

**Papyrus 66: Dated to Middle Second Century CE Containing Yahuchanon 1:1:1 - 6:11 35 - 14:26, 29 - 30;
15:2 - 26; 16:2 - 4, 6 - 7, 10 - 20:20, 22 - 23, 25 - 21:9, 12, 17**

Transcription and Direct Word Translation

Verso

Yahuchanon 1:1-14a

Front Side of Leaf 1

Yahuchanon 1:1-14a

ευαγγελιον κατα ιωαννην

Good news according to Yahuchanon

Ᾱ

1

^{1:1}εν αρχη ην ο λογος· και ο λογος ην προς το [v Θ̄N̄ και Θ̄Σ̄ ην ο λογος· ²ουτος ην εν αρχη προς τ[ov Θ̄N̄ ³παντα δι αυτου εγενετο· και χωρις α[υτου εγενετο ουδεν ο γεγονεν· ⁴αυτω ζωη ην και η ζωη ην το φως των ανθρωπω̄ ⁵και το φως εν τη σκοτια φαεινι· και η σκοτια αυτο ου κατελαβεν· ⁶εγενετο ανθρωπος απεσταλμενος πα ρα Θ̄Ῡ ονομα αυτω ιωαννης· ⁷ουτος ηλθεν εις μαρτυριαν· ινα μαρτυρηση περι του φωτος· ινα παντες πιστευσωσιν δι αυτου· ⁸ουκ ην εκεινος το φως αλλα ινα μαρτυρηση περι του φωτος· ⁹ην το φως το αληθινον ο φωτιζει παντα· ανθρωπον ερχομεν̄ εις τον κοσμον· ¹⁰εν τω κοσμω ην η ο κοσμος δι αυτου εγενετο και ο κοσμος αυτον ουκ εγνω· ¹¹εις τα ιδια ηλθ[εν και οι ιδιοι αυτον ου παρελαβον· ¹²οσο[ι δε ελαβον αυτον εδωκεν αυτοις εξουσιαν τεκνα Θ̄Ῡ γενεσθαι τοις πιστευουσιν εις το ονομα αυτου· ¹³οι ουκ εξ αιματων ουδε εκ θελημα[τος σαρκος ουδε εκ θεληματος αν[δρος αλλα εκ Θ̄Ῡ εγεννηθησαν· ¹⁴και ο [λογος

^{1:1}In the beginning was the Message, and the Message was with G[od, and God was the Message. ²This was in the beginning with G[od. ³Everything through Him came into existence, and without Him came into existence nothing that has come into existence. ⁴In Him life was, and the life was the light of mankind. ⁵And the light in the darkness shines, and the darkness it not subdues. ⁶Came into existence a man, being dispatched from beside God, name his, Yahuchanon. ⁷This arrived as a witness, so that he may testify concerning the Light, so that everyone may trust through Him. ⁸Not was this one the Light, but rather so that he may testify concerning the Light. ⁹He was the Light the genuine, the One giving light to all mankind, arriving into the world. ¹⁰In the world He was, and the world through Him came into existence, and the world Him not understood. ¹¹Towards the own He arri[ved, and those own Him not accepted. ¹²As man[ly as however having accepted Him, He granted to them authority children of God to come to exist as, to those having trusted into the name His, ¹³those not out of bloods nor out of wishi[ng of flesh nor out of wishing of m[an, nevertheless out of God have come into existence. ¹⁴And the [Message

Recto

Β

σαρξ' εγενετο και εσκηνωσεν εν ημετ̄ και εθεασαμεθα την δοξαν αυτου δοξαν ως μονογενους παρα Π̄Ρ̄Σ πληρη[ς χαριτος και αληθιας· ¹⁵ιωαννης μαρτυρι περι αυτου και **κρακραγεν^a** λεγω[v ουτος ην ον ειπον ^b οπισω μου ερχομενος εμπροσθεν μου γεγονεν οτι πρωτος μου ην· ¹⁶οτι εκ του πληρωματος αυτου ημεις παντες ελαβομεν και χαριν αντι χαριτος· ¹⁷οτι ο νομος δια μωϋσεως' εδοθη· η χαρις δε και η αληθια δια ΤΥ ΧΥ εγενετο ¹⁸Θ̄Ν ουδεις εωρακεν πωποται· μονογενης Θ̄Σ ο ων εις τον κολπον του Π̄Ρ̄Σ εκινος εξηγησατο· ¹⁹και αυτη εστι η μαρτυρια του ιωαννου· οτε απεσ]τιλαν οι ιουδαιοι εξ' ιεροσολυμ̄ω̄ ῑρεις και **λευειτας^c** ῑνα ερωτησω̄τ̄ αυτον συ ς^d ει ²⁰και ωμολογησεν και ουκ ηρνησατο· και ωμολογησεν οτι εγω ουκ **ιμι^e** ο Χ̄Σ ²¹και ηρωτησα]ν αυτον τις ουν συ ηλειας ει η **λεγι] ουκ ειμι· ο προφητης ει συ και**

Recto

Γ

απεκριθη ου' ²²ειπαν ουν αυτω ^a τις ει ῑνα αποκρισιν δωμεν τοις πεμψασιν ημας τι **εγεις^b** περι σεαυτου· ²³εφη ευθυνεται την οδον ΚΥ καθως ειπεν ησαϊας ο προφητης: ²⁴και απεσταλμενοι ησαν εκ των φαρισαιων· ²⁵και ηρωτησαν αυτον η ειπαν αυτω τι ουν βαπτιζεις ει συ ουκ ει ο Χ̄Σ ουδε **ηλιας^c**· ουδε ο προφητης· ²⁶απεκριθη αυτοις ο ιωαν

Yahuchanon 1:14b-21a

^a Scribe amended this to **κεκραγεν** by omitting the first ρ and changing the α to an ε.
^b Scribe added ο superlinearly.

^c Initial corrector insert mark follows this word. Missing bottom margin probably contained the words **προς αυτον**.

^d Scribe altered this to **τις** by adding **τι** superlinearly.

^e The scribe has misspelt the word **εμι** via itacism.

Yahuchanon 21:b-30a

^a Initial corrector added **συ** here.

^b Corrected to **λεγεις** by adding λ superlinearly.

^c Corrected to **ηλειας** by adding a superlinear ε.

Reverse Side of Leaf 1

2

as flesh came into existence, and tabernacled among us, and we watched the glory His, glory like an only born from beside *the* father, full of favour and truth. ¹⁵Yahuchanon witnessed concerning Him, and^a sayin[g, "This exists as of Whom I said, ^b Behind me arriving ahead of me was in existence, because first of me He was, ¹⁶because out of the fullness His we all have accepted, and favour beyond favour.' " ¹⁷Because the Torah through Moses was granted, the favour and also the truth through Yahushua Anointed came into existence. ¹⁸God nothing has observed at any time. *The* only God, the One Who was in the bosom of the Father, this One has declared. ¹⁹And this exists as the witness of Yahuchanon. When dispatched the Yahuwdean *authorities* out of Jerusalem Priests and *Levites* ^d, so that they may request him, "You ^d exist as?" ²⁰And he confessed and not refused. And he confessed that "I not *exist^e* as the Anointed One." ²¹And they requested him, "Whom then you? 'EliYahuw you are?" And **he said,]** "Not I am." "The Prophet are you?" And

Yahuchanon 1:14b-21a

^a Original reading is nonsensical. Corrected reading is **he cried out**.
^b Added word gives **The one**.

^c Hypothetical correction would add **towards him**.

^d Original reading is nonsensical. Correction gives **what**.

^e Misspelling.

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3

he answered, "No". ²²They said then to him, "What are? So that an answer we may grant to those having sent us. What^b concerning yourself?" ²³He affirmed "I am, 'A voice crying out in the desert, 'Make straight the way of Yahuweh" ', exactly as said Yasha'Yah the prophet." ²⁴And dispatched they were out of the Pharisees, ²⁵and they requested him and they said to him, "Why then you immerse if you not exist as the Messiah nor 'EliYahuw, nor the Prophet?" ²⁶Answered them the Yahucha-

Yahuchanon 21:b-30a

^a Addition of **You**.
^b Original word is incomprehensible. Correction gives **you say**.

^c Spelling mistake. No change of meaning.

νης λεγων· εγω βαπτιζω εν υδα
τι· μεσος υμων εστηκεν ον υμεις
ουκ οιδαται· ²⁷ο οπισω μου ερχομενος
ου ουκ ^dικανος ινα λυσω τον^e
τον ιμαντα του υποδηματος αυ[του
²⁸ταυτα εγενετο εν Βηθανια περαν το[υ
ϊορδανου οπου ην ο Ἰωαννης βα
πτιζων· ²⁹τη επαυριον βλεπει τον
ΤΝ ερχομενον προς αυτον και λε
γει· ἴδε ο αμνος του ΘΥ ο αιρων την [α
μαρτιαν του κοσμου· ³⁰ουτος εστιν υ
περ ου εγω ειπον οπισω μου ερχεται

^d εγω added superlinearly.
^e Erased by scribe using dots
above the letters.

Verso

Δ

ανηρ' ος εμπροσθεν μου γεγονεν οτι
πρωτος μου ην ³¹καγω ουκ ηδειν αυ
τον αλλ ινα φανερωθη τω Ἰσραηλ >
δια τουτο ηλθον εγω εν υδατι βα
πτιζων· ³²και εμαρτυρησεν Ἰωαν
νης λεγων οτι τεθεαμαι το ΠΝΑ >
καταβαινον ωσει περιστεραν εξ ου
ρανου και εμεινεν επ αυτον· ³³κα
γω ουκ ηδειν αυτον· αλλ ο πεμψας
με βαπτιζειν^a εν τω υδατι εκεινος
μοι ειπεν εφ ον αν ειδης το ΠΝΑ >
καταβαινον και μενον επ αυτον
ο]υτος εστιν ο βαπτιζων εν ΠΝΙ ΑΓΓ
Ω ³⁴καγω εωρακα και μεμαρτυρη
κα οτι ουτος εστιν ο ΥΣ του ΘΥ·
³⁵τη παυριον^b παλιν ἴστηκει ο Ἰωαν
νης^c και εκ των μαθητων αυτου
δυσ ³⁶και εμβλεψας τω ΤΥ περιπατοῦ
τι λεγει· ἴδε ο αμνος του ΘΥ ~~ε~~
~~ρ~~ων την αμαρτιαν του κοσμου^d
³⁷και ηκουσαν οι δυο αυτου μαθηται
λαλουντος και ηκολουθησαν·

Yahuchanon 1:30b-37a

^a Corrected to read βαπτιζειν
by adding a superlinear α.

^b Amended to read επαυριον
by the initial corrector
inserting a superlinear ε.

^c Altered to read Ἰωαννης.

^d Scribe indicated that these
words are to be omitted by
placing dots above the letters.

non, saying, "I immerse with wat-
er. In the midst of you all has stood upright He Whom all of you
not recognise: ²⁷the One after me arriving,
of Whom not ^dsufficient in order that I may untie the^e
the strap of the sandel H[is."
²⁸These came into existence in Bayith-'Aniy' across th[e
Yordan, the place where existed the Yahuchanon im-
mersing. ²⁹On the following day he perceived the
Yahushua arriving towards him and he s-
ays, "Behold! The Lamb of God, the One taking away the [mi-
stake of the world! ³⁰This exists on be-
half of Whom I said, 'After me arrives

^d Addition of I.
^e Removes the first the.

