Reference: Colossians 3:14
NA28 Reading: ὅ (02 03 04 010 012)
Variant Reading 1: ἥτις (01c 06c 018 075)
Variant Reading 2: ὅς (01* 06*)
Parallel: Colossians 1:24, 27, 2:10

Where the majority of manuscripts have the feminine relative pronoun ἥτις in Colossians 3:14, several manuscripts have the neuter relative pronoun ὅ and the original hand of 01 and 06 have the masculine relative pronoun ὅς. Von Soden has ἥτις as the reading in his text and suggests that the neuter reading arose due to the influence of Colossians 1:24 and that the masculine reading arose due to the influence of Colossians 1:27 and 2:10 (Von Soden 4.786). The best explanation for the manuscript evidence, however, is that the neuter reading is the initial reading. The feminine reading likely arose to agree with the previous noun, ἀγάπην, while the masculine reading likely arose to agree with the predicate noun, σύνδεσμος. Since ὅ is likely the original reading and the other readings arose for other reasons, harmonization does not explain any of these readings.

Reference: Colossians 3:14
NA28 Reading: τελειότητος (P46 01 02 03 04 06c 018 020 075)
Variant Reading: ἑνότητος (06* 010 012)
Parallel: Ephesians 4:3, 13

Where the majority of manuscripts have the noun τελειότητος in Colossians 3:14, several manuscripts have the noun ἑνότητος. Von Soden suggests that the variant reading is due to the influence of Ephesians 4:3 and 13 (Von Soden 4.786). These verses in Ephesians are the only place where the noun ἑνότης occurs in the New Testament, but there is not much else in common between these verses to suggest that one would influence the other. Therefore, it is unlikely that harmonization is the reason for the variant reading.

Passage: Colossians 3:19
NA28 Reading: πικραίνεσθε (P46 01 02 03 04 05 06 010 012 020 075)
Variant Reading: παραπικραίνεσθε (018)
Parallel: Hebrews 3:8, 15

Where the majority of manuscripts have the verb πικραίνεσθε in Colossians 3:19, several manuscripts have the compound verb παραπικραίνεσθε. Von Soden suggests that the use of the compound verb in Colossians 3:19 is due to the influence of Hebrews 3:8 and 15, where the compound noun παραπικρασμός occurs (Von Soden 4.787). There is nothing else in common between these verses. The nouns in Hebrews merely suggest that a compound form of this verb exists, but are not sufficient to suggest that the appearance of the compound verb in Colossians 3:19 is due to harmonization.

Reference: Colossians 3:24
NA28 Reading: ἀπολήμψεσθε (01* 03* 04* 06 010 012)
Variant Reading: λήμψεσθε (P46 01c 02 04c 018 020 075 0278)
Parallel: Romans 1:27

Where the majority of manuscripts have the verb λήμψεσθε in Colossians 3:24, several manuscripts have the compound verb ἀπολήμψεσθε. Von Soden has the shorter form as his textual reading and attributes the compound form to the influence of Romans 1:27, which has the verb ἀπολαμβάνοντες (Von Soden 4.788). The verb λαμβάνω occurs 258 times in the New Testament, while ἀπολαμβάνω is used only nine other times, so the best

explanation for the shorter form in Colossians 3:24 is the replacement of the less common verb with the more common verb, so harmonization is not needed as an explanation for the variant reading.

Reference: Colossians 3:24
NA28 Reading: ἀνταπόδοσιν (P46 01 02 03 04 06 010 012 018 020 075 0278)
Variant Reading: μισθαποδοσίαν
Parallel: Hebrews 2:2

Where the majority of manuscripts have the noun ἀνταπόδοσιν in Colossians 3:24, several minuscules have the noun μισθαποδοσίαν. Von Soden suggests that the variant reading is due to the influence of Hebrews 2:2, which has μισθαποδοσίαν (Von Soden 4.788). While Hebrews 2:2 is the only other place where μισθαποδοσίαν occurs in the New Testament, these verses have nothing else in common and the nouns are very similar in meaning, so the variant reading could be an exchange of synonyms unrelated to harmonization.

Reference: Colossians 3:24
NA28 Reading: ἀπὸ κυρίου (P46 01 03 03 04 06 010 012 018 020 075 0278)
Variant Reading: ἀπὸ θεοῦ
Parallel: 1 Corinthians 4:5

Where the majority of manuscripts have ἀπὸ κυρίου in Colossians 3:24, several minuscules have ἀπὸ θεοῦ. Von Soden attributes the variant reading to the use of the combination of this preposition and noun in 1 Corinthians 4:5 (Von Soden 4.788). While this is not impossible, given that so few manuscripts made this change, the distance between these passages, and that the exchange of these nouns is so common otherwise, harmonization is not needed as a explanation for this change.

Reference: Colossians 3:24
NA28 Reading: κυρίῳ Χριστῷ δουλεύετε (P46 01 02 03 04 06* 0278)
Variant Reading: κυρίῳ γὰρ Χριστῷ δουλεύετε (018 020 075)
Parallel: Romans 12:11, Ephesians 6:7

Where the majority of manuscripts have the conjunction γάρ between κυρίῳ and Χριστῷ in Colossians 3:24, many do not. Von Soden attributes the omission of γάρ to

Romans 12:11, where the noun κυρίῳ and verb δουλεύω occur without a conjunction. Von Soden also references Ephesians 6:7, where the same noun and verb occur, but more distantly than in Romans 12:11 (Von Soden 4.788). Neither of these parallels is strong enough to suggest harmonization. The best explanation for the readings in Colossians 3:24 is that γάρ was not omitted due to harmonization, but added to clarify the meaning of this phrase.

Reference: Colossians 3:24
NA28 Reading: κυρίῳ Χριστῷ δουλεύετε (P46 01 02 03 04 06 018 020 075 0278)
Variant Reading: κυρίῳ δουλεύετε
Parallel: Romans 12:11

Where the majority of manuscripts have κυρίῳ Χριστῷ δουλεύετε in Colossians 3:24, several minuscules do not include Χριστῷ. Von Soden suggests that this omission is due to the influence of Romans 12:11, which has κυρίῳ followed by a different form of δουλεύω (Von Soden 4.788). There is little else in common between these verses, and the omission of Χριστῷ can be explained more simply as the accidental omission of two similar nomina sacra.

Reference: Colossians 3:25
NA28 Reading: ὁ γὰρ ἀδικῶν (01 02 03 04 06* 010 012)
Variant Reading: ὁ δὲ ἀδικῶν (06c 018 020 075 0278)
Parallel: Acts 7:27 and Philemon 18

Where the majority of manuscripts have the conjunction δέ at the beginning of Colossians 3:25, many have the conjunction γάρ. Von Soden suggests that the variant reading is due to the influence of Acts 7:27 and Philemon 18 (Von Soden 4.788). Acts 7:27 has the same first three words as the variant reading ὁ δὲ ἀδικῶν but nothing else in common, while Philemon 18 shares the verb ἠδίκησέν with Colossians 3:25. Neither of these passages share strong parallels with Colossians 3:25, so a better explanation is an interchange of these similar conjunctions unrelated to harmonization.

Reference: Colossians 3:25
NA28 Reading: κομίσεται (01c 03 06c 010 012 018 020 0278)
Variant Reading: κομίεται (01* 02 04 06* 075)
Parallel: Ephesians 6:8

Where the majority of manuscripts have the form κομίεται in Colossians 3:25, many manuscripts have the form κομίσεται. Von Soden attributes the use of κομίεται in Colossians to the influence of Ephesians 6:8, which has this in most manuscripts (Von Soden 4.788). Even so, at Ephesians 6:8, P46, 03, and the original hand of 01 and 06 have κομίσεται. NA28 has the κομίσεται in Ephesians 6:8. Because of the split manuscript witness in both Colossians and Ephesians, it is difficult to attribute the variation in Colossians to harmonization.

Reference: Colossians 3:25
NA28 Reading: προσωπολημψία (01 02 03 04 06 018 020 075 0278)
Variant Reading: προσωπολημψία παρὰ τῷ θεῷ (010 012)
Parallel: Ephesians 6:9, Romans 2:11

Where the majority of manuscripts end Colossians 3:25 with προσωπολημψία, several manuscripts add the phrase παρὰ τῷ θεῷ. The NA28 apparatus refers to Ephesians 6:9 for this variant, which has προσωπολημψία οὐκ ἔστιν παρ᾽ αὐτῷ. Romans 2:11 ends exactly like the variant reading with προσωπολημψία παρὰ τῷ θεῷ. Neither passage has much else in common with Colossians 3:25. While it is possible that the reading in Colossians 3 is due to harmonization with one or both of the parallel passages, it is more likely that the additional phrase is clarifying with whom there is no partiality.

Reference: Colossians 4:1
NA28 Reading: παρέχεσθε (01 02 03 04 06 010 012 018 020 075 0278)
Variant Reading: παρέχετε (04)
Parallel: Matthew 26:10

Where the majority of manuscripts have the middle/passive form παρέχεσθε in Colossians 4:1, several manuscripts have the active form παρέχετε. Von Soden attributes the use of the active form to the influence of Matthew 26:10, which has the active form of this verb (Von Soden 4.788). These verses have nothing else in common though, so it is unlikely

that the passage in Matthew led to harmonization in Colossians. What Matthew 26 demonstrates is the use of the active form of this verb elsewhere.

Reference: Colossians 4:1
NA28 Reading: ἐν οὐρανῷ (01* 02 03 04 0278)
Variant Reading: ἐν οὐρανοῖς (01c 06 010 012 018 020 075)
Parallel: Ephesians 6:9

Where the majority of manuscripts have the plural οὐρανοῖς in Colossians 4:1, many manuscripts have the singular οὐρανῷ. Von Soden attributes the use of the plural in Colossians to the influence of Ephesians 6:9, which has the plural without variation (Von Soden 4.788). While these passages are parallel in the household codes, there is enough variation between the singular and plural forms of this word that harmonization is not needed as an explanation for this variant reading.

Reference: Colossians 4:2
NA28 Reading: τῇ προσευχῇ προσκαρτερεῖτε (01 02 03 04 06 010 012 018 020 075 0278)
Variant Reading: τῇ προσευχῇ προσκαρτεροῦντες
Parallel: Romans 12:12

Where the majority of manuscripts have the imperative προσκαρτερεῖτε in Colossians 4:2, several minuscules have the participle προσκαρτεροῦντες. Von Soden attributes the variant reading to the influence of Romans 12:12, which has the exact variant reading τῇ προσευχῇ προσκαρτεροῦντες (Von Soden 4.788). While these three words are the same, there is nothing else in common between these verses. An alternative explanation for the participle in Colossians 4:2 is that the following two verbs in Colossians are participles, so the variant reading could be due to the influence of these nearer verbs.

Reference: Colossians 4:2
NA28 Reading: γρηγοροῦντες ἐν αὐτῇ ἐν εὐχαριστίᾳ (01c 02 03 04 06c 010 012 018 020 075 0278)
Variant Reading: γρηγοροῦντες ἐν αὐτῇ (06*)
Parallel: Ephesians 6:18

Where the majority of manuscripts have two consecutive prepositional phrases in Colossians 4:2, ἐν αὐτῇ ἐν εὐχαριστίᾳ, the original hand of 06 does not include ἐν εὐχαριστίᾳ. Von Soden

attributes the variant reading to the influence of Ephesians 6:18 (Von Soden 4.788). I am not sure why, because this includes neither the participle γρηγοροῦντες nor the participial phrase ἐν αὐτῇ. The best explanation for the variant reading is the accidental omission of the second of two phrases beginning with the same preposition, skipping from the first over the second.

Reference: Colossians 4:3
NA28 Reading: τὸ μυστήριον τοῦ Χριστοῦ (P46 01 02 03c 04 06 010 012 018 075 0278)
Variant Reading: τὸ μυστήριον τοῦ θεοῦ (03* 020)
Parallel: Colossians 2:2

Where the majority of manuscripts have the phrase τὸ μυστήριον τοῦ Χριστοῦ in Colossians 4:3, several manuscripts have the phrase τὸ μυστήριον τοῦ θεοῦ. Von Soden attributes the variant reading to the influence of Colossians 2:2 (Von Soden 4.788) and Metzger does as well (Metzger 559). The issue with attributing the variant reading to harmonization with Colossians 2:2 is that the text is so unstable in Colossians 2:2. Very few manuscripts have the exact variant reading in Colossians 2:2. For this reason, the variant reading in Colossians 4:3 is best explained by the common variation of these nouns, not harmonization.

Reference: Colossians 4:11
NA28 Reading: συνεργοί (P46 01 02 03 04 06c 018 020 075 0278)
Variant Reading: συνεργοί μου (06* 010 012)
Parallel: Philippians 4:3

Where the majority of manuscripts have the noun συνεργοί in Colossians 4:11, several manuscripts add the possessive pronoun μου. Von Soden attributes this addition in Colossians to the influence of Philippians 4:3, which has this pronoun after the noun συνεργῶν (Von Soden 4.789). There is nothing else in common between these verses, so harmonization is not a likely explanation for this variant reading. A better explanation is that the pronoun was added to clarify whose coworkers were being referred to.

Reference: Colossians 4:12
NA28 Reading: σταθῆτε (P46vid 01* 03)
Variant Reading ἦτε
Parallel: James 1:4

Where the majority of manuscripts have the aorist active form στῆτε in Colossians 4:12, several have the aorist passive form σταθῆτε, several minuscules have a different active verb, ἦτε. Von Soden suggests that this variant reading is due to the influence of James 1:4, which has this verb before the adjective τέλειοι as in Colossians (Von Soden 4.789). Since there is not much in common between these verses and ἦτε could be an omissive form of σταθῆτε, it is unlikely that his variant reading is due to harmonization.

Reference: Colossians 4:12
NA28 Reading: πεπληροφορημένοι (01 02 03 04 06* 010 012)
Variant Reading: πεπληρωμένοι (P46 06c 018 020 075)
Parallel: Colossians 2:10, Philippians 1:11

Where the majority of manuscripts have the verb πεπληρωμένοι in Colossians 4:12, several manuscripts have the verb πεπληροφορημένοι. Von Soden attributes the variant reading to the influence of Colossians 2:10 and Philippians 1:11, which each contain the exact form πεπληρωμένοι (Von Soden 4.789). Otherwise, these verses do not have much in common. The best explanation for the appearance of πεπληρωμένοι in Colossians 4:12 is that the verb πληρόω is much more common than πληροφορέω in the NA28 text, with the former occurring eighty-six times in the New Testament and twenty-three times in the Pauline corpus, while the latter occurs five other times in the New Testament, including four times in the Pauline corpus. Therefore, it is likely that the less common πεπληροφορημένοι was replaced with the more common πεπληρωμένοι.

Reference: Colossians 4:13
NA28 Reading: πολὺν πόνον (01 02 03 04 0278)
Variant Reading 1: ζῆλον πολύν
Variant Reading 2: πολὺν ζῆλον (06c)
Parallel: 2 Corinthians 7:7

Where the majority of manuscripts have some combination of the words ζῆλον and πολὺν in Colossians 4:13, several manuscripts have the words πόνον or a different word paired with πολὺν. Von Soden attributes the presence of the word ζῆλον in Colossians 4:13 to the influence of 2 Corinthians 7:7, which has this word (Von Soden 4.789). There are many verses with this word that Von Soden could have referenced, with nothing particular in common between these two verses. While not directly attributable to harmonization with 2 Corinthians 7:7, this verse is an example that demonstrates that ζῆλον is a used more commonly than πόνον, and its appearance in Colossians 4:13 is likely a replacement of a less common word with a more common word.

Reference: Colossians 4:15
NA28 Reading: κατ᾽ οἶκον αὐτῆς ἐκκλησίαν (03 0278)
Variant Reading 1: κατ᾽ οἶκον αὐτοῦ ἐκκλησίαν (06 010 012 028 020)
Variant Reading 2: κατ᾽ οἶκον αὐτῶν ἐκκλησίαν (01 02 04 075)
Parallel: Romans 16:5, 1 Corinthians 16:19

Where the majority of manuscripts have κατ᾽ οἶκον αὐτοῦ ἐκκλησίαν in Colossians 4:15, several manuscripts have κατ᾽ οἶκον αὐτῶν ἐκκλησίαν, and fewer manuscripts have κατ᾽ οἶκον αὐτῆς ἐκκλησίαν. The difference is the gender and number of the pronoun. Von Soden attributes the reading with the plural pronoun to the influence of Romans 16:5 and 1 Corinthians 16:19, which each have the pronoun αὐτῶν (Von Soden, 4.789). While Von Soden believes that this reading is due to harmonization and Metzger believes that this reading is due to an error incorporating ἀδελφούς into the reference for this pronoun, I believe that this is the hardest reading and therefore the original reading. See the Textual Commentary in Chapter 4 above for more details on this variant.

Probable Cases of Harmonization

Reference: Colossians 1:2
NA28 Reading: Χριστῷ (01 03 06^{c} 075)
Variant Reading: Χριστῷ Ἰησοῦ (02 06* 010 012)
Parallel: Colossians 1:1

In his apparatus, Von Soden suggests that the addition of the word Ἰησοῦ in Colossians 1:2 is due to the influence of the previous verse (Von Soden, 4.781). Colossians 1:1, in the variation unit discussed above, has the words Χριστοῦ Ἰησοῦ in the majority of the earliest manuscripts. The previous use of Ἰησοῦ and the many uses of these words together indicate that harmonization is a likely cause of this variant reading.

Reference: Colossians 1:2
NA28 Reading: χάρις ὑμῖν καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς ἡμῶν (03 06 018 020)
Variant Reading: χάρις ὑμῖν καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς ἡμῶν καὶ κυρίου Ἰησοῦ Χριστοῦ (01 02 04 010 012 075)
Parallels: Romans 1:7, 1 Corinthians 1:3, 2 Corinthians 1:2, Galatians 1:3, Ephesians 1:2, Philippians 1:1, 2 Thessalonians 1:2, Philemon 3, 1 Thessalonians 1:1, Titus 1:4

There are many parallels to the greeting found in Colossians 1:2. While the only cross-reference for Colossians 1:2 in NA28 is Romans 1:7, NA28 lists all the other parallel passages above as cross-references for Romans 1:7. Von Soden suggests the influence of Ephesians 1:2 on this passage in Colossians (Von Soden, 4.781). Romans 1:7, 1 Corinthians 1:3, 2 Corinthians 1:2, Ephesians 1:2, Philippians 1:1, and Philemon 3 have the exact words of the variant reading without variation. Galatians 1:3 and 2 Thessalonians 1:2 are very similar to the variant reading and many manuscripts have the exact words of the variant reading. The NA reading for 1 Thessalonians 1:1 is shorter than the NA reading for Colossians 1:2, ending at εἰρήνη. Titus 1:4 has a substantially different greeting to the epistles previously mentioned. Because of the many epistles with the exact wording of the variant reading and the evidence for harmonization in this greeting in other epistles, the addition of the words καὶ κυρίου Ἰησοῦ Χριστοῦ in Colossians 1:2 is almost certainly due to

harmonization. See further the Excursus at the end of this chapter on scribal harmonization in Paul's greetings.

Reference: Colossians 1:4
NA28 Reading: τὴν ἀγάπην ἣν ἔχετε εἰς πάντας τοὺς ἁγίους (P61^{vid} 01 02 04 06* 010 012 075)
Variant Reading: τὴν ἀγάπην τὴν εἰς πάντας τοὺς ἁγίους (06^{c} 018 020)
Parallel: Ephesians 1:15, Philemon 5

Von Soden suggests that the reading τήν in Colossians 1:4 is due to the influence of Ephesians 1:15 (Von Soden 4.781). NA28 lists Ephesians 1:15 as a cross-reference for Colossians 1:4. While the word order varies in the manuscripts for Ephesians 1:15, the NA28 reading has the exact words of the variant reading in Colossians 1:4. Given this strong parallel, the second use of τήν is almost certainly due to harmonization. Additionally, Lightfoot notes a parallel between Colossians 1:4 and Philemon 5 (Lightfoot 250). While not as close a parallel as with Ephesians 1:15, the similarities are undeniable. Philemon 5 has τὴν ἀγάπην and εἰς πάντας τοὺς ἁγίους, though further apart than in Colossians, with ἣν ἔχεις occurring in the middle. Thus Lightfoot proposes that the reading with ἣν ἔχετε is due to harmonization with Philemon 5 and that neither ἣν ἔχετε nor τήν are original to Colossians. I agree with Lightfoot and believe that the reading in 03 with neither of these additions best explains the other readings that arose due to harmonization.

Reference: Colossians 1:5
NA28 Reading: τῆς ἀληθείας τοῦ εὐαγγελίου (P46 P61 01 02 03 04 06 010 012 075)
Variant Reading: τοῦ εὐαγγελίου τῆς εἰρήνης
Parallel: Ephesians 6:15

Where almost all manuscripts have the phrase τῆς ἀληθείας τοῦ εὐαγγελίου in Colossians 1:5, GA 1311 has the phrase τοῦ εὐαγγελίου τῆς εἰρήνης. Von Soden suggests that the reading in GA 1311 is due to the influence of Ephesians 6:15, the only other place where this phrase occurs (Von Soden 4.781). The only commonality between Colossians 1:5 and Ephesians 6:15 is τοῦ εὐαγγελίου. At least one other manuscript omits τῆς ἀληθείας (GA 1115), and several manuscripts, omit τῆς ἀληθείας τοῦ εὐαγγελίου in its entirety (GA 400,

1270, 1297, 1598). No other manuscript is known to add τῆς εἰρήνης after τοῦ εὐαγγελίου. While the omission of τῆς ἀληθείας could be explained by a relationship to GA 1115 or a similar manuscript, despite the weak parallel with Ephesians 6:15 harmonization with this verse is the best explanation for the addition of τῆς εἰρήνης in Colossians 1:5.

Reference: Colossians 1:7
NA28 Reading: τοῦ ἀγαπητοῦ συνδούλου ἡμῶν (P46 01 02 03 04 06 010 012 075)
Variant Reading: τοῦ πιστοῦ συνδούλου ἡμῶν
Parallel: Colossians 1:7

Where every manuscript I studied has the adjective ἀγαπητοῦ in Colossians 1:7, GA 547 has the adjective πιστοῦ. Von Soden suggests that the use of this adjective is due to the influence of the next phrase in this verse, ὅς ἐστιν πιστός (Von Soden 4.781). Because of the same adjective occurring in the same verse, the reading in GA 547 would be redundant and is unlikely to be an intentional change. Since this reading is most likely an unintentional change, harmonization is the best explanation for this adjective in GA 547.

Reference: Colossians 1:10
NA28 Reading: περιπατῆσαι ἀξίως τοῦ κυρίου (P46 P61 01 02 03 04 06 010 012)
Variant Reading: περιπατῆσαι ἀξίως τοῦ θεοῦ (075)
Parallel: 1 Thessalonians 2:12, Colossians 1:10

Where the majority of manuscripts have the phrase περιπατῆσαι ἀξίως τοῦ κυρίου in Colossians 1:10, several manuscripts have the phrase περιπατῆσαι ἀξίως τοῦ θεοῦ. Von Soden suggests that the variant reading is due to the influence of 1 Thessalonians 2:12 (Von Soden 4.781), which NA28 lists as a cross-reference for Colossians 1:10. 1 Thessalonians 2:12 has the phrase περιπατεῖν ὑμᾶς ἀξίως τοῦ θεοῦ. These passages have the same verb and adverb followed by a genitive noun, so the parallel is strong. The genitive τοῦ θεοῦ occurs at the end of Colossians 1:10 as well. 1 Thessalonians 2:12 is the only other place in the New Testament where the verb περιπατέω and the adverb ἀξίως occur together. Whether because of the strong parallel with 1 Thessalonians 2:12 or the nearer parallel at the end of the verse, the variant reading in Colossians 1:10 is likely due to harmonization.

Reference: Colossians 1:11
NA28 Reading: κράτος τῆς δόξης αὐτοῦ (P46 P61 01 02 03 04 06 010 012 018 020 075)
Variant Reading: κράτος τῆς ἰσχύος αὐτοῦ
Parallel: Ephesians 1:19, 6:10

Where every other manuscript in my collation has the noun δόξης in Colossians 1:11, GA 33 has the noun ἰσχύος. Von Soden suggests that this variant reading is due to the influence of parallel passages in Ephesians 1:19 and 6:10 (Von Soden 4.782). Ephesians 1:19 has the phrase τοῦ κράτους τῆς ἰσχύος αὐτοῦ and Ephesians 6:10 has the phrase ἐν τῷ κράτει τῆς ἰσχύος αὐτοῦ. These passages in Ephesians share the noun κράτος and the pronoun αὐτοῦ with Colossians 1:11, indicating a strong parallel. The noun ἰσχύς occurs only one other time in Paul, in 2 Thessalonians 1:9. Since this is not a common word in Paul and the parallel with these passages is clear, harmonization is the best explanation for the appearance of the noun ἰσχύς in Colossians 1:11.

Reference: Colossians 1:12
NA28 Reading: εὐχαριστοῦντες (P61 01 02 04 06 010 012 018 020 075)
Variant Reading: εὐχαριστοῦντες ἅμα (P46 03)
Parallel: Colossians 4:3

P46 and GA 03 have the adverb ἅμα after the participle εὐχαριστοῦντες in Colossians 1:12. Von Soden suggests that this may be due to the influence of Colossians 4:3, which uses the same adverb (Von Soden 4.782). There is nothing parallel between these two passages. The adverb ἅμα also appears in Paul in Romans 3:12, 1 Thessalonians 4:17 and 5:10, 1 Timothy 5:13, and Philemon 22. Though there is nothing parallel between Colossians 1:12 and 4:3, if the reading with the adverb is not the initial reading, the only satisfactory explanation for the use of ἅμα in Colossians 1:12 is assimilation from another passage.

Reference: Colossians 1:12
NA28 Reading: τῷ πατρί (P46 P61 02 03 04* 06)
Variant Reading: τῷ θεῷ πατρί (01 (010 012)[7])
Parallel: Colossians 3:17

Where the majority of manuscripts have τῷ πατρί in Colossians 1:12, several manuscripts have τῷ θεῷ πατρί. NA28 lists Colossians 3:17 as a cross-reference for Colossians 1:12. Von Soden suggests that the variant arose due to the influence of Philippians 3:17 (Von Soden 4.782), but he likely meant Colossians 3:17 since Philippians 3:17 does not appear to be a parallel passage to Colossians 1:12. Colossians 3:17 has εὐχαριστοῦντες τῷ θεῷ πατρί, identical to the variant reading in Colossians 1:12. While the variant reading may be due to harmonization to Colossians 3:17, there is another possible explanation. The noun πατήρ, when addressing God, often appears with θεός in Paul (cf. Romans 15:6, 1 Corinthians 1:3, 2 Corinthians 11:31, and Galatians 1:4). The variant reading is more likely assimilating to the common use of πατήρ and represents Jongkind's fourth category of harmonization, harmonization to a frequently occurring phrase or thought.

Reference: Colossians 1:12
NA28 Reading: ὑμᾶς (01 03)
Variant Reading: ὑμᾶς (01 03)
Parallel: Galatians 1:6, Colossians 1:13

Where most manuscripts have the first-person personal pronoun ἡμᾶς in Colossians 1:12, several manuscripts have the second-person personal pronoun ὑμᾶς. Von Soden has ἡμᾶς in his text and suggests that ὑμᾶς arose because of harmonization with Galatians 1:6 (Von Soden 4.782). The only parallel between these passages is the use of the verb καλέω, but this verb is not found in most manuscripts of Colossians. In his textual commentary, Metzger addresses the possibility that the pronoun ἡμᾶς is due to the influence of the same preposition in verse 13 (Metzger 553). Additionally, the language of verses 9 through 12 is

[7] 010 and 012 have a different word order, θεῷ τῷ πατρί.

second-person, indicating that ὑμᾶς could be an assimilation to this second-person language. Therefore, either reading could be due to harmonization, but to the immediate context, not to Galatians 1:6.