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4

a Man Whom ahead of me was in existence, because
before me He was', ³¹and I not recognised H-
im, nevertheless so that He may be made visible to Israel,
through this arrived I with water im-
mersing." ³²And witnessed Yahuch-
anon saying that, "I have beheld the Spirt
descending like a dove out of he-
aven, and remain upon Him. ³³A-
nd I not recognised Him, nevertheless the One sending
me^a with the water, this One
to me said, 'Upon Whoever you may see the Spirit
descending and remaining upon Him,
this] One exists as the One immersing with Spirit Set-a-
part', ³⁴and I have seen and I witne-
ss that this One exists as the Son of God."
³⁵On the^b, again was stood upright the Yahuch-
anon^c and out of the adherents his
two, ³⁶and looking at the Yahushua walking aro-
und, he says, "Behold! The Lamb of God, the one tak-
ing away the mistake of the world!"
³⁷And heard, the two his adherents
talking, and they accompanied after

Yahuchanon 1:30b-37a

^a Obvious spelling mistake.
Correction reads to immerse.
^b Clear omission of a letter.
Correction reads the next day.
^c As Ιωαννης is a
transliteration of the Hebrew
יוחנן into Greek, alternative
spellings are numerous.
Though in this case, it is a
confusion between the similar
sounding Greek letters η and
ει, with the corrected spelling
being the more common.
^d Accidentally interpolated by
the scribe from v29 above.

Verso

Ε

τω ̅̅̅³⁸στραφεις δε ο ̅̅̅ και θεασα
μενος αυτους ακολουθουντας αυ
τω λεγει αυτοις τι ζητειται οι >
δε ευταν αυτω Ραββει ο λεγετε
μθερμηνευομενον^a Διδασκα
λε > που μενεις ³⁹λεγει αυτοις ερχε >
σθαι και οψεσθαι·ηλθαν ουν και
ειδαν που μενει· και παρ αυτω
εμειναν την ημεραν εκεινην
ωρα ην ως δεκατη· ⁴⁰ην Ανδρεας ο
αδελφος Σιμωνος Πετρου εις >
εκ των δυο των ακουσαντων·
παρα Ἰωαννου και ακολουθησ̅̅̅
των αυτω ⁴¹ευρισκει ουτος πρωτ̅̅̅
τον αδελφον τον ἴδιον Σιμωνα
και λεγει αυτω ευρηκαμεν τον
Μεσσιαν ο εστιν μεθερμηνευ
ομενον ̅̅̅⁴² ^b ηγαγεν αυτον προς
τον ̅̅̅ εμβλειψας αυτω ο ̅̅̅ ειπεν
συ ει Σιμων ο ̅̅̅ Ἰωαννου συ κλη
θηση Κηφας ο ερμηνευεται

Yahuchanon 1:37b-42a

^a Corrected to **μεθερμηνε-
υομενον** by adding **ε**
superlinearly.

^b Scribe added **ΟΥΤΟΣ**
superlinearly here.

Recto

ζ

Πετρος· ⁴³τη επαυριον ηθελησ̅̅̅
εξελθειν εις την Γαλιλαιαν >
και ευρισκι Φιλιππον και λεγι
αυτω ο ̅̅̅ ακολουθει μοι· ⁴⁴ην
δε ο Φιλιππος απο Βηθ̅̅̅σαϊδ̅̅̅
εκ της πολεως Ανδρεου και Πε
τρου· ⁴⁵ευρισκι Φιλιππος τον Να
θαναηλ̅̅̅ και λεγει αυτω ον εγρα
ψεν Μωϋσης εν τω νομω ̅̅̅
οι προφηται ευρηκαμεν ̅̅̅ ̅̅̅
του Ἰσηφ̅̅̅^a τον απο Ναζαρετ̅̅̅ ⁴⁶̅̅̅
ειπεν αυτω Ναθαναηλ̅̅̅ εκ Να
ζαρετ̅̅̅ δυναται τι αγαθον ειναι

Yahuchanon 1:42b-48a

^a Scribe changed this to read
ιωσηφ by adding a superlinear
ω.

Front Side of Leaf 3

5

the Yahushua. ³⁸Turning around then the Yahushua and beho-
lding those accompanying after H-
im, He says to them, “What you all seek?” They
then said to Him, “Rabbi” (which says
.....^a ‘Teach-
er’), “Where you staying?” ³⁹He says to them, “C-
ome, and you shall see.” They went therefore and
saw where He stays. And beside Him
they remained the day. That
hour was about *the* tenth. ⁴⁰Was Andreas, the
brother of Shim’own Petros one
out of the two of those having heard
beside Yahuchanon and accompany-
ing after Him. ⁴¹Found this one firstly
the brother the own, Shim’own,
and he says to him, “We have discovered the
Messiah!” (Which exists as being trans-
lated ‘Anointed One’.) ⁴² ^b He brought him towards
the Yahushua. Having looked at him, the Yahushua said,
“You exist as Shim’own, the son of Yahuchanon. You shall be na-
med ‘Kepha’.” (Which is interpreted

Yahuchanon 1:37b-42a

^a Scribe accidentally omitted a
letter from the word, which
corrected means **being**
translated.

^b Inserted word gives **This**
one.

Reverse Side of Leaf 3

6

‘Petros’.) ⁴³On the next day, He wished
to depart into the Galiylah.
So He discovers Philippos, and says
to him the Yahushua, “Accompany Me.” ⁴⁴Was
now the Philippos from Bayith-Tsayad,
out of the city of Andreas and Pe-
tros. ⁴⁵Found Philippos the Na-
thaniy’el, and he says to him, “He whom insc-
ribed Moshe in the Torah, as well as
the Prophets, we have discovered: Yahushua, a son
of Iseph^a the from Nazareth.” ⁴⁶And
said to him Nathaniy’el, “Out of Na-
zareth is able anything good to exist?”

Yahuchanon 1:42b-48a

^a Correction for the Greek
transliteration of the name
Yahuseph (Joseph). Incorrect
spelling just gives a different
name, though evident as to
what was intended.

λεγει αυτω ^b Φιλιππος ερχου κ
ειδε· ⁴⁷ειδεν ο $\overline{\tau\sigma}$ τον Ναθανα
ηλ' ερχομενον προς αυτον και
λεγει περι αυτου ιδε αληθως Ισρα
ηλειτης εν ω δολος ουκ εστιν
⁴⁸λεγει αυτω Ναθαναηλ' ποθεν
με γινωσκεις απεκριθη $\overline{\tau\sigma}$ κ

^b Scribe inserted a superlinear
o.

Says to him ^b Philippos, "Come and
see." ⁴⁷Saw the Yahushua the Nathaniy'-
el arriving towards Him and
He says concerning him, "Behold! Certainly a Yisra'-
elite in whom guile not exists."
⁴⁸Says to him Nathaniy'el, "From where
me do you have knowledge?" Answered Yahushua and

^b Addition of **the** to the text.
Not necessary in English
translation, and makes sense
in Greek without it.

Recto

$\overline{\zeta}$

ειπεν αυτω προ του σε Φιλιππ $\overline{\omega}$
φωνησαι οντα υπο την συκην
ειδον σε· ⁴⁹απεκριθη αυτω Να
θαναηλ' ραββει συ ει ~~αληθως~~^a ο
υιος του $\overline{\theta\gamma}$ συ ει ο βασιλευς του
Ισραηλ' ⁵⁰απεκριθη $\overline{\tau\sigma}$ και ειπεν
αυτω οτι ειπον σοι οτι ειδον σε
υπο την συκην πιστευεις μει
ζονα τουτων οψη· ⁵¹και λεγει
αυτω· αμην αμην λεγω υμιν
οψεσθε τον ουρανον ανεω
γοτα και τους αγ'ελους του $\overline{\theta\gamma}$
αναβαινοντας και καταβαι
νοντας επι τον $\overline{\gamma\eta}$ του $\overline{\alpha\eta\overline{\nu}\overline{\omega}}$
^{2:1}και τη ημερα τη τριτη γαμος
εγενετο εν Κανα της Γαλιλαι
ας και ην η μητηρ του $\overline{\tau\gamma}$ εκει·
²εκληθη δε ^b ο $\overline{\tau\sigma}$ και οι μαθη
ται αυτου εις τον γαμον ³και
υστερησαντος οινου λεγει

Yahuchanon 1:48b-2:3a

^a Scribe indicated that this is
to omitted by placing dots
above the letters.

^b The Scribe added κ (και)
superlinearly.

Reverse Side of Leaf 4

7

said to him, "Before the you Philippos
called for, when you were under the fig-tree,
I saw you." ⁴⁹Answered Him Na-
thaniy'el, "Teacher! You are **certainly**^a the
Son of God; you are the King of
Israel! ⁵⁰Answered Yahushua and said
to him that, "I said to you that 'I saw you
under the fig-tree,' do you trust? Much gr-
eater things you shall see." ⁵¹And He says
to him, "Certainly, certainly I say to all of you,
you all shall witness the sky having be-
en opened, and the Heavenly Messengers of God
surrounding and desce-
nding upon the Son of Man."
^{2:1}And on the day the third, a wedding banquet
came into existence in Kana of Galiyl-
ah, and existed the mother of Yahushua there.
²Were invited moreover ^b the Yahushua and the adher-
ents His to the wedding banquet. ³And
having ran out of wine, says

^a The correction removes this
from the text. Possibly
influenced by the words
mentioned to Nathaniy'el
above.

^b Adds **also** to the text.

Verso

$\overline{\eta}$

η μητηρ $\overline{\tau\omega}$ ^a $\overline{\tau\gamma}$ προς αυτον οινον
ουκ εχουσιν· ⁴και λεγει αυτη ο $\overline{\tau\sigma}$
τι εμοι και σοι γυναι ουπω ηκει
η ωρα μου ⁵λεγει η μητηρ' αυτου
τοις διακονοις· ο τι εαν λεγη υμ $\overline{\tau}$

Yahuchanon 2:3b-10a

^a Initial corrector changed this
to $\overline{\tau\omega}$.

Front Side of Leaf 4

8

the mother **to**^a Yahushua towards Him, "Wine
not they have." ⁴And says to her the Yahushua,
"What to Me and to you, woman? Not yet has arrived
the hour My." ⁵Says the mother His
to the servants, "Whatever He may say to you,

^a Correction amends the
mistake of the scribe to read
of instead of **to**.

ποησαται^b ἔσαν δε ἐκεῖ λιθῖναι ὑδρῖαι ἐξ' ἀποκαθάρσεως τῶν Ἰουδαίων κειμενὶ χωροῦσαι ἀναμετρητὰς δύο ἢ τρεῖς· ⁷λέγει αὐτοῖς ὁ Ἰῶν γεμίσατε τὰς ὑδρίας ὕδατος καὶ ἐγεμισάν αὐτὰς ἕως ἀνω· ⁸καὶ λέγει^c αὐτοῖς ἀντήσαται νῦν καὶ φέρεται τῷ ἀρχιτρικλείῳ νω· οἱ δὲ ἠνεγ' ἄνω· ⁹ὡς δὲ ἐγευσάτο ὁ ἀρχιτρικλείος τὸ ὕδωρ· οἱ νῦν γενηθέντες καὶ οὐκ ἠδὲ ποθεν εἰσὶν οἱ δὲ διακονοὶ ἦσαν^d οἱ ἠντιληκοῦτες τὸ ὕδωρ φωνῆς τῷ νυμφίῳ ὁ ἀρχι-τρικλείος· ¹⁰καὶ λέγει αὐτῷ παῖς Ἀἰὼς πρῶτον τῷ

^b Scribe amended this to read *ποησαται*.

^c Scribe misspelt *λέγει* via itacism.

^d Scribe modified this to read *ἦδεισαν* by adding *δει* superlinearly.

.....^b” ⁶Were now there stoneware jars six, according to the purification of the Yahuwdeans set down, having room each measures two or three. ⁷Says to them the Yahushua, “Fill up the jars with water.” And they filled them until the top.” ⁸And He says^c to them, “Draw out now, and bring it to the Master steward”. So they brought it. ⁹When now tasted it the Master Steward, the water to wine came into existence, and not He comprehend from where it existed, the however servants were^d, those who had drawn the water. Summons the bridegroom the Master steward, ¹⁰and he s]ays to him, “Every human firstly the

^b The scribe made an initial error that produced an unknown Greek word. Correction reads *accomplish*.

^c Misspelling is self-evident as to what word was meant. *ει* and *ι* were pronounced the same in the Koine period.

^d Original word makes no sense. Emendation reads *they comprehended*.