Reference: Colossians 1:14
NA28 Reading: ἔχομεν τὴν ἀπολύτρωσιν (01 02 03 04 06 010 012 018 020 075)
Variant Reading: ἔχομεν τὴν ἀπολύτρωσιν διὰ τοῦ αἵματος αὐτοῦ
Parallel: Ephesians 1:7

This is one of the best-known cases of harmonization in Colossians. The NA28 apparatus lists Ephesians 1:7 as an influence for this variant, which is mentioned by Metzger, Tischendorf, Von Soden, Lightfoot, and Ehrman. The words ἔχομεν τὴν ἀπολύτρωσιν appear in both Colossians 1:14 and Ephesians 1:7. The words διὰ τοῦ αἵματος αὐτοῦ occur without significant variation in Ephesians 1:7, while the majority of manuscripts do not have these words in Colossians 1:14. Therefore, this is a clear case of harmonization.

Reference: Colossians 1:14
NA28 Reading: τὴν ἄφεσιν τῶν ἁμαρτιῶν (01 02 03 04 06 010 012 018 020 075)
Variant Reading: τὴν ἄφεσιν τῶν παραπτωμάτων
Parallel: Ephesians 1:7

Where the majority of manuscripts have the noun ἁμαρτιῶν in Colossians 1:14, several minuscules have the noun παραπτωμάτων. Von Soden suggests that the variant reading is due to the influence of Ephesians 1:7 (Von Soden, 4.782). These nouns are very similar in meaning and ἁμαρτία is much more common than παράπτωμα, so it is unlikely that a scribe or editor would replace the more common noun with a less common noun. Given the similarities between Colossians 1:14 and Ephesians 1:7, harmonization is the best explanation for the appearance of παραπτωμάτων in Colossians.

Reference: Colossians 1:16
NA28 Reading: οὐρανοῖς (01 02 03 04 06 010 012 018 020 075)
Variant Reading: οὐρανῷ
Parallel: 1 Corinthians 8:5, Colossians 1:16

Where the majority of manuscripts have the plural οὐρανοῖς in Colossians 1:16, several minuscules have the singular οὐρανῷ. Von Soden suggests that the singular reading is

due to the influence of 1 Corinthians 8:5 (Von Soden 4.782). In both passages, this word is followed by the singular noun, γῆς. While the parallel between these verses is strong, there is a simpler explanation of the variant reading. Since the second noun in this parallel, γῆς, is singular, a scribe or editor may have used the singular form οὐρανῷ to strengthen the parallel. Therefore, harmonization to 1 Corinthians 8:5 is unlikely, but harmonization with the singular number in the next part of Colossians 1:16 best explains the variant reading.

Reference: Colossians 1:17
NA28 Reading: τὰ πάντα (P46 01 02 03 04 018 020 075 0278)
Variant Reading: πάντα (06 010 012)
Parallel: Colossians 1:17

While the majority of manuscripts have the article before πάντα in Colossians 1:17, several do not. Von Soden suggests that this is due to the influence of the anarthrous use of πάντων in the first half of Colossians 1:17 (Von Soden 4.782). The article performs the function of referring to the prior uses of πάντα, so its removal requires an explanation. The anarthrous use of πάντων could also have included an article to refer back to the use of πάντα in verse 16, but does not in any manuscript in my collation. The best explanation for the removal of the article in the second half of verse 17 is assimilation to the anarthrous form of this word in the first half of verse 17.

Reference: Colossians 1:18
NA28 Reading: ἡ κεφαλή (P46 01 02 03 04 06 010 012 018 020 0278)
Variant Reading: κεφαλή (075)
Parallel: 1 Corinthians 11:3, Colossians 1:18

While the majority of manuscripts have the article before κεφαλή in Colossians 1:18, several do not. Von Soden attributes the omission of the article to the anarthrous use of κεφαλή in 1 Corinthians 11:3 (Von Soden 4.782). The parallel in 1 Corinthians 11:3 is not straightforward, because κεφαλή appears three times, once with the article and twice anarthrous. The second use of κεφαλή, which is anarthrous, follows the verb ἐστιν as in Colossians 1:18. Still, given the articular use of κεφαλή in 1 Corinthians 11:3, it is unlikely

that this passage influenced the omission of the article in Colossians 1:18. The omission of the article is likely to match the anarthrous use of ἀρχή in the next line in most manuscripts in Colossians 1:18. This is harmonization to the immediate context, not the wider context.

Reference: Colossians 1:18
NA28 Reading: ὅς ἐστιν ἀρχή (01 02 04 06 010 012)
Variant Reading: ὅς ἐστιν ἡ ἀρχή (P46 03 075 0278)
Parallel: Revelation 3:14, 21:6, and 22:13; Colossians 1:18

Where the majority of manuscripts do not have the article before ἀρχή in Colossians 1:18, several manuscripts include the article. Von Soden suggests that the addition of the article is due to the influence of Revelation 3:14, 21:6, and 22:3 (Von Soden, 4.782). Revelation 22:3 does not include the word ἀρχή, but Revelation 22:13 does, so this is likely a typographical error in Von Soden. These three verses have the article before ἀρχή. Every other use of the nominative singular form ἀρχή in the New Testament is anarthrous (Matthew 24:8; Mark 1:1, 3:8; Luke 20:20; John 1:1,2; Acts 11:15, and Philippians 4:15). Since Revelation is not transmitted with the Pauline Epistles, it is unlikely that these articular uses of ἀρχή influenced the text of Colossians 1:18. The more likely cause of the addition of the article here is the use of the article before κεφαλή in most manuscripts of the previous line. Therefore, this is harmonization to the immediate context, not the wider context.

Reference: Colossians 1:18
NA28 Reading: ἐκ τῶν νεκρῶν (01^{c} 02 03 04 06 010 012 018 020 075 0278)
Variant Reading: τῶν νεκρῶν (P46 01*)
Parallel: Revelation 1:5, Colossian 1:15

While the majority of manuscripts have the preposition ἐκ before τῶν νεκρῶν in Colossians 1:18, several manuscripts do not. Von Soden suggests that the omission of the preposition is due to the influence of Revelation 1:15, which does not include the preposition in the NA28 text or Von Soden's text. The NA28 apparatus says that the manuscripts of the commentary on Revelation by Andreas of Caesarea include the preposition. In both passages, these words follow the noun πρωτότοκος. While the text of Colossians 1:18 may have been

influenced by this distant parallel, it is more likely that it was influenced by a closer parallel. The phrase πρωτότοκος πάσης κτίσεως occurs in Colossians 1:15. Here we have πρωτότοκος followed by a genitive phrase without an intervening preposition. The preposition ἐκ may have been omitted from Colossians 1:18 to strengthen the parallel with Colossians 1:15.

Reference: Colossians 1:19
NA28 Reading: πᾶν τὸ πλήρωμα (P46 01 02 03 04 06 010 012 018 020 0278)
Variant Reading: πᾶν τὸ πλήρωμα τῆς θεότητος (075)
Parallel: Colossians 2:9

Where the majority of manuscripts have the phrase πᾶν τὸ πλήρωμα in Colossians 1:19, several manuscripts add the genitive phrase τῆς θεότητος. The phrase πᾶν τὸ πλήρωμα τῆς θεότητος occurs with the same verb, κατοικέω, in Colossians 2:9. Because of the similarity and proximity of these phrases, it is very likely that the addition of τῆς θεότητος in Colossians 1:19 is due to assimilation to Colossians 2:9.

Reference: Colossians 1:20
NA28 Reading: ἐπὶ τῆς γῆς (018 020)
Variant Reading: ἐν τῆς γῆς (P46 01 02 03 04 06 010 012 075 0278)
Parallel: Colossians 1:20

The manuscripts of Colossians are roughly evenly split regarding the preposition before τῆς γῆς in Colossians 1:20. Von Soden suggests that the preposition ἐν is due to the influence of the parallel phrase in the next line, ἐν τοῖς οὐρανοῖς. While the prepositions ἐπί and εἰς occur frequently with τῆς γῆς in Paul, ἐν is not used with τῆς γῆς elsewhere. Therefore, the best explanation for its use in Colossians 1:20 is harmonization to the parallel phrase in the same verse.

Reference: Colossians 1:21
NA28 Reading: ἀποκατήλλαξεν (01 02 04 06^{c} 075)
Variant Reading 1: ἀποκαταλλάγητε (P46^{vid} 03[8])
Variant Reading 2: ἀποκαταλλαγέντες (06* 010 012)
Parallel: 2 Corinthians 5:20, Romans 5:10

Where the majority of manuscripts have the third-person singular verb ἀποκατήλλαξεν in Colossians 1:21, several manuscripts have the second-person plural verb ἀποκαταλλάγητε and several manuscripts have the participle ἀποκαταλλαγέντες. Von Soden suggests that the first variant reading is due to the influence of 2 Corinthians 5:20 and the second variant reading is due to the influence of Romans 5:10 (Von Soden, 4.782). Additionally, Araújo wrote an article suggesting that the second variant reading is due to harmonization with Romans 5:10.[9] Each of the parallel passages does not include the prefix ἀπο, but shares the morphology of the verb καταλλάσσω. The third-person singular verb is the only one that fits the context with the following infinitive παραστῆσαι, so the best explanation for the occurrence of the variant readings is harmonization with the respective parallel passages.

Reference: Colossians 1:23
NA Reading: ἐν πάσῃ κτίσει (P46 01* 02 03 04 06* 010 012)
Variant Reading: ἐν πάσῃ τῇ κτίσει (01^{c} 06^{c} 018 020 075 0278)
Parallel: Mark 16:15, Colossians 1:23

While the majority of manuscripts have the article τῇ before κτίσει in Colossians 1:23, the earliest manuscripts do not include the article. Von Soden suggests that the addition of the article is due to the influence of Mark 16:15, which has the phrase πάσῃ τῇ κτίσει (Von Soden 4.783). While Mark 16:15 may have influenced this verse, it is more likely that the article was added to coordinate with the article that follows πάσῃ τῇ κτίσει in this verse. Therefore,

[8] Spelling difference from P46, ἀποκατηλλάγητε.

[9] See Chapter 2 above.

it is more likely that the variant reading is due to harmonization with the immediate context than the wider context.

Reference: Colossians 1:23
NA28 Reading: ὑπὸ τὸν οὐρανόν (01 02 03 04 06 018 020 075 0278)
Variant Reading: ὑπ᾽ οὐρανόν (010 012)
Parallel: Luke 17:24

Where the majority of manuscripts have the prepositional phrase ὑπὸ τὸν οὐρανόν in Colossians 1:23, several manuscripts have the shorter prepositional phrase ὑπ᾽ οὐρανόν. Von Soden suggests that the variant reading is due to the influence of Luke 17:24, which has the shorter prepositional phrase (Von Soden 4.783). This is not an ideal parallel, however, because there are no other common words and Luke 17:24 also has the longer prepositional phrase ὑπὸ τὸν οὐρανόν. While Paul frequently uses the article between prepositions and plural forms of οὐρανός, Paul rarely uses the article between a preposition and a singular form of οὐρανός (cf. Romans 1:18; 1 Corinthians 8:5, 15:47; 2 Corinthians 5:2; Galatians 1:8; Colossians 4:1; 1 Thessalonians 4:16; 2 Thessalonians 1:7). The omission of the article here is most likely due to the influence of Paul's typical use of singular forms of οὐρανός, which would make this a harmonization to a frequently occurring thought or phrase.

Reference: Colossians 1:23
NA28 Reading: ἐγὼ Παῦλος διάκονος (01^{c} 03 04 06 010 012 018 020 075 0278)
Variant Reading: ἐγὼ Παῦλος κῆρυξ καὶ ἀπόστολος (01*)
Parallel:1 Timothy 2:7

Where the majority of manuscripts end Colossians 1:23 with Paul describing himself with the noun διάκονος, the original hand of 01 ends with κῆρυξ καὶ ἀπόστολος. Von Soden suggests that the variant reading is due to the influence of 1 Timothy 2:7, where Paul describes himself with the combination κῆρυξ καὶ ἀπόστολος (Von Soden 4.783). Since this combination of nouns appears nowhere else in the New Testament, the best explanation for its use in Colossians 1:23 is harmonization with 1 Timothy 2:7.

Reference: Colossians 1:25
NA28 Reading: ἐγὼ διάκονος (01^{c} 03 04 06 010 012 018 020 075 0278)
Variant Reading: ἐγὼ Παῦλος διάκονος (01* 02)
Parallel: Colossians 1:23

Where the majority of manuscripts have the phrase ἐγὼ διάκονος in Colossians 1:25, several manuscripts have the phrase ἐγὼ Παῦλος διάκονος. Von Soden attributes the addition of Παῦλος in the variant reading to the influence of Colossians 1:23, which has the phrase ἐγὼ Παῦλος διάκονος (Von Soden 4.783). Because of the close parallel and proximity of these verses, the addition of Παῦλος in Colossians 1:25 is almost certainly due to harmonization with Colossians 1:23.

Reference: Colossians 1:27
NA28 Reading: τί τὸ πλοῦτος (P46 01 02 03 04 06 010 012 018 020 075 0278)
Variant Reading: τί τὸ πλάτος
Parallel: Ephesians 3:18

Where every manuscript in my collation has the noun πλοῦτος in Colossians 1:27, several manuscripts have the noun πλάτος. Von Soden suggests that the variant reading is due to the influence of Ephesians 3:18, which includes τί τὸ πλάτος. The noun πλάτος is quite rare, occurring only in Ephesians 3:18, Revelation 20:9, and Revelation 21:16 in the New Testament. Additionally, the nouns πλοῦτος and πλάτος look similar. The best explanation for the appearance of the rare word πλάτος in Colossians 1:27 is harmonization with Ephesians 3:18.

Reference: Colossians 1:27
NA28 Reading: τοῦ μυστηρίου τούτου (P46 01^{c} 02 03 04 06^{c} 018 020 075 0278)
Variant Reading: τοῦ μυστηρίου τοῦ θεοῦ (06* 010 012)
Parallel: Colossians 2:2

Where the majority of manuscripts have the demonstrative pronoun τούτου after the noun μυστηρίου in Colossians 1:27, several manuscripts have the articular noun τοῦ θεοῦ. Von Soden suggests that the variant reading is due to the influence of Colossians 2:2, which has τοῦ μυστηρίου τοῦ θεοῦ (Von Soden 4.783). These verses look more similar than they initially appear, because the manuscripts would have the nomen sacrum τοῦ **θῦ**. Because of

the similarity and proximity of these verses, harmonization is the best explanation for the use of τοῦ θεοῦ in Colossians 1:27.

Reference: Colossians 1:27
NA28 Reading: ὅ ἐστιν Χριστός (P46 02 03 010 012)
Variant Reading: ὅ ἐστιν Χριστός (P46 02 03 010 012)
Parallel: Colossians 1:24, Galatians 3:16

Where most manuscripts have the masculine relative pronoun ὅς in Colossians 1:27, several manuscripts have the neuter relative pronoun ὅ. Von Soden has ὅς as the reading in his text and suggests that the reading ὅ is due to the influence of Colossians 1:24 (Von Soden 4.783). While the manuscripts are divided in Colossians 1:24, four of the manuscripts with the neuter reading in 1:27 had the neuter reading in 1:24 (02, 03, 010, 012), while P46 is not extant for the variation unit in Colossians 1:24. While the neuter pronoun agrees with the gender of what comes before it, τοῦ μυστηρίου, it does not agree with the predicate noun following ἐστιν, Χριστός. In a similar case of a relative pronoun following a neuter noun, Galatians 3:16 has ὅς ἐστιν Χριστός in the majority of manuscripts (excluding 06*). Therefore, the masculine pronoun here may be due to assimilation to the same phrase in Galatians.

Reference: Colossians 1:28
NA28 Reading: ἐν πάσῃ σοφίᾳ (P46 01 02 03 04 06 018 020 075 0278)
Variant Reading: ἐν πάσῃ σοφίᾳ πνευματικῇ (010 012)
Parallel: Colossians 1:9

GA 010 and 012 include the adjective πνευματικῇ in Colossians 1:28 where the other manuscripts do not. Von Soden suggests that this addition is due to the influence of Colossians 1:9, which has ἐν πάσῃ σοφίᾳ καὶ συνέσει πνευματικῇ (Von Soden 4.783). While the variant reading does not include καὶ συνέσει, the influence of Colossians 1:9 is the best explanation for the presence of πνευματικῇ in Colossians 1:28.

Reference: Colossians 2:1
NA28 Reading: καὶ τῶν ἐν Λαοδικείᾳ (P46 01 02 03 04 06 018 020 075 0278)
Variant Reading: καὶ τῶν ἐν Λαοδικείᾳ καὶ τῶν ἐν Ἱεραπόλει
Parallel: Colossians 4:13

Several manuscripts add καὶ τῶν ἐν Ἱεραπόλει after καὶ τῶν ἐν Λαοδικείᾳ in Colossians 2:1. Von Soden suggests that the variant reading is due to the influence of Colossians 4:13, which has the whole phrase καὶ τῶν ἐν Λαοδικείᾳ καὶ τῶν ἐν Ἱεραπόλει (Von Soden 4.783). Additionally, the NA28 apparatus refers to Colossians 4:13 when addressing this variant. Given Paul's reference to people whose face he has not seen, it makes sense that a scribe or editor would add a reference to the church at Hierapolis in Colossians 2:1 since it is mentioned in Colossians 4:13.

Reference: Colossians 2:3
NA28 Reading: γνώσεως (P46 01* 03 04 06* 075)
Variant Reading: τῆς γνώσεως (01^{c} 02 06^{c} 018 020 0278)
Parallel: Colossians 2:3

Where the majority of manuscripts have the article before γνώσεως in Colossians 2:3, several do not. Von Soden suggests that the addition of the article is due to the influence of the first half of this verse, which has τῆς σοφίας (Von Soden 4.784). The nouns σοφίας and γνώσεως are parallel, modifying the noun θησαυροί. The best explanation for the addition of the article in Colossians 2:3 is to match the article in front of the parallel noun.

Reference: Colossians 2:4
NA28 Reading: ἵνα μηδείς ὑμᾶς
Variant Reading: ἵνα μή τις ὑμᾶς
Parallel: 1 Corinthians 1:15, Ephesians 2:9, Colossians 2:8

Where the majority of manuscripts have ἵνα μή τις in Colossians 2:4, several manuscripts have ἵνα μηδείς. Von Soden suggests that the variant reading arose due to the influence of 1 Corinthians 1:15 and Ephesians 2:9, each of which include ἵνα μή τις (Von Soden 4.784). Besides ἵνα μή τις, these verses have nothing in common with Colossians 2:4. It is unlikely that Colossians 2:4 would be influenced by these distant passages with so little in common. It is more likely that the variant reading was influenced by Colossians 2:8, which

has μή τις followed by the pronoun ὑμᾶς. Therefore, this is probably a harmonization to the immediate context, not the wider context.

Reference: Colossians 2:7
NA28 Text: ἐν εὐχαριστίᾳ (01* 02 04 075)
Variant Reading: ἐν αὐτῇ ἐν εὐχαριστίᾳ (03 06^{c} 018 020 0278)
Parallel: Colossians 4:2

Where the majority of manuscripts have ἐν αὐτῇ ἐν εὐχαριστίᾳ in Colossians 2:7, several of the earliest manuscripts have just ἐν εὐχαριστίᾳ. In his Textual Commentary, Metzger suggests that the longer reading is due to the influence of Colossians 4:2, which has ἐν αὐτῇ ἐν εὐχαριστίᾳ (Metzger 555). Von Soden includes ἐν αὐτῇ in brackets in his text, which is why he does not mention the possibility of harmonization here. Since there is no good reason to remove ἐν αὐτῇ if it was originally present, the best explanation for the presence of this prepositional phrase in Colossians 2:7 is harmonization with Colossians 4:2.

Reference: Colossians 2:8
NA28 Reading: κατὰ Χριστόν (P46 01 02 03 04 06 010 012 018 020 075 0278)
Variant Reading: κατὰ Χριστὸν Ἰησοῦν
Parallel: Romans 15:5

Where the majority of manuscripts end Colossians 2:8 with κατὰ Χριστόν, several minuscules add Ἰησοῦν after Χριστόν. Von Soden suggests that this addition is due to the influence of Romans 15:5, which ends with κατὰ Χριστὸν Ἰησοῦν in most manuscripts (Von Soden 4.784). Many manuscripts, including 01, 02, 04, and 010, transpose these words in Romans 15:5. While harmonization with Romans 15:5 is possible, it is more likely that Ἰησοῦν was added after Χριστόν because these nouns frequently occur together. This would be considered harmonization with a frequently occurring phrase, not the wider context.

Reference: Colossians 2:10
NA28 Reading: ἡ κεφαλή (P46 01 02 03 04 06^{c} 018 020 075 0278)
Variant Reading: κεφαλή (06* 010 012)
Parallel: Ephesians 4:15, Ephesians 5:23, 1 Corinthians 11:3

Where the majority of manuscripts have the article before κεφαλή in Colossians 2:10, several manuscripts do not. NA28 lists Ephesians 4:15 as a cross-reference for Colossians

2:10. In both Colossians 2:10 and Ephesians 4:15, a relative pronoun and ἐστιν precede this unit, and 06*, 010, and 012 do not include the article in Ephesians 4:15. Von Soden suggests that the omission of the article is due to the influence of Ephesians 5:23 and 1 Corinthians 11:3 (Von Soden 4.784). Ephesians 5:23 has two anarthrous uses of κεφαλή and 1 Corinthians 11:3 has one anarthrous use of κεφαλή. The noun κεφαλή is preceded by ἐστιν for the first use in Ephesians 5:23 and in 1 Corinthians 11:3. Since κεφαλή is preceded by the article in Colossians 1:18 and Colossians 2:19, the best explanation for the absence of the article is harmonization with these parallel passages.

Reference: Colossians 2:10
NA28 Reading: πάσης ἀρχῆς καὶ ἐξουσίας (P46 02 04 06^{c} 010 012 018 020 075 0278)
Variant Reading: πάσης τῆς ἀρχῆς ἐκκλησίας (01*)
Parallel: Ephesians 5:23

Where the majority of manuscripts have πάσης ἀρχῆς καὶ ἐξουσίας following κεφαλή in Colossians 2:10, the original hand of Codex Sinaiticus has πάσης τῆς ἀρχῆς ἐκκλησίας, with a corrector adding the conjunction καί between ἀρχῆς and ἐκκλησίας. Von Soden suggests that the variant reading is due to the influence of Ephesians 5:23, which has κεφαλὴ τῆς ἐκκλησίας (Von Soden 4.784). The parallel passage in Ephesians 5:23 best accounts for the presence of ἐκκλησίας in Colossians 2:10, because this word does not fit well with the adjective πάσης given Paul's theology of the church.

Reference: Colossians 2:11
NA28 Reading: τοῦ σώματος τῆς σαρκός (P46 01* 02 03 04 06* 010 012)
Variant Reading: τοῦ σώματος τῶν ἁμαρτιῶν τῆς σαρκός (01^{c} 06^{c} 018 020 075)
Parallel: Romans 6:6

Where the majority of manuscripts include τῶν ἁμαρτιῶν between τοῦ σώματος and τῆς σαρκός in Colossians 2:11, several manuscripts do not. Von Soden suggests that the addition of τῶν ἁμαρτιῶν is due to the influence of Romans 6:6, which has τὸ σῶμα τῆς ἁμαρτίας (Von Soden 4.784). The phrase τοῦ σώματος τῆς σαρκός does not occur elsewhere in Paul, so even though the case and number are different in Romans 6:6, this passage likely

influenced the addition of τῶν ἁμαρτιῶν to Colossians 2:11 to conform to Pauline usage elsewhere.

Reference: Colossians 2:12
NA28 Reading: βαπτισμῷ (P46^{vid} 01^{c} 03 06* 010 012 075 0278)
Variant Reading: βαπτίσματι (01* 02 04 06^{c} 018 020)
Parallel: Romans 6:4

Where the majority of manuscripts have the neuter form βαπτίσματι in Colossians 2:12, several manuscripts have the masculine form βαπτισμῷ. Weiss suggests that the neuter form is due to the common use of the neuter form, especially in Romans 6:4, which has the neuter form βαπτίσματος (Weiss 14). The neuter word, βάπτισμα, occurs nineteen times in the NA28 text, while the masculine word, βαπτισμός, occurs four times in the NA28 text, including Colossians 2:12. Therefore, it is likely that the neuter form occurs in Colossians 2:12 because of the neuter use of this word elsewhere, including Romans 6:4.

Reference: Colossians 2:12
NA28 Reading: ἐκ νεκρῶν (P46 01 02 04 018 020 075)
Variant Reading: ἐκ τῶν νεκρῶν (03 06 010 012 0278)
Parallel: Colossians 1:18, 1 Thessalonians 1:10

The manuscripts are divided regarding the presence or absence of the article before the noun νεκρῶν in Colossians 2:12. Von Soden suggests that the addition of the article is due to the influence of Colossians 1:18 and 1 Thessalonians 1:10 (Von Soden 4.784). Colossians 1:18 has ἐκ τῶν νεκρῶν with minimal variation, but several manuscripts, including P46, 02, 04, and 018, do not have the article in 1 Thessalonians 1:10. Since these manuscripts do not have the article in Colossians 2:12, this does not impact the possibility of harmonization. Because of the proximity of Colossians 1:18, harmonization with this passage is the best explanation for the addition of the article in Colossians 2:12, while 1 Thessalonians 1:10 may have been influential as well.

Reference: Colossians 2:13
NA28 Reading: καὶ ὑμᾶς νεκροὺς ὄντας ἐν τοῖς παραπτώμασιν (P46 01^{c} 02 04 06 010 012 018 020)
Variant Reading: καὶ ὑμᾶς νεκροὺς ὄντας τοῖς παραπτώμασιν (01* 03 075 0278)
Parallel: Ephesians 2:1

The manuscripts are divided regarding the presence or absence of the preposition ἐν before τοῖς παραπτώμασιν in Colossians 2:13. The NA28 apparatus lists Ephesians 2:1 as a cross-reference for Colossians 2:13 and Von Soden suggests that the reading without the preposition is due to the influence of Ephesians 2:1 (Von Soden, 4.785). Von Soden also has a small 15 next to the 1 in Ephesians 2:1, but Ephesians 2:15 does not appear relevant for this variation unit. Ephesians 2:1 has the exact wording of the variant reading in Colossians 2:13. Therefore, it is very likely that the variant reading in Colossians 2:13 is due to harmonization with Ephesians 2:1.

Reference: Colossians 2:13
NA28 Reading: συνεζωοποίησεν ὑμᾶς σὺν αὐτῷ (01* 02 04 018 020)
Variant Reading: συνεζωοποίησεν ἡμᾶς σὺν αὐτῷ (P46 03)
Parallel: Ephesians 2:5, Colossians 2:13

Where the majority of manuscripts have the pronoun ὑμᾶς after συνεζωοποίησεν in Colossians 2:13, several manuscripts have the pronoun ἡμᾶς and several manuscripts have neither pronoun. Von Soden suggests that the reading with ἡμᾶς is due to the influence of Ephesians 2:5, which has the verb συνεζωοποίησεν and the pronoun ἡμᾶς, though not next to each other (Von Soden 4.785). The connection with Ephesians 2:5 is not strong enough to suggest harmonization, but there is a cause for harmonization in the immediate context. Four words after this pronoun in Colossians 2:13, most manuscripts have the first-person pronoun ἡμῖν. The second-person pronoun was likely changed to a first-person pronoun to conform to the nearby first-person pronoun.

Reference: Colossians 2:13
NA28 Reading: τὰ παραπτώματα (P46 01 02 03 04 06^{c} 010 012 018 020 075 0278)
Variant Reading: τὰ παραπτώματα ἡμῶν (06*)
Parallel: Romans 4:25, Colossians 2:13

Where most manuscripts end Colossians 2:13 with τὰ παραπτώματα, the original hand of 06 includes the possessive pronoun ἡμῶν. Von Soden suggests that the addition of this pronoun is due to the influence of Romans 5:24 (Von Soden, 4.785). There is no Romans 5:24, so Von Soden is likely referring to Romans 4:25, the only occurrence of παραπτώματα and ἡμῶν together. Given the distance between these verses and the minimal similarities, it is more likely that the addition of this pronoun in Colossians 2:13 was influenced by the first-person pronoun a few words earlier in the near context.

Reference: Colossians 2:16
NA28 Reading: βρώσει καὶ ἐν πόσει (P46 03)
Variant Reading: βρώσει ἢ ἐν πόσει (01 02 04 06 010 012 018 020 075 0278)
Parallel: Romans 14:17, Colossians 2:16

Where the majority of manuscripts have the conjunction ἤ in Colossians 2:16, several manuscripts have the conjunction καί. Von Soden suggests that the variant reading is due to the influence of Romans 14:17, but Von Soden has καί in his text for both Colossians 2:16 and Romans 14:17 (Von Soden 4.785). The more likely harmonistic influence comes from the rest of Colossians 2:16, in which the conjunction ἤ occurs three times without variation. While Romans 14:17 could have been an influence if ἤ was the initial reading, it is more likely that καί was the initial reading and was changed to conform to the latter conjunctions.

Reference: Colossians 2:20
NA28 Reading: εἰ ἀπεθάνετε (02 03 04 06 010 012 075 0278*)
Variant Reading: εἰ οὖν ἀπεθάνετε (01^{c} 0278^{c})
Parallel: Colossians 3:1

The manuscripts are divided regarding the presence or absence of the conjunction οὖν between εἰ and ἀπεθάνετε at the beginning of Colossians 2:20. Von Soden suggests that the addition of this conjunction is due to the influence of Colossians 3:1, which has the conjunction οὖν between εἰ and the following verb (Von Soden 4.785). These verses are also

conceptually related, with Colossians 2:20 referring to dying with Christ and Colossians 3:1 referring to being raised with Christ. Given the similarity and proximity of these verses, it is likely that the variant reading in Colossians 2:20 is due to harmonization with Colossians 3:1.

Reference: Colossians 2:23
NA28 Reading: ἐθελοθρησκίᾳ (01 03 04 06*)
Variant Reading 1: θρησκία (06^{c1} 010^{c} 012)
Variant Reading 2: ἐθελοθρησκείᾳ (06^{c2} 018 020 075 0278)
Parallel: Acts 26:5, Colossians 2:18

Where the majority of manuscripts have the spelling ἐθελοθρησκείᾳ in Colossians 2:23, many manuscripts have ἐθελοθρησκίᾳ and several manuscripts have the shorter form θρησκία. Tischendorf's apparatus refers to Acts 26:5 after listing these variant readings. Acts 26:5 has the form θρησκείας, which could refer to the shorter form in the Greek-Latin manuscripts or the longer vowel form found in the second variant reading. The interchange of the vowels is a common enough variant that harmonization is not necessary as an explanation, while the shorter form θρησκία was more likely derived from Colossians 2:18 than Acts 26:5. Therefore, harmonization did likely influence the reading θρησκία in Colossians 2:23, but from the intermediate context, not the wider context.

Reference: Colossians 2:23
NA28 Reading: ταπεινοφροσύνη καὶ ἀφειδίᾳ (01 02 04 06 018 020 075 0278)
Variant Reading: ταπεινοφροσύνη τοῦ νοὸς καὶ ἀφειδίᾳ (010 012)
Parallel: Colossians 2:18

GA 010 and GA 012 have the words τοῦ νοός after ταπεινοφροσύνη in Colossians 2:23 where most manuscripts do not. Metzger suggests that the addition of these words is due to the influence of Colossians 2:18 (Metzger 557). While the words used in Colossians 2:18 are not the same, the ideas are similar, so this parallel passage is the likely cause of the addition in Colossians 2:23.

Reference: Colossians 3:6
NA28 Reading: ἡ ὀργὴ τοῦ θεοῦ ἐπὶ τοὺς υἱοὺς τῆς ἀπειθείας (01 02 04 06 010 012 018 020 075 0278)
Variant Reading: ἡ ὀργὴ τοῦ θεοῦ (P46 03)
Parallel: Ephesians 5:6

Where every other manuscript ends Colossians 3:6 with ἐπὶ τοὺς υἱοὺς τῆς ἀπειθείας, P46 and Codex Vaticanus do not. Ephesians 5:6 has the full text of the NA28 reading, ἡ ὀργὴ τοῦ θεοῦ ἐπὶ τοὺς υἱοὺς τῆς ἀπειθείας. Metzger, Tischendorf, Von Soden, and Lightfoot address this case of potential harmonization. If the shorter reading is the initial reading, this is one of the clearest cases of harmonization in Colossians. Some argue, however, that the longer reading is the initial reading as the text does not make sense without it. Given the strength of the witness of P46 and 03 and the sense that can be made of the shorter reading, this is likely a case of harmonization. See the textual commentary for more information.

Reference: Colossians 3:8
NA28 Reading: ἐκ τοῦ στόματος ὑμῶν (P46 01 02 03 04 06 018 020 075 0278)
Variant Reading: ἐκ τοῦ στόματος ὑμῶν μὴ ἐκπορευέσθω (010 012)
Parallel: Ephesians 4:29

Where the majority of manuscripts end Colossians 3:8 with ἐκ τοῦ στόματος ὑμῶν, GA 010 and GA 012 add μὴ ἐκπορευέσθω. Von Soden suggests that this addition is due to the influence of Ephesians 4:29, which contains the entire variant reading (Von Soden 4.786). The parallel passage in Ephesians is the best explanation for the words μὴ ἐκπορευέσθω in Colossians 3:8, so this is likely a case of harmonization.

Reference: Colossians 3:11
NA28 Reading: ἔνι Ἕλλην καὶ Ἰουδαῖος (P46 01 02 03 04 06^{c} 018 020 075 0278)
Variant Reading: ἔνι ἄρσεν καὶ θῆλυ Ἕλλην καὶ Ἰουδαῖος (06* 010 012)
Parallel: Galatians 3:28

Several Greek-Latin diglots include the pair ἄρσεν καὶ θῆλυ in Colossians 3:11 where the majority of manuscripts do not. The NA28 apparatus refers to Galatians 3:28 and Von Soden suggests that the variant reading is due to the influence of Galatians 3:28 (Von Soden 4.786). Each verse contains contrasting pairs of people now considered one in Christ. The

initial absence of the ‘male and female’ pair in Colossians almost certainly led to the addition of this phrase from Galatians.

Reference: Colossians 3:13
NA28 Reading: ὁ κύριος ἐχαρίσατο (P46 02 03 06* 010 012)
Variant Reading 1: ὁ θεὸς ἐχαρίσατο (01*)
Variant Reading 2: ὁ θεὸς ἐν Χριστῷ ἐχαρίσατο
Variant Reading 3: ὁ Χριστός ἐχαρίσατο (01^{c} 04 06^{c} 018 020 075)
Parallel: Ephesians 4:32

Where the majority of manuscripts have the phrase ὁ Χριστός ἐχαρίσατο in Colossians 3:13, the original hand of Codex Sinaiticus has ὁ θεὸς ἐχαρίσατο and GA 33 has ὁ θεὸς ἐν Χριστῷ ἐχαρίσατο. Von Soden suggests that the reading in Sinaiticus is due to the influence of Ephesians 4:32 (Von Soden 4.786) and Metzger suggests that the readings in Sinaiticus and GA 33 are due to assimilation with Ephesians 4:32 (Metzger 558). Ephesians 4:32 has the phrase ὁ θεὸς ἐν Χριστῷ ἐχαρίσατο, so it is very likely that this parallel passage had a partial or complete influence on Colossians 3:13.

Reference: Colossians 3:15
NA28 Reading: ἐν ἑνὶ σώματι (01 02 04 06 010 012 018 020 075)
Variant Reading: ἐν μιᾷ ἐλπίδη/α
Parallel: Ephesians 4:4

Where the majority of manuscripts have the prepositional phrase ἐν ἑνὶ σώματι in Colossians 3:15, a few minuscules have ἐν μιᾷ ἐλπίδη or ἐν μιᾷ ἐλπίδα. Von Soden suggests that this is due to the influence of Ephesians 4:4, which has the phrase ἐν μιᾷ ἐλπίδι. The phrases prepositional phrases in each verse both follow the noun ἐκλήθητε. Because of the strong parallel between these verses, it is likely that the variant readings in Colossians 3:15 arose because of harmonization.

Reference: Colossians 3:15
NA28 Reading: ἡ εἰρήνη τοῦ Χριστοῦ (01* 02 03 04* 06* 010 012 075)
Variant Reading: ἡ εἰρήνη τοῦ θεοῦ (01^{c} 04^{c} 06^{c} 018 02)
Parallel: Philippians 4:7

Where the majority of manuscripts have the phrase ἡ εἰρήνη τοῦ θεοῦ in Colossians 3:15, several manuscripts have ἡ εἰρήνη τοῦ Χριστοῦ. There is a cross-reference here in

NA28 referring to Philippians 4:7, where the phrase ἡ εἰρήνη τοῦ Χριστοῦ occurs. The phrase ἡ εἰρήνη τοῦ θεοῦ does not occur anywhere else in the New Testament, so it is very likely that the variant reading in Colossians 3:15 is because of harmonization to the more familiar phrase.

Reference: Colossians 3:16
NA 28 Reading: ὁ λόγος τοῦ Χριστοῦ (01^{c} 03 04^{c} 06 010 012 075)
Variant Reading 1: ὁ λόγος τοῦ θεοῦ (02 04* 018 020)
Variant Reading 2: ὁ λόγος τοῦ κυρίου (01*)
Parallel: 1 Thessalonians 1:8, Colossians 1:25

Where the majority of manuscripts have the phrase ὁ λόγος τοῦ θεοῦ in Colossians 1:16, several manuscripts have ὁ λόγος τοῦ Χριστοῦ and the original hand of 01 has ὁ λόγος τοῦ κυρίου. Metzger suggests that the phrases with θεοῦ and κυρίου are due to the common use of these phrases elsewhere (Metzger 558). Von Soden specifically suggests that the reading with θεοῦ is due to the influence of Colossians 1:25 and that the reading with κυρίου is due to the influence of 1 Thessalonians 1:8 (Von Soden 4.787). Since ὁ λόγος τοῦ Χριστοῦ does not occur elsewhere in the New Testament, it is quite likely that the alternative readings arose due to assimilation with the more common phrases.

Reference: Colossians 3:16
NA28 Reading: ταῖς καρδίαις (P46 01 02 03 04 06* 010 012 075)
Variant Reading: τῇ καρδίᾳ (06^{c} 018)
Parallel: Ephesians 5:19

Where the majority of manuscripts have the singular τῇ καρδίᾳ in Colossians 3:16, many manuscripts have the plural ταῖς καρδίαις. Von Soden attributes the use of the singular to the parallel passage in Ephesians 5:19, where many similar words occur and this noun only appears in the singular (Von Soden 4.787). Because of the similarities between these verses, it is very likely that the singular reading in Colossians 3:16 arose because of harmonization with Ephesians 5:19.

Reference: Colossians 3:16
NA28 Reading: ψαλμοῖς ὕμνοις ᾠδαῖς (P46 01 03 04* 06* 010 012)
Variant Reading: ψαλμοῖς καὶ ὕμνοις καὶ ᾠδαῖς (04c 06c 018 020 075)
Parallel: Ephesians 5:19

Where the majority of manuscripts have the conjunction καί before and after the noun ὕμνοις, several manuscripts do not. Von Soden suggests that the addition of these conjunctions is due to the influence of Ephesians 5:19 (Von Soden 4.787). Ephesians 5:19 has conjunctions between these nouns and other common words. Therefore, it is likely that the variant reading is due to harmonization with Ephesians 5:19.

Reference: Colossians 3:16
NA28 Reading: ὑμῶν τῷ θεῷ (P46 01 02 03 04* 06* 010 012 075)
Variant Reading: ὑμῶν τῷ κυρίῳ (018 020)
Parallel: Ephesians 5:19

Where the majority of manuscripts end Colossians 3:16 with the phrase ὑμῶν τῷ κυρίῳ, several manuscripts end this verse with the phrase ὑμῶν τῷ θεῷ. Metzger suggests that the variant reading is due to the influence of Ephesians 5:19, where this phrase occurs without variation (Metzger 558). These verses share a lot of common words, including the noun καρδία before this phrase. For this reason, it is very likely that the variant reading is due to harmonization with Ephesians 5:19.

Reference: Colossians 3:17
NA28 Reading: κυρίου Ἰησοῦ (P46 03 06^{c} 018 020 075)
Variant Reading: Ἰησοῦ Χριστοῦ (02 04 06* 010 012)
Parallel: Ephesians 5:20

Where the majority of manuscripts have κυρίου Ἰησοῦ in Colossians 3:17, several manuscripts have Ἰησοῦ Χριστοῦ. Von Soden suggests that the addition of Χριστοῦ is due to the influence of Ephesians 5:20, which has κυρίου ἡμῶν Ἰησοῦ Χριστοῦ (Von Soden 4.787). Because of the many parallels between these verses, it is likely that the variant reading arose because of harmonization with Ephesians 5:20.

Reference: Colossians 3:17
NA28 Reading: θεῷ πατρί (P46 01 02 03 04)
Variant Reading: θεῷ καὶ πατρί (06 010 012 018 020 075)
Parallel: Ephesians 5:20

Where the majority of manuscripts have the conjunction καί between θεῷ and πατρί in Colossians 3:17, several manuscripts do not. Metzger suggests that the addition of the conjunction is due to the influence of Ephesians 5:20 and similar phrases in Colossians 1:3 and Colossians 1:12 (Metzger 558). Ephesians 5:20 and Colossians 3:17 are very similar, so it is likely that the addition of the conjunction is due to harmonization with the parallel passage.

Reference: Colossians 3:18
NA28 Reading: Αἱ γυναῖκες (P46 01 02 03 04 06 010 012 018 020)
Variant Reading: Ὑποτασσόμενοι ἀλλήλοις ἐν φόβῳ Χριστοῦ (075)
Parallel: Ephesians 5:21

Where the majority of manuscripts begin the household codes in Colossians 3:18 with the phrase Αἱ γυναῖκες, GA 075 and several other manuscripts add the entirety of Ephesians 5:21. Colossians 3:18 is parallel with Ephesians 5:22, so the best explanation for the addition of this verse in Colossians 3 is harmonization with the household codes in Ephesians.

Reference: Colossians 3:18
NA28 Reading: τοῖς ἀνδράσιν
Variant Reading: τοῖς ἰδίοις ἀνδράσιν
Parallel: Ephesians 5:22

While the majority of manuscripts have the adjective ἰδίοις before the noun ἀνδράσιν in Colossians 3:18, several manuscripts do not. Von Soden suggests that the addition of this adjective is due to the influence of Ephesians 5:22, which has the phrase τοῖς ἰδίοις ἀνδράσιν (Von Soden 4.787). Because of the many similarities between theses verses, it is likely that the addition of this adjective in Colossians 3:18 is due to harmonization with Ephesians 5:22.

Reference: Colossians 3:19
NA28 Reading: τὰς γυναῖκας (P46 01* 02 03 04 06 010 012 018 020)
Variant Reading 1: τὰς ἑαυτῶν γυναῖκας (01^{c} 075)
Parallel: Ephesians 5:28

Where the majority of manuscripts have τὰς γυναῖκας in Colossians 3:19, a corrector of 01 and 075 add the reflexive pronoun ἑαυτῶν before γυναῖκας. Von Soden suggests that the addition of this pronoun is due to the influence of Ephesians 5:28, where the phrase τὰς ἑαυτῶν γυναῖκας occurs (Von Soden 4.787). Because of the similarities between these passages, it is very likely that the addition of the reflexive pronoun in Colossians 3:19 is because of assimilation to the parallel passage in Ephesians 5:28.

Passage: Colossians 3:20
NA28 Reading: εὐάρεστόν ἐστιν (P46 01 02 03 04 06 075)
Variant Reading: ἐστιν εὐάρεστον (010 012 018 020)
Parallel: Ephesians 5:10

Where the majority of manuscripts have the word order ἐστιν εὐάρεστον in Colossians 3:20, several manuscripts have the word order εὐάρεστόν ἐστιν. Von Soden suggests that the variant word order is due to the influence of Ephesians 5:10, which has this word order (Von Soden, 4.787). In each verse, these words are followed by the noun κύριος. Because of the similarity between these passages, it is likely that the change in word order in Colossians was influenced by harmonization with Ephesians 5:10.

Passage: Colossians 3:20
NA28 Reading: ἐν κυρίῳ (P46 01 02 03 04 06 010 012 018 020 075)
Variant Reading: τῷ κυρίῳ
Parallel: Romans 12:1, Ephesians 5:10

Where the majority of manuscripts have the preposition ἐν before κυρίῳ in Colossians 3:20, several minuscules have the article τῷ. Von Soden suggests that the presence of the article is because of the influence of Romans 12:1, which has the phrase εὐάρεστον τῷ θεῷ in the majority of manuscripts (Von Soden 4.787). While Romans 12:1 may be a particularly well-known use of the word εὐάρεστον, it is surprising that Von Soden did not cite Ephesians 5:10, which he mentioned previously and has the phrase εὐάρεστον τῷ κυρίῳ. It is more

likely that the reading with the article in Colossians 3:20 arose because of the parallel passage in Ephesians 5:10, similar to the word order change above.

Passage: Colossians 3:21
NA28 Reading: ἐρεθίζετε (P46 03 06c 018)
Variant Reading: παροργίζετε (01 02 04 06* 010 012 020 075 0278)
Parallel: Ephesians 6:4

Where the majority of manuscripts have the verb ἐρεθίζετε in Colossians 3:21, many manuscripts have the verb παροργίζετε. This is one of the best-documented cases of harmonization in Colossians, especially since this is one of the ten test passages for Colossians. This variant is mentioned by Metzger, Von Soden, Tischendorf, Lightfoot and the NA28 apparatus. The exhortation to fathers in Ephesians 6:4 is μὴ ἐρεθίζετε τὰ τέκνα ὑμῶν identical to the NA28 wording of Colossians 3:21. The best explanation for the verb ἐρεθίζετε in Colossians 3:21 is harmonization to Ephesians 6:4, with παροργίζετε as the initial verb in Colossians.

Reference: Colossians 3:22
NA28 Reading: ὑπακούετε κατὰ πάντα τοῖς κατὰ σάρκα κυρίοις (01 02 03 04 06 018 020)
Variant Reading: ὑπακούετε τοῖς κατὰ σάρκα κυρίοις (P46 075 0278)
Parallel: Ephesians 6:5

Where the majority of manuscripts have the prepositional phrase κατὰ πάντα in Colossians 3:22, several manuscripts do not. Von Soden attributes that variant reading to the influence of Ephesians 6:5, which does not have this prepositional phrase and has the exact wording of the variant reading (Von Soden 4.787). Because these are parallel phrases in the household codes, it is likely that the variant reading arose in Colossian 3:22 because of harmonization.

Reference: Colossians 3:22
NA28 Reading: ὀφθαλμοδουλίᾳ (P46 02 03 06 010 013 075)
Variant Reading: ὀφθαλμοδουλίαις (01 04 018 020 0278)
Parallel: Ephesians 6:6

Where the majority of manuscripts have the singular noun ὀφθαλμοδουλίᾳ in Colossians 3:22, several manuscripts have the plural noun ὀφθαλμοδουλίαις. Von Soden

suggests that the singular noun arose due to the influence of Ephesians 6:6 (Von Soden 4.787). Ephesians 6:6 is the only other place in the New Testament where this noun occurs, and it is singular. Since these are parallel verses in the household codes, it is very likely that the singular noun in Colossians is because of harmonization with Ephesians 6:6.

Reference: Colossians 3:22
NA28 Reading: φοβούμενοι τὸν κύριον
Variant Reading: φοβούμενοι τὸν θεόν
Parallel: Acts 13:16, 26

Where the majority of manuscripts have κύριον at the end of Colossians 3:22, several manuscripts have θεόν. Von Soden suggests that the variant reading is due to the influence of Acts 13:13 and 26, which each have the phrase φοβούμενοι τὸν θεόν (Von Soden 4.787). While not necessarily because of the verses in Acts, the verb φοβέω occurs often with τὸν θεόν (cf. Acts 10:22, Acts 13:16, Acts 13:26, and Revelation 14:7), it does not appear with τὸν κύριον anywhere else in the New Testament, so it is likely that this is a case of harmonization to a frequently occurring phrase.

Reference: Colossians 3:23
NA28 Reading: ὃ ἐὰν ποιῆτε (P46 01* 02 03 04 06* 010 012)
Variant Reading: καὶ πᾶν ὅ τι ἐὰν ποιῆτε (06^{c} 018 020 075 0278)
Parallel: Colossians 3:17

Where the majority of manuscripts begin Colossians 3:23 with καὶ πᾶν ὅ τι ἐὰν ποιῆτε, many manuscripts have a shorter beginning, ὃ ἐὰν ποιῆτε. Von Soden attributes the longer reading to the influence of the beginning of Colossians 3:17, which has καὶ πᾶν ὅ τι ἐὰν ποιῆτε (Von Soden, 4.788). Since this longer reading is present so nearby, it is likely that its appearance in Colossians 3:23 is because of harmonization with its earlier use.

Reference: Colossians 3:23
NA28 Reading: ψυχῆς (P46 01 02 03 04 06 010 012 018 020 075 0278)
Variant Reading: ψυχῆς μετ’ εὐνοίας
Parallel: Ephesians 6:7

Where the majority of manuscripts have the noun ψυχῆς in Colossians 3:23, minuscules 203 and 506 add the prepositional phrase μετ’ εὐνοίας. Von Soden attributes this

addition to the influence of Ephesians 6:7 which includes this phrase after the noun ψυχῆς (Von Soden, 4.788). Since these are parallel verses in the household codes, it is likely that the additional phrase in Colossians 3:23 is because of harmonization with Ephesians 6:7.

Reference: Colossians 3:23
NA28 Reading: ὡς τῷ κυρίῳ (P46 01 03 04 06 010 012 018 020 0278)
Variant Reading: ὡς τῷ κυρίῳ δουλεύοντες (02 075)
Parallel: Ephesians 6:7

Where the majority of manuscripts have the phrase ὡς τῷ κυρίῳ in Colossians 3:23, several manuscripts add the participle δουλεύοντες. Von Soden attributes this addition to the influence of the parallel passage in Ephesians 6:7 (Von Soden 4.788). In Ephesians, the participle occurs before ὡς τῷ κυρίῳ. Despite the change in word order, the parallel passage in Ephesians best accounts for the addition of this participle in Colossians 3:23.

Reference: Colossians 4:3
NA28 Reading: τοῦ λόγου λαλῆσαι τὸ μυστήριον (P46 01 03 04 06 010 012 018 020 075 0278)
Variant Reading: τοῦ λόγου ἐν παρρησίᾳ λαλῆσαι τὸ μυστήριον (02)
Parallel: Ephesians 6:19

GA 02 has the prepositional phrase in Colossians 4:3 where every other manuscript in my collation does not. Von Soden attributes the addition of this phrase to the influence of Ephesians 6:19, where this phrase occurs near the phrase τὸ μυστήριον which occurs in Colossians 4:3 (Von Soden 4.788). While there are not many similarities between these verses, it is difficult to identify an alternative explanation for the addition of this prepositional phrase in Colossians 4:3 beside harmonization.

Reference: Colossians 4:5
NA28 Reading: ἐν σοφίᾳ (P46 01 02 03 04 06 010 012 018 020 075 0278)
Variant Reading: ἐν πάσῃ σοφίᾳ
Parallel: Colossians 3:16

Where every other manuscript has the prepositional phrase ἐν σοφίᾳ in Colossians 4:5, GA 69 has the prepositional phrase ἐν πάσῃ σοφίᾳ. Von Soden attributes the variant reading to the influence of Colossians 3:16, which includes this phrase (Von Soden 4.788).

While there is nothing else in common between these verses, because of their proximity, the presence of the longer phrase in Colossians 3:16 is the best explanation for the longer phrase in Colossians 4:5.

Reference: Colossians 4:5
NA28 Reading: ἐξαγοραζόμενοι (P46 01 02 03 04 06 010 012 018 020 075 0278)
Variant Reading: ἐξαγοραζόμενοι ὅτι αἱ ἡμέραι πονηραί εἰσιν
Parallel: Ephesians 5:16

Where every other known manuscript has just the verb ἐξαγοραζόμενοι, minuscules 440 and 1243 have the additional phrase ὅτι αἱ ἡμέραι πονηραί εἰσιν. Von Soden attributes the longer reading to the influence of Ephesians 5:16, which has these additional words soon after the verb ἐξαγοραζόμενοι (Von Soden, 4.788). Because these same words occur in the same order, harmonization is the best explanation for the variant reading.

Reference: Colossians 4:8
NA28 Reading: γνῶτε τὰ περὶ ἡμῶν (02 03 06* 010 012 075 0278)
Variant Reading: γνῷ τὰ περὶ ὑμῶν (P46 01^{c} 04 06 018 020)
Parallel: Ephesians 6:22

The manuscripts of Colossians 4:8 are divided between the readings γνῶτε τὰ περὶ ἡμῶν and γνῷ τὰ περὶ ὑμῶν. Von Soden has the variant reading as his textual reading, and attributes the NA28 reading to the influence of Ephesians 6:22 (Von Soden 4.788). Ephesians 6:22 and Colossians 4:8 are identical in NA28. If the variant reading in Colossians 4:8 is the initial reading, this is certainly a case of harmonization. The debate is over whether the variant reading in Colossians 4:8 is consistent with the role of a letter carrier. Metzger thinks not, in contrast to Head.[10] See the textual commentary for further discussion of this matter. I agree with Head that the variant reading is consistent with the role of a letter carrier and that this is a case of harmonization.

[10] Metzger, *Textual Commentary*, 559. For Head, see Chapter 2 above.

Reference: Colossians 4:12
NA28 Reading: σταθῆτε (P46^{vid} 01* 03)
Variant Reading: στῆτε (01^{c} 02 04 06 010 012 018 020 075 0278)
Parallel: Romans 14:4, Mark 13:9, Luke 21:36, Ephesians 6:14

Where the majority of manuscripts have the aorist active form στῆτε in Colossians 4:12, several have the aorist passive form σταθῆτε. Von Soden has brackets around θῆ in his text, and seems to suggest harmonization in both directions. He refers to Mark 13:9 and Luke 21:36 which both have a passive form of ἵστημι, and Romans 14:4, which has both a passive and an active form of ἵστημι. Ephesians 6:14 has the exact variant reading, στῆτε (Von Soden 4.789). The verb ἵστημι is used in the active voice thirteen other times in Paul and only two other times in the passive voice in Paul. The form στῆτε only occurs elsewhere in Ephesians 6:14. Because this verb more commonly occurs in the active voice and because of the many cases of harmonization between Colossians and Ephesians, the best explanation for the appearance of στῆτε in Colossians is the influence of the same form in Ephesians 6:14.

Reference: Colossians 4:13
NA28 Reading: πολὺν πόνον (01 02 03 04 0278)
Variant Reading 1: πολὺν ἀγῶνα
Parallel: Colossians 2:1

Where the majority of manuscripts have some combination of the words ζῆλον and πολὺν in Colossians 4:13, several manuscripts have the words ἀγῶνα paired with πολὺν. Von Soden attributes the presence of the word ἀγῶνα in Colossians 4:13 to the influence of Colossians 2:1, which has this word (Von Soden 4.789). There are references to Laodicea in both of these verses, so it is possible that the word ἀγῶνα appeared in Colossians 4:13 because of harmonization with Colossians 2:1.