Verso

Θ

καλὸν οἶνον τίθησιν καὶ ὅταν μεθύσθωσιν τὸν ἐλάσσω συτήρηκας τὸν καλὸν οἶνον· ^aἄρτι· ¹¹ταύτην ~~πρωτῆν~~^b ἀρχὴν ἐποίησεν^c τῶν σημείων ὁ Ἰῶν ἐν Κανά τῆς Γαλιλαίας καὶ ἐφανερώσεν τὴν δόξαν αὐτοῦ καὶ ἐπίστευσαν εἰς ^dαὐτὸν οἱ μαθηταὶ αὐτοῦ· ¹²μετὰ τοῦτο κατέβη εἰς Καφαρναοὺμ· αὐτοῦ καὶ ἡ μητὴρ αὐτοῦ καὶ οἱ ἀδελφοὶ ^e καὶ οἱ μαθηταὶ^f αὐτοῦ· καὶ ἐκεῖ ἐμείνιν^g οὐ πολλὰς ἡμέρας· ¹³καὶ ἐγγύς ^hδὲ ἦν τὸ Πάσχα τῶν Ἰουδαίων καὶ ἀνεβή ὁ Ἰῶν εἰς Ἱερουσόλυμα· ¹⁴καὶ εὗρεν ἐν τῷ ἴερῳ τοὺς πωλοῦντας βοᾶς καὶ πρόβατα καὶ περιστέρας καὶ τοὺς κερματισταὺς καθημένους· ¹⁵καὶ ποιήσας ὡς φραγέλλιον ἐκ σχοινῶν πάντας ἐξεβάλεν

Yahuchanon 2:10b-15a

^a Scribe added a superlinear *ως* to give *εως*.
^b Indicated to be omitted by dots placed above the letters.
^c Scribe added transposition marks to swap these words around to read *ἐποίησεν ἀρχην*.
^d Erased by the scribe.
^e *αυτου* added superlinearly.
^f Corrected to read *μαθηται* by erasing the *ει*.
^g Scribe amended this to read *εμειναιν* by changing the *ι* to an *α*, and adding a superlinear *ι*.
^h Scribe indicated this is to be omitted in reading by placing dots above.

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9

better wine sets down, and when they are drunk, the inferior: you have protected the better wine ... ^a now!”
¹¹This first^b beginning He accomplished^c of the signs the Yahushua in Kana of Galilyah, and He demonstrated the splendour His, and placed trust into ...^d Him the adherents His. ¹²After this He descended into Kapharnakhoum, He and the mother His, and the brothers ^e, and the^f His. And there^g not that many days. ¹³And at hand now^h was the Passover of the Yahuwdeans, and ascended the Yahushua into Yarushalaiym. ¹⁴And He discovered in the Sacred Place those selling oxen and sheep and doves, and those exchanging money sitting down. ¹⁵And having fashioned like a whip out of chords, everyone He expelled

Yahuchanon 2:10b-15a

^a Corrected word means *until*.
^b Removes this word from the text.
^c Change of word order makes no difference to translation.
^d Deleted letter means nothing to translation.
^e Adds *His* to sentence.
^f Corrects the spelling mistake to mean *adherents*.
^g Amends the spelling mistake to mean *they remained*.
^h Omits word from the text.

Recto

ⲧ

εκ του ἱερου και^α προβατα και τους βοας και των κολλυβιστω̅ εξεχεεν το^β κερμα^Ϸ και τας τρα πεζας ανετρεψεν· ¹⁶και τεις τας περιστερας πωλουσιν ειπ̅αραται ταυτα εντευθεν και μη ποιειται τον οικον του πατρος μου οικον εμποριου· ¹⁷εμνησθησαν οι μαθηται αυτου οτι γε ὶ γραμμενον εστιν οτι ο ζηλος του οικου σου καταφαγετε με ¹⁸απεκριθησαν ουν οι Ἰουδαιοι και ειπαν αυτω· τι σημιον δι κνυεις ημιν οτι ταυτα ποιεις ¹⁹απεκριθη Ἰ̅ και ειπεν αυτοις λυσαται τον ναον τουτον και Ἐ̅ τρισιν ημεραις εγερω αυτω̅ ²⁰ειπαν ουν οἱ Ἰουδαιοι τεσσερακοντα και εξ̅ ετεσιν οικο

Recto

ⲧ̅

δομηθη ο ναος ουτος και ^α εν τρισιν ημεραις εγερεις αυτον ²¹εκεινος δε ελεγεν περι του ναου του σωματος αυτου· ²²οτε ουν ηγερθη εκ νεκρων εμνησθησαν οι μαθηται αυτου οτι τουτο ελεγεν και επιστευσαν τη γραφη και τω λογω̅ ^Ϸ ειπεν ο Ἰ̅: ²³ως δε ην εν τοις ἱεροσολυμοις Ἐ̅ τω Πασχα εν τη εορτη πολλοι επιστευσαν εις το ονομα αυτου θεωρουντες αυτου τα σημια α εποιει· ²⁴αυτος δε Ἰ̅ ουκ επιστευεν ε αυτον αυτοις δια το αυτον γινωσκειν παντας· ²⁵και οτι ου χριαν^β ειχε̅ ἱνα τις μαρτυρηση περι ^Ϸ Ἀ̅Ν̅Ο̅Υ̅ αυ

Yahuchanon 2:15b-20a

^α Scribe changed this to read **τα τε** by changing the **κ** to a **τ**, erasing the **ι** and adding **τε**.
^β Initial corrector amended this to read **τα**.
^Ϸ Initial corrector added **τα** superlinearly to give **κερματα**.

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10

out of the sacred place, ^αand sheep and the oxen, and of the money changers He poured out ^βthe coin^Ϸ, and the tables He overturned. ¹⁶And to those the doves selling He said, "Remove these from here, and do not bring about the house of the Father My as a house of trade!" ¹⁷Recalled the adherents His that inscribed it exists that, "The Zeal of the house Your shall consume Me."
¹⁸Responded therefore the Yahuwdean *authorities* and said to Him, "What sign shall you demonstrate to us, for these things You accomplish?"
¹⁹Answered Yahushua and said to them, "Demolished the Temple this, and in three days, I shall raise it up."
²⁰Said therefore the Yahuwdeans, "Forty and six years under con-

Yahuchanon 2:15b-20a

^α Correction produces **both the**.
^β Alteration makes this plural instead of singular. See next note.
^Ϸ Emendation to the plural gives **coins**, which makes more sense in the context.

Yahuchanon 2:20b-3:1

^α Initial corrector added a superlinear **σ**.

^β Scribe changed this to **χρειαν** by adding **ε** superlinearly.
^Ϸ Initial corrector added a superlinear **του**.

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11

struction the Temple this, and ^αin three days You shall raise it?!" ²¹This however He said concerning the Temple of the body His. ²²When therefore He was raised out of dead, recalled the adherents His that this He had said, and they trusted the Scripture and the message that had said the Yahushua.
²³When now He was in the Yarushalaiym, at the Passover at the feast, numerous trusted into the name His, watching His the miracles which He accomplished. ²⁴He however Yahushua not entrusted Himself to them, through the fact that He understood all, ²⁵and that not *necessity*^β He acquired in order that anyone may testify concerning ^Ϸhumankind, He Him-

Yahuchanon 2:20b-3:1

^α Addition of **You** to the sentence. Not necessary in Greek, but can be used for emphasis.
^β Corrected spelling. **ε**ι and **ι** were pronounced similarly, and so mistakes like this were common.
^Ϸ Addition of **the** to the text. Not necessary for English translation.

τος γαρ εγνωσκειν τι ην εν τω
ΑΝΩ. ^{3:1}ην δε ΑΝΩΣ εκ των Φαρισαι
ων Νεικοδημος ονομα αυτω
αρχων των Ιουδαιων. **ευτες**^d

Verso

ΤΒ

²ουτος ηλθεν προς αυτον νυκτος
και ειπεν αυτω **Ραμβει**^a οιδαμεν ο
τι απο ΘΥ εληλυθας διδασκαλος ου
δεις γαρ δυναται ταυτα τα σημια ποι
ειν α συ ποιεις εαν μη ^b ο ΘΣ μετ αυτου
³απεκριθη ΤΣ και ειπεν αυτω· αμην
αμην λεγω **υμιν**^c σοι εαν μη τις γε
νηθη ανωθεν ου δυναται ιδειν τη
βασιλειαν του ΘΥ ⁴λεγει^d προς αυτον
Νικοδημος πως δυναται γεννηθη
ναι ανθρωπος γερων ων· μη δυ
ναται εις την κοιλιαν της μητρος
αυτου δευτερον εισελθιν και γεν
νηθηναι· ⁵απεκριθη ΤΣ αμην αμην
λεγω σοι εαν μη τις γεννηθη ε
ξ υδατος και ΠΝΣ ου δυναται εισελ
θειν εις την βασιλιαν του ΘΥ ⁶το γε
γεγεννημενον^e εκ της σαρκος σαρξ
εστιν· και το γεγεννημενον εκ
του ΠΝΣ πνευμα εστιν· ⁷μη θαυμα

Verso

ΤΓ

σης οτι ειπον σοι δει υμας γεννη
θηναι ανωθεν· ⁸το ΠΝεω^a οπου
θελει πνει και την φωνην αυτου
ακουεις· αλλ ουκ οιδας ποθεν ερ
χεται και που υπαγει· ουτως εστ
πας ο **γεννημενος**^b εκ του ΠΝΣ· ⁹απε
κριθη Νικοδημος και ειπεν αυτω
πως δυναται ταυτα γενεσθαι·

^d Scribe erased the word to start
the paragraph again on the
following page.

Yahuchanon 3:2-7a

^a Amended by the scribe to
read **ραββει**.

^b Scribe added a superlinear η.

^c Scribe erased this.

^d Amended by the scribe to
read **λεγει** by adding a
superlinear ε.

^e Scribe forgot to indicate that
the first two letters were to be
erased.

Yahuchanon 3:7b-14a

^a Scribe amended this to read
ΠΝΑ by erasing εϋ, adding a
superlinear α, and an overbar.

^b Scribe amended this to read
γεγεννημενος by adding a
superlinear γεϋ.

self for understood what was in the
Humankind. ^{3:1}Was now a man out of the Pharise-
es, Nicodemus name to him,
a leader of the Yahuwdeans **This**^d

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12

²This one came towards Him at night
and he said to Him, "**Rambi**^a, we recognised th
at from God you have appeared, a Teacher, no
one for is capable these the miracles to accom-
plish which You accomplish, unless ^b the God together with Him."

³Responded Yahushua and said to him, "Certainly,
certainly I say ~~to you all~~^c to you, unless a certain one may
be born from above, not is he able to see the
kindom of God." ⁴He says^d towards Him
Nicodemus, "In what way is he capable to be bo-
rn a man mature being? Not is he ca-
pable into the womb of the mother
his a second time to enter, and to b-
e born?" ⁵Answered Yahushua, "Certainly, certainly
I say to you, unless a certain one may be born out
of water and Spirit, not is he capable to en-
ter into the Kingdom of God. ⁶The one **having**
having been born^e out of the flesh, as flesh
exists; and the one having been born out of
the Spirit, spirit exists. ⁷Not you mar-

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13

vel that I said to you, 'It is necessary for you all to be
born from above.' ⁸The^a wherever
it wishes blows, and the sound of it
you hear; notwithstanding, not you recognise from where it
comes, nor where it is departing. In this way exists
all the^b out of the Spirit." ⁹Res-
ponded Nicodemus and said to him,
"How is able these to come into existence?"

^d Word gets repeated on the
following page. Scribe
apparently didn't like leaving
the start of a sentence on a
previous leaf.

Yahuchanon 3:2-7a

^a Corrected spelling gives the
correct transliterated word
Rabbi.

^b Inserts **was** to the text. Could
be elipted and still make
sense.

^c Scribe seems to have had the
often used phrase **αμην λεγω**
υμιν in mind (used 66 times in
NT), and automatically wrote
that. The error was noticed
and erased the word
accordingly.

^d Misspelling is obvious as to
what word was meant, due to
ει and **ι** being pronounced the
same in the Koine period.

^e Scribe made an uncorrected
error when writing too many
γε's. Clear as to what is to be
understood.

Yahuchanon 3:7b-14a

^a Correction to nomen sacrum
gives **Spirit**.