Conclusion

Of the 137 proposed cases of harmonization in Colossians sixty-five were determined to have alternative explanations for the variant readings, leaving seventy-two cases that

appear to be the result of harmonization. Now I will sort these seventy-two cases into Jongkind's four categories. The number in parentheses represents the numbered reference to each proposed harmonization. For example, Col 1:2 (1) refers to the first proposed case of harmonization in Colossians 1:2. Four entries have (.5) next to them, indicating that the proposed case of harmonization is split between two categories.

Immediate context: Everything within the two verses that immediately surrounds the text in question: Col 1:2 (1), Col 1:7, Col 1:10 (.5), Col 1:12 (3), Col 1:16, Col 1:17, Col 1:18 (1), Col 1:18 (2), Col 1:20, Col 1:23 (1), Col 1:25, Col 2:3, Col 2:13 (1), Col 2:13 (2), Col 2:16=14.5

Intermediate context: The same epistle: Col 1:12 (1), Col 1:18 (3), Col 1:19, Col 1:27 (2), Col 1:27 (3)(.5), Col 1:28, Col 2:1, Col 2:4, Col 2:7, Col 2:12 (2), Col 2:20, Col 2:23 (1), Col 2:23 (2), Col 3:23 (1), Col 4:5 (1), Col 4:13=15.5

Wider context: Elsewhere in Paul: Col 1:2 (2), Col 1:4, Col 1:5, Col 1:10 (.5), Col 1:11, Col 1:14 (1), Col 1:14 (2), Col 1:21, Col 1:23 (3), Col 1:27 (1), Col 1:27 (3)(.5), Col 2:10 (1), Col 2:10 (2), Col 2:11, Col 2:12 (1), Col 2:13 (1), Col 3:6, Col 3:8, Col 3:11, Col 3:13, Col 3:15 (1), Col 3:15 (2), Col 3:16 (2), Col 3:16 (3), Col 3:16 (4), Col 3:16 (5), Col 3:17 (1), Col 3:17 (2), Col 3:18 (1), Col 3:18 (2), Col 3:19, Col 3:20 (1), Col 3:20 (2), Col 3:21, Col 3:22 (1), Col 3:22 (2), Col 3:23(2), Col 3:23 (3), Col 4:3, Col 4:5 (2), Col 4:8, Col 4:12=41

Frequently occurring phrase or thought: Col 1:12 (2), Col 1:23 (2), Col 2:8, Col 3:16 (1), Col 3:22 (3)=5

There is a similar number of cases of harmonization to the immediate and intermediate context, with 14.5 for immediate and 15.5 for intermediate. The great number of cases come from the wider context, 41, which is unsurprising with the influence of Ephesians. The fewest cases of harmonization occurred with frequently occurring phrases or thoughts, with only five cases.

EXCURSUS

Verse Two: Scribal Harmonization in Paul's Greeting[1]

Introduction

While not always in verse two, all thirteen of the Pauline epistles[2] contain some form of the greeting found in Philippians 1:2, χάρις ὑμῖν καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς ἡμῶν καὶ κυρίου Ἰησοῦ Χριστοῦ (NA28), or, in English, "Grace and peace to you from God our Father and the Lord Jesus Christ" (NIV). This greeting is identical and appears without any significant textual variation in Romans, 1 Corinthians, 2 Corinthians, Ephesians, Philippians, and Philemon. This greeting appears with minor variation in Galatians and 2 Thessalonians, with more significant variation in Colossians and 1 Thessalonians, and in a different form in the pastoral epistles. In Galatians, Colossians, and 1 and 2 Thessalonians, many manuscripts contain the traditional form of this greeting. In fact, for Galatians and 2 Thessalonians, the 28th edition of the Nestle-Aland Greek New Testament (NA28)[3] has the common form of the greeting as its text reading. This paper contends that these readings are scribal harmonizations to the traditional form and should not be considered the initial text in these two epistles.

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[1] This paper was presented at the inaugural SBL Global Meeting in March 2023.

[2] I acknowledge that some would count Hebrews among the Pauline epistles and some would not count the pastoral epistles, Ephesians, and others among the Pauline epistles, but I use this label for the sake of convenience.

[3] Holger Strutwolf et al., eds., *Novum Testamentum Graece, Based on the Work of Eberhard and Erwin Nestle*, 28th ed. (Stuttgart: German Bible Society, 2012).

In his book, *Scribal Harmonization in the Synoptic Gospels*, Cambry Pardee defines scribal harmonization with reference to the Synoptics. He says, "Harmonization occurs in the Synoptics whenever a scribe copying the text of a particular Gospel alters his exemplar in a way, either by substitution, addition, omission, or transposition, that reflects parallel material or reduces discrepancies between the passage at hand and a parallel passage in one of the other Gospels."[4] While Pardee focuses his study on the Synoptic Gospels, scribal harmonization occurs elsewhere in Greek New Testament manuscripts, including the Pauline epistles. It is also worth noting that scribes may not be the ones making the changes and that these changes may not be intentional. In their chapter on the causes of errors in the transmission of the text, Metzger and Ehrman list harmonization under errors of the mind, which they define as "those variations that seem to have arisen while the copyist was attempting to hold a clause or sequence of letters in a somewhat treacherous memory between glancing at the manuscript being copied and writing down what had been seen there."[5] While there are many parallel passages in the Synoptic Gospels that are vulnerable to harmonization, no passage has more parallels than the greeting in Paul's epistles. In order to study the potential harmonization in these verses, this paper will introduce the different forms of Paul's greeting, survey the manuscripts that contain the greeting, analyze the variants, discuss the translation of these verses into English, and draw a few conclusions.

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[4] Cambry G. Pardee, *Scribal Harmonization in the Synoptic Gospels* (Leiden: Brill, 2019), 2.

[5] Bruce M. Metzger and Bart D. Ehrman, *The Text of the New Testament: Its Transmission, Corruption, and Restoration*, 4th ed. (New York: Oxford University Press, 2005), 257.

Introducing Paul's Greeting

As mentioned above, Paul's greeting is identical and appears without significant variation in Romans, 1 Corinthians, 2 Corinthians, Ephesians, Philippians, and Philemon. Many manuscripts of Galatians and 2 Thessalonians contain minor variations of this form. For Galatians, these manuscripts have a different word order than the traditional form with the order καὶ κυρίου ἡμῶν where the traditional form has ἡμῶν καὶ κυρίου. In 2 Thessalonians, these manuscripts omit the word ἡμῶν. The manuscripts of Colossians and 1 Thessalonians contain more significant variations from the traditional form, omitting several words. In Colossians, many manuscripts do not contain the words καὶ κυρίου Ἰησοῦ Χριστοῦ. In 1 Thessalonians, the words ἀπὸ θεοῦ πατρὸς ἡμῶν καὶ κυρίου Ἰησοῦ Χριστοῦ are absent from many manuscripts. The last greetings to introduce are found in the pastoral epistles. While similar in some ways to the greetings in the other ten epistles, the form of Paul's greeting in the pastorals is substantially different. Where the other ten epistles have χάρις ὑμῖν καὶ εἰρήνη, 1 Timothy, 2 Timothy, and most manuscripts of Titus have χάρις ἔλεος εἰρήνη. Additionally, where the traditional form of Paul's greeting has the word order Ἰησοῦ Χριστοῦ, most of the manuscripts of 1 Timothy and 2 Timothy, and some of the manuscripts of Titus, have the word order Χριστοῦ Ἰησοῦ. Finally, while the traditional form of Paul's greeting has the word κυρίου before Ἰησοῦ, the greeting in 1 and 2 Timothy ends with the phrase τοῦ κυρίου ἡμῶν and the greeting in Titus ends with τοῦ σωτῆρος ἡμῶν. Now, having introduced some of the variant forms of Paul's greeting, we will survey the manuscript evidence for these readings.

Surveying the Manuscripts

We will first examine the manuscript evidence for the epistles without any significant textual variation from the traditional form of Paul's greeting. For these epistles, the source for the manuscript readings is *The Center for New Testament Textual Studies* (CNTTS) *Critical Apparatus*.[6] The text of Romans 1:7 for these words is remarkably stable. The CNTTS apparatus lists only one variant amongst these twelve words, and it is a singular reading, with P10 transposing the words Ἰησοῦ Χριστοῦ. 1 Corinthians 1:3 is very stable as well, with CNTTS listing only two variants, 1319 replacing ὑμῖν with ἡμῖν and 1877 omitting the entire verse.[7] In 2 Corinthians 1:3, the CNTTS apparatus lists four singular readings, an additional καὶ in P46, ὑμῶν replacing ἡμῶν in 1319, the original hand of 1646 omitting καὶ κυρίου, and 1315 adding εἰς μάρτυρας after Ἰησοῦ Χριστοῦ. The only variant listed in the CNTTS apparatus for the greeting in Ephesians is the omission of the whole verse in manuscripts 1243, 1739, and 1881. In Philippians 1:2, the CNTTS apparatus lists two singular readings, the transposition of ἡμῶν καὶ κυρίου to καὶ κυρίου ἡμῶν in 999, and the omission of ἡμῶν in 1646. Philemon has a few more minor variants than the previous epistles listed, with ἡμῖν replacing ὑμῖν in 1243, 1319, and 1646, ὑμῶν replacing ἡμῶν in 010, the omission of ἡμῶν in 01*, 2086*, and 2374, the omission of the second καὶ in 2374, and the addition of ἀπὸ before κυρίου in 1739 and 1881. Given the minor nature of the variants above and the

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[6] Bill Warren, Mark Tagami et al., *The Center for New Testament Textual Studies NT Critical Apparatus*, rev. ed., (New Orleans: New Orleans Baptist Theological Seminary, 2014), Accordance edition, Version 1.5.

[7] CNTTS lists this as several variants with an omission for each word attributed to homeoteleuton. I needed to look at the manuscript images on the NTVMR to see that the whole verse is missing.

infrequency of their occurrence, they do not warrant further analysis in this study of scribal harmonization.

Next, we will survey the manuscript evidence for the epistles with minor variations from the traditional form of Paul's greeting, Galatians and 2 Thessalonians. While the evidence for 2 Thessalonians will come from the CNTTS apparatus, the manuscript evidence for Galatians will come from *A Collation of the Greek Manuscripts Selected for the* Editio Critica Maior *of the Epistle to the Galatians*.[8] There are a few textual variants at the beginning of Galatians 1:3. These include the addition of ἀδελφοὶ at the beginning of the verse in 1838 and several lectionaries, ἡμῖν replacing ὑμῖν in 1241, 1319, and 2102, ὑπὸ replacing ἀπὸ in 1991, and the addition of καὶ between θεοῦ and πατρὸς in 1398.

The primary variant of interest in Galatians 1:3 is the position of the word ἡμῶν. Some manuscripts have this word after the word πατρὸς (πατρὸς ἡμῶν καὶ κυρίου), the traditional form of Paul's greeting, some have this pronoun after the word κυρίου (πατρὸς καὶ κυρίου ἡμῶν), and some lack this pronoun completely (πατρὸς καὶ κυρίου). Majuscules 01, 02, 024, and 044, along with twenty-two minuscule manuscripts contain the traditional form, while P46, P51V, 03, 06, 010, 012, 015, 020, 049, 075, one hundred nineteen minuscules, and thirteen of the lectionaries transcribed contain the second reading. Majuscules 0150 and 0278, eighteen minuscules (of which two are corrected to the second reading), and two lectionaries do not contain the word ἡμῶν. Of the one hundred ninety manuscripts in this collation that bear witness to this variation unit, twenty-six support the traditional form (13.68%), one

[8] H.A.G. Houghton with A.C. Myshrall and C.J. Smith, *A Collation of the Greek Manuscripts Selected for the* Editio Critica Maior *of the Epistle to the Galatians*, Electronic edition at http://www.epistulae.org/apparatus/galatians/, Version 1.1: September 2022.

hundred forty-two support the second reading (74.74%), and twenty-two support the omission of ἡμῶν (11.58%). Therefore, not only does the traditional form have less than one-fifth of the manuscript support of the second reading, but a third reading has almost as much support.

For 2 Thessalonians 1:2, the CNTTS apparatus notes that manuscripts 044, 945, 1734, and 1735 omit the entire verse, the original hand of 209 has the word χάρις twice in a row, ἡμῖν replaces ὑμῖν in 1243, and the word Χριστοῦ is omitted in manuscript 218. The primary variant of interest in this verse involves the presence or absence of the pronoun ἡμῶν. According to the CNTTS apparatus, manuscripts 03, 06, 33, 76, 1242, 1739, and 1881 do not have the word ἡμῶν, while majuscules 01, 02, 010, 012, and thirty-six minuscules do. In this case, the majority of the manuscripts support the traditional form of Paul's greeting.

Now, we will survey the manuscript evidence in the epistles with more significant variation from the traditional form, Colossians and 1 Thessalonians. The manuscript evidence for Colossians will come from CNTTS and my own collation of many manuscripts in Colossians, while the evidence for 1 Thessalonians will come from *Text und Textwert* (TuT).[9] The variant of interest in Colossians 1:2 involves the presence or absence of the phrase καὶ κυρίου Ἰησοῦ Χριστοῦ. The CNTTS apparatus lists majuscules 03, 06, 044, 049, and twelve minuscules as ending the verse before this phrase, while majuscules 01, 02vid, 04, 010, 012, and thirty minuscules include this phrase. My collation adds 018, 020, and eleven more

[9] Kurt Aland et al., *Text und Textwert der griechischen Handschriften des Neuen Testaments. II. Die Paulinischen Briefe*, ANTF 19 (Berlin & New York: De Gruyter, 1991).

minuscules[10] which contain the shorter reading, and fifty more minuscules[11] which contain the longer reading. Between the CNTTS apparatus and my collation, twenty-nine manuscripts support the shorter reading (25.44%), while eighty-five manuscripts support the longer reading (74.56%).

In 1 Thessalonians 1:1, while most manuscripts have the traditional form of Paul's greeting or something similar, several manuscripts have the very short reading χάρις ὑμῖν καὶ εἰρήνη. TuT lists forty-five manuscripts with this short reading, including majuscules 03, 010, 012, 044, 075, and 0278. By contrast, TuT lists five hundred ten manuscripts with the traditional form of Paul's greeting, including majuscules 01, 02, 016, 018, 020, 025, 049, 056, 0142, and 0151. Additionally, there are several manuscripts with variant forms of Paul's traditional greeting, including seven minuscules with the form found in the majority of manuscripts of Galatians, twenty-two manuscripts, including majuscules 06 and 0150, which do not contain the word ἡμῶν, seventeen minuscules with various other readings, and two minuscules that omit the entire greeting.[12] Of the six hundred and three manuscripts in TuT with a reading in this verse, 84.56% contain the traditional form of Paul's greeting, while only 7.46% contain the short reading.

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[10] 105, 720, 891, 1108, 1827, 1834, 1893, 2086, 2865, 2892, and 2936

[11] 38, 102, 142, 203, 206, 400, 429, 465, 468, 496, 506, 603, 606, 629, 1115, 1127, 1270, 1297, 1352, 1359, 1490, 1501, 1595, 1598, 1678, 1718, 1757, 1758, 1759, 1762, 1831, 1840, 1867, 1892, 1899, 1916, 1925, 1931, 1945, 1956, 1975, 2008, 2080, 2675, 2690, 2696, 2736, 2739, 2772, and 2774

[12] Aland, *Text und Textwert,* 298–300.

Finally, we will examine the manuscript evidence for the epistles with a substantially different form of Paul's greeting, the pastoral epistles, 1 Timothy, 2 Timothy, and Titus. The manuscript evidence for 1 and 2 Timothy will come from the CNTTS apparatus, while the evidence for the beginning of the greeting in Titus will come from TuT, with the rest coming from CNTTS. The CNTTS apparatus lists five variation units in the greeting of 1 Timothy, the first four of which could be attributed to scribal harmonization. The first variant is the addition of the word καὶ between the words ἔλεος and εἰρήνη in manuscript 1646. The word καὶ appears before εἰρήνη in all ten of the epistles already discussed. The second variation unit regards the presence or absence of ἡμῶν after πατρὸς. This pronoun, present in the six epistles with the traditional form of Paul's greeting, is present in a correction of 01 and in thirty-six minuscules, while it is absent in 01*, 02, 06, 010, 012, 044, and seven minuscules. The third variant is the addition of the word κυρίου between καὶ and Ἰησοῦ Χριστοῦ as in the traditional form of Paul's greeting in manuscripts 69, 1243, 1720, and 2501, with 69 replacing the later occurrence of κυρίου with σωτῆρος as in Titus and 1720 omitting the phrase τοῦ κυρίου ἡμῶν at the end of the greeting. These four manuscripts and manuscripts 1881 and 2495 have Ἰησοῦ Χριστοῦ, the form found in the traditional form of Paul's greeting, where most manuscripts have Χριστοῦ Ἰησοῦ. Finally, at the end of the greeting, in addition to the variants in 69 and 1720 listed above, 489 adds the word καὶ before the phrase τοῦ κυρίου ἡμῶν and 927 has the phrase τῆς ἐλπίδος where most manuscripts have τοῦ κυρίου.

The manuscripts of 2 Timothy 1:2 contain similar variant readings to those of 1 Timothy. First, manuscripts 76 and 2400 add the word ἡμῶν after πατρὸς. Manuscripts 01, 33, 69, 76, 489, and 1573 add the word κυρίου after the word καὶ. Manuscripts 33, 69, 76, 489, 1573, 1739, and 1881 have Ἰησοῦ Χριστοῦ, the form found in the traditional form of

Paul's greeting, where most manuscripts have Χριστοῦ Ἰησοῦ, and manuscript 999 omits the word Ἰησοῦ. Finally, 726 omits the phrase τοῦ κυρίου ἡμῶν.

The primary variant of interest in Titus 1:4 is the presence or absence of the word ἔλεος. According to TuT, five hundred twenty-three manuscripts, including majuscules 02, 04C2, 018, 020, 056, 075, 0142, and 0150, have the phrase χάρις ἔλεος εἰρήνη found in the other two pastoral epistles. Twenty-four manuscripts, including majuscules 01, 04*, 06, 010, 012, 025, 044, and 088 have the phrase χάρις καὶ εἰρήνη. Twelve minuscules have a conflation of these readings, χάρις ἔλεος καὶ εἰρήνη. Three minuscules have the reading χάρις εἰρήνη, manuscript 33 has the reading χάρις ὑμῖν καὶ εἰρήνη, and ten minuscules have the reading ἔλεος χάρις καὶ εἰρήνη.[13] Of the five hundred seventy-three manuscripts listed in TuT, five hundred forty-five (95.11%) include the word ἔλεος, while twenty-eight (4.89%) do not.

The rest of the greeting in Titus has similar variant readings to 1 and 2 Timothy. First, manuscript 33 adds the word ἡμῶν after πατρὸς. CNTTS then lists forty-two manuscripts, including majuscules 010 and 012, which add the word κυρίου after the word καὶ, and eight manuscripts, including majuscules 01, 02, 04, 06, and 044, which do not add the word κυρίου. Manuscripts 1243 and 1573 additionally add the word ἡμῶν after κυρίου. Then, six manuscripts, 01, 02, 04, 06, 044, and 33, have the typical pastoral word order, Χριστοῦ Ἰησοῦ, while forty-two manuscripts, including majuscules 010 and 012, have the word order of the traditional form of Paul's greeting, Ἰησοῦ Χριστοῦ. Manuscript 1854 omits the word Χριστοῦ. Finally, manuscript 1881 replaces the word σωτῆρος with the word κυρίου.

[13] Aland, *Text und Textwert,* 514–516.

Analyzing the Variants

Having examined the manuscript data for the variant readings in the greeting of Paul's epistles, we will now analyze these variants. In the second edition of his textual commentary, Metzger comments on five of these thirteen verses. His analysis will be consulted for these verses. It is important to note that the decisions made about the readings included in the UBS and Nestle-Aland editions were not those of Metzger alone but of the five-member UBS Committee.[14] As noted above, the variants in Romans, 1 Corinthians, 2 Corinthians, Ephesians, Philippians, and Philemon will not be analyzed because of their lack of significance and frequency.

First, we will analyze the variants in the pastoral epistles. While most of the variant readings in 1 Timothy have very little manuscript support, the potential addition of ἡμῶν after πατρὸς appears quite frequently in the manuscript tradition. While thirty-six minuscules and the corrector of majuscule 01 support this addition, the earliest manuscripts, 01*, 02, 06, and others, support its absence. While the external evidence is somewhat split for this variation unit, the presence of this pronoun in the six epistles with the traditional form of Paul's greeting indicates that this is most likely a harmonized reading. If it were originally present, there would be no reason to remove it. If it were not originally present, it is quite logical that it would arise intentionally or unintentionally because of its presence in Paul's other epistles. Therefore, the absence of ἡμῶν should be considered the initial text in this

[14] Bruce M. Metzger, *A Textual Commentary on the Greek New Testament: A Companion Volume to the United Bible Societies' Greek New Testament (Fourth Revised Edition),* 2nd ed. (Stuttgart: German Bible Society, 1994), vii.

verse. While 2 Timothy has similar variants to 1 Timothy, none occur with the same frequency as in 1 Timothy, so they do not warrant further analysis.

As discussed above, the greeting in 1 Timothy, 2 Timothy, and most manuscripts of Titus begins with the phrase χάρις ἔλεος εἰρήνη where the other epistles have the phrase χάρις ὑμῖν καὶ εἰρήνη. 95.11% of the manuscripts of Titus cited in TuT contain the word ἔλεος, including several majuscules. While the external evidence overwhelmingly supports this reading, the internal evidence does not. In this case, instead of harmonizing with the traditional form of Paul's greeting, these manuscripts are harmonizing with the greeting in the other pastoral epistles. Metzger cites harmonization with 1 and 2 Timothy as the cause of this variant in the greeting in Titus 1:4.[15] If the ἔλεος reading was original and harmonization occurred as in other epistles, we would expect the traditional form of Paul's greeting, which is only found in one manuscript, 33. For this reason, it is most reasonable to assume that the earliest manuscripts of Titus, including 01, 04*, and 06, had the reading χάρις καὶ εἰρήνη, while later manuscripts harmonized this reading to that of the other pastoral epistles.

Next, we will analyze the variants in the epistles with significant variation from the traditional form of Paul's greeting. While the majority of manuscripts support the traditional form in Colossians, including manuscripts 01 and 02, the internal evidence heavily favors the shorter reading. If the phrase καὶ κυρίου Ἰησοῦ Χριστοῦ was the initial reading, it is unlikely that it would be removed, intentionally or unintentionally. If the absence of this phrase was the initial reading, it is quite logical that it would be added because of its presence in most of Paul's other epistles. In the case of Colossians 1:2, Metzger notes that the words καὶ κυρίου Ἰησοῦ Χριστοῦ "have no doubt been added by copyists who assimilated the text to Pauline

[15] Ibid, 584.

usage; certainly no reason for deliberate omission suggests itself."[16] In this verse, when faced with the possibility that scribal harmonization took place, Metzger says that there is no doubt that it took place.

The case in 1 Thessalonians is very similar to the one in Colossians. While only 7.46% of the manuscripts in TuT support the shorter form of the greeting in 1 Thessalonians, it is very unlikely that a longer form of the greeting would be shortened to such an extent. In his comments on 1 Thessalonians 1:1, Metzger says, "Other witnesses expand the salutation by adding phrases familiar from the salutations in other Pauline letters. If any one of these expansions had been original, there is no reason why it would have been deleted."[17] Once again, Metzger can see no reason for the expansion of this greeting besides scribal harmonization.

Finally, we will analyze the variants in the epistles with minor variations from the traditional form of Paul's greeting. In 2 Thessalonians 1:2, the majority of manuscripts, including 01 and 02, support the traditional form of Paul's greeting, while fewer manuscripts, including 03 and 06, support the absence of the word ἡμῶν. While the variation unit in 2 Thessalonians contains fewer words than those in Colossians or 1 Thessalonians, the reasoning is the same. If the ἡμῶν reading was original, there would be no reason to remove it, but if it was not originally present, it could have arisen because of the parallel passages. Though Metzger and the UBS committee rejected the harmonized readings in Colossians and 1 Thessalonians, they took a different approach to 2 Thessalonians 1:2. Metzger acknowledges the possibility of harmonization, but the committee decided to hedge their bets

[16] Ibid, 552.

[17] Ibid, 561.

by including the word ἡμῶν in brackets.[18] The Tyndale House Greek New Testament (THGNT) includes ἡμῶν as well,[19] but the Society of Biblical Literature Greek New Testament (SBLGNT) does not.[20] Given the frequency of scribal harmonization in Paul's greeting, the ἡμῶν reading should be recognized as one of these cases and removed from future critical editions.

In the cases of Colossians and 1 and 2 Thessalonians, the majority of manuscripts contained the traditional form of Paul's greeting, while the minority had varied forms. In these three cases, when faced with the possibility of scribal harmonization, Metzger and the UBS committee either reject the harmonized reading or include the harmonized reading in brackets to acknowledge the possible harmonization. In Galatians, on the other hand, only 13.68% of the manuscripts surveyed contained the traditional form. For this reason, it is surprising that Metzger and the committee did the opposite in Galatians 1:3. When analyzing the word order variant in Galatians 1:3, the majority of the committee favored the traditional Pauline form "because it accords with Paul's usage elsewhere (Ro 1:7; 1 Cor 1:3; 2 Cor 1:2; Eph 1:2; Php 1:2; Phm 3)."[21] Accordance with Paul's usage elsewhere should be a red flag acknowledging the harmonization that has been seen in copies of Paul's other letters. If harmonization was acknowledged as a reason to reject a reading supported by the majority of manuscripts, it should be even easier for a harmonized reading in a minority of manuscripts

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[18] Ibid, 567.

[19] Dirk Jongkind et al., eds., *The Greek New Testament, Produced at Tyndale House, Cambridge* (Wheaton, IL: Crossway, 2017).

[20] Michael W. Holmes, *The Greek New Testament: SBL Edition* (Atlanta: SBL Press, 2010).

[21] Ibid, 520.

to be rejected. The THGNT and SBLGNT contain the majority word order, not the traditional word order. Future critical editions should follow suit.

Of course, there is a new factor in determining the text of the NA and UBS editions, the Coherence-Based Genealogical Method (CBGM). This is good news because the CBGM is well-equipped to address the potential presence of scribal harmonization. Specifically, genealogical coherence and the textual flow diagrams that result from it could reveal the multiple emergence of a reading. When a reading has poor genealogical coherence, it suggests that this reading emerged multiple times.[22] A study of the genealogical coherence for the readings in Paul's greeting, especially in Galatians 1:3, would be very illuminating.

Translating Paul's Greeting in English Bibles

Finally, since Paul's greeting appears identically in six, seven, or eight epistles, depending on the Greek critical edition, how these twelve Greek words are translated into English is a good test of consistency within a translation. I surveyed seven of the most popular English Bible translations to see how they translated Paul's greeting in Romans, 1 Corinthians, 2 Corinthians, Ephesians, Philippians, Philemon, Galatians, and 2 Thessalonians.[23] These translations are the New International Version (NIV), the English Standard Version (ESV), the New American Standard Bible (NASB), the King James Version (KJV), the New King James Version (NKJV), the New Living Translation (NLT),

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[22] Peter Gurry, *A Critical Examination of the Coherence-Based Genealogical Method in New Testament Textual Criticism* (Boston: Brill, 2017), 64.

[23] All English Bible translations and their footnotes came from www.biblegateway.com, accessed on March 8, 2023.

and the Christian Standard Bible (CSB). Not only does this survey test the consistency of each of these translations, but it also unveils the textual basis of each translation.