^b As the original reading is no
known Greek word (though is
now a name), correction gives
having been born.

¹⁰απεκριθη Ἰσ̄ και ειπεν αυτω συ ει ο διδασκαλος του Ἰσραηλ' και ταυ τα ου γεινωσκεις· ¹¹αμην αμην λε γω σοι οτι ο οιδαμεν λαλουμεν η ο εωρακεμεν^c μαρτυρουμεν· η την μαρτυριαν ημων ου λαμβανεται· ¹²ει τα επιγια^d ειπον υμειν η ου πιστευετε πως εαν ειπω υμεῖ τα επουρανια πιστευσεται· ¹³και ου δις αναβεβηκεν εις τον ουρανῶ ει μη ο εκ του ουρανου καταβας ο Ἰσ̄ του ανθρωπου· ¹⁴και καθως Μω

^c The scribe amended this to εωρακαμεν by erasing the first ε and inserting a superlinear α.

^d Scribe misspelt επιγεια via itacism.

Recto

ἸΔ

υσης υψωσεν τον οφιν εν τη ερημω· ουτως υψωθησαι δει > τῶ ἸΝ̄ του ανθρωπου ¹⁵ινα πας ο πιστευων επ αυτω εχη ζωην αιωνιον· ¹⁶ουτως γαρ ηγαπησεν ο Θ̄ς τον κοσμον ωστε τον ἸΝ̄ τον μονογενη εδωκεν ινα πας ο πιστευων εις αυτον μη αποληται αλλ εχη ζωην αιωνιον· ¹⁷ου γαρ απεστειλεν ο Θ̄ς τον ἸΝ̄ εις τον κοσμον· αλ' λ ινα σωθη ο κοσμος δι αυτου ¹⁸ο πιστευων εις αυτον ου κρινεται· ο δε μη πιστευων ηδη κεκριται οτι μη πεπιστευκεν εις το ονομα του μονογενοϋς υἱου του Θ̄Υ ¹⁹αυτη δε εστιν η κρισις οτι ^b φως > εληλυθεν εις τον κοσμον και ηγαπησαν μαλλον οι ανθρωποι το > σκοτος η το φως ην γαρ αυτων πονηρα τα εργα· ²⁰πας γαρ ο φαυλα πρασων μεισι το φως και ουκ ερχεται

Yahuchanon 3:14a-20a

^a The initial corrector put an insert mark to point to the following text in upper margin: ινα κρινα τον κοσμον·

^b The initial corrector added το here superlinearly.

¹⁰Responded Yahushua and said to him, “You are the teacher of Israel, and the- se not you understand? ¹¹Certainly, certainly I say to you, that what we recognise we speak, and what we have seen^c we testify, and the testimony of us not you accept. ¹²If the earthly^d I tell to you all and not you all trust, how if I shall say to you all the heavenly shall you all trust? ¹³And no one has ascended into the heaven except the one out of the heaven descended – the Son of Man. ¹⁴And just as Mo-

^c Misspelling is evident as to what word was originally meant.

^d Misspelling is conspicuous as to what word is indicated.

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14

ses raised the serpent in the desert, in this manner to raise it is necessarily the Son of Man, ¹⁵in order that all the trusting upon Him shall acquire life eternal.” ¹⁶In this manner for has loved the God the world, so that the Son the only born He gave, in order that all the trusting into Him not be destroyed, notwithstanding will have life eternal. ¹⁷Not for dispatched the God the Son into the world^a, notwithstanding in order that shall be delivered the world through Him. ¹⁸The one trusting into Him not is separated, the however not trusting already has been separated, because not has he trusted into the name of the only born Son of God. ¹⁹This now exists the judgement, that ^b Light has appeared into the world, and has loved much more the humankind the darkness than the Light, was for of them wicked the works. ²⁰All for the one foul things practising despises the Light, and not appears

^a Inserted text reads in order to separate the world. Original scribe jumped from the end of one κοσμον to the next, omitting the text in between. Omitted text is needed to make sense of the reason why Yahushua came into the world.

^b Added text means the. The definite article is rarely omitted in Yahuchanon's writings when referring to Yahushua. He is always “The Light”, and not just “a light”.

Yahuchanon 3:14a-20a

Recto

TE

προς το φως ἵνα μη ελεγ'χθη τα εργα
 αυτου ²¹οτι πονηρα εστιν· ο ^a ποιων τη
 αληθιαν ερχεται προς το φως ἵνα
 φανερωθη αυτου τα εργα οτι εν ΘΩ
 εστιν ηργασμενα^b:
²²μετα ταυτα ηλθεν ο TΣ και οι μαθη
 ται αυτου εις την Ἰουδαιαν γην ζ
 εκει **δ**ιετριβεν^c μετ αυτων και ε
 βαπτιζεν ²³ην δε και ο Ἰωαννης
 βαπτιζων εν Αἰνων· εγ'γυς του
 Σαλειμ' οτι ὕδατα πολ'λα ην εκει·
 και παρεγεινοντο και εβαπτι'
 ζοντο ²⁴ουπω γαρ ην βεβλημενος
 εις την φυλακην ο Ἰωαννης· ²⁵εγε
 νετο ουν ζητησις εκ των μαθη
 των Ἰωαννου μετα Ἰουδαιων
 περι καθαρισμου ²⁶και ην^d προς τΩ
 Ἰωαννην· και ειπαν αυτω Ραβ
 βει ος ην μετα σου περαν του Ἰορ
 δανου ω συ μεμαρτυρηκας ἴδε
 ουτος βαπτιζει και παντες ερχο

Verso

TE

ται προς αυτον· ²⁷απεκριθη Ἰωαννη^ς
 και ειπεν ου δυναται ΑΝΘΣ λαμ
 βανειν ουδε εν εαν μη ην δεδο
 μενον αυτω εκ του ουρανου ²⁸αυ
 τοι ὕμεις μοι μαρτυρειτε οτι ειπὼ
 οτι ουκ εἰμι εγω ο ΧΣ ἀλλ οτι **α**
πταλμενος^c εἰμι εμπροσθεν εκει
 νου: ²⁹ο εχων τη^b νυμφην νυμφι
 ος εστιν· ο δε φιλος του νυμφιου
 ο εστηκως και ακουων αυτου χαρα
 χαιρει δια την φωνην του νυμ >
 φιου· αυτη ουν η χαρα η εμη πεπλη
 ρωται· ³⁰εκεινον δει αυξανειν
 εμε δε ελατ'τουσθαι ³¹ο ανωθερχο^c

Yahuchanon 3:20b-26a

^a Scribe added δε
 superlinarily here.

^b The scribe misspelt
 ειργασμενα via itacism

^c The scribe misspelt
 διετριβεν via itacism.

^d The initial corrector
 amended this to read ηλθον
 by changing the v to an λ, and
 inserting a superliner θov.

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15

towards the Light, in order that be exposed the works
 his, ²¹because wicked he is. The one ^a accomplishing the
 genuine comes towards the Light, in order that
 shall be made clear his the works, because in God
 are they produced^b.
²²After these, appeared the Yahushua and the adhe-
 rents His into the Yahuwdean area, and
 there he spent time^c with them and he was
 immersing. ²³Was now also the Yahuchanon
 immersing at Aenon near the
 Salim, because water plenty was there,
 and they were coming and they were being
 immersed. ²⁴(Not yet for had been thrown
 into the prison the Yahuchanon). ²⁵Came
 into existence therefore a dispute out of the adhe-
 rents of the Yahuchanon with Yahuwdeans
 concerning purification, ²⁶and was^d towards the
 Yahuchanon, and they said to him, "Rab-
 bi, He who was with you on the other side of the Jor-
 dan, to Whom you testified – look!
 This one immerses and all are app-

Yahuchanon 3:20b-26a

^a Addition translates as
 however.

^b Misspelt word is easy to
 work out. η was also
 pronounced similarly to ι and
 ει.

^c Common misspelling seen in
 P66, where ει and ι have been
 confuddled.

^d Corrected reading means
 they appeared. Original
 wording doesn't make much
 sense, but can be understood
 somewhat.

Yahuchanon 3:26b-33a

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16

ering towards Him! ²⁷Responded Yahuchanon
 and he said, "Not is capable a human to rec-
 eive a single thing, except it was gran-
 ted to him out of the heaven. ²⁸Your-
 selves you all to me testify that I said
 that 'Not I am the Anointed One, notwithstanding that ...
^a I am ahead of this certain
 one.' ²⁹The one holding the^b bride bride-
 groom is; the and friend of the bridegroom,
 the one having stood upright and hears him, a joy
 he rejoices through the voice of the bride-
 groom. This therefore the joy the mine has been ful-
 filled. ³⁰This Certain One is necessary to become greater,
 me however to become lower. ³¹The one^c

^a The initial corrector amended this to
 απεσταλμενος by adding a
 superlinear εσ.

^b Scribe added a superlinear v to turn
 this into the word τηv.

^c Amended by the scribe to read
 ανωθεν ερχο by adding a superlinear
 ε and v.

^a Amended reading gives dispatched.
 Original reading is no known Greek word.

^b Corrected spelling of the definite article
 the.

^c The scribe got confused to begin with due
 to the repeated ε. Modified reading gives
 from above appear.

μενος επανω παντων εστιν ο ω̄
εκ της γης εκ της γης εστιν^d. ο ω̄
εκ του ουρανου ^e επανω παντων
εστιν. ³²ο εωρακεν και ηκουσεν
τουτο μαρτυρει· και την μαρτυ
ρι]αν αυτου ουδεις λαμβανει. ³³ο
λα]βων αυτου την μαρτυριαν ^f εσφρα

^d The initial corrector added insert marks to point to the following text in the lower margin: [και] εκ της γης λαλει.

^e The initial corrector added ερχομενος superlinearly.

^f Scribe added τούτος here superlinearly, and then the initial corrector amended it to read ουτος by erasing the first τ.

Verso

Ⲯ

γισεν οτι ο Θ̄Σ̄ αληθης εστιν. ³⁴ον γαρ
απεστειλεν ο Θ̄Σ̄ τα ρηματα του Θ̄Ῡ
λαλει· ου γαρ εκ μερους^a διδωσι το
Π̄Ν̄Ᾱ. ³⁵ο Π̄Η̄Ρ̄ αγαπα τον ῩΝ̄ και παν
τα δεδωκεν εν τη χειρι αυτου ³⁶ο
πιστευων εις τον ῩΝ̄ εχει ζωην
αιωνιον ο δε απειθων τω ῩΩ̄
ουκ οψεται ζωην ^bαλλα^b οργη του
Θ̄Ῡ μενει επ αυτον:

^{4:1}ως ουν εγνω ο Ⲯ̄Σ̄^c οτι ηκουσαν οι
Φαρισαιοι οτι Ⲯ̄Σ̄ πλειονας μαθη
τας ποιει και βαπτιζει η Ἰωαννης
²καιτοιγε Ⲯ̄Σ̄ αυτος ουκ εβαπτιζε
αλ' οι μαθηται αυτου ³αφηκεν τῆ
Ἰουδαιαν και απηλθεν παλιν
εις την Γαλιλαιαν ⁴εδει δε αυτῶ
διερχεσθαι δια της Σαμαριας ⁵ερ
χεται ουν εις πολιν της Σαμαρι
ας λεγομενην Συχαρ' πλησιῶ
του χωριου ου εδωκεν Ἰωκωβ^d
τω Ἰωσηφ' τω υἱῶ αυτου ⁶ην [δε

Yahuchanon 3:33b-4:6a

^a Amended by the scribe to μετρου by inserting a superlinear τ and erasing ς.

^b The initial corrector altered this to αλλ η by adding a superlinear η and erasing α.

^c Modified to Ⲯ̄Σ̄ by the initial corrector.

^d Misspelling corrected to Ἰακωβ by the initial corrector.

ing, above everything exists; the one existing
out of the earth, out of the earth exists^d. The one existing
out of the heaven ^e, above everything
exists. ³²What he has seen and heard
this he testifies, and the testi-
mo]ny his nothing accepts. ³³The one
acce]pting his the testimony ^f has conf-

^d Inserted reading translates [and] out of the earth he prattles.