The text and footnotes for each translation of Galatians 1:3 and 2 Thessalonians 1:2 indicate the manuscript evidence considered by the various translations. Of the seven translations surveyed, only two, the NIV and ESV, reflect the harmonized reading found in NA28 in their translation of Galatians 1:3. The other five translations reflect the unharmonized form found in the THGNT and the SBLGNT, with the NASB, NLT, and CSB including a footnote addressing the harmonized form found in some manuscripts. It may seem surprising at first that the KJV and NKJV reflect the unharmonized form of Galatians 1:3, but it should be expected because the unharmonized reading is the majority reading in this case. The NIV is the only translation that reflects the unharmonized form of 2 Thessalonians 1:2 found in the SBLGNT, while the NLT has a footnote referencing the unharmonized form. That these translations are not uniform in their textual bases demonstrates that the translators are consulting the manuscript tradition or at least different critical editions, rather than all simply relying on one edition like the NA28.

Now, we will examine the consistency with which each translation translated the identical Greek words. The ESV, NKJV, NLT, and CSB are completely consistent in their translations of these identical Greek words. In the seven verses in which the NIV is translating the same Greek words, there is one minor difference. While six of the verses have the word ‘from’ only before the word ‘God,’ Romans 1:7 also has the word ‘from’ before the phrase ‘the Lord Jesus Christ.’ The NASB is consistent in its translation except in its footnote to Galatians 1:3 in which it adds a comma to its otherwise consistent translation. Finally, the KJV is almost as inconsistent as possible. No more than two verses share the same English words, with the three pairs Romans 1:7 and Philemon 3, 1 Corinthians 1:3 and Philippians 1:2, and Ephesians

1:2 and Philippians 1:2 sharing the same words. Of these three pairs, only one pair has the same punctuation, 1 Corinthians 1:3 and Philippians 1:2. In summary, these English translations, with the exception of the KJV, demonstrate a high degree of consistency in their translation of these identical Greek words.

Conclusion

In conclusion, the presence of scribal harmonization in the greeting of Paul's epistles cannot be questioned. The question, however, is its extent. While the longer readings in Colossians and 1 Thessalonians are widely rejected on the basis of harmonization, the readings in 2 Thessalonians and Galatians are not. This paper argues that these readings should be rejected as harmonizations to the traditional form of Paul's greeting. The CBGM should shed further light on this issue. Additionally, a survey of the translation of Paul's greeting in several popular English translations reveals a diversity of textual bases for these translations and a general consistency in their translation of identical Greek words.

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APPENDIX

COLLATION OF LACUNAE, ORTHOGRAPHIC VARIANTS AND NONSENSE READINGS

Colossians 1.1 παυλος αποστολος ιησου χριστου δια θεληματος θεου και τιμοθεος ο αδελφος

lac: 1831
{θεληματ}ος θεου και τιμοθεος
{ο αδελφ}ος

παυλος] αυλος 1758
τιμοθεος] τειμοθεος 06*
αδελφος] αθελφος 010

Colossians 1.2 τοις εν[1] κολασσαις αγιοις και[1] πιστοις αδελφοις εν[2] χριστω χαρις υμιν και[2] ειρηνη απο θεου πατρος ημων και[3] κυριου ιησου χριστου

lac: 1831
{αγιοις κ}αι[1] πιστοις αδελφοις
{εν[2] χριστω} χαρις υμιν και[2] ειρηνη
{απο θεου} πατρος ημων και κυριου ιησου χριστου

κολασσαις] κολοσσαις 01 03 105 2080 // κολασσαεις 06* // κολασσαοις 102 // κολασαεις 1827
αδελφοις] αθελφοις 010
χαρις] χ[…]ς 603
και[2]] αι 102
ειρηνη] ιρηνη 010 012

Colossians 1.3 ευχαριστουμεν τω θεω και πατρι του κυριου ημων ιησου χριστου παντοτε περι υμων προσευχομενοι

lac: 1759
{ευχαριστουμεν τω θεω και}
πατρι του κυριου {η}μων ιησου χριστου π{αντοτε περι}

lac: 1831
{ευχαρισ}τουμεν τω θεω και πατρι
{του κυριου} ημων ιησου χριστου παντοτε
{πε}ρι υμων προσευχομενοι

ευχαριστουμεν] ευχαρειστουμεν 010 012
τω] τωι 1270 1769
θεω] **θωι** 1270
και πατρι] κ̣α̣ι [...] 2008

Colossians 1.4 ακουσαντες την[1] πιστιν υμων εν χριστω ιησου και την[2] αγαπην την[3] εις παντας τους αγιους

lac: 1831
{ακ}ουσαντες την[1] πιστιν υμων
{ε}ν χριστω ιησου και την[2] αγαπην ην

ακουσαντες] [...]τες 2008
πιστιν] πιστην 496 1762 2696
αγαπην την[3]] αγαπ[...] 629
την[3]] ην εχεται 010 012 429

Colossians 1.5 δια την[1] ελπιδα την[2] αποκειμενην υμιν εν[1] τοις ουρανοις ην προηκουσατε εν[2] τω λογω της αληθειας του ευαγγελιου

lac: 1867
{κουσατε εν[2] τω λογω της αληθειας του ευαγγελιου}

lac: 1945
κ{ουσα}τε εν[2] τω λογω της αληθειας του ευαγγελιου

lac: 2441
{δια την[1] ελπιδα την[2] αποκειμενην υμιν εν[1] τοις ουρανοις ην προηκουσατε εν[2] τω λογω της αληθειας}

αποκειμενην] αποκιμενην 06* // […]κειμενην 142
υμιν] υμειν 429
τοις ουρανοις] τ[...] 2008
ουρανοις ην προηκουσατε εν[2] τω] […]κου[..] 1975
προηκουσατε] προηκουσαται 010 012 629
τω] τωι 1270 // το 2696
λογω] λογωι 1769
αληθειας του ευαγγελιου] αλη[…]ου ευαγγ[.]λ[…] 1975
αληθειας] αληθιας 01 06* 010 012

Colossians 1.6 του[1] παροντος εις υμας καθως[1] και[1] εν[1] παντι τω κοσμω και[2] εστιν καρποφορουμενον και[3] αυξανομενον καθως[2] και[4] εν[2] υμιν αφ ης ημερας ηκουσατε και[5] επεγνωτε την χαριν του[2] θεου εν[3] αληθεια

lac: 796
{του[1] παροντος εις υμας καθως[1] και[1] εν[1]}

lac: 1831
χαριν του[2] θεου εν[3] αλ{ηθεια}

του[1] παροντος] τ[…]οσ 2736
παροντος] παροντως 1297 // […]οντος 1975
υμας] […]ς 1975
παντι] παν[..] 1975

τω] τωι 1270
κοσμω] κοσμωι 1270 1769 // κ̣ο[…] 2736
εστιν] εστι 03 38 102 105 142 203 206 218 400 429 465 468 506 606 629 720 796 891 1108 1115 1127 1270 1297 1315 1352 1359 1490 1501 1595 1598 1678 1718 1757 1758 1759 1762 1769 1827 1831 1840 1892 1893 1899 1916 1925 1931 1956 2008* 2080 2086 2441 2495 2675 2690 2736 2739 2772 2774 2865 2936 // ⸉ 1975
καρποφορουμενον και[3] αυξανομενον καθως[2]] καρποφορουμεν[...] 629
καρποφορουμενον] καπροφορουμενον 010
αυξανομενον] αυξανο[…] 2736
καθως[2]] καθος 010
εν[2]] [..] 2736
ηκουσατε] ηκουσαται 010 012 // ηκουσασατε 1769
επεγνωτε] επεγνοται 010* // επεγνωται 010[c] 012 506 891
χαριν] χαρην 2696
αληθεια] αληθια 01 06* 010 012 1831[c]

Colossians 1.7 καθως και εμαθετε απο επαφρα του[1] αγαπητου συνδουλου ημων ος εστιν πιστος υπερ υμων διακονος του[2] χριστου

lac: 1831
καθως και εμαθετ{ε απο ε}
παφρα του[1] αγαπητο{υ συν}
δουλου ημων ος εστιν π{ιστος}
υπερ υμων διακο{νος του[2]}

εμαθετε] εμαθατε 01 // εμαθεται 629 1945
επαφρα] εφρα 1956*
εστιν] εστι 020 38 102 105 142 203 206 218 400 429 465 468 496 506 629 720 796 1108 1115 1127 1270 1297 1315 1352 1490 1501 1595 1598 1678 1718 1757 1758 1759 1762 1831 1840 1892 1893 1899 1925 1931 1956 2080 2086 2441 2495 2675 2696 2736 2739 2772 2774 2865 2936 // ⸉ 1975 2008

Colossians 1.8 ο και δηλωσας ημιν την υμων αγαπην εν πνευματι

lac: 1831
ο και δηλωσας η{μιν την}

lac: 2774
{αγ}απη{ν εν} πνευματι

δηλωσας] δηλως 012*
αγαπην] αγαπεν 010

Colossians 1.9 δια τουτο και[1] ημεις αφ ης ημερας ηκουσαμεν ου παυομεθα υπερ υμων προσευχομενοι και[2] αιτουμενοι ινα πληρωθητε την επιγνωσιν του θεληματος αυτου εν παση σοφια και[3] συνεσει πνευματικη

lac: 1598
δια τουτο και[1] ημεις αφ ης ημερα{ς η}κου
σαμεν ου παυομεθα υπερ υμων προσευχομ{ε}νοι

lac: 1759
{ρωθητε την επιγνωσιν του θεληματος αυτου εν παση σοφια και[3] συνεσει πνευματικη}

lac: 1831
{δια}
τουτο και[1] ημεις αφ ης η{μερας}
ηκουσαμεν ου παυομεθ{α}
υπερ υμων προσευχομε{νοι}

lac: 2774
{μερας} ηκουσαμεν ου παυομεθα υπερ υμων
{προσευχο}μενοι και[2] αιτουμενοι ινα πληρω
{θητε} την επιγνωσιν του θεληματος αυτου
{εν π}ᾳσῃ σοφια και[3] συνεσει πνευματικη

ημεις] ημις 01
ημερας] ημων 1831[c] // + ε̣[.] [..]τ[.] 2865*
παυομεθα] παυομαιδα 010* // παυομαιθα 010[c] 012
προσευχομενοι] προευχομενοι 38
πληρωθητε] πληρωθηται 010 012
επιγνωσιν] ε̣π̣[.]γνωσιν 400
παση] πασι 010 // πασηι 1956
συνεσει] συνεσι 06* 010 012 // συναισει 203 // συνεση 1945
πνευματικη] πνευματι[..][1] 018 // πν[..]ματικη 400 // **πνικηι** 1769

Colossians 1.10 περιπατησαι υμας αξιως του[1] κυριου εις[1] πασαν αρεσκειαν εν παντι εργω αγαθω καρποφορουντες και αυξανομενοι εις[2] την επιγνωσιν του[2] θεου

lac: 2774
{εια}ν εν παντι εργω αγαθω καρποφορουντες
{και αυξ}ᾳνομενοι εις[2] την επιγνωσιν του[2] θεου

περιπατησαι υμας] [...] 629
περιπατησαι] περιπατεσαι 010*
αρεσκειαν εν] αρεσκει[.]ν [.]ν 603
αρεσκειαν] αρεσκιαν 01 06 010 012 1975
εργω] εργωι 1769
αγαθω] αγαθωι 1270 1769 1956
καρποφορουντες] καρποφρρουντες 142 // καρποφ[.]ρουντ[.]ς 603
επιγνωσιν] επιγνω[…] 468

Colossians 1.11 εν παση δυναμει δυναμουμενοι κατα το κρατος της δοξης αυτου εις πασαν υπομονην και μακροθυμιαν μετα χαρας

[1] These letters would have been at the end of an extra-long line and could have been cut off when the pages were bound.

lac: 1759
{εν παση δυναμει}

lac: 1831
{εις πασαν} υπομονην και
{μακροθυ}μιαν μετα χαρας

lac: 2774

{εν πα}ση δυναμει δυναμουμενοι κατα το
{κρατος} της δοξης αυτου εις πασαν υπομονην
{κ}αι {μακρ}οθυμιαν μετα χαρας

παση] πασει 496 1827 // πασαι 1893
δυναμουμενοι] δυνα[…]μενοι 400
κατα το κρατος της δοξης αυτου] εις πασαν υπομονην [...] αγαπη[.] αυτου 629
κατα το] κα το 2696
δοξης] δο[..]ς 400
πασαν] πασ πασαν 06*
μετα] ετα 720

Colossians 1.12 ευχαριστουντες τω[1] πατρι τω[2] ικανωσαντι ημας εις την μεριδα του κληρου των αγιων εν τω[3] φωτι

lac: 1831
{ευχαρ}ιστουντες τω[1] θεω και πατρι
{τω[2] ικ}ανωσαντι ημας εις την
{μεριδ}α του κληρου των αγιων
{εν τω[3]} φωτι

lac: 2774
στο{υντες} τω[1] θω και πατρι τω[2] ικανωσαντι ημας
{εις την με}ριδα του κληρου των αγιων εν τω[3]
{φωτι}

ευχαριστουντες] ευχαριστουντ[..] 603
τω[1] πατρι τω[2]] τωι **θωι** και πατρι τω 1270
τω[1]] τωι 1270 1769
τω[2]] τωι 1769
ικανωσαντι ημας] ικανω[...] 2736
την μεριδα] τη[.] μ[..]ιδα 603
μεριδα] μερειδα 010 012 // [.]εριδα 400 // μεριδαν 1759
αγιων] αγιον 010
τω[3]] τωι 1270 1769

Colossians 1.13 ος ερρυσατο ημας εκ της[1] εξουσιας του[1] σκοτους και μετεστησεν εις την βασιλειαν του[2] υιου της[2] αγαπης αυτου

lac: 1831

{εκ τη}ς[1] εξουσιας του[1] σκοτους
{και} μετεστησεν εις την βασι
{λ}ειαν του[2] υιου της[2] αγαπης
{α}υτου

lac: 2716
{οσ}

lac: 2774
ọς ερρυσατο ημας εκ της[1] εξουσιας
{του[1] σκο}τους και μετεστησεν εις την βασιλει
{αν του[2] υι}ου της[2] αγαπης αυτου

ος] ως 38 891 2675
ερρυσατο] ερυσατο 03* 010 012[c] 496 1757 1945 2008 2696 2865 // ευρυσατο 012* // ερρυσατω 2675*
βασιλειαν] βασιλιαν 010 012

Colossians 1.14 εν ω εχομεν την[1] απολυτρωσιν την[2] αφεσιν των αμαρτιων

lac: 2774
{την[1] απο}λ̣υτρωσιν δια του αιματος αυτου
{την[2]} α̣φ̣εσιν των αμαρτιων

εν] [.]ν 468
ω] ωι 1270
απολυτρωσιν] απολυτροσιν 010* // αποκαλυτρωσιν 2675
αμαρτιων] αμαρτιω 06

Colossians 1.15 ος εστιν εικων του[1] θεου του[2] αορατου πρωτοτοκος πασης κτισεως

lac: 2774
{θεου του[2]} αορατου πρωτοτοκος πασης κτι
{σεως}

ος] ως 891
εστιν] εστι 1769
εικων] οικων 1595
πρωτοτοκος] πρωτοκος 010
κτισεως] κτεισεως 010 012

Colossians 1.16 οτι εν[1] αυτω εκτισθη τα[1] παντα[1] τα[2] εν[2] τοις ουρανοις και[1] τα[3] επι της γης τα[4] ορατα και[2] τα[5] αορατα ειτε[1] θρονοι ειτε[2] κυριοτητες ειτε[3] αρχαι ειτε[4] εξουσιαι τα[6] παντα[2] δι αυτου και[3] εις αυτον εκτισται

lac: 2774
{ο}τι εν[1] αυτω εκτισθη τα[1] παντα[1] τα[2]
{εν[2] τοι}ς ουρανοις και[1] τα[3] επι της γης τα[4] ορα

αυτω] αυτωι 1270

εκτισθη] εχτεισθη 010* // εκτεισθη 010^{c} 012
παντα^{1}] + πρωτοτο 1678*
τα^{2}] [..] 429
αορατα] ορατα 1759*
θρονοι] + ειτε θρονοι 891
κυριοτητες] κυρειοτητες 010 012
εξουσιαι] εξουσειαι 010 012
παντα^{2}] + εις αυτον και 2716
εκτισται] εκτιστε 2716

Colossians 1.17 και^{1} αυτος εστιν προ παντων και^{2} τα παντα εν αυτω συνεστηκεν

lac: 1759
{τα παντα εν αυτω συνεστηκεν}

lac: 1831
και^{1} αυτ{ος}
{εσ}τι προ παντων {και^{2} τα παντα}

και^{1}] […] 629
εστιν] εστι 03^{c} 020 38 102 105 142 203 206 218 400 429 465 468 496 603 606 629 720 796 891 1108 1115 1127 1270 1297 1315 1352 1359 1490 1501 1595 1598 1678 1718 1757 1758 1759 1831 1840 1892 1893 1899 1916 1925 1931 1945 1956 1975 2008 2080 2086 2441 2495 2675 2690 2696 2716 2736 2739 2772 2774 2865 2936 // X 1769
αυτω] αυτωι 1270 1352 1769 1925
συνεστηκεν] συνεστηκε 03^{c} 38 102 105 142 206 218 400 429 465 468 496 603 720 796 891 1108 1115 1127 1270 1297 1315 1352 1490 1501 1595 1598 1678 1757 1758 1769 1827 1831 1840 1892 1893 1925 1931 1945 2080 2086 2441 2495 2675 2690 2696 2716 2736 2739 2772 2774 2865 // συνεστηκην 010* // συ συνεστηκεν 018 // συν[…] 629 // συνεστηκ$^{<}$ 1899 2008 2936 // συνεστηκαι 1945

Colossians 1.18 και αυτος^{1} εστιν^{1} η κεφαλη του σωματος της εκκλησιας ος εστιν^{2} αρχη πρωτοτοκος εκ των νεκρων ινα γενηται εν πασιν αυτος^{2} πρωτευων

lac: 1831
κ{αι αυτος^{1}}
εστιν^{1} η κεφαλη του σωμ{ατος}
της εκκλησιας ος εσ{τιν^{2} αρχη}
πρωτοτοκος εκ των {νεκρων}
ινα γενηται εν αυτος^{2} π{ασιν πρω}

lac: 2774
σωματος της εκκλησιας ος εστιν^{2} αρχη {πρωτο}
τοκος εκ των νεκρων ινα γενηται εν {πασιν}

εστιν^{1}] εστι 1678 1840 2690 2739
ος εστιν^{2} αρχη πρωτοτοκος] [...] 2008
εστιν^{2}] εστι 2675
πρωτοτοκος] προτοτοκος 2696
γενηται] γενεται 010* // γεννηται 1769 1956 // γενητε 2696 2716

αυτος^{2}] αυτοις 1108
πρωτευων] προτευων 38 400 468 1315 2696

Colossians 1.19 οτι εν αυτω ευδοκησεν παν το πληρωμα κατοικησαι

lac: 1598
οτι ε{ν α}υτω ευδοκησε παν το πλ{ηρωμα}

lac: 1759
{οτι εν αυτω ευδοκησεν παν το πληρωμα}
κατοικησ{αι}

lac: 1831
οτι εν αυ{τω ευ}
δοκησε παν το πληρωμ{α}

lac: 2774
οτι εν αυτω ευδοκη{σεν παν}

αυτω] αυτωι 1270 1769
ευδοκησεν] εδοκησεν 01* // ευδοκησε 03^{c} 102 105 142 203* 206 400 429 465 468 496 603 629 720 796 891 1127 1270 1297 1315 1595 1598 1678 1758 1827 1831 1840 1892 1899 1916 1925 1931 1975 2080 2086 2441 2495 2675 2696 2736 2739 2865 2936 // ηυδοκησεν 06 38 606 // ηυδοκησε 203^{c} 218 506 1108 1352 1501 1757 1893 2716 2853 // ευδοκ^{η} 1769 // ευδοκησ$^{<}$ 2008
πληρωμα] πληρομα 010*

Colossians 1.20 και δι^{1} αυτου^{1} αποκαταλλαξαι τα^{1} παντα εις αυτον ειρηνοποιησας δια του^{1} αιματος του^{2} σταυρου αυτου^{2} δι^{2} αυτου^{3} ειτε^{1} τα^{2} επι^{1} της γης ειτε^{2} τα^{3} επι^{2} τοις ουρανοις

lac: 1598
και δι^{1} {αυτο}υ^{1} αποκαταλλαξαι τα^{1}
παντα εις αυτον ειρηνοποιησας δια του^{1} αιματος
του^{2} {σταυ}ρου αυτου^{2} δι^{2} αυτου^{3} ειτε^{1} τα^{2} επι^{1} της γης
ειτ{ε}^{2} τα^{3} επι^{2} τοις ουρανοις

lac: 1759
{και δι^{1} αυτου^{1} αποκαταλλαξαι}

lac: 1831
και δι^{1} αυτου^{1} {απο}

lac: 2774
και δι^{1} αυτου^{1} {αποκα}
ταλλαξαι τα^{1} παντα εις αυτον {ε}ιρη{νοποι}
ησας δια του^{1} αιματος του^{2} σταυρου αυτου^{2} δι^{2} α{υτου^{3}}

και] κ̣[..] 400
αποκαταλλαξαι] αποκαλταλλαξαι 012*
ειρηνοποιησας] ιρηνοποιησας 010 012

ειτε[1]] ειτε̣ 468 // ειται 629
τοις] τους 010

Colossians 1.21 και[1] υμας ποτε οντας απηλλοτριωμενους και[2] εχθρους τη διανοια εν τοις[1] εργοις τοις[2] πονηροις νυνι δε αποκατηλλαξεν

lac: 2774
{και[1]}
υμας ποτε οντας απηλλοτριωμενους {και[2]}
εχθρους τη διανοια εν τοις[1] εργοις τοις[2] {πο}

υμας] [...] 2736
απηλλοτριωμενους] απλλοτριωμενους 012* // απηλλοτριομενους 38 496 506 1315 // απ[.]λλοτριωμενους 203* // απ[..]λοτριωμενους 400 // απ[.]λλ[..]ι[..]νους 603 // απελλοτριωμενους 720 // απηλλωτριωμενους 1678 // απ[.]λλοτριωμενους 2008
εχθρους] εκθρους 010 012
τη διανοια] τηι διανοιαι 1270
εν] ε[.] 400
τοισ[1] εργοις] τοι[.] [..]γοις 603
εργοις] εργο[.]ς 400
πονηροις] πονεροις 010*
νυνι] νυν 06* 010 012
δε] δ[.] 603
αποκατηλλαξεν] [.]ποκατη[…]ξεν 603 // αποκατηλλαξε 796 // αποκατηλλ[...] 2441

Colossians 1.22 εν τω σωματι της σαρκος αυτου[1] δια του θανατου παραστησαι υμας αγιους και[1] αμωμους και[2] ανεγκλητους κατενωπιον αυτου[2]

lac: 206
τω σωματι της σαρκος α{υ}

lac: 1831
{κατενω}πιον αυτου[2]

lac: 2772
{εν τω σωματι της σαρκος αυτου[1] δια του θανατου παραστησαι υμας αγιους}
κ{αι[1] αμωμους και[2] α}
νεγκλ̣{ητους κατεν}
ωπιον α{υτου[2]}

lac: 2774
εν τ{ω σ}ω{μα}
τι της σαρκος αυτου[1] δια του θανατου
παραστησαι υμας αγιους και[1] αμωμους {και[2]}

της σαρκος] + τησ σαρκος 1297
του] [.]ο̣υ 2441
παραστησαι] παραστηναι 891 1945
αγιους] αγι[...] 2441
αμωμους] αμωμητους 2936

ανεγκλητους] ανεκλητους 010 012 1759 // ανεκκλητους 1769
κατενωπιον] κατενωπειον 010 012 // ε̣ιν αιενωπιον 1831^{c}

Colossians 1.23 ειγε επιμενετε τη^{1} πιστει τεθεμελιωμενοι και^{1} εδραιοι και^{2} μη μετακινουμενοι απο της ελπιδος του^{1} ευαγγελιου ου^{1} ηκουσατε του^{2} κηρυχθεντος εν παση τη^{2} κτισει τη^{3} υπο τον ουρανον ου^{2} εγενομην εγω παυλος διακονος

lac: 1831
ειγε {επι}
{μενετε} τη^{1} πιστει τεθεμελιω
{μενοι} και^{1} εδραιοι και^{2} μη μετα
{κινουμ}ενοι απο της ελπιδος
{του^{1} ευ}αγγελιου ου^{1} ηκουσατε
{του^{2} κη}ρυχθεντος εν παση
{τη^{2} κτ}ισει τη^{3} υπο τον ουρανον
{ου^{2} ε}γενομην εγω παυλος
{δ}ιακονος

lac: 1867
{ειγε επιμενετε τη^{1} πιστει τεθεμελιωμενοι και^{1} εδραιοι και^{2} μη μετακινουμενοι απο της ελπιδος του^{1} ευαγγελιου ου^{1} ηκουσατε του^{2} κηρυχθεντος εν παση τη^{2} κτισει τη^{3} υπο}

lac: 2772
{ειγε επιμε}
νετε τη^{1} π{ιστει τεθεμε}
λιωμενοι κα{ι^{1} εδραιοι}
και^{2} μη μετα{κινουμενοι}
απο της ελπ{ιδος του^{1} ευαγγελιου ου^{1} ηκουσατε του^{2} κηρυχθεντος εν παση τη^{2} κτισει τη^{3} υπο τον ουρανον ου^{2} εγενομην εγω παυλος διακονος}

lac: 2774
{ειγε επιμε}
νετε τη^{1} πιστει τεθεμελιωμενοι και^{1} {εδραιοι και^{2}}
μη μετακινουμενοι απο της ελπι{δος του^{1}}
ευαγγελιου ου^{1} ηκουσατε του^{2} κηρυ{χθεντος}
εν παση τη^{2} κτισει τη^{3} υπο τον ουραν{ον ου^{2} εγε}

ειγε] ε̣ι[.]ε 603
επιμενετε] επιμενεται 010 012 629 2675* // επιμαινετε 1359
τη^{1}] τηι 1925
πιστει] πιστι 01 010 012
τεθεμελιωμενοι και^{1} εδραιοι] τεθεμελιωμενο[…]δραιοι 603
τεθεμελιωμενοι] τεθεμελειωμενοι 010 012 020
εδραιοι] αιδραιοι 38
μετακινουμενοι] μετακεινουμενοι 03* 06* 010 012 020 38 506 // μεταλουσαμενοι 1831^{c} // μετακινουνοι 1956*
ελπιδος] ελπειδος 010 012
ηκουσατε] ηκουσαται 629
κηρυχθεντος] κυρυχθεντος 012*

παση] πασε 010* //πασηι 1769 // πασι 2696
τη[2]] τηι 1270 1769 1925
κτισει τη[3] υπο τον ουρανον] Page folded over covering where these words would be 1315
κτισει] κτησει 020 400
τη[3]] τηι 1270 1769 1925 // τῳ 2008
τον ουρανον] των ουρανων 018 102 496 2696
εγενομην] εγενομεν 010*

Colossians 1.24 νυν χαιρω εν[1] τοις παθημασιν υπερ[1] υμων και ανταναπληρω τα υστερηματα των θλιψεων του[1] χριστου εν[2] τη σαρκι μου υπερ[2] του[2] σωματος αυτου ο εστιν η εκκλησια

lac: 1759
{περ[2] του[2] σωματος αυτου ο εστιν η εκκλησια}

lac: 2774
{νυν χαιρω}
εν[1] τοις παθημασι μου υπερ[1] υμω{ν και αντα}
ναπληρω τα υστερηματα τω{ν} θλ{ιψεων του[1]}
χριστου εν[2] τη σαρκι μου υπερ[2] του[2] σωμα{τος αυτου}

νυν χαιρω εν[1] το] Page folded over covering where these words would be 1315
νυν χαιρω] OMIT 796*
παθημασιν] παθημασι 38 105 142 218 465 496 629 891 1108 1115 1127 1315 1352 1595 1678 1759 1769 1840 1867 1892 1899 1916 1931 2008 2080 2441 2675 2690 2696 2736 2774 2865 2936 // παθημα` 720
υμων] ημων 38 1956* 2086
ταναπλη] Page folded over covering where these words would be 1315
ανταναπληρω] ανταπληρω 2696*
θλιψεων] θλειψεων 03* // θλιψαιων 010 012
εν[2] τη] Page folded over covering where these words would be 1315
τη] τηι 1270 1769
αυτου] + ε̣σ̣τιν 1678

Colossians 1.25 ης εγενομην εγω διακονος κατα την[1] οικονομιαν του[1] θεου[1] την[2] δοθεισαν μοι εις υμας πληρωσαι τον λογον του[2] θεου[2]

lac: 2774
ης εγενομην εγω δια{κονος κα}
τα την[1] οικονομιαν του[1] θεου[1] την[2] δοθεισα{ν μοι}

κατα] [..]τα 400
την[1]] OMIT 891
οικονομιαν] οικονονομιαν 206 // οικο̣νο̣μιαν 429
δοθεισαν] δοθισαν 01 // δοθησαν 020 203 496 1315 // δωθησαν 2696
μοι] OMIT 203 506
πληρωσαι τον λογον του[2] θεου[2]] OMIT 606
πληρωσαι] πλη[..]σαι 400

Colossians 1.26 το[1] μυστηριον το[2] αποκεκρυμμενον απο[1] των[1] αιωνων και απο[2] των[2] γενεων νυνι δε εφανερωθη τοις αγιοις αυτου

lac: 1759
{το[1] μυστηριον το[2] αποκεκρυμμενον απο[1] των[1] αιωνων}

lac: 1831
{γ}ενεων νυνι δε εφα{νερωθη τοις}

αποκεκρυμμενον] αποκεκρυμ[...] 468 // αποκεκρυμενον 629* 1270* 1352*
απο[1]] [.]πο 400
αιωνων] αιωνον 2675*
νυνι] νυν 01 03 010 012[c] 38 218 629 1108 1127 1352 1359 1595 1718 1840 2495 2690 2739 // νυνει 06* // μυν 012*
εφανερωθη] εφανερωθεν 06 // εφανερωθ[.] 400
εφανερωθη τοις] εφανεροθη της 1831[c]

Colossians 1.27 οις ηθελησεν ο θεος γνωρισαι τι το πλουτος της[1] δοξης[1] του μυστηριου τουτου εν[1] τοις εθνεσιν ος εστιν χριστος εν[2] υμιν η ελπις της[2] δοξης[2]

lac: 1831
οις ηθ{ελησεν}
ο θεος γνωρισαι τι το πλ{ουτος}
της[1] δοξης[1] του μυστηριο{υ τουτου}
εν[1] τοις εθνεσιν ος εσ{τιν χριστος εν[2]}
υμιν η ελπις της[2] δοξ{ης[2]}

lac: 2774
ρισαι τι το πλουτος της[1] δοξης[1] του μυστηρι{ου}
{τουτου εν[1]} τοις εθνεσιν ος εστιν χριστος εν[2] υμιν η
{ελπ}ις της[2] δοξης[2]

ο] ου 2008
γνωρισαι] γνωρεισαι 010 012 // γνωρησαι 203 506 // γγνωρισαι 1757
πλουτος] + της 1831[c]
του μυστηριου] OMIT 1759 2675
εθνεσιν] εθεσι 218 // εθνεσι 1840 2008 2690 2739
εστιν] εστι 03[c] 38 102 105 142 203[c] 206 218 400 429 465 468 496 506 629 720 796 891 1108 1115 1127 1270 1297 1315 1352 1490 1501 1595 1598 1678 1757 1758 1759 1769 1831[c] 1840 1867 1892 1893 1899 1916 1925 1931 2008 2080 2086 2441 2495 2675 2690 2696 2716 2736 2739 2774 2865 2853 2936
εν[2]] + η 1831[c]
ελπις] ε[.]πις 400

Colossians 1.28 ον ημεις καταγγελλομεν νουθετουντες παντα[1] ανθρωπον[1] και διδασκοντες παντα[2] ανθρωπον[2] εν[1] παση σοφια ινα παραστησωμεν παντα[3] ανθρωπον[3] τελειον εν[2] χριστω ιησου

lac: 1598
ινα παραστησωμεν παντ{α[3] ανθρωπο}ν[3] τελειον εν[2] χριστω ιησου

lac: 1831

{ον}
ημεις καταγγελλομεν {νου}
θετουντες παντα[1] ανθρωπον[1] κ{αι δι}

lac: 2736
{ινα παραστησωμεν παντα[3] ανθρωπον[3] τελειον εν[2] χριστω ιησου}

lac: 2774
{νουθετου}ντες παντα[1] ανθρωπον[1] και διδασκοντες
{παν}τα[2] ανθρωπον[2] εν[1] παση σοφια ινα παραστη
{σωμεν παν}τα[3] ανθρωπον[3] τελειον εν[2] χριστω

ον] ον 012 // ν 891 // ην 1678
ημεις] ημισ 06* // υμεις 1359 1718 // ημης 1759
καταγγελλομεν] κατανγελλομεν 06 // καταγγελομεν 38 1718 2495 2675*
νουθετουντες] εν η ατετουντες 1831[c]
παντα[1] ανθρωπον[1]] // [...]ν 2441
παση] πασηι 1769 // πασι 1925
σοφια] [..]φια 2441
ινα] ια 496
παραστησωμεν] παραστησομεν 1115 2675
ανθρωπον[3]] ανθρωπων 010
τελειον] τελιον 06 010 012 1945 // [..]λειον 2441
χριστω] **χωι** 1270

Colossians 1.29 εις ο και κοπιω αγωνιζομενος κατα την[1] ενεργειαν αυτου την[2] ενεργουμενην εν[1] εμοι εν[2] δυναμει

lac: 2774
{κοπιω αγωνιζ}ομενος κατα την[1] ενεργειαν αυ
{το}υ την[2] ενεργουμενην εν[1] εμοι εν[2] δυναμει

εις] ει 1769*
κοπιω] κοπειω 010 012 // κοποιω 102 400 1945
αγωνιζομενος] αγωνειζομενος 010 012 // αγονιζομενος 506 796 1315 1931 1945 // αγωνιζωμενος 2675*
την[1]] [.]ην 603
ενεργειαν] ενεργιαν 06* 010 012
αυτου] + […][2] 38*
ενεργουμενην] ενεργουμενεν 010* // εν[..]γουμενην 603 // ενεργουμενιν 606

Colossians 2.1 θελω γαρ υμας ειδεναι ηλικον αγωνα εχω περι υμων και[1] των εν[1] λαοδικεια και[2] οσοι ουχ εωρακασιν το προσωπον μου εν[2] σαρκι

lac: 010 012
θελω γαρ υμας ιδεναι ηλεικον αγονα εχω περι υμων και[1] των εν[1] λαοδικια
{και[2] οσοι ουχ εωρακασιν το προσωπον μου εν[2] σαρκι}

[2] Whatever was originally present was multiple words long and scribbled out by the scribe.

lac: 206
ηλικον αγωνα περι υμων κα{ι}
των εν[1] λαοδικεια και[2] οσοι {ου}

lac: 1598
θελω γαρ υμας ειδεναι ηλικον αγωνα εχω ̣π{ε}ρι
υμων και[1] των εν[1] λαοδικεια και[2] οσοι ουχ εω{ρ}α

lac: 2774
{θελω} γαρ υμας ειδεναι ηλικον αγωνα εχω περι υ
{μων και[1]}των εν[1] λαοδικεια και[2] οσοι ουχ εωρα
{κασιν το} ̣προσωπον μου εν[2] σαρκι

γαρ] γ[.]ρ 603
ειδεναι] ιδεναι 010 // ιδενα̣ι 012 // ει[…]αι 603
ηλικον] ηλεικον 010 012
αγωνα] αγονα 010
υμων] ημων 1931
των] τον 465
λαοδικεια] λαοδικια 01 03* 06* 010 012 018 020 38 218 496 1315 1352 1925 2696 2865* 2853
οσοι] οσου 018* // οσι 1762
εωρακασιν] εορακαν 01* // εορακασιν 01[c] 06[c] 018 // εωρακασι 020 38 102 105 142 203 206 218 400 429 465 468 496 603 606 629[c] 729 796 891 1108 1127 1270 1297 1315 1352 1490 1501 1595 1598 1678 1718 1757 1758 1759 1762 1769 1831 1840 1867 1892 1893 1899 1916 1925 1931 1956 1975 2008 2080 2086 2441 2495 2675 2690 2696 2716 2739 2865 2853 2936 // εορακασι 1115
το] + το 1759
προσωπον] πρωσωπον 1762

Colossians 2.2 ινα παρακληθωσιν αι καρδιαι αυτων συμβιβασθεντων εν αγαπη και[1] εις[1] παντα πλουτον της[1] πληροφοριας της[2] συνεσεως εις[2] επιγνωσιν του[1] μυστηριου του[2] θεου και[2] πατρος και[3] του[3] χριστου

lac: 603
συνεσ{εω}ς

lac: 1598
ινα πα{ρ}ακλη

lac: 1759
{θεου και[2] πατρος και[3] του[3] χριστου}

lac: 1831
{βιβασθεν}των εν αγαπη και[1]
{εις[1] παν}τα πλουτον της[1] πλη
{ροφο}ριας της[2] συνεσεως εις[2]
{επιγν}ωσιν του[1] μυστηριου του[2]
{θεου και[2]} πατρος και[3] του[3] χριστου

lac: 2774
{κληθωσιν} αι καρδιαι αυτων συμβιβασθεντων
{εν αγαπη} και[1] εις[1] παντα πλουτον της[1] πληρο
{φοριας τη}ς[2] συνεσεως εις[2] επιγνωσιν του[1] μυ
{στηριου του[2]} θεου και[2] πατρος και[3] του[3] χριστου

συμβιβασθεντων] συνβιβασθεντες 06* // συμβιβασθεντες 38 // συμβιασθεντων 1867
αγαπη] αγαπηι 1769
παντα] π[….] 400 // παντα̣ 603
της[1]] + [..]ευ[…] 1678
επιγνωσιν] επιγνωσ̣[.]ν 400

Colossians 2.3 εν ω εισιν παντες οι θησαυροι της[1] σοφιας και της[2] γνωσεως αποκρυφοι

lac: 1831
{παντ}ες οι θησαυροι της[1] σοφιας
{και της[2]} γνωσεως αποκρυφοι

lac: 2774
{παντες} οι θησαυροι της[1] σοφιας και της[2] γνω
{σεως απο}κρυφοι

εισιν] εισι 03[c] 020 38 102 105 142 203[c] 206 218 400 429 465 468 496 506 603 606 629 720 796 891 1108 1115[c] 1127 1270 1297 1315 1352 1359 1490 1501 1595 1598 1678 1757 1758 1762 1827 1831 1840 1867 1892 1893 1899 1916 1925 1931 1956 1975 2008 2080 2086 2441 2495 2675 2690 2696 2716 2739 2774 2865 2853 2936
θησαυροι της[1]] θησαυρο̣ι ̣της 400
γνωσεως] γ̣νω̣σεως 1270

Colossians 2.4 τουτο δε λεγω ινα μη τις υμας παραλογιζηται εν πιθανολογια

lac: 1831
{τουτ}ο δε λεγω ινα μη τις υμας

lac: 2774
{υμας π}αραλογιζηται εν πιθανολογια

τουτο δε λεγω ινα μη] τ[….] δε [..]γω ι[….] 400
μη τις] μηδεις 06[c] // μηδις 06*
μη] μι 1956
τις] τεις 01[c] // τ̣ις 020
παραλογιζηται] παραλογιζητε 06[c] 218* // παραλογιζητ̣α 2696[3] // παραλογιζεται 2716
πιθανολογια] πειθανολογια 06[c] 020 38 105 203 218 465 506 1352 1359 1718 1893 1945 // πιθανολογ[..] 400

[3] The last letter of this word is unclear, but it does appear to be one letter, not two.

Colossians 2.5 ει γαρ και[1] τη σαρκι απειμι αλλα τω πνευματι συν υμιν ειμι χαιρων και[2] βλεπων υμων[1] την ταξιν και[3] το στερεωμα της εις χριστον πιστεως υμων[2]

lac: 1759
{ει γαρ και[1] τη σαρκι απειμι αλλα τω πνευματι}

lac: 2772
{ει γαρ και[1] τη σαρκι απειμι αλλα τω πνευματι συν υμιν ειμι χαιρων και[2] βλεπων υμων[1] την ταξιν και[3] το στερε}ωμ
{α της εις χριστον πισ}̣τεως
{υμων[2]}

lac: 2774
{και[1] τη σα}ρκι απειμι αλλα τω πνευματι συν υμιν ει
{μι χαιρων} και[2] βλεπων υμων[1] την ταξιν και[3] το
{στερεω}μα της εις χριστον πιστεως υμων[2]

ει] ε̣ι 020 // [..] 400
τη] τηι 1270 1769
απειμι] απιμι 06* // απειμοι 2675
χαιρων και[2]] χ[..]ρ[…] αι 400
χριστον πιστεως] χ[….]ς 400
χριστον] χριστος 203

Colossians 2.6 ως ουν παρελαβετε τον[1] χριστον ιησουν τον[2] κυριον εν αυτω περιπατειτε

lac: 2772
{ως} ουν πα
{ρελαβετε} τον[1] χριστον ιησουν
{τον[2] κυριον} εν αυτω περι
{πατει}̣τε

lac: 2774
{ρελαβετε} τον[1] χριστον ιησουν τον[2] κυριον εν εαυτω περιπα
{τειτε}

παρελαβετε] παρελαβεται 629
εν] ν 891
αυτω] αυτωι 1270 1352 1769
περιπατειτε] περ[..]ατειτε 400 // περιπατειται 1595 // περιτειτε 1762*

Colossians 2.7 ερριζωμενοι και[1] εποικοδομουμενοι εν[1] αυτω και[2] βεβαιουμενοι εν[2] τη πιστει καθως εδιδαχθητε περισσευοντες εν[3] αυτη εν[4] ευχαριστια

lac: 2774
{ερρι}ζωμενοι και[1] εποικοδομουμενοι εν[1]
{αυτω} και[2] βεβαιουμενοι εν[2] τη πιστει καθως
{εδ}̣ι̣δαχθητε περισσευοντες εν[3] αυτη εν[4] ευχαριστια

ερριζωμενοι] ερριζομενοι 020 1115 1840 1893 1945

εποικοδομουμενοι] επικοδομουμενοι 38 102 1925 // εποικοδο[.]ουμενοι 2086 // επικδομομενοι 2675
εν[2] τη πιστει καθως] ε[.] τη π[…..]σ 400
πιστει] πιστι 06* 1757
εδιδαχθητε] εδιδαχθηται 629 // εδιδαχητε 891 // εδειδαχθητε 1916*
περισσευοντες] περρισσευοντες 38
αυτη] αυτηι 1769
ευχαριστια] ευχαριστεια 020 1115 1827 1595 1931 2772 // ευχαρι[….] 400 // ευχαριστιαι 1769

Colossians 2.8 βλεπετε μη τις υμας εσται ο συλαγωγων δια της φιλοσοφιας και[1] κενης απατης κατα[1] την παραδοσιν των ανθρωπων κατα[2] τα στοιχεια του κοσμου και[2] ου κατα[3] χριστον

lac: 010 012
{βλεπετε μη τις υμας εσται ο συλαγωγων δια της φιλοσοφιας και[1] κενης απατης κατα[1] την παραδοσιν των ανθρωπων κατα[2] τα στοιχεια του} κοσμου και[2] ου κατα[3] χριστον

lac: 1831
{λα}γωγων δια της φιλ{οσοφιας}
και[1] κενης απατης κα{τα[1] την}
παραδοσιν των ανθρωπων κ{ατα[2]}
τα στοιχεια του κοσμου {και[2] ου}

lac: 1867
τ{ην παραδοσιν}
τω{ν ανθρωπων κατα[2] τα}
στοιχ{εια του κοσμου}
και[2] ο{υ κατα[3] χριστον}

βλεπετε] βλεπεται 01 629
εσται] εστα 06* // εστε 38 // εστω 603
συλαγωγων δια της] συλ[...] 2008
συλαγωγων] συλαγων 01 // συλλαγωγων 629 720 891 1108 1678 1759 1827 1840 1916 1945 2495 2690 2716 2739 2772 2865 2853 // συλλαγαγων 1115
φιλοσοφιας] […]οφιας 400
παραδοσιν] παραδωσιν 203 218 465 506 1759 2696
στοιχεια] στοιχια 01 06* 38
και[2] ου κατα[3] χριστον] και[2] ου κατα[3] χριστον και[2] ου κατα[3] χριστον 720*[4]
και[2]] αι 891
κατα[1]] + [...] 020[5]
χριστον] + και ου κατα χριστον 2936

[4] The scribe wrote this phrase once, wrote a few lines of commentary, and then wrote this phrase again. The first appearance of this phrase has a line through it.

[5] 020 has almost a whole line between κα and τα which was erased beyond recognition.

Colossians 2.9 οτι εν αυτω κατοικει παν το πληρωμα της θεοτητος σωματικως

lac: 1831
οτι εν αυτω {κατοι}
κει παν το πληρωμα {της θεο}

lac: 1867
{οτι}
εν α{υτω κατοικει}
παν {το πληρωμα της θεοτητος}
σωμα{τικως}

lac: 2774
κατοικει παν το πληρωμα της θεοτ{ητ}ος {σωμα}

αυτω] αυτωι 1270 1769 1956
κατοικει] κατοικι 06*
πληρωμα] πληρομα 010*
σωματικως] σωματιξως 891

Colossians 2.10 και[1] εστε εν αυτω πεπληρωμενοι ος εστιν η κεφαλη πασης αρχης και[2] εξουσιας

lac: 1831
κα{ι[1] εστε}
εν αυτω πεπληρωμενοι {ος}
εστιν η κεφαλη πασης αρχη{ς}

lac: 1867
{και[1] εστε}
εν αυτω {πεπληρωμενοι}
ος εστιν η {κεφαλη πα}
σης αρχης {και[2] εξου}

lac: 2772
και[1] εστε εν αυτ{ω} πε

lac: 2774
και[1] εστε εν αυτω πεπληρωμ{ενοι ος ε}
στιν η κεφαλη πασης αρχης και[2] εξ{ουσιας}

εστε] εσται 010 012 38 218 1759 1831[c] 2495 // εσ[..] 400
αυτω] αυτωι 1270 1769
πεπληρωμενοι] πεπληρω[…..] 400 // πεπληρωμενη 2675*
εστιν] εστι 606 891 2086
πασης] πασες 010
αρχης] α[..]ης 400

Colossians 2.11 εν[1] ω και περιετμηθητε περιτομη[1] αχειροποιητω εν[2] τη[1] απεκδυσει του[1] σωματος των αμαρτιων της σαρκος εν[3] τη[2] περιτομη[2] του[2] χριστου

lac: 1598
σωματος των αμ{αρ}τιων της σαρκος εν[3] τη[2] π{εριτομη[2]}

lac: 1831
εν[1] ω και περιετ{μη}

lac: 1867
εν[1] ω {και περιε}
τμηθητε π{εριτομη[1]}
αχειροποιη{τω εν[2]}
τη[1] απεκδυσει {του[1]}
σωματος των α{μαρτιων}
της σαρκος εν[3] {τη[2] πε}

lac: 2774
{ε}
ν[1] ω και περιετμηθητε περιτομη[1] αχ{ειροποι}
ητω εν[2] τη[1] απεκδυσει του[1] σωματος {των α}
μαρτιων της σαρκος εν[3] τη[2] περιτομη[2] {του[2] χριστου}

εν[1]] ν 2772
ω] ωι 1270
περιετμηθητε] περιετνηθητε 06 // περιετμηθηται 010 012[c] // περιτομηετμηθηται 012
περιτομη[1]] περιτομηι 1769 // περιτωμη 2675*
αχειροποιητω] [.]χειροποιητω 400 // αχειροποιητωι 1270 // αχειροποιειτω 1297 1359
τη[1]] τηι 1769
απεκδυσει] απεγδυσει 03* // απεκδυσι 010 012 1352 // απεκδηση 38
αμαρτιων] αμ[.]ρτιων 400
τη[2]] τηι 1769 1925
περιτομη[2]] περιτομηι 1270 1925

Colossians 2:12 συνταφεντες αυτω εν[1] τω βαπτισματι εν[2] ω και συνηγερθητε δια της[1] πιστεως της[2] ενεργειας του[1] θεου του[2] εγειραντος αυτον εκ των νεκρων

lac: 1598
του[1] {θεο}υ του[2] εγειραντος αυτον εκ των νεκρων

lac: 1867
{συν}
ταφεντες αυτω {εν[1]}
τω βαπτισματ{ι εν[2]}
ω και συνηγερθ{ητε}
δια της[1] πιστεω{ς}
της[2] ενεργειας {του[1]}
θεου του[2] εγειραν{τος}

lac: 2736

{συνταφεντες αυτω εν[1] τω βαπτισματι εν[2] ω και συνηγερθητε δια της[1] πιστεως της[2]}

lac: 2774
συνταφεντες αυτω εν[1] τω βαπτισμα{τι ε}
ν[2] ω και συνηγερθητε δια της[1] πιστε{ως της[2]}
ενεργειας του[1] θεου του[2] εγειραντος αυτ{ον εκ}

συνταφεντες] συνταφε[.]τες 400
αυτω] αυτωι 1769
εν[1] τω] + εν τω 1831*
τω] τωι 1270 1769
εν[2] ω και συνηγερθητε δια της[1] πιστεως της[2] ενεργειας του[1] θεου] [...] ω και συνη[...] 2008
εν[2]] ν 603
ω] ωι 1270 1769
συνηγερθητε] συνεγερθηται 010 // συνεγερθητε 012 1762 // συνειγερθητε 38 // συνηγερθηται 629 // εργερθητε 1840
ενεργειας] ενεργιας 06* 010 012
εγειραντος] εγιραντος 010 012 // εγειρε 796
νεκρων] ν[.]κρων 603

Colossians 2:13 και[1] υμας[1] νεκρους οντας εν τοις παραπτωμασιν και[2] τη ακροβυστια της σαρκος υμων συνεζωοποιησεν υμας[2] συν αυτω χαρισαμενος ημιν παντα τα παραπτωματα

lac: 1598
υμ{α}ς[1] νεκρους οντας εν τοις παραπτωμασι και[2] τη
ακ{ρ}οβυστια της σαρκος υμων συνεζωοποιησεν

lac: 1759
{και[1] υμας[1] νεκρους οντας εν τοις παραπτωμασιν και[2] τη α}

lac: 1831
{βυστια της} σαρκος ημων συνεζ
{ωοποιη}σεν ημας συν αυτω
{χαρι}σαμενος ημιν παντα
{τα} παραπτωματα

lac: 1867
{και[1]}
υμας[1] νεκρους οντ{ας εν}
τοις παραπτωμα
σι και[2] τη ακροβυ
{στια της σαρκος υ}μων
{συνεζωοποιη}σεν
{υμας[2] συν αυτω} χα
{ρισαμενος ημ}ιν παν
{τα τα παρα}πτωμα
{τα}

lac: 2774
και[1] υμας[1] νεκρους οντας {εν τοις}
παραπτωμασι και[2] τη ακροβυστια της {σαρκος}
υμων συνεζωοποιησεν υμας[2] συν ⸢υτω χα⸣
ρισαμενος ημιν παντα τα παρ{απτωματα}

οντασ] οντ[..] 603
τοις παραπτωμασιν] ⸢τοι̣ς [……]πτωμασι̣ν⸣ 400
τοις] τησ 1595
παραπτωμασιν] παραπτωμασι 03[c] 38 102 105 142 203 206 218 429 465 468 496 506 603 796 891 1108 1127 1270 1297 1315 1352 1490 1501 1595 1598 1678 1718 1757 1758 1762 1769 1827 1831 1840 1867 1892 1893 1899 1916 1925 1931 1956 1975 2008 2080 2086 2441 2495 2675 2690 2696 2716 2736 2739 2772 2774 2865 2936 // παραπτωμα[σ] 629 // παραπτωμ[α] 720
τη] τηι 1769
ακροβυστια] ακροβυστιαι 1769
της] + της 38
υμων συνεζωοποιησεν] υμω[.] […]ησεν 400
συνεζωοποιησεν] εξωοποιησεν 010 012 // συνεζωοποιησε 38 218 720 891 1108 1115 1127 1352 1678 1840 2008 2086 2690 2739 2936 // συνεζοποιησεν 1831[c]
αυτω] αυτωι 1270 1925
ημιν] υ̣[…] 400
παντα τα παραπτωματα] […] π̣[.]ραπτωματα 400
παραπτωματα] παραπτοματος 010

Colossians 2:14 εξαλειψας το καθ ημων χειρογραφον τοις δογμασιν ο ην υπεναντιον ημιν και αυτο[1] ηρκεν εκ του μεσου προσηλωσας αυτο[2] τω σταυρω

lac: 1831
{ψας} το καθ ημων χειρογραφον
{τοις} δογμασιν ο ην υπεναν
{τιον} ημιν και αυτο[1] ηρεν εκ του
{μεσ}ου προσηλωσας αυτο[2] τω
{στ}αυρω

lac: 1867
{εξαλειψ}ας το
{καθ ημων χε}ιρογρα
{φον τοις δο}γμασιν
{ο ην υπε}ναντιον η
{μιν και} αυτο[1] ηρκεν
{εκ του με}σου προση
{λωσας} αυτο[2] τω σταυρω

lac: 2774
εξαλειψας το καθ ημων χειρογρα{φον τοις}
δογμασιν ο ην υπεναντιον ημιν {και αυτο[1]}
ηρεν εκ του μεσου προσηλωσας {αυτο[2] τω σταυρω}

εξαλειψας] εξαλιψας 01 06* // K εξαλειψας 891

καθ] καϑ 06
χειρογραφον] χειρογρα 891
τοις] της 1595
δογμασιν] δογμασι 1840 1931 2008 2690 2739
ο] ον 38*
εκ] [..] 400
μεσου] μισου 2696
σταυρω] **στρωι** 1270 1769

Colossians 2.15 απεκδυσαμενος τας[1] αρχας και τας[2] εξουσιας εδειγματισεν εν[1] παρρησια θριαμβευσας αυτους εν[2] αυτω

lac: 1867
{απεκ}δυσαμενος
{τας[1] α}ρχας και τας[2]
{εξου}σιας εδειγματι
{σεν} εν[1] παρρησια
{θρι}αμβευσας αυτους
{εν[2]} αυτω

lac: 2675
{εδειγματισεν εν[1] παρρησια θριαμβευσας αυτους εν[2] αυτω}

lac: 2774
απεκδυσαμενος τας[1] αρχας και {τας[2] εξουσιας}
εδειγματισεν εν[1] παρρησια θριαμβευ{σας}

εδειγματισεν] εδιγματισεν 01 06 010 012 // εδειγματησεν 218 1352 // εδηγματισεν 1945
θριαμβευσας] θριανβευσας 06*
αυτω] αυτωι 1769

Colossians 2.16 μη ουν τις υμας κρινετω εν[1] βρωσει η[1] εν[2] ποσει η[2] εν[3] μερει εορτης η[3] νουμηνιας η[4] σαββατων

lac: 1867
{υμ}ας κρινετω εν[1] βρω
{σει η[1]} εν[2] ποσει η[2] εν[3]
{με}ρει εορτης η[3] νου
{μη}νιας η[4] σαββα
{τω}ν

lac: 1893
{η[1] εν[2] ποσει η[2] εν[3] μερει εορτης η[3] νουμηνιας η[4] σαββατων}

lac: 2774
μη ουν τις υμας κριν{ετω}
εν[1] βρωσει η[1] εν[2] ποσει η[2] εν[3] μερει εορτ{ης}

μη] μι 2696
κρινετω] κρεινετω 03*

βρωσει] βρωσι 01 010^{c} 012 // βροσι 010* // βρωμασι 1827
η^{1} εν^{2}] […] 400
ποσει] ποσι 010 012 // πομασι 1827
μερει] μερι 06* 010 012 2716
η^{3}] ην 1759
νουμηνιας] νεομηνιας 03 1108 1718 2696 // νουμηνια 06* // νεομηνια 010 012 // νουνιας 203* // ν[..]μηνιας 400 // νουμινιας 1352 // νουμηνιαις 1759
σαββατων] σαβατου 891

Colossians 2.17 α εστιν σκια των μελλοντων το δε σωμα χριστου

lac: 1867
{τω}ν μελλοντων

lac: 2774
α εστι σκ{ια των}

εστιν] εστι 03^{c} 102 105 142 203 206 218 429 465 468 496 506 603 606 629 720 796 891 1108 1115 1127 1270 1297 1315 1352 1490 1501 1595 1598 1757 1758 1759 1762 1827 1831 1840 1867 1892 1899 1931 1956 2008 2080 2086 2441 2495 2696 2716 2736 2739 2772 2774 2865 2936 // ε[…] 400

Colossians 2:18 μηδεις υμας καταβραβευετω θελων εν ταπεινοφροσυνη και θρησκεια των αγγελων α μη εωρακεν εμβατευων εικη φυσιουμενος υπο του νοος της σαρκος αυτου

lac: 1831
υπο του νοος της {σαρκος αυτου}

lac: 2774
μηδεις {υμας}
καταβραβευετω θελων εν ταπεινοφ{ροσυ}

μηδεις] μηδις 01 06*
καταβραβευετω] καταβραβευτω 010 012 // [.]αταβραβευετω 400 // καταβραβευετο 1757* // καταβραβετω 1945
ταπεινοφροσυνη] ταπινοφροσυνη 01 06* // ταπεινοοφροσυνη 018 // ταπεινωφροσυνη 1718 // ταπεινοφροσυνηι 1769* // ταπεινωφροσυνηι 1769^{c} // τανοφροσυνη 2696*
θρησκεια] θρησκια 06 010 012 38 218 796 891 1352 2865* // θρισκεια 020 // […]α 400 // θρεισκια 496 1315 2696 // θρησκειαι 1769
εωρακεν] εορακεν 01 03* 06 018
εμβατευων] ενβατευων 010 012 // [...]τευων 1899
εικη φυσιουμενος υπο του νοος της σαρκος αυτου] + εικη φυσιουμενος υπο του νοος της σαρκος αυτου 1945
εικη] οικη 891 // ει μη 1359
φυσιουμενος] φυσειουμενος 010 012 // φησιουμενος 1762
νοος] [.]νος 38*[6]
σαρκος αυτου] σαραπφυας 1831^{c}

[6] The original first letter was scribbled out, but was a tall letter.