^e Inserted word means appearing.

^f Fully corrected reading means this one.

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17

irmed that the God genuine exists. ³⁴He whom for
has dispatched the God, the matters of the God
he speaks, not for out of part^a He grants the
Spirit. ³⁵The Father cherishes the Son, and every-
thing He has granted in the hand His. ³⁶The one
trusting into the Son acquires life
eternal, the one however disobeying the Son
not shall see life, notwithstanding^b rage of the
God abides upon him.

^{4:1}When therefore understood the Yahushua^c that had heard the
Pharisees that Yahushua more adher-
ents produced and immersed than Yahuchanon
²(although Yahushua Himself not was immersing,
notwithstanding the adherents His), ³He abandoned the
Yahuwdea, and departed again
into the Galiylah. ⁴It was necessary however for Him
to travel via the Samaria. ⁵App-
earing therefore into a town of the Samari-
ans, being called 'Sychar', close to
the piece of land which granted Iokob^d
to Yahuwseph the son his. ⁶Was [now

^a Corrected reading is a similar meaning word: measure.

^b Both Greek letters α and η were pronounced similarly in the Koine period, so the original reading is understandable. Amended reading gives notwithstanding, the.

^c As this is the first instance of Ⲯ̄Σ̄, the scribe appears to have gone into auto-writing mode and put the more common nomen sacrum Ⲯ̄Σ̄. Correction gives Sovereign Master.

^d Scribe seems to have got a bit muddled with the non-Greek transliteration. Obvious as to what name was original meant, and to what it was corrected – Ya'qob.

Yahuchanon 3:33b-4:6a

TĤ

εκει πηγη του Ἰακωβ' ^a ουν TΣ κε
κοπιακως εκ της οδοποριας ε
καθεζετο^b ουτως επι τη γη^c ωρα
ην ως εκτη ⁷ερχεται γυνη εκ της
Σαμαριας αντλησαι ὑδωρ λεγει
αυτη ο TΣ δος μοι πειν ⁸οι γαρ μα
θηται αυτου απεληλυθεισαν εις
την πολιν ἵνα τροφας αγορα
σωσιν· ⁹λεγει ουν αυτω η γυνη
η Σαμαριτις^d πως συ Ἰουδαιος ὦ
παρ μου^e ετεις πειν^f γυναικος
Σαμαριτιδος ουσης ου γαρ συν
χρωνται Ἰουδαιοι Σαμαριταις
¹⁰απεκριθη TΣ και ειπεν αυτη
η ειδεις^g την δωρεαν του ΘΥ και
τις εστιν ο λεγων σοι δος μοι πειν
συ αν ητησας αυτον και εδωκεν
αν σοι ὑδωρ ζων· ¹¹λεγει αυτη^h
η γυνη KΕ ουτε αντλημα εχεις
και το φρεαρ' εστιν ΘΥⁱ· ποθε
ουν εχεις το ὑδωρ το ζων ¹²μη

^a Scribe added a superlinear ο.

^b Corrected by the scribe to **καθιζετο** by erasing ι and inserting ε superlinearly.

^c Amended by the scribe to **πηγη** by adding πη superlinearly.

^d Scribe added a superlinear ε to alter this to read **σαμαρειτις**.

^e The initial corrector modified this to **εμου** by inserting a superlinear ε.

^f Changed by the scribe to **αιτεις πειν** by adding αι superlinearly over an erased ε. Also added transposition marks to indicate the words to be reversed to **πειν αιτεις**.

^g Amended by the initial corrector to **ει ηδεις**.

^h The initial corrector changed this to read **αυτω**.

ⁱ Modified by the scribe to **βαθου**.

18

there a fountain of Ya'qob. ^a Therefore Yahushua, being tired out of the travelling, **sat down^b** simply upon the **earth^c**. Hour was about sixth. ⁷Appeared a woman out of the Samaritans to draw water. Says to her the Yahushua, "Grant to me a drink." ⁸(The for adherents His had departed into the town so that food they may purchase). ⁹Says therefore to Him the woman the Samaritan^d, "In what way do you, a Yahuwdean being, from mine^e request something to drink^f, a woman Samaritan being?" (Not for associate Yahuwdeans with Samaritans.) ¹⁰Responded Yahushua and said to her, "If you recognised^g the gift of God, and the One Whom exists as He saying to you, 'Grant me a drink,' you would have requested Him, and He would have granted to you water living." ¹¹Says to her^h the woman, "Master, neither bucket you hold, and the well exists of Godⁱ. From where therefore You acquire the water the living? ¹²Not

^a Added word translates as **the**. No added meaning to text.

^b Misspelling is easily seen and translated. **ε** and **ι** were pronounced similarly in the Koine period.

^c Scribe seems to have skipped a few letters from one η to the next. Mistaken text is understood, and makes for funny reading. Corrected text gives **fountain**.

^d Clearly seen misspelling easily translated.

^e Original reading can be understood, but is not the correct form of the pronoun. The amended reading reads **me**.

^f The scribe again has mixed up the letters **ε** and **αι**, though what was meant is evident. Correction is just for the spelling, and the alternative order of the words adds no change.

^g Again, scribe mixed up similar sounding letters. Correction is just for spelling.

^h Scribe has repeated the same word from earlier, and makes little sense. Corrected reading gives **to Him**.

ⁱ Scribe seems to have completely missed the **βα**, and seen the **θυ** and put a line over it instinctively. Corrected reading gives **is deep**.

TΘ

συ μειζων ει του ΠΡΣ ημων Ἰακωβ'
ος δεδωκεν ημιν το φρεαρ' και
αυτος εξ αυτου επιεν και ^a υἱοι
αυτου· και τα θρεμματα αυτου·
¹³απεκριθη TΣ και ειπεν αυτη· πας ο
πεινων εκ του ὑδατος τουτου
διψησει παλιν ¹⁴ος δ αν πη εκ του
ὑδατος ου εγω δωσω αυτω ου
μη διψηση εις τον αιωνα· αλ'
λα το ὑδωρ' ο δωσω αυτω γενη
σεται πηγη εν αυτω ὑδατος αλ
λομενου εις ζωνη αιωνιον
¹⁵λεγει προς αυτον η γυνη KΕ δος

^a The initial corrector inserted **οι** superlinearly.

19

You greater are than the father of us, Ya'qob, he whom granted to us the well, and he out of it drank, and ^a sons his, and the livestock his?" ¹³Responded Yahushua and said to her, "Everyone who is drinking out of the water this shall thirst again, ¹⁴whom however may drink out of the water which I shall grant to him, never shall thirst for the eternity. Notwithstanding, the water which I shall give to him shall come into existence as a fountain in him of water springing towards life eternal." ¹⁵Says towards Him the woman, "Master, grant

^a Insertion adds **the** to the text.

μοι τουτο το ύδωρ' ίνα μη **διψη**
ω^b μηδε διερχωμαι ενθαδε
αντλειν· ¹⁶λεγει αυτη ύπαγε φω
νησον τον ανδρα σου και ελθε
ενθαδε· ¹⁷απεκριθη η γυνη και
ειπεν αυτω ουκ εχω ανδρα· λε
γει αυτη ο **ΙΣ** καλως ειπας οτι αν
δρα ουκ εχω ¹⁸πεντε γαρ ανδρας

^b Amended by the scribe to
διψω.

to me this the water, in order that not
.....^b, nor come through to here
to draw.” ¹⁶He says to her, “Go off, call
for the husband of you, and appear
here.” ¹⁷Responded the woman and
said to Him, “Not I have a husband.” Sa-
ys to her the Yahushua, “Well you have said that ‘hus-
band not I have’, ¹⁸five for husbands

^b Original reading is an
incorrect form of the verb
διψω. The corrected word
means **I thirst**.

Verso

Κ

εσχεις και νυν ον εχεις ουκ εστιν >
σου ανηρ' τουτο αληθεις ειρηκας
¹⁹λεγει αυτω η γυνη **ΚΕ** θεωρω οτι
προφητης ει συ· ²⁰οι **ΠΡΕΣ** ημων
εν τω ορει τουτω προσεκυνη
σαν και υμεις λεγεται οτι εν **Ιε**
ροσολυμοις εστιν ο τοπος οπου
προσκυνειν δει· ²¹λεγει αυτη ο **ΙΣ**
πιστευε μοι γυναι οτι ερχεται ω
ρα οτε ουτε εν τω **ωσμω**^a τουτω
ουτε εν **Ιεροσολυμοις** προσκυ
νησεται τω **ΠΡΙ**· ²²υμεις προσκυνη
ται ο ουκ οιδαται· ημεις προσκυνου
μεν ο οιδαμεν οτι η σωτηρια
εκ των **Ιουδαιων** εστιν ²³αλ'λα
ερχεται ωρα και νυν εστιν οτε
οι αληθινοι προσκυνηται προσκυ
νησουσιν τω **ΠΡΙ** εν **ΠΝΙ** και αλη
θια· και γαρ ο **ΠΗΡ** **τοιουζτους**^b ζη
τει τους προσκυνουτας **αυτω**·^c
²⁴**ΠΝΑ** ο **ΘΣ** και τους προσκυνου
τας αυτον εν **ΠΝΙ** και αλη > θια δει

Yahuchanon 4:18b-24a

^a Scribe amended **ωσμω** to
ορι.

^b Erased letter is unable to be
determined.

^c Scribe amended this to
αυτον.

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20

you have had, and now the one whom you have not exists
your the husband. This truthfully you have spoken.”
¹⁹Says to Him the woman, “Master, I observe that
a prophet are You. ²⁰The ancestors of us
on the mountain this they prostra-
ed, and you all say that in Ya-
rushalaiym exists the place where
to prostrate it is necessary.” ²¹Says to her the Yahushua,
“Trust me, woman, because is appearing an
hour when neither on the **world**^a this
nor in Yarushalaiym shall you all
prostrate to the Father. ²²You all prostrate
to Whom not you all recognise, we prostrate
to Whom we recognise, because the deliverance
out of the Yahuwdeans exists. ²³Notwithstanding,
appears an hour, and now exists, when
the genuine prostrators shall pros-
trate to the Father in Spirit and in tr-
uth, indeed for the Father **such as this**^b He seeks
after to be prostrators **to Him**^c.”
²⁴Is Spirit the God, and the prostrat-
ors His in Spirit and truth is necessary

^a Scribe seems to be recollecting John
12:25 or 1 John 4:17 when he was
transcribing here (same phrase
appears in those two places).
Corrected reading gives **mountain**.

^b Unknown erased letter obviously
wasn't to be in the word.

^c Original word can make sense, and is
probably influenced by the constant
datives in the text. Corrected word
translates as **His**.

Yahuchanon 4:18b-24a

Verso

ΚΑ

προσκυνειν ²⁵λεγει αυτω η γυνη οι
δα^a οτι Μεσσιας ερχεται ο λεγομε
νος ΧΣ̄ οταν ελθη εκεινος αναγ'
γελει ημειν απαντα· ²⁶λεγει > αυτη
ο̄ΤΣ̄ εγω ειμι ο λαλων σοι· ²⁷και επι
τουτω ηλθον οι μαθηται αυτου
και εθαυμαζον οτι μετα γυναι
κος ελαλει· ουδεις μεντοι ειπε̄
τι ζητεις η τι λαλεις μετ αυτης·
²⁸αφηκεν ουν την υδριαν αυτης
η γυνη και απηλθεν εις την πο
λιν και λεγει τοις ΑΝΟΙΣ̄ ²⁹δευτε
ιδετε^b ΑΝΘ̄Ν̄ ος ειπεν μοι παντα
οσα εποιησα μητι ουτος εστιν ο ΧΣ̄
³⁰εξηλθον ουν εκ της πολεως &
ηρχοντο προς αυτον· ³¹εν τω με
τοξυ ηρωτων αυτον οι μαθη
ται λεγοντες Ραββει φαγε· ³²ο δε
ειπεν αυτοις εγω βρωσιν εχω
φαγειν ην υμεις ουκ οιδατε·
³³ελεγον ουν οι μαθηται προς'

Recto

ΚΒ

αλληλους μη τις ηνεγ'κεν αυτω
φαγειν ³⁴λεγει αυτοις ο̄ΤΣ̄ εμον
βρωμα εστιν ινα ποιησω το
θελημα του πεμψαντος με
και τελιωσω αυτου το εργον
³⁵ουχ υμεις λεγεται οτι ετι τετρα
μηνος εστιν και ο θερισμος
ερχεται· ιδου λεγω υμιν ε
παρταται τους οφθαλμους υμω̄
και θεασασθε τας χωρας οτι
λευκαι εισιν προς θερισμον η
δη ³⁶ο θεριζων μεισθον λαμβα
νει και συναγει καρπον εις ζω
ην αιωνιον· ινα ο σπειρων^a ομου

Yahuchanon 4:24b-33a

^a The initial corrector added
μεν superlinearly to change
this to the word οιδαμεν.