Colossians 2.19 και[1] ου[1] κρατων την[1] κεφαλην εξ ου[2] παν το σωμα δια των αφων και[2] συνδεσμων επιχορηγουμενον και[3] συμβιβαζομενον αυξει την[2] αυξησιν του θεου

lac: 1759
{μενον και[3] συμβιβαζομενον αυξει την[2] αυξησιν του θεου}

lac: 1831
και[1] ου[1] κρατων την[1] κε{φαλην}
εξ ου[2] παν το σωμα δια {των}
αφων και[2] συνδεσμων ε{πιχο}
ρηγουμενον και[3] συμβιβ{αζο}
μενον αυξει την[2] αυξη{σιν του}

lac: 2774
{αζομενον αυξει} την[2] αυξησιν του θεου

και[1] ου[1]] κα[.] ο[.] 400
το] τω 1762
των αφων] ̣τ[..] απῳ[.] 400
αφων] αφιων 010 // αφ[.]ων 629* // αφθων 629[c]
συνδεσμων] συνδεσμον 012 // ̣σ[..]δεσμων 400
επιχορηγουμενον] επιχωρηγουμενον 018 102 1359 2696 // επιχυριγουμενον 020 // επιχωριγουμενον 1315 // επαρηγουμενον 1831[c] // επηχωρηγουμενον 1945
συμβιβαζομενον] συνβιβαζομενον 03* 06 // συνβειβαζομενον 010 012 // συμβιβα[..]μενον 400
αυξει] αυξη 01* 1925
αυξησιν] αυξεισιν 012* // αυχισιν 2696

Colossians 2.20 ει απεθανετε συν χριστω απο των στοιχειων του κοσμου τι ως ζωντες εν κοσμω δογματιζεσθε

lac: 1831
ει ουν απεθανετ{ε συν χριστω}
απο των στοιχειων του κοσ{μου}
τι ως ζωντες εν κοσμω δ{ογ}

lac: 2774
ν{ετε συν} χριστω απο των στοιχειων του κοσμου
{τι ως ζων}τες εν κοσμω δογματιζεσθε

ει] η 38
απεθανετε] αποθανετε 01 // απεθανεται 010 012 629
συν] [...] 2736
χριστω] **χωι** 1718 1769
στοιχειων] στοιχιων 01 06* 010 012 38 102
τι] + […] 629
ζωντες] ζοντες 2696
κοσμω] κοσμωι 1769
δογματιζεσθε] δογματιζεσθαι 06* 010 012 1352* // δοματιζεσθε 629

Colossians 2.21 μη αψη μηδε[1] γευση μηδε[2] θιγης

lac: 2774
{αψη μηδ}ε[1] γευση μηδε[2] θιγης

γευση μηδε[2] θιγησ] γευσ[.] μη […]η[.] 603
γευση] γευσηι 1769
θιγης] θειγης 010 012 // θηγης 018 1945 2865 // θιξης 203 1678 // θηγις 1359 // θιξου 2690 // θε[...] 2772

Colossians 2.22 α εστιν παντα εις φθοραν τη αποχρησει κατα τα ενταλματα και διδασκαλιας των ανθρωπων

lac: 206
{δ}ασκαλιας των ανθρωπων

lac: 1759
{α εστιν παντα}
εις φθοραν τη αποχρησει κατα τα ενταλ{ματα}

lac: 2774
{εις φθοραν τ}η αποχρησει κατα τα ενταλ
{ματα} και διδασκαλιας των ανθρωπων

εστιν] εστι 03[c] 020 38 102 105 142 203 206 218 400 429 465 468 496 506 603 629 720 796 891 1108 1115 1127 1270 1297 1315 1352 1490 1501 1595 1598 1678 1757 1758 1762 1831 1840 1867 1892 1925 1931 1956 2008 2080 2086 2441 2495 2690 2696 2716 2736 2739 2772 2774 2865 2936
παντα] παντ[.] 606
φθοραν] φθεοραν 010
τη] τηι 1769
αποχρησει] αποχρησι 010 012 // αποχρεισει 429
κατα] + τα 1931
τα] το 796
ενταλματα] ενταλμα 796
διδασκαλιας] διδασκαλειας 03* 010[c] 012 1757 // διδασκα[λ] 2772

Colossians 2.23 ατινα εστιν λογον μεν εχοντα σοφιας εν[1] εθελοθρησκεια και[1] ταπεινοφροσυνη και[2] αφειδια σωματος ουκ εν[2] τιμη τινι προς πλησμονην της σαρκος

lac: 603
γον μεν εχοντα σοφια{σ} εν[1] εθελοθρησκεια
και[1] ταπεινοφροσυνη κ{α}ι[2] αφειδια σω
ματοσ ουκ εν[2] τιμη τ{ινι} προς πλησ

lac: 1598
ν{ο}φροσυνη και[2] αφειδια σω{μ}ατος ουκ εν[2] τιμη τινι

lac: 2774

{εστιν} λογον μεν εχοντα σοφιας εν[1] εθελοθρησκεια
{και[1]} ταπεινοφροσυνη και[2] αφειδια σωματος
{ουκ εν[2]} τιμη τινι προς πλησμονην της σαρ
{κος}

εστιν] εστι 03[c] 38 102 105 142 203 206 218 400 429 465 468 496 506 603 629 796 1108 1115 1127 1270 1297 1315 1352 1490 1501 1595 1598 1678 1757 1758 1759 1762 1769 1827 1831 1840 1867 1892 1899 1916 1931 1956 2008 2080 2086 2441 2495 2690 2696 2716 2736 2739 2772 2865 2936
εθελοθρησκεια] εθελοθρησκια 01 06* 38 218 891 1108 1352 1758 1840 2696 2739 // θρεσκια 010* // θρησκια 010[c] 012 // ενεθελοθρισκεια 020 // θελοθρησκεια 102 2495 // εθελοθρῃσκεια 203 // εθολοθρησκεια 1315 // [...]θρησκεια 2736
ταπεινοφροσυνη] ταπινοφροσυνη 01 06* 010 012 // ταπειφροσυνη 206 // ταπεινοφροσυνηι 1769
αφειδια] αφιδια 01 06* 010 012 218 1352 // αφειδεια 03[c] 142 496 796 891 1108 1315 1925 1945 2086 2696 2716 2772 2865 2936 // αφηδια 38 // αφειδιαι 1270 1769 // αφ[...] 2736
τιμη τινι] τι τι 2772* // τιμου τινι 2772[c]
τιμη] τιμηι 1769 1956
πλησμονην] πλ̣ησμονην 203 // πλησμο[.]ην 400 // πλησμο 2772

Colossians 3.1 ει ουν συνηγερθητε τω χριστω τα ανω ζητειτε ου ο χριστος εστιν εν δεξια του θεου καθημενος

lac: 2774
{ει ουν} συνηγερθητε τω χριστω τα ανω ζητει
{τε ου} ο̣ χριστος εστιν εν δεξια του θεου καθημενος

ει] ι 891
συνηγερθητε] συνηγε[.]θητε 400 // συνηγερθηται 629
τω] τωι 1769
χριστω] **χωι** 1270 1352 1718 1769
τα ανω] τανω 06*
ζητειτε] ζητητε 1931
εστιν] εστι 2008
δεξια] δεξιαι 1270
του θεου] του̣ [.]υ 400
καθημενος] καθιμενος 506

Colossians 3.2 τα[1] ανω φρονειτε μη τα[2] επι της γης

lac: 1598
τα[1] ανω φρονειτε μη τα[2] επ̣{ι} της γης

lac: 1831
{τα[1] επι της γ}ης

lac: 2774
{τα[1] ανω} φρονειτε μη τα[2] επι της γης

φρονειτε] φρονειται 010 012
μη τα^{2}] με[.]α 010
επι] + τα επι 1840

Colossians 3.3 απεθανετε γαρ και η ζωη υμων κεκρυπται συν τω^{1} χριστω εν τω^{2} θεω

lac: 1598
απεθανετε γαρ και η ζωη υμων κεκρυπται συ{ν} τω^{1}

lac: 1831
{και η ζ}ωη υμων κεκρυπται
{συν} τω^{1} χριστω εν τω^{2} θεω

lac: 2772
{πται συν τω^{1} χριστω εν τω^{2} θεω}

lac: 2774
{θανετε γ}αρ και η ζωη υμων κεκρυπται συν τω^{1}
{χριστω εν τω^{2}} θεω

απεθανετε] απεθανεται 010 012 1759 // [.]πεθανετε 400 // απεθανε 2086
γαρ] + […] 206
τω^{1} χριστω εν τω^{2} θεω] τωι **χωι** εν τωι **θωι** 1270 1769
εν] [.]ν 400
θεω] **θωι** 506 (1270 1769)

Colossians 3.4 οταν ο χριστος φανερωθη η ζωη ημων τοτε και υμεις συν αυτω φανερωθησεσθε εν δοξη

lac: 891
οταν ο χριστος φανερωθη η ζωη ημων τοτε και υμεις συν αυτω φανερωθη{σεσθε εν} δοξη

lac: 1598
οταν ο χριστος φανερωθη η ζωη {η}μων

lac: 1831
{ο χριστος φ}ανερωθη η ζωη ημων
{τοτε} και υμεις συν αυτω φανε
{ρωθη}σεσθε εν δοξη

lac: 2774
{τοτε και υμ}εις συν αυτω φανερωθησεσθε εν δοξη

ζωη] ωη 603
ημων] μων 03*
υμεις] υμις 01 06* // ημεις 400 1867
αυτω] αυτωι 1270
φανερωθησεσθε] φανερωθησεσθαι 06* 010 012 38 629$^{(c)}$ 1925 // φανερωθεισεσθε 1359 // φανερωθησεσθσε 1956

συν αυτω φανερωθησεσθε εν δοξη] φανερωθησεσθαι συν αυτω εν δοξη 629$^{(c)7}$

Colossians 3.5 νεκρωσατε ουν τα^{1} μελη υμων τα^{2} επι της γης πορνειαν ακαθαρσιαν παθος επιθυμιαν κακην και την πλεονεξιαν ητις εστιν ειδωλολατρεια

lac: 1831
{σατε} ουν τα^{1} μελη υμων τα^{2} επι
{τη}ς γης πορνειαν ακαθαρ
{σ}ιαν παθος επιθυμιαν κακην

lac: 2774
{νεκρωσα}τε ουν τα^{1} μελη υμων τα^{2} επι της γης
{πορνειαν} ακαθαρσιαν παθος επιθυμιαν
{κακην} και την πλεονεξιαν ητις εστιν ειδω
{λολατρεια}

νεκρωσατε] νεκρωσαται 010 012 629
υμων] ημων 38
τα^{2} επι] ̣τ[.] [.]πι 400
πορνειαν] πορνιαν 01 06* 010 012 1945 2690
ακαθαρσιαν] ακαρθαρσιαν 506
επιθυμιαν] επθυμιαν 010
πλεονεξιαν] πλεονεξειαν 01 1359
ητις] ητεις 010 012 // ειτις 496 629 1115 1297 1315 1595 1598 2696
ειδωλολατρεια] ειδωλολατρια 01 03^{c} 06* 142 203 206 218 629 891 1108 1115 1127 1352 1359 1490 1501 1595 1678 1758 1759 1762 1827 1840 1867 1892 1899 1925 1931 1945 2008 2080 2086 2690 2716 2736 2739 2865^{c} 2936 // ιδωλατρια 010 012 // ηδολολατρια 1769* // ηδωλολατρια 1769^{c}

Colossians 3.6 δι α ερχεται η οργη του θεου επι τους υιους της απειθειας

lac: 2774
{υιους} της απειθειας

ερχεται] ερχετε 629 1916
απειθειας] απιθιας 01 06 010 012 // απειθιας 38 2853 // απ̣ιθειας 1108 // απηθειας 2696

Colossians 3.7 εν^{1} οις και υμεις περιεπατησατε ποτε οτε εζητε εν^{2} αυτοις

lac: 1759
{ζητε εν^{2} αυτοις}

lac: 2774
{πατης}ατε ποτε οτε εζητε εν^{2} αυτοις

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[7] These words are not written with the rest of the text, but are written on the bottom of the page.

υμεις] υμις 01 // ημεις 891 2086
ποτε] ποται 629
οτε] οται 629
εζητε] εζειτε 629 1359
αυτοις] αυτους 010

Colossians 3.8 νυνι δε αποθεσθε και υμεις τα παντα οργην θυμον κακιαν βλασφημιαν αισχρολογιαν εκ του στοματος υμων

lac: 020
θυμ{ο}ν κακιαν βλασφημιαν

lac: 2774
{δε απο}θεσθε και υμεις τα παντα οργην
{θυμον} κακιαν βλασφημιαν αισχρολογιαν
{εκ} του στοματος υμων

νυνι] νυνει 03* 06* 010 012 // νυν 1867
αποθεσθε] αποθεσθαι 06* 010 012 629
υμεις] υμις 06* // [.]μεις 1352
βλασφημιαν] βλασφημε̣ιαν 142
αισχρολογιαν] εσχρολογιαν 38
υμων] ημων 38 1359

Colossians 3.9 μη ψευδεσθε εις αλληλους απεκδυσαμενοι τον παλαιον ανθρωπον συν ταις πραξεσιν αυτου

lac: 1759
{μη ψευδεσθε εις αλληλους απεκδυσαμενοι τον παλαιον ανθρωπον συν}

lac: 1831
συν ταις πραξεσιν α{υτου}

ψευδεσθε] ψευδεσθαι 010 012
παλαιον] παλαον 38
πραξεσιν] παξεσιν 010
αυτου] + […] 400*

Colossians 3.10 και ενδυσαμενοι τον[1] νεον τον[2] ανακαινουμενον εις επιγνωσιν κατ εικονα του κτισαντος αυτον

lac: 1831
{και}
ενδυσαμενοι τον[1] νε{ον τον[2]}
ανακαινουμενον εις επι{γνωσιν}
κατ εικονα του κτισα{ντος}

και] αι 891
ανακαινουμενον] ανα[..]ινουμενον 400 // ανακενουμενον 796 1945
επιγνωσιν] επιγωσιν 010

εικονα] ικονα 06* 010 012
κτισαντος] κτεισαντος 010 012
αυτον] αυτ[..] 400 // α[..]ον 603

Colossians 3.11 οπου ουκ ενι ελλην και[1] ιουδαιος περιτομη και[2] ακροβυστια βαρβαρος σκυθης δουλος ελευθερος αλλα τα παντα και[3] εν πασιν χριστος

lac: 1831
οπου ουκ ενι ε{λλην}
και[1] ιουδαιος περιτομ{η και[2]}
ακροβυστια βαρβαρ{ος σκυθης}
δουλος ελευθερος αλλ{α}
τα παντα και[3] εν πασι χριστο{ς}

lac: 2774
δαιος περιτομη και[2] ακροβυστια {βαρβαρος}
σκυθης δουλος ελευθερος αλλα τα {παντα}

ενι] + αρσεν και θηλυ 06* 010 012[c] // + αρσεν και θηλυ 012* // + αρσεν και θυλη 629
ελλην και[1] ιουδαιος περιτομη και[2] ακροβυστια βαρβαρος σκυθης] ελλην + και σκυθης 629[(*)] // ελλην και ιουδαιος περιτομη και ακροβυστια βαρβαρος και σκυθης 629[(c)8]
ακροβυστια] ακροπυστια 010 // ακροβυστεια 020 // ακροβυṣ[..]α 400
βαρβαρος] βαρβαρο[.] 603
σκυθης] σκυθις 020 38 218 1352 // σκυθω 1831[c]
ελευθερος] ελευτερος 010 // ελεθερος 2696
πασιν] πασι 03[c] 102 105 142 203 206 218 400 429 465 468 496 506 603 606 720 796 891 1108 1127 1270 1297 1315 1352 1359 1490 1501 1595 1598 1678 1757 1758 1759 1762 1769 1827 1831 1840 1867 1892 1899 1916 1925 1931 1945 1956 2008 2080 2086 2441 2495 2690 2696 2716 2736 2739 2774 2865 2853 2936 // παση 38

Colossians 3.12 ενδυσασθε ουν ως εκλεκτοι του θεου αγιοι και ηγαπημενοι σπλαγχνα οικτιρμου χρηστοτητα ταπεινοφροσυνην πραοτητα μακροθυμιαν

lac: 603
μενοι σπλαγχν{α} οικτιρμου χρηστοτητα
ταπεινοφ{ροσυ}νην πραοτητα μακρο

lac: 2774
ενδυσασθε {ουν ως εκλεκ}
τοι του θεου αγιοι και ηγαπημενοι σπ{λαγχνα οικτιρ}
μου χρηστοτητα ταπεινοφροσυν{ην πρα}

ενδυσασθε] ενδυσασθαι 06* 010 012 38 629 // ενσασθε 1769*
ωσ] [.]σ 468
εκλεκτοι του] εκλ[..]ι τ[..] 400

[8] In Greek and Latin, the plus sign signals added words at the bottom of the page in the original hand.

εκλεκτοι] εκλεκτουι 012*
θεου] [.]υ 429
ηγαπημενοι] η[.]απημενοι 38
σπλαγχνα] σπλανχνα 06* 010 012 // σπλαχνα 629* 1762 2086
οικτιρμου χρηστοτητα ταπεινοφροσυνην] οικτι[...]τ[.]τ[...]φ[..]συνην 2736
οικτιρμου] οικτιρμῶν 891[9]
χρηστοτητα] χρ[…]οτητα 400
ταπεινοφροσυνην] ταπινοφροσυνην 01 06* // ταπειφροσυνην 206 // ταπενοφροσυνην 1718
πραοτητα] πραυτητα 01 03 // πραοτιτα 2696

Colossians 3.13 ανεχομενοι αλληλων και[1] χαριζομενοι εαυτοις εαν τις προς τινα εχη μομφην καθως και[2] ο χριστος εχαρισατο υμιν ουτως και[3] υμεις

lac: 603
ανεχομ{ε}νοι αλληλων και[1] χαρι

lac: 2774
ανεχομενο{ι αλληλων}
και[1] χαριζομενοι εαυτοις εαν τ{ις προς τινα}
εχει μομφην καθως και[2] ο χριστος εχαρ{ισατο υμιν}
ουτω και[3] υμεις

αλληλων] αλληλον 010 // α[..]ηλ[..] 400
εαυτοις] εαυτ̣ε[.]ν̣ 1840*
τις] τοις 1762
εχη] εχει 010 012 020 38 203 496 506 606 1115 1127 1315 1359 1595 1827 1916 1945 2696 2774 2865
μομφην] μεμφην 06[c]
καθως] καθος 010*
εχαρισατο] εχαρησατο 38 // εχαρισατω 1115
ουτως] ουτος 010 // ουτω 018 105 142 465 1759 1762 1840 1892 1899 2080 2441 2716 2774
υμεις] υμις 01 03* 06*

Colossians 3.14 επι πασιν δε τουτοις την αγαπην ητις εστιν συνδεσμος της τελειοτητος

lac: 1598
επι π{α}σι δε τουτοις την αγαπην

lac: 2774
επι πασι δε τουτοις {την αγα}
πην ητις εστι συνδεσμος της τελειωτ{ητος}

πασιν] πασι 01 03[c] 020 38 102 105 142 203 206 218 400 429 465 468 496 506 603 606 720 796 891 1108 1115[c] 1127 1270 1297 1315 1352 1359 1490 1501 1598 1678 1718

[9] This abbreviation could be for ον and not ων.

1758 1759 1762 1769 1827 1831 1840 1867 1892 1899 1916 1925 1931 1956 2008 2080 2086 2441 2495 2690 2696 2716 2736 2739 2774 2865 2853 2936 // πα$^{\sigma}$^ 629 1757
τουτοις] + […] 38*[10]
εστιν] εστι 03^{c} 38 102 105 142 203 206 218 400 429 465 468 506 603 629 720 796 891 1108 1127 1270 1297 1352 1490 1501 1595 1598 1678 1757 1758 1762 1769 1831 1840 1867 1892 1899 1916 1925 1931 1956 2008 2080 2441 2495 2690 2716 2736 2739 2774 2865 2853 2936
συνδεσμος] συνδεσμως 1115
τελειοτητος] τελειωτητος 020 400 1270 1297 2774 // τεληοτιτοσ 2696

Colossians 3.15 και^{1} η ειρηνη του θεου βραβευετω εν^{1} ταις καρδιαις υμων εις ην και^{2} εκληθητε εν^{2} ενι σωματι και^{3} ευχαριστοι γινεσθε

lac: 1598
{ι^{2} εκ}ληθητε εν^{2} ενι σωματι και^{3} ευχαριστοι γινεσθε

lac: 1759
{ευχαριστοι γινεσθε}

lac: 1831
{και^{1} η ειρ}ηνη του θεου βραβευετ{ω}
{εν^{1} ταις} καρδιαις υμων εις ην
{και^{2} ε}κληθητε εν^{2} ενι σωματι
{και^{3} ευ}χαριστοι γινεσθε

lac: 2774
και^{1} η ειρηνη του θεου βραβευετω εν^{1} τα{ις καρδι}
αις υμων εις ην και^{2} εκληθητε εν^{2} ενι σ{ωματι}

η] ει 1315
ειρηνη] ιρηνη 010 012
βραβευετω] βραβευτω 010* // βραβευ[.]τω 400
εν^{1}] [..] 400
ταις] τες 496 2696
καρδιαις] καρδειαις 010 012 // κ[.]ρδιαις 400
ην] εν 010
εκληθητε] εκληθεται 010* // εκληθηται 010^{c} 012 // εκκληθητε 1931
ενι] ενε̣ιν 400
και^{3} ευχαριστοι] […]χαριστοι 400
γινεσθε] γεινεσθε 03* // γενεσθαι 06* // γινεσθαι 010 012 629 // γιν[….] 142

Colossians 3.16 ο λογος του χριστου ενοικειτω εν^{1} υμιν πλουσιως εν^{2} παση σοφια διδασκοντες και^{1} νουθετουντες εαυτους ψαλμοις και^{2} υμνοις και^{3} ωδαις πνευματικαις εν^{3} χαριτι αδοντες εν^{4} τη καρδια υμων τω κυριω

lac: 1598
πα{σ}η σοφια διδασκοντες και^{1} νουθετουντες

[10] Multiple words were here and then scribbled out.

lac: 1759
{ο λογος του χριστου ενοικειτω εν[1] υμιν πλουσιως εν[2] παση σοφια διδασκοντες και[1] νουθετουντες εαυτους ψαλμοις και[2] υμνοις και[3] ωδαις πνευματικαις εν[3] χαριτι αδοντες εν[4] τη καρδια υμων}

lac: 1831
{του χριστου} ενοικειτω εν[1] υμιν πλου
{σιως} εν[2] παση σοφια διδα
{σκον}τες και[1] νουθετουντες
{εα}υτους ψαλμοις και[2] υμνοις
{κ}αι[3] ωδαις πνευματικαις εν[3] ευχαρι

lac: 2774
ο λογος το{υ} χ{ριστου ενοι}
κειτω εν[1] υμιν πλουσιως εν[2] παση {σοφια}
διδασκοντες και[1] νουθετουντες εαυ{τους ψαλ}
μοις και[2] υμνοις και[3] ωδαις πνευματικαις {εν[3] χαριτι}

ενοικειτω] ενοικιτω 01 // ενοικαιτο 010 // ενοικητω 38 1916 2716
πλουσιως] πλουσειος 010 // πλουσειως 012
παση] πασε 010* // πασηι 1925 // πασι 2696
σοφια] σοφιαι 1270
διδασκοντες] διδ[..]κοντες 142
ψαλμοις] ψαλ[.]οις 400
ωδαις] ωδες 010 012 2696 // οδαις 1762
πνευματικαις] πνευματικοις 010 // [.]**νι**καις 400
χαριτι] χαρριτι 010 012 // χαρητι 2696
αδοντες] αδωντες 2696
εν[4] τη] ε[..]η 400
τη καρδια] τηι καρδιαι 1769
καρδια] καρδιες 01 // καρδ[..] 1127
τω] τωι 1769
κυριω] **θωι** 606 // ⸢κ̣ω̣ ⸢π̣α̣ν̣τ̣ο̣τ̣ε̣ 629[11] // **κωι** 1270 1769

Colossians 3.17 και[1] παν ο τι αν ποιητε εν[1] λογω η εν[2] εργω παντα εν[3] ονοματι κυριου ιησου ευχαριστουντες τω θεω και[2] πατρι δι αυτου

lac: 2774
{και[1]}
παν ο τι αν ποιητε εν[1] λογω η εν[2] εργω {παντα}
εν[3] ονοματι κυριου ιησου ευχαριστουντ{ες τω θεω και[2]}

παν] + […] 38*
ποιητε] ποιηται 010 012[c] // ποιεται 012* // ποιειτε 496 506 1315 // ποιειται 629 2696
εν[1] λογω] [..] ⸢λογω 1127
λογω] λογο 010 // λογωι 1270

[11] These letters are written in a different hand, and it is unclear if the second word is παντοτε.

εργω] [..]γω 400 // εργωι 1769
ιησου] + ποιειται 629
ευχαριστουντες] ευχαριστουντ[..] 1127
τω θεω] τωι **θωι** 1270 1769
θεω και[2]] […] 142
και[2]] κα[.] 400

Colossians 3.18 αι γυναικες υποτασσεσθε τοις ιδιοις ανδρασιν ως ανηκεν εν κυριω

lac: 2774
αι γυναικες υποτασ{εσθε τοις}

αι] οι 891
γυναικες] γυνεκες 010 012
υποτασσεσθε] υποτασσεσθαι 01 06* 38 629 1762 // υποτασεσθαι 010 012 // υποτασεσθε 400 506 1115 // υποτασσ[..]θε 1127
ανδρασιν ως ανηκεν] ανδραṣ[..] ῳ̣ς [..]ηκεν 400
ανδρασιν] + υμον 010*
εν] + το 010
κυριω] **κωι** 1108 1270 1352 1925

Colossians 3.19 οι ανδρες αγαπατε τας γυναικας και μη πικραινεσθε προς αυτας

lac: 2774
{οι ανδρες}
αγαπατε τας γυναικας και μη {πικραινεσθε}

οι] ο 010 // ω 012
ανδρες] α[.]δ̣ρες 1127
αγαπατε] αγαπαται 010 012 629 1945
και μη πικραινεσθε] […]κραινεσθε 400
πικραινεσθε προς] πικραινεσθ[…] 1127
πικραινεσθε] πικρενεσθε 01 1297 1762[c] 2853 // πικραινεσθαι 06* 629 891 // πικρενεσται 010 // μικρενεσθαι 012 // πικρ[.]νεσθαι 38 // πικραινεσ[..] 468 // κρενεσθε 1762*
αυτας] αιτας 010

Colossians 3.20 τα τεκνα υπακουετε τοις γονευσιν κατα παντα τουτο γαρ εστιν ευαρεστον εν κυριω

lac: 2774
τα τεκνα υπακουετε {τοις γο}
νευσι κατα παντα τουτο γαρ εστιν ευαρεστ{ον}

υπακουετε τοις γονευσιν] υπακου[…] τοι̣ṣ [.]ονευ[..] 400
υπακουετε] υπακουεται 010 012
γονευσιν] γονευσι 03[c] 020 105 142 203 206 218 429 465 468 496 506 603 629 720 796 891 1108 1115 1127 1270 1297 1315 1352 1359 1490 1501 1595 1598 1678 1718 1757 1758 1759 1762 1769 1831 1840 1867 1892 1899 1916 1931 1956 2080 2086 2441 2495 2690 2696 2716 2736 2739 2774 2865 2936[c]
παντα] [..]ντα 1127

εστιν] εστι 2690
εν] τωι 1925
κυριω] **κωι** 1270

Colossians 3.21 οι πατερες μη[1] ερεθιζετε τα τεκνα υμων ινα μη[2] αθυμωσιν

lac: 603
οι πατερες {μ}η[1] ερ{ε}θιζε{τ}ε τα τε

lac: 1831
οι πατερες μ{η[1] ερεθι}
ζετε τα τεκνα υμων {ινα μη[2] α}

ερεθιζετε] παροργιζεται 01 010 012 // ερρεθιζετε 796 1315 // π[…]ργιζετε 1127 // ερεθιζεται 1769 // ερεθηζετε 2853
υμων] ημων 38
αθυμωσιν] αθυμοσιν 010 // ραθυμωσιν 203 506 // αθυμωσι 720 2716 // ευθυμωσιν 1831[c]

Colossians 3.22 οι δουλοι υπακουετε κατα[1] παντα τοις κατα[2] σαρκα κυριοις μη εν[1] οφθαλμοδουλειαις ως ανθρωπαρεσκοι αλλ εν[2] απλοτητι καρδιας φοβουμενοι τον θεον

lac: 1831
οι δουλοι υπ{ακου}
ετε κατα[1] παντα τοις κ{ατα[2]}
σαρκα κυριοις μη εν[1] {οφθαλ}
μοδουλιαις ως ανθρω{παρε}
σκοι αλλ εν[2] απλοτητι {καρδιας}

lac: 2008
{οι δουλοι υπακουετε κατα[1] παντα τοις κατα[2] σαρκα κυριοις μη εν[1]
οφθαλμοδουλειαις ως ανθρωπαρεσκοι αλλ εν[2] απλοτητι καρδιας}

lac: 2774
εν[1] οφθαλμοδουλιαις ως ανθρωπαρεσκ{οι}
{αλλ εν[2]} απλοτητι καρδιας φοβουμενοι τον θεον

οι] [..] 1127
δουλοι] δολοι 012
υπακουετε] υπακουεται 010 012
κυριοις] κυ[..]οις 400
οφθαλμοδουλειαις] οφθαλμοδουλιαις 01 105 429 1108 1501 1758 1831 1892 1899 1931 1945 1956 2080 2441 2690 2739 2774 2936 // οφθαλμοδουλια 06 012[c] 2086 // οφθαλμονδουλια 010 012*
ανθρωπαρεσκοι] ανδροπωπαρεσκοι 010 // ανθρωπαρ[…] 400 // ανθ̣ροπαρεσκοι 796 // ανθπαρεσκοι 891 // ανοπαρεσκοι 1867 2736
αλλ] αλλα 03
απλοτητι] απλοτετι 010*
φοβουμενοι] φοβουμενο[.] 891

Colossians 3.23 και[1] παν ο τι εαν ποιητε εκ ψυχης εργαζεσθε ως τω κυριω και[2] ουκ ανθρωποις

lac: 1831
και[1] π{αν}
ο τι εαν ποιητε εκ ψυχης {ερ}

lac: 2774
{παν ο} τι εαν ποιητε εκ ψυχης εργαζεσθε ως
{τω κυριω και[2] ο}υκ ανθρωποις

και[1] παν ο τι] και παν ο τι ο 06[c]
παν] παντα 1831[c]
τι] τ[ε] 1931
εαν] αν 06 010 206* 468 606 629 1108 1115 1595 2716 // λν 012
ποιητε] ποιηται 010 012 // ποιειτε 020 38 218 496 506 1115 1315 1352 2696
εργαζεσθε] εργαζεσθαι 06* 010 012
τω κυριω] τωι **κωι** 1270
ανθρωποις] + […][12] 629

Colossians 3.24 ειδοτες οτι απο κυριου ληψεσθε την ανταποδοσιν της κληρονομιας τω γαρ κυριω χριστω δουλευετε

lac: 1956
ρονομιας τω γαρ κυριω χριστω δουλευ{ετε}

lac: 2772
{ειδοτες οτι απο κυριου ληψεσθε την ανταποδοσιν της κληρονομιας}

lac: 2774
{σθε την αντ}αποδοσιν της κληρονομιας τω
{γαρ κυριω χριστω δο}υλευετε

ειδοτες] ιδοτες 218
ληψεσθε] απολημψεσθε 01* 03* // λημψεσθε 01[c] // απολημψεσθε 03[c] 06[c] // απολημψεσθαι 06* // απολημψεσθαι 010 012 // λειψεσθε 020
ανταποδοσιν] ανταποδωσιν 38 429 496 603 1127 1315 1759 2696 // [..]ταποδοσιν 400
κληρονομιας] κλειρονομιας 1315 // κληρον[...] [..]ων 2865
τω γαρ] [..] 629*[13]
τω] τωι 1270 1769
κυριω] **κωι** 1270 1769
χριστω] **χωι** 1270
δουλευετε] δουλειτε 010* // δουλευτε 010[c] // δουλ[…]τε 400

Colossians 3.25 ο[1] δε αδικων κομιειται ο[2] ηδικησεν και ουκ εστιν προσωπολημψια

[12] An assortment of letters in no apparent order.

[13] These letters are written in a different hand. The original letters are undetectable.

lac: 1759
{ται ο[2] ηδικησεν και ουκ εστιν προσωπολημψια}

lac: 2774
δικη{σεν} και ουκ εστι προσωπολημψια

κομιειται] κομιειτε 06* 218 506 720 1315 1352 1359 1595 1718 2696 2739 // κομισετε 06[c] // κομιζεται 010 012 // κομισηται 891 1757 2495 // κομισειται 1945 2936 // κομησετε 2853
ηδικησεν] ηδικησε 03[c] 38 105 142 203 206 400 429 465 468 496 629 720 796 891 1108 1115 1127 1270 1297 1315 1352 1490 1501 1595 1598 1757 1758 1762 1827 1831 1867 1892 (1899) 1916 1925 1931 2080 2086 2441 2696 2716 2736 2772 2865 2936 // ηδηκησε 218 // ηθδικησε 1899 // ηδικησ< 2008
εστιν] εστι 03[c] 020 102 105 142 203 206 218 429 465 468 496 506 629 720 796 891 1108 1115 1127 1270 1297 1315 1352 1490 1501 1595 1598 1757 1758 1762 1769 1831 1840 1867 1892 1899 1916 1925 1931 2008 2080 2086 2441 2495 2696 2716 2736 2739 2772 2774 2865 2936 // [.]στι 400
προσωπολημψια] προσωπολημψια 01 03* 06* 010[c] 012 // προσοπολημψια 010* // προσωπολημψα 102

Colossians 4.1 οι κυριοι το δικαιον και[1] την ισοτητα τοις δουλοις παρεχεσθε ειδοτες οτι και[2] υμεις εχετε κυριον εν ουρανοις

lac: 2774
{οι το δικα}ιον και[1] την ισοτητα τοις δουλοις
{παρεχεσθε} ειδοτες οτι και[2] υμεις εχετε κυριον
{εν ουρανοις}

οι] ω 010 012
και[1] την ισοτητα τοισ] […] τ[…] οισ 720
ισοτητα] ισσοτητα 010 012[c] // ισσοτηρα 012* // ι[..]τητα 400
τοις] της 1757
δουλοις] τουλοις 010
παρεχεσθε] παρεχεσθαι 01[c] 06* 010 012 38 629 // παρεχεται 2696
ειδοτες] ειδοτε 1899
οτι] ο[.]ι 1115
υμεις] υμις 06*
εχετε κυριον] κυριον εχοτ 891[c]
εχετε] εχεται 010 012

Colossians 4.2 τη προσευχη προσκαρτερειτε γρηγορουντες εν[1] αυτη εν[2] ευχαριστια

lac: 1759
{τη προσευχη προσκαρτερειτε γρηγορουν}

lac: 1831
{χαριστια}

lac: 2774

γ{ρηγο}ρουντες εν[1] αυτη εν[2] ευχαριστια

τη προσευχη] […]ρ[….]χ[.] 1757
τη] η 010 012 // αδελφοι τη 429 // τηι 1769
προσευχη] + προσευχη 03* // προσευχ[.] 400 // προσευχηι 1270 1769
προσκαρτερειτε] προσκαρτεριτε 01 06* // προσκαρτεριται 010 012 // προσκαρτερειται 629 // προσκατερειτε 1718 1892 1931
γρηγορουντες] γργορουντες 496*
αυτη] αυτηι 1769
εν[2] ευχαριστια] εν [..]χαριστια 400
ευχαριστια] ευχαριστεια 020 38 496 1115 1315 // ευχαριστιαι 1769 // ευχαριστηα 2696

Colossians 4.3 προσευχομενοι αμα και[1] περι ημων ινα ο[1] θεος ανοιξη ημιν θυραν του[1] λογου λαλησαι το μυστηριον του[2] χριστου δι ο[2] και[2] δεδεμαι

lac: 1831
προσευχομενοι αμα {και[1]}
{περι η}μων ινα ο[1] θεος ανοιξη ημιν
{θυρ}αν του[1] λογου λαλησαι το
{μυστ}ηριον του[2] χριστου δι ο[2] και[2] δεδεμαι

lac: 2774
{ευχομε}νοι αμα και[1] περι ημων ινα ο[1] θεος ανοι
{ξη ημι}ν θυραν του[1] λογου λαλησαι το μυστηριον
{του[2] χριστου} δι ο[2] και[2] δεδεμαι

ημων ινα] [..]ων […] 1757
ημων] [..]ων 2865
ανοιξη] ανοιξει 020 506 891 1718 2772
ημιν] ημειν 06*
λαλησαι το] λαλ[.]σαι [..] 1757
λαλησαι] λαλησε 010 012
δεδεμαι] δεδμαι 1115 // δεδεμε 1757 2716

Colossians 4.4 ινα φανερωσω αυτο ως δει με λαλησαι

lac: 1598
ινα φανερωσω αυτο ως δει με λαλησ{α}ι

lac: 1769
αυτο ως δει με λαλησα{ι}

lac: 1831
{ινα φ}ανερωσω αυτο ως δει με
{λαλη}σαι

lac: 2774
{ως δει με} λαλησαι

φανερωσω] φανερω[..] 400 // [.]ανερωσω 2441

αυτο] αυτω 06* 38 468* // αυτουτ 1115
δει] δι 01 // δη 020 1315
με] μαι 010 012 102 105 1297 1757

Colossians 4.5 εν σοφια περιπατειτε προς τους εξω τον καιρον εξαγοραζομενοι

lac: 1598
σοφια περιπατειτε προς τους εξω τον {κα}ιρον

lac: 1831
{πατει}τε προς τους εξω τον καιρον
{εξ}αγοραζομενοι

lac: 2774
{τε προς} τους εξω τον καιρον εξαγοραζομενοι

εν] ν 102
σοφια] σοφιαι 1769 // [..]φια 2441
περιπατειτε] περιπατιτε 06* // περιπατειται 010 012 38
εξω] εξο 010
τον] [..]ν 2441

Colossians 4.6 ο λογος υμων παντοτε εν χαριτι αλατι ηρτυμενος ειδεναι πως δει υμας ενι εκαστω αποκρινεσθαι

lac: 2774
{ο λογος υ}μων παντοτε εν χαριτι αλλατι
{ηρτυμε}νος ειδεναι πως δει υμας ενι εκα
{στω αποκρι}νεσθαι

παντοτε] παντοται 629
χαριτι] χαρητι 2696
αλατι] αλλατι 2774
ηρτυμενος] ηρτυμεν[..] 400 // ηρτημενος 1595
ειδεναι] ιδεναι 010 012
ενι] ενει 01 010 012
εκαστω] εκαστωι 1270 1769
αποκρινεσθαι] αποκρεινεσθαι 03* // αποκρινεσθε 38 1115 1827 // αποκρινασθαι 1127 // αποκρινεσ$^{\theta}$ 1359

Colossians 4.7 τα κατ εμε παντα γνωρισει υμιν τυχικος ο αγαπητος αδελφος και[1] πιστος διακονος και[2] συνδουλος εν κυριω

lac: 2774
{ρισει υμιν τυ}χικος ο αγαπητος αδελφος εν
{κυριω}

κατ] καθ 06*
εμε] εμαι 010 012
γνωρισει] γννωρισει 010* 012 // γνωγνωρισει 796

διακονος] [.]ιακονος 400
συνδουλος] σινδουλος 010
κυριω] **κωι** 1270

Colossians 4.8 ον επεμψα προς υμας εις αυτο τουτο ινα γνω τα περι υμων[1] και παρακαλεση τας καρδιας υμων[2]

lac: 603
γνω τ{α} πε{ρ}ι υμ{ων[1]} και παρακαλε

lac: 2774
{ον επ}εμψα προς υμας εις αυτο τουτο ινα
{γνω τα} περι υμων[1] και παρακαλεση τας
{καρδι}ας υμων[2]

επεμψα] επενψα 06* // εμψα 1759
υμας] υμα[.] 400
εις] […] 1127
αυτο] OMIT 2086
γνω] γνοται 010 // γνωται 012
παρακαλεση] παρακαλεσαι 06* // παρακαλεσει 020 38 102 496 1297 1315 1598 1827 2696 2716 2865 2853 // παρακαλε[.]η 400 // παρακαλεσ[.] 1127
τας] τς 01*
υμων[2]] [.]μων 400

Colossians 4.9 συν ονησιμω τω πιστω και αγαπητω αδελφω ος εστιν εξ υμων παντα υμιν γνωριουσιν τα ωδε

lac: 2774
{αγαπη}τω αδελφω ος εστιν εξ υμων παντα

ονησιμω] ονεσιμω 010* 102 // ονησιμωι 1270 1769 // ονισημω 2853
πιστω] […]τω 1127 // πιστωι 1270 1769
αγαπητω] αγαπετω 010* // αγα[.]ητω 400 // αγαπητωι 1270
αδελφω] αδελφωι 1270
εστιν] εστι 891
γνωριουσιν] γνωρισουσιν 01[c] 03* 06[c] // γνωρισουσι 03[c] // γνωρισωσιν 06* // γνορεισουσειν 010 // γνωρεισουσειν 012 // γνωριουσι 020 38 102 105 142 206 218 400 429 465 468 496 506 603 606 629 720 796 891 1108 1127[vid] 1270 1297 1315 1352 1490 1501 1598 1757 1758 1759 1762 1769 1827 1831 1840 1867 1892 1899 1916 1925 1931 1975 2008 2080 2086 2441 2495 2690 2696 2716 2736 2739 2772 2774 2865 2936 // γνω[..]ουσι 1127 // γνωρισει 1678

Colossians 4.10 ασπαζεται υμας[1] αρισταρχος ο[1] συναιχμαλωτος μου και μαρκος ο[2] ανεψιος βαρναβα περι ου ελαβετε εντολας εαν ελθη προς υμας[2] δεξασθε αυτον

lac: 603
ναιχμαλωτος {μ}ου και μαρκος ο[2] ανε
ψιος βαρναβα περι ου ελαβετε εντολας
εαν ελθη προς {υμας[2]} δεξασθε αυτον

lac: 720
και μ{αρκος} ο̣^{2} ανεψιος βαρναβα
περι ου ελα{βετε} εντολας εαν ελθη προς υμας^{2}

lac: 1759
{και μαρκος ο^{2} ανεψιος βαρναβα περι ου ελαβετε εντολας εαν ελθη προς υμας^{2}
δεξασθε αυτον}

lac: 1831
ασπαζεται υμας^{1} αρι{σταρχος}
ο^{1} συναιχμαλωτος μου {και}
μαρκος ο^{2} ανεψιος βαρ{ναβα}
περι ου ελαβετε εντολ{ας εαν}
ελθη προς υμας^{2} δεξ{ασθε}

ασπαζεται] ασπαζετε 03* 06* 1916 2772 2853 // σπαζεται 38
ο^{1} συναιχμαλωτος] [.] ο̣υναιχμαλωτος 1127
συναιχμαλωτος] σιναιχμαλωτος 010 // συνεχμαλωτος 1945 // συναιχματος 2716*
και] αι 891
βαρναβα] βαρναβας 506 // βαρν[..]α 1127
ελαβετε] ελαβεται 2696
εντολας] εντολαω 1831^{c}
εαν ελθη] εα[…]θη 400
ελθη] ελθε 010*
υμας^{2}] υμ[..] 1127
δεξασθε] δεξασθαι 06* 010 012 1108 1315 1678 1899 1975 2716 2739 2936

Colossians 4.11 και ιησους ο λεγομενος ιουστος οι οντες εκ περιτομης ουτοι μονοι συνεργοι εις την βασιλειαν του θεου οιτινες εγενηθησαν μοι παρηγορια

lac: 1831
και ιησους ο λεγο{μενος}
ιουστος οι οντες εκ περι{τομης}
ουτοι μονοι συνεργοι εις {την}

lac: 2774
περιτομης ουτοι μονοι συνεργο{ι εις την βα}
σιλειαν του θεου οιτινες εγενηθησαν μ{οι πα}

lac: 2936
{οιτινες εγενηθησαν μοι παρηγορια}

ιησους] η ισους 1297 1598
ιουστος] ιουστο̣υ[14] 429

[14] There is a ligature at the end of the word that looks more like the ligature for ου than anything resembling a σ.

περιτομης] περιτομες 010*
βασιλειαν] βασιλιαν 010 012 1931
εγενηθησαν] εγεννηθησαν 38 1359 1718 2495
παρηγορια] παριγορια 496 // παρηγοροι 1678

Colossians 4.12 ασπαζεται υμας επαφρας ο εξ υμων[1] δουλος χριστου παντοτε αγωνιζομενος υπερ υμων[2] εν[1] ταις προσευχαις ινα στητε τελειοι και πεπληρωμενοι εν[2] παντι θεληματι του θεου

lac: 1759
{ασπαζεται υμας επαφρας}
ο εξ υμων[1] δουλος χριστου παντοτε αγων{ιζομε}

lac: 2441
{τελειοι και πεπληρωμενοι εν[2] παντι θεληματι του θεου}

lac: 2774
ασπαζεται υμας επαφρας ο εξ {υμων[1]}
δουλος χριστου παντοτε αγωνιζομεν{ος υπερ}
υμων[2] εν[1] ταις προσευχαις ινα {στητε τελειοι και}
πεπληρωμενοι εν[2] παντι θεληματι {του θεου}

ασπαζεται] ασπαζετε 01 06 38 203 496 1315 1916 1931 2853 // ασπαζετ[τ] 1359
επαφρας] επαφρα[.] 400
υμων[1]] υμον 010
αγωνιζομενος] γονιζομενος 010 // γωνιζομενος 012 // αγονιζομενος 020 102 429 496 1315 // αγονιζονος 2696
ταις] τες 2696
προσευχαις] προς σευχαις 1759
ινα] + ινα 218 // να 891
στητε] στηται 629
τελειοι] τελιοι 01 06

Colossians 4.13 μαρτυρω γαρ αυτω οτι εχει ζηλον πολυν υπερ υμων και[1] των[1] εν[1] λαοδικεια και[2] των[2] εν[2] ιεραπολει

lac: 2774
μαρτυρω γαρ αυτω οτι εχει ζηλον {πολυν υπερ}
υμων και[1] των[1] εν[1] λαοδικεια και[2] {των[2] εν[2] ιερα}

μαρτυρω] μαρτιρω 010 // αρτυρω 891
αυτω] αυτος 1115 // αυτωι 1270 1352 1769
ζηλον πολυν] πολιν κοπον 010
πολυν] πολλην 1827*
και[1]] [.]αι 400
των[1]] τον 465
λαοδικεια] λαοδικια 01 03* 06* 010 012 38 105 218 400 496 1315 1352 1757 1759 1925 2696 // + αḍχτων 1678
των[2]] τω 1718
εν[2]] [..] 400

ιεραπολει] ιεραπλι 010* // ιεραπολι 010^{c} 012

Colossians 4.14 ασπαζεται υμας λουκας ο^{1} ιατρος ο^{2} αγαπητος και δημας

lac: 1831
{λουκας} ο^{1} ιατρος και δημας

lac: 2774
ασπαζεται υμας λουκας ο^{1} ια{τρος}

ασπαζεται] ασπαζετε 06* 203* 2716 // ασπαζ[.]ται 400 // ζεται 429*[15]
υμας] υμ̣ς 203* // υμ[.]ς 203^{c}
λουκας] ουκας 1827
ιατρος] ιατρο 38[16]
αγαπητος] αγαπετος 010* // [.]γαπητος 400
δημασ] δημα[.] 400

Colossians 4.15 ασπασασθε τους εν λαοδικεια αδελφους και^{1} νυμφαν και^{2} την κατ οικον αυτου εκκλησιαν

lac: 1598
δικεια αδελφους και^{1} νυμφαν και^{2} την κατ {οικον}

lac: 1831
{ασπασα}σθε τους εν λαοδικεια
{αδ}ελφους και^{1} νυμφαν και^{2} την
{κατ} οικον αυτου εκκλησιαν

lac: 2774
ασπασασθε {τους}
εν λαοδικεια αδελφους και^{1} νυμφαν {και^{2} την}

ασπασασθε] ασπασασθαι 06* 38 1315 // ασπαζεσθαι 1359 // ασπαζεσθε 1718
λαοδικεια] λαοδικια 01 03* 06* 010 012 018 38 105 218 496 1315 1352 1827 2696 // λαοδικεα 1718
αδελφους] αδηλφους 010*
κατ] [.]ατ 400
οικον] οικων 38
εκκλησιαν] εκλησιαν 429*

[15] There are some ascending letters in the margin that may be ασπα along with a scribble and other marginal letters.

[16] There is a downward sloping line over the ο, which may be an abbreviation for the σ, but that would be unusual.

Colossians 4.16 και[1] οταν αναγνωσθη[1] παρ υμιν η επιστολη ποιησατε ινα[1] και[2] εν τη λαοδικαιων εκκλησια αναγνωσθη[2] και[3] την εκ λαοδικειας ινα[2] και[4] υμεις αναγνωτε

lac: 1831
{και[1] οτα}ν αναγνωσθη[1] παρ υμιν η
{επιστο}λη αυτη ποιησατε
{ινα[1] κ}αι[2] εν τη λαοδικεων εκ
{κλ}ησια αναγνωσθη[2] και[3] την
{ε}κ λαοδικειας ινα[2] και[4] υμεις
{α}ναγνωτε

lac: 2774
και[1] οτα{ν αναγνω}
σθη[1] παρ υμιν η επιστολη ποιησα{τε ινα[1] και[2]}
εν τη λαοδικεων εκκλησια αναγνω{σθη[2] και[3]}
την εκ λαοδικειας ινα[2] και[4] υμεις α{ναγνωτε}

και[1] οταν] κ[…]ταν 400
οταν] οιπαν 1831[c]
αναγνωσθη[1]] αναγ[.]ωσθη 400
υμιν] υμυν 010 // ημιν 38
ποιησατε] ποιησαται 010 012 629
ινα[1]].ιν[.] 400
λαοδικαιων] λαοδικεων 03 06[c] 018 105 142 203 206 429 465 468 603 606 629 720 796 1108 1115 1127 1270 1297 1490 1501 1598 1678 1757 1758 1759 1762 1769 1827 1831 1840 1867 1892 1899 1916 1931 1975 2008 2080 2086 2495 2690[c] 2716 2736 2772 2774 2865 // [.]αοδικε[..] 400 // λαοδικειων 1945
εκκλησια] εκκλησιαν 38*
αναγνωσθη[2]] αναγνωσθαι 796
λαοδικειας] λαοδικιας 01 03* 06 010 012 38 105 218 496 891 1352 1925 2696 // λαοδικεια 203 // λαο[..]κειας 400
υμεις] υμις 01 06*
αναγνωτε] αναγνωται 010 012 1115

Colossians 4.17 και ειπατε αρχιππω βλεπε την διακονιαν ην παρελαβες εν κυριω ινα αυτην πληροις

lac: 2774
και ειπατε αρχιππω βλεπε τη{ν διακονιαν}
ην παρελαβες εν κυριω ινα αυτην {πληροις}

αρχιππω] αρ[…] 400 // αρχιππωι 1270 1352
βλεπε] βλεπεται 010 012[c] // βλεσπεται 012* // βλεπ[.] 400 // βλεπετ[.] 1769
ην] [..] 400
παρελαβες] παρηλαβες 010* // παρελαβ̣ες 018 // παρελαβες 1115
αυτην] αυ[…] 400

Colossians 4.18 ο ασπασμος τη εμη χειρι παυλου μνημονευετε μου των δεσμων η χαρις μεθ υμων αμην

lac: 1759
{των δεσμων η χαρις μεθ υμων αμην}

lac: 2774
{ο}
ασπασμος τη εμη χειρι παυλου μν{ημο}
νευετε μου των δεσμων η χαρις με{θ υμων α}

τη] τηι 1769
εμη] εμοι 1115 1762
μνημονευετε] μνημονευεται 010 012 // μν[…]νευετε 400
των] τον 010 218
αμην] αμν 020 // α̣[…] 400