^b Scribe amended to ιδεταί.

Front Side of Leaf 11

21

to prostrate.” ²⁵Says to Him the woman, “I recog-
nise^a that Messiah is appearing, the One add-
ressed as Anointed. When He shall appear, that One will
proclaim to us everything.” ²⁶Says to her
the Yahushua, “I exist – the One talking to you.” ²⁷And upon
this, appeared the adherents His,
and they were astounded that with a wom-
an He was talking. No one though said,
‘What You seeking after?’ or ‘Why are You talking with her?’
²⁸Left therefore the water jar her
the woman, and departed into the to-
wn, and she said to the humans, ²⁹“Come,
witness^b a Man whom told me all
things I have accomplished. Perhaps this One is the Anointed one?!”
³⁰They went therefore out of the town, and
they were appearing towards Him. ³¹In the mean-
time, were requesting Him the adher-
ents, saying, ‘Rabbi, eat.’ ³²He however
said to them, “I food acquire
to eat which you all not recognise”
³³Were saying therefore the adherents towards

Yahuchanon 4:24b-33a

^a The original word makes
sense, and refers just to the
woman. The change by the
scribe gives we recognise, which
turns her declaration to one
concerning all Samaritans.

^b Here we have a strange case of
where the scribe wrote the
correct word, and even the
correct spelling (something
they’re not too great at), to
which they then changed it to
an uncommon spelling, where
they had mixed up the similar
sounding ε and αι!

Yahuchanon 4:33b-38a

^a Misspelt σπειρων via
itacism.

Reverse Side of Leaf 11

22

to one another, “Has someone brought something to Him
to eat?” ³⁴Says to them the Yahushua, “My
food exists that I may accomplish the
purpose of the One Whom sent Me,
and I may complete His the work.
³⁵Not you all say that ‘Yet four
month exists, and the harvest
is appearing’? Look, I say to you all, li-
ft up the eyes of you all
and behold the fields, that
white it is towards harvest-time al-
ready; ³⁶the one harvesting wages he
accepts, and he shall gather together fruit towards li-
fe eternal, in order that the one sowing^a together

Yahuchanon 4:33b-38a

^a Scribe has misspelt σπειρων,
and hasn’t had it corrected.

χαιρη και θεριζων. ³⁷εν γαρ του
τω ο λογος εστιν ο αληθινος οτι
αλος^b εστιν ο σπειρων και αλλος ο
θεριζων. ³⁸εγω απεστιλα υμας
θεριζειν ο ουχ υμεις κεκοπια
κατε αλ'λοι κεκοπιακασιν· χ
υμεις εις τον κοπον αυτων ει

^b Amended to αλλος by the
scribe adding a superlinear λ.

can be glad and harvesting. ³⁷In for th-
is the message exists the genuineness, that
'Salt'^b exists as the one sowing, and another the one
harvesting.' ³⁸I send you all
to harvest where not you all have
laboured; others have laboured, and
you all into the labour theirs have

^b That this is a misspelling
would've been overt to
anyone reading it, though
amusing at first. Corrected
reading gives **One person**.

Recto

ΚΓ

σεληλυθαται. ³⁹εκ δε της πολεως ε
κεινης πολ'λοι επιστευσαν εις αυ
τον των Σαμαριτων δια τον
λογον της γυναικος ματυρουσης
οτι επεν μοι παντα οσα ^a ⁴⁰ως ου
ηλθον προς αυτον οι σαμαρι >
ται ηρωτων αυτον μιναι πα >
ρ αυτοις και εμεινεν εκει δυο
ημερας ⁴¹και πολ'λω πλειους >
επιστευσαν δια τον λογον αυ
του ⁴²τη δε γυναικι ελεγον οτι
ουκετι δια την σην λαλειαν >
πιστευομεν αυτοι γαρ ακηκο
αμεν και οιδαμεν οτι αυτος^b >
εστιν αληθως ο σωτηρ του
κοσμου. ⁴³μετα δε τας δυο ημε
ρας εξηλθεν εκειθεν εις τη
Γαλιλαιαν. ⁴⁴αυτος γαρ ΙΣ εμαρ >
τυρησεν οτι προφητης εν τη
ϊδια πατριδι τιμην ουκ εχει·
⁴⁵οτε ουν ηλθεν εις την Γαλιλαι

Yahuchanon 4:38b-45a

^a The initial corrector added
inserts marks to point to the
right margin, containing
εποιησα.

^b Amended by the scribe to
ουτος.

Reverse Side of Leaf 12

23

entered." ³⁹Out of so the town th-
at one, numerous placed trust into Hi-
m of the Samaritans due to the
message of the woman testifying
that "He told me every thing that ^a." ⁴⁰When therefore
appeared towards Him the Samari-
tans, they were requesting Him to remain be-
side them, and He remained there two
days. ⁴¹And many more
trusted due to the message of
Him, ⁴²to the and woman they were saying that
"No longer due to what you spoke
do we trust, ourselves for have
attended to it, and we recognise that He^b
exists certainly as the deliverer of the
world." ⁴³After so the two da-
ys, He departed from there into the
Galiylah. ⁴⁴Himself for Yahushua testi-
fied that a prophet in the
own fatherland honour not He acquires.
⁴⁵When therefore He went into the Galiyl-

Yahuchanon 4:38b-45a

^a Due to the similar endings –
σα, the original scribe has
omitted a crucial word.
Margin contains the word
meaning **I accomplished**.

^b Original reading makes
sense, but is the wrong use of
the pronoun αυτος. Correct
word means **this One**.

Verso

ΚΔ

αν εδεξαντο αυτον οι Γαλιλαιοι
παντα εωρακοτες οσα εποιησεν
εν Ιεροσολυμοις εν τη εορτη
και αυτοι γαρ ηλθον εις την εορ

Yahuchanon 4:45b-50a

Front Side of Leaf 12

24

ah, welcomed Him the Galiylahens,
all having seen those things He had accomplished
in Yarushalaiym at the festival,
(even these for had appeared into the festi-

Yahuchanon 4:45b-50a

την· ⁴⁶ηλθεν ουν παλιν εις την Κανα της Γαλιλαιας οπου εποι ησεν το υδωρ' οινον και ην τις βασιλικος ου ο υιος ησθενει > εν Καφαρναουμ' ⁴⁷ουτος ακουσας οτι ~~ε~~ ^{ΤΣ} ηκει εκ της Ιουδαιας εις > την Γαλιλαιαν· απηλθεν προς αυτον και ηρωτα ινα καταβη & ι ασηται αυτου τον υιον ημελλει γαρ αποθνησκειν· ⁴⁸ειπεν ^α ο ^{ΤΣ} προς ες αυτον εαν μη σημια και τερατα ιδητε ου μη πιστευσηται ⁴⁹λεγει προς αυτον ο βασιλικος ^{ΚΕ} καταβηθι πριν αποθαινει το παιδιον μου ⁵⁰λεγει αυτω ο ^{ΤΣ} πορευου ο ^{ΥΣ} σου ζη· επιστευσεν ο ανθρωπος τω λογω ω ει

^a A superlinear **ουv** was added by the initial corrector.

val). ⁴⁶He appeared therefore again into the Kana of Galilylah, where He had made the water to wine. And there was a certain royal official, whose the son was sick in Kapharnakhoum. ⁴⁷This one, having heard that ~~the~~ Yahushua had come out of Yahuwdea into the Galilylah, departed towards Him, and He requested in order that He would come down and cure his the son, he was about to for to die. ⁴⁸Said ^a the Yahushua towards ε him, “Unless signs and portents you all see, never shall you all trust!” ⁴⁹Says towards him the Master, “Master, come down before dies the child my!” ⁵⁰Says to him the Yahushua, “Go now, the son your lives.” Trusted the man the message by which He

^a Insertion adds the word **therefore**.

Verso

^{ΚΕ}

πεν αυτω ο ^{ΤΣ} και επορευετο ⁵¹ηδη δε αυτου καταβαινοντος οι δουλοι αυτου υπηνητησαν αυτω και α > πηγ' γιλαν λεγοντες οτι ο ^{παις}^α αυτου^b ζη· ⁵²επυθετο ουν την ωραν παρ αυτων εν η κομψοτερον εσχεν ειπον ^c αυτω οτι εχθες ωραν εβδο μην αφηκεν αυτον ο πυρετος' ⁵³εγνω ουν ο πατηρ' αυτου οτι εν εκεινη τη ωρα εν η ειπεν αυτω ο ^{ΤΣ} ο ^{ΥΣ} σου ζη και επιστευσεν αυτος και η οικια αυτου ολη· ⁵⁴τουτο δε παλι δευτερον σημειον εποιησεν ο ^{ΤΣ} > ελθων εκ της Ιουδαιας εις την Γαλιλαιαν· ^{5:1}μετα ταυτα ην εορτη > των Ιουδαιων και ανεβη ^{ΤΣ} εις ιεροσολυμα· ²εστιν δε εν τοις ιεροσολυμοις επι τη προβατικη· κολυμβηθρα· η ^{εστιν λεγομενη}^d εβραϊστι Βηδ'σαιδα^α πεντε

Yahuchanon 4:50b-5:2a

^a Amended by the scribe to **υιος**.

^b Changed by the scribe to **σου**.

^c A superlinear **ουv** was added by the initial corrector.

^d Amended to **επιλεγομενη** by the scribe changing the **στιv** to **πι**.

Front Side of Leaf 13

25

said to him the Yahushua, and he went. ⁵¹Already now he was going down, the servants his encountered him, and they announced, saying that the **child**^a **his**^b lives. ⁵²Enquired therefore the hour from beside them in which gotten better he had, they said ^c to him that “Yesterday, at hour seventh departed from him the fever” ⁵³Understood therefore the father of that that at that specific the hour, at when said to him the Yahushua, “The Son of you lives”, and he trusted Him and the house his entire. ⁵⁴This now again a second sign accomplished the Yahushua when appearing out of Yahuwdea into the Galilylah. ^{5:1}After these things was a festival of the Yahuwdeans, and ascended Yahushua into Yarusshalayim. ²He was now in the Yarusshalayim near the Sheep Gate a bathing pool, which **exists being said**^d in Hebrew, ‘Bayith-Tsayad’, five

Yahuchanon 4:50b-5:2a

^a Original reading is not a mistake, and makes sense. Amended reading gives **son**.

^b Original reading is again not a mistake, and makes sense. Seems the scribe had a different manuscript they were correcting the text against. Changed reading gives **you**.

^c Correction adds **therefore** to the text. Probably omitted by the first scribe due to the similar ending **-v**.

^d Original reading contains no errors, and is the more common usage of John's. Corrected reading gives **is called**.

Recto

ΚΖ

στοας εχουσα ³εν ταυταις κατε
κειτο πληθος των ασθενουν
των τυφλων χωλων· ξηρω^α
⁵ην δε τις εκει ανθρωπος ετη
ΛΗ^b εχων εν τη ασθeneia αυτου
⁶τουτον ειδων ο ΤΣ κατακειμε
νον και γνους οτι πολυν ^c εχει
χρονον λεγει αυτω θελεις υ
γιης γενεσθαι ⁷απεκριθη αυτω
ο ασθενων ΚΕ ΑΝΘΩΝ ουκ εχω
ινα οταν ταραχθη το υδωρ' βα
λημαι εις την κολυμβηθραν
εν ω δε ερχομαι εγω αλ'λος προ
εμου καταβαινει ⁸λεγει αυτω
ο ΤΣ εγிரαι αρον τον κραβαττω
σου και περιπατει ⁹και ευ
θεως εγενετο υγιης ο ΑΝΘΩΣ·
και ηρεν τον κραβατ' τον αυ
του και περιεπατει ην δε σαβ

Recto

ΚΖ

βατον εν εκεινη τη ημερα ¹⁰ελεγ^ω
ουν ^ωιουδαιοι τω τεθεραπευ
μενω σαββατον εστιν και ουκ ε
ξεστιν σοι αραι τον κραβαττον
σου ¹¹ο δε απεκριθη αυτοις ο ποι
ησας με υγιη εκεινος σοι^a ευτ^ω
αραν^b τον κραβατ' τον σου και πε
ριπατει· ¹²ηρωτησαν αυτον τις >
εστιν ο ανθρωπος ο ειπων σοι >
αρον και περιπατει· ¹³ο δε ιαθεις
ουκ ηδει τις εστιν· ο γαρ ΤΣ εξε >
νευσεν οχλου οντος εν τω το >
πω· ¹⁴μετα ταυτα ευρισκοι^c αυτον
ο ΤΣ εν τω ιερω και ειπεν αυτω ι
δε υγιης γεγονας μηκει αμαρτα
νε ινα μη χειρον σοι τι γενηται

Yahuchanon 5:2b-9a

^a John 5:4 is not contained in this manuscript.

^b Scribe added transposition marks to swap the words around to ΛΗ ετη.

^c A superlinear ηδη was added by the initial corrector.

^d Evidence of four erased letters remain here, but are unable to be determined.

Yahuchanon 5:9b-16a

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porticoes having. ³Among these were reclining a large amount of those who were sick, the blind, lame, paralysed. ^a

⁵Was now a certain there man, years ³⁸^b having in the sickness his.

⁶This one, having seen the Yahushua, reclining, and He knew that a long ^c he had time, He says to him, "Do you desire healthy to come into existence?" ⁷Responded to Him the sick one, "Master, human not I have so that when is disturbed the water, he could propel me into the bathing pool.

By when however am appearing I, another ahead of me he descends." ⁸Says to him the Yahushua, "Get up, lift up the mat your, and walk." ⁹And instantly, he came into existence as healthy the man. So he lifted the mat his, and he walked about. Was now a sab-

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bath in that certain the day. ¹⁰Were saying therefore ^ω the Yahuwdean authorities to the one who had been cured, "A sabbath it is, and not is permitted for you to lift up the mat your." ¹¹He however responded to them, "The One Who made me healthy, this Certain One to you^a said, 'Curse^b the mat your, and walk about'." ¹²They requested him "Who exists the man who said to you, 'Lift up, and walk about'?" ¹³The however healed did not recognise Whom it was. The for Yahushua had slipped away, as crowd was in that place. ¹⁴After these He discovered^c him the Yahushua in the temple, and He said to him, "Look, healthy you have come into existence as; no longer you miss the mark, so that not a worse to you thing may come to exist."

^a The initial corrector amended this to μοι.

^b Amended by the scribe to αρον.

^c Corrected to ευρισκει.

Yahuchanon 5:2b-9a

^a The most earliest manuscripts omit what came to be v4, including P75, a manuscript from around the same era as P66.

^b Swap gives 38 years. No change of meaning.

^c Insertion adds already to the text.

^d Unable to be determined what was originally written here.

Yahuchanon 5:9b-16a

^a Original reading doesn't make sense contextually. Seems the scribe had an automatic desire to write σοι (cf. line 2 above). Corrected reading gives to me.

^b Original reading is clearly a mistake. Corrected reading means Lift up.

^c The original reading is an apparent orthographic mistake. Corrected reading gives the proper spelling.

¹⁵απηλθεν ο ανθρωπος και ανηγ
γυλεν τοις ιουδαιοις οτι ΤΣ εστ
ο ποιησας αυτον υγιη ¹⁶και δια ϕθ

Verso

ΚΗ

τουτο εδωκον οι ιουδαιοι τον ΤΝ
το^a ταυτα εποιει εν σαββατω ¹⁷ο δε
ΤΣ απεκρινατο αυτοις ο ΠΗΡ μου
εως αρτι εργαζεται καγω εργαζο
μαι ¹⁸δια τουτο ουν μαλλον οι ιου
δαιοι εζητουν αυτον αποκτιναι
οτι ου μονον ελυε το σαββατον αλ
λα και ΠΡΑ ιδιον ελεγεν τον ΘΝ
ισον εαυτον ποιων τω ΘΩ ¹⁹απε
κρινατο ουν ο ΤΣ και ελεγεν αυ
τοις· αμην αμην λεγω υμιν ου
δυναται ο ΥΣ ποιειν αφ εαυτου
ουδε εν εα μη^b τι βλεπη τον ΠΡΑ
ποιουντα· α γαρ εαν εκεινος ποι
η ταυτα και ο υιος ομοιως ποιει
²⁰ο γαρ ΠΗΡ φιλι^c τον ΥΝ και παντα
δεικνυσιν αυτω· α αυτος ποιει·
και μειζονα τουτων δειξει αυ
τω εργα ινα υμεις θαυμαζηται·
²¹ωσπερ γαρ ο ΠΗΡ εγειρει τους νε

Verso

ΚΘ

κρους και ζωοποιει ουτως και ο ΥΣ
ους θελει ζωοποιει ²²ου^a γαρ ο ΠΗΡ
κρινει ουδενα αλ'λα την κριστ
πασαν δεδωκεν τω ΥΩ ²³ινα
παντες τιμωσι τον ΥΝ καθως
τιμωσι τον ΠΡΑ ο ^b τιμων τον ΥΝ
ου τιμα τον ΠΡΑ τον πεμψαν
τα αυτον· ²⁴αμην αμην λεγω υ
μιν οτι ο τον λογον μου ακουων

¹⁵Went off the man, and he procl-
aimed to the Yahuwdean *authorities* that Yahushua existed
as the One Who made him healthy. ¹⁶And due to ϕθ

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this, were persecuting the Yahuwdean *authorities* the Yahushua,
the^a these He was performing on a sabbath. ¹⁷The however
Yahushua responded to them, “The Father My
up till now is working, and so I am work-
ing.” ¹⁸Due to this therefore, even more the Yahuw-
dean *authorities* were seeking after Him to kill,
concerning the fact that not merely was He freeing the Sabbath, but
nevertheless also Father His own He was calling the God,
identical Himself making to God. ¹⁹Res-
ponded therefore the Yahushua, and He was saying to
them, “Certainly, certainly I say to you all, not
is capable the Son to accomplish from Himself
a single thing except^b what He may perceive the Father
accomplishing. What for ever that Certain One may accom-
plish, these also the Son likewise He accomplishes.
²⁰The for Father loves^c the Son, and all things
shows to Him what He Himself accomplishes,
and even greater than these He shall demonstrate to
Him deeds, in order that you all will be astonished.
²¹Just as for the Father raises the de-

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ceased and gives life, in this way also the Son
to those He wants He gives life. ²²Not^a for the Father
condemn anyone, notwithstanding the judgement
all He has granted to the Son, ²³in order that
all will honour the Son just as
they honour the Father; the one ^b honouring the Son
does not honour the Father, the One Who sen-
t Him. ²⁴Certainly, certainly I say to you
all, that the one the message My hearing

Yahuchanon 5:16b-21a

^a Amended by the scribe to οτι
by turning the ο into an ι, and
adding a superlinear ο.

^b Corrected to εαν μη by the
scribe adding a superlinear υ.

^c Changed to read φιλι by the
scribe adding a superlinear ε.

Yahuchanon 5:21b-26a

^a Scribe amended this to ουδε
by adding δε superlinearly.

^b Scribe added a superlinear
μη.

Yahuchanon 5:16b-21a

^a The scribe seems to have
been influenced by the
repetition of all the το's in the
verse. The correction gives
because.

^b Slight spelling mistake
doesn't mask what was
meant. Correction amends
the spelling mistake.

^c Another spelling mistake
with ι for ει. Straightforward
as to what was meant. See the
Appendix for a discussion of
the spelling mistakes seen in
P66.

Yahuchanon 5:21b-26a

^a Original word makes sense,
but the corrected word
connects the sentences
together. Means Neither.

^b The omission is quite a big
mistake, and destroys the
sense of the sentence.
Correction gives not.

και πιστευων τω πεμψαντι με
εχι ζωην αιωνιον και εις κρισιν
ουκ ερχεται αλ'λα μεταβεβηκε
εκ του θανατου εις την ζωην· ²⁵α
μην αμην λεγω υμειν οτι ερχε
ται ωρα και νυν εστιν οτε οι νε
> κροι ακουσωσιν της φωνης >
του υιου του ΘΥ και ακουσαν >
τες ζησουσιν ²⁶ωσπερ γαρ ο ΠΗΡ ε
χι ζωην εν εαυτω ουτως και

Recto

Λ

τω υιω εδωκεν ζωην εχειν
εν εαυτω ²⁷και εξουσιαν εδωκε
αυτω κρισιν ποιειν οτι ΥΣ ανθρω
που εστιν· ²⁸μη θαυμαζεται του
το οτι ερχεται ωρα εν η παντες
φοι^a εν τη ερημω^b ακουσω
σιν της φωνης αυτου· ²⁹και εκ
πορευωνται^c οι τα αγαθα ποιη
σαντες εις αναστασιν ζωης·
(και)^d οι τα φαυλα πραξαντες εις α
ναστασιν κρισεως· ³⁰ου δυνο >
μαι εγω ποιειν απ εμαυτου ου
δε εν· καθως ακουω κρινω η
η κρισις η εμη δικαια εστιν οτι
ου ζητω το θελημα το εμον αλ >
λα το θελημα του πεμψαντος
με ³¹εαν εγω μαρτυρω περι ε
μαυτου η μαρτυρια μου ουκ εστι
αληθης ³²αλ'λος εστιν ο μαρτυ
ρων περι εμου και οίδα οτι α

Yahuchanon 5:26b-32a

- ^a The scribe added σοι in the left margin, and then they modified it to οι by erasing σ.
^b τη ερημω was modified by the scribe to τοις μνημειοις.
^c Scribe altered this to read εκπορευουσονται.
^d Erasure also contains dots above the letters.

and trusting the One Whom sent Me
acquires life eternal, and into judgement
not he appears, notwithstanding has passed
out of the death, into the life. ²⁵Cer-
tainly, certainly I say to you all, that is appear-
ing an hour, and now exists, when the de-
ceased may hear the voice
of the Son of God, and those hear-
ing shall live. ²⁶Just as for the Father ho-
lds life in Himself, in this way also

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to the Son He has granted life to hold
in Himself. ²⁷And authority He has granted
to Him judgement to accomplish, because Son of Ma-
n He exists. ²⁸Not you all be astounded at thi-
s, because is appearing an hour in which all
of you^a in the desert^b may he-
ar the voice His, ²⁹and they may
come out^c, those the good accompli-
shing into a resurrection of life,
and^d those the wicked practicing into a res-
urrection of judgement. ³⁰Not is cap-
able I to accomplished from Myself a sin-
gle thing; just as I hear, I decide, and
the decision the Mine justified exists, because
not I seek after the desire the Mine, notwith-
standing the desire of the One Whom sent
Me. ³¹If I testify concerning My-
self, the testimony My not exists
as genuine; ³²another exists as the One testi-
fying concerning Me, and I recognise that ge-

Yahuchanon 5:26b-32a

^a Scribe appears to have continued his penchant for writing σοι every time he gets (cf 5:10-11 above), and though not a spelling mistake, makes little sense. Correction gives those.

^b Scribe seems to be recalling John 1:23 or 3:14, or possibly the cry of Yahuchanon the Immerser seen in all four eyewitness accounts. Makes sort of sense, but the correction is better, giving the tombs.

^c Correction alters this from aorist, subjunctive to future, inductive, meaning they shall come out.

^d Word can be left in or out. Most other manuscripts have δε.

Recto

Ⲛⲁ

ληθης εστιν η μαρτυρια· ην μαρτυρι περι εμου. ³³ϣ̅μεις^α απεσταλκαται προς ιωαννην και με μαρτυρηκεν τη αληθεια ³⁴εγω δε ου παρα ΑΝΘΥ την μαρτυριαν λαμβανω αλ'λα ταυτα λεγει γω ινα υμεις σωθητε. ³⁵εκεινος ην ο λυχνος ο καιομενος και φαινων· υμεις δε ηθελησαται αγαλλιασθηναι προς ωραν εν τω φωτι αυτου ³⁶εγω δε εχω την μαρτυριαν μειζων του ιωαννου τα γαρ εργα ^β δεδωκεν κ̅μοι ο Π̅Η̅Ρ̅· ινα τελιωσω αυτα· τα εργα α ποιω μαρτυρι περι εμου οτι Π̅Η̅Ρ̅ με απεσταλκεν. ³⁷και ο πεμψας με Π̅Η̅Ρ̅ αυτος μεμαρτυρηκεν περι εμου· ουτε φωνην αυτου ποτε^ε ακηκατε ουτε ειδος αυτου εωρακαται ³⁸και τον

Verso

Ⲛⲃ

λογον αυτου ουκ εχεται εν υμιν μενοντα· οτι ον απεστιλεν εκεινος τουτω υμεις ου πιστευεται· ³⁹εραυναται τας γραφας οτι υμεις δοκειτε εν αυταις ζωναι αιωνι ον εχειν και ϣ̅α̅ εκειναι εισιν αι μαρτυρουσαι περι εμου ⁴⁰και ου θελεται ελθειν προς με ινα ζωην εχηται. ⁴¹δοξαν παρα ΑΝΩΝ ου λαμβανω ⁴²αλλ εγνωκα υμας οτι την αγαπην του ΘΥ ουκ εχετε εν εαυτοις ⁴³εγω (δε)^β εληλυθα εν τω ονοματι του πατρος μου και ου λαμβανετε ^{μ̅ε̅} εαν αλλος ελ

Yahuchanon 5:32b-38a

^α Changed by the scribe to ϣ̅μεις by including a superlinear ε.

^β The initial corrector added α superlinearly.

^ε Scribe altered this to πωποτε by adding πω superlinearly.

Yahuchanon 5:38b-45a

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nuine exists the testimony which He testifies concerning Me. ³³You all^α have sent out towards Yahuchanon, and he has testified to the truth. ³⁴I however, not beside humankind the testimony I accept, notwithstanding these I say in order that you all shall be delivered. ³⁵That certain one was the light the burning and shining, you all however desired to rejoice towards an hour in the light his. ³⁶I however hold the testimony greater than the Yahuchanon, the for works ^β He has granted to Me the Father, in order that I shall fully complete them, these the works which I accomplish, testify concerning Me, that Father Me has sent. ³⁷And the One Who sent Me, Father, He Himself has testified concerning Me; neither voice His ever^ε have you all heard, nor external form His have you all seen. ³⁸And the

Yahuchanon 5:32b-38a

^α Emendation is mere spelling alternation.

^β Inserts which to the text. Can be left out and still make sense.

^ε Modified word means roughly the same as the original, though is used more commonly as meaning ever.

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word his not you all have within yourselves remaining, because He Whom has dispatched that certain one, in this Certain One you all not place trust in. ³⁹You examine the Scriptures because you all deem in them life eternal to acquire, yet ϣ̅α̅ these certain things exist as those that testify concerning Me. ⁴⁰But not you all wish to appear towards Me in order that life you shall acquire. ⁴¹Glory from beside humankind not I accept, ⁴²notwithstanding I understand you all, that the adoration of God not^β you all hold within yourselves. ⁴³I however^ε have appeared in the name of the Father My, and not you all accept ^{μ̅ε̅}; if another should app-

^α Erased letter unable to be deciphered.

^β Scribe also included dots above the letters to indicate their deletion.

^ε Deletion indicated by dots above the letters.

Yahuchanon 5:38b-45a

^α Undecipherable letter.

^β Word could stay in or be removed. Either makes sense. ^ε Correction to remove the word makes the sentence make less sense than the original wording. Only manuscript that has the word removed.

θη εν τω ονοματι τω ιδιω εκει
νον λημψεσθε ⁴⁴πως δυνασθαι
υμεις πιστευσαι δοξαν παρα αλ
ληλων λαμβανοντες και τη
δοξαν την παρα του μονου
ου ζητητα^{d 45}μη δοκιτε^e οτι εγω

Verso

ΛΓ

κατηγορησω υμων προς τον ΠΡΑ
εστιν ο κατηγορων υμων Μωυ
σης εις ον υμεις ηλπικαται ⁴⁶ει >
γαρ επιστευεται Μωυσει επιστευ
ετε αν εμοι περι γαρ εμου εκει
νος εγραψεν ⁴⁷ει δε τοις εκινου >
γραμμασιν ου πιστευεται πως >
τοις εμοις ρημασιν πιστευετε
^{6:1}μετα ταυτα απηλθεν ο ΤΣ περαν
της θαλασσης της Γαλιλαιας ^{a 2}η
κολουθι δε αυτω οχλος πολυς
οτι εωρων^b τα σημια α ποιει επι >
των ασθενουντων. ³αηλθεν
δε εις το ορος ΤΣ και εκει εκαθε
ζετο μετα των μαθητων αυτου
⁴ην δε εγ'γυς το Πασχα η εορτη τω
Ιουδαιων ⁵επαρας ουν τους οφαλ
μους^c ο ΤΣ και θεασαμενος οτι ο
χλος πολυς^d ερχεται^e προς αυτον
λεγει προς Φιλιππον ποθεν αγο

Recto

ΛΔ

ρασωμεν αρτους ινα φαγωσιν
ουτοι ⁶τουτο δε ελεγεν πιραζω
αυτον αυτος γαρ ηδει τι ημελλεν
ποιειν ⁷απεκριθη ουν αυτω ο Φι
λιππος διακοσιων δηριων^a αρ
τοι ουκ αρκουσιν αυτοζις^b ινα

^d Scribe amended this to
ζητειται by adding ε
superlinearly.

^e Modified to δοκιτε by the
scribe inserting a superlinear
ε.

Yahuchanon 5:45b-6:5a

^a The initial corrector added
an insert mark here and της
τιβεριαδος in the right
margin.

^b Initially altered by the scribe
to εωρουv; then θε was added
superlinearly by the initial
corrector to change it to
εθεωρουv.

^c Amended to οφθαλμους by
the scribe adding a
superlinear θ.

^d Transposition marks swap
these words around to read
πολυς οχλος.

^e Modified to ερχεται by the
scribe.

Yahuchanon 6:5b-11a

^a Scribe added a superlinear
να to turn this into δηριωνv.
^b Undecipherable letter
erased.

ear in the name his own, that cert-
ain one you would accept! ⁴⁴In what way is it possible
for you all to trust, glory from beside each
other accepting, yet the
glory that is from beside the Only One
not you all seek after^d? ⁴⁵Do not deem^e that I

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shall accuse all of you towards the Father;
exists as the one accusing you all – Mo-
ses, into whom you all have hoped. ⁴⁶If
for you all had trusted Moses, you al tru-
st would Me, concerning for Me that cer-
tain one wrote! ⁴⁷If however to that one's
writings not you all trust, in what way
the My statements you all trust?"
^{6:1}After these things, departed the Yahushua across
the sea of Galiylah ^a. ²Were
following also Him a multitude large,
because they were seeing^b the signals which He accomplished upon
those who were sick. ³Went up
however to the mountain Yahushua, and there He
sat down with the adherents His.
⁴Was now close at hand the Passover, the feast of the
Yahuwdeans. ⁵Lifting up therefore the ...
...^c the Yahushua, and witnessing that a mult-
itude large^d was appearing^e towards Him,
He says to Philippos, "From where shall we

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purchase loaves in order that shall consume
these?" ⁶This now He said testing
him, He for recognised what He was inevitable
to accomplish. ⁷Answered therefore to Him the Phi-
lippos, "Two hundred derion^a worth of loav-
es not is adequate enough for these^b, in order that

^d Spelling correction seen
throughout the manuscript,
where the scribe confuses ι
and ει. Still didn't get the word
right when correcting, as it
should be spelt ζητειτε!
^e Spelling mistake correction.

Yahuchanon 5:45b-6:5a

^a Added words give of
Tiberias.

^b First correction by the scribe
gives an alternative, though
uncommon, spelling meaning
the same; the added letters
from the initial corrector
translates as they were
witnessing. No change of
meaning to the text.

^c Spelling mistake. Corrected
word means eyes.

^d Rearrangement changes
nothing to the text: a large
multitude.

^e Obvious spelling mistake.

Yahuchanon 6:5b-11a

^a Spelling mistake is evident as
to what currency was
intended. Correction gives
denarii.

^b Unable to determine what
the original word would've
meant.

εκαστος βραχυ τι λαβη ⁸λεγει αυ
τω εις εκ των μαθητων αυτου
Ανδρεας ο αδελφος [Σιμωνος
Πετρου ⁹εστιν παιδαριον ωδε ος
ξ εχει πεντε αρτους κριθινους
και δυο οψαρια αλ'λα τι εστιν ταυ
τα^c εις τοσους ¹⁰ειπεν ουν ο ΤΣ·
ποιησαται τους ΑΝΘΥΣ αναπε
σιν ην δε χορτος πολυς εν >
τω τοπω ανεπεσαν ουν ^d αν >
δρες τον αριθμον ωσι πεντα
κισχιλιοι^e ¹¹ελαβεν ουν τους αρ
τους ο ΤΣ και ευχαριστησας εδω
κεν τοις ανακειμενοις ομοιως

^c Corrected to ταυτα τι εστιν
using transposition marks.

^d Initial corrector inserted οι
superlinearly.

^e A superlinear ε corrects this
to κισχειλιοι, done by the
scribe.

each a little something may accept.” ⁸Says to
Him one out of the adherents His,
Andreas, the brother [of Shim'own
Petros, ⁹“Exists a small child here, whom
ξ possesses five loaves barley
and two pieces of cooked meat; notwithstanding what exists the-
se^c to such an amount as this?” ¹⁰Said therefore the Yahushua,
“You cause the humans to rec-
line.” Was now grass a lot of in
the place. Reclined therefore ^d m-
en, the number at about five
thousand^e. ¹¹Having accepted therefore the loa-
ves the Yahushua, and having given thanks, He dis-
tributed to those who were reclining. Likewise

^c Rearrangement of words
gives these what exists.

^d Inclusion means the. No real
change of meaning to the
text, other than to specific the
men, and not just men.

^e Common spelling mistake
correction seen throughout
P66.

[Two lost leaves following would've contained 6:12–34]

[Missing Yahuchanon 6:12–34]

Recto

Yahuchanon 6:35b-42a

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Yahuchanon 6:35b-42a

ΑΘ

³⁵εις εμε ου μη διψησει πωποτα
³⁶αλ'λ ειπον υμειν οτι και εωρακα
τε με και ου πιστευεται· ³⁷παν ο δι
δωσιν μοι ο ΠΗΡ προς εμε ηξει·
και τον ερχομενον προς εμε ου
μη εκβαλω εξω· ³⁸οτι καταβεβηκα
απο του ουρανου ουχ ινα ποιω
το θελημα το εμον αλλα το θε
λημα του πεμψαντος με· ³⁹του
το δε εστιν το θελημα του πεμ
ψαντος με· ινα παν ο δεδωκεν
μοι μη απολεσω εξ αυτου αλ'λα
αναστησω αυτο τη εσχατη ημε
ρα ^a ⁴⁰του ΠΡΣ μου ινα πας ο θεωρω
τον ΥΝ & πιστευων^b εις αυτον εχη^c
ζωην αιωνιον· & αναστησω αυ
τον εν τη εσχατη ημερα ⁴¹εγογ'
γυζον ουν οι ιουδαιοι ^d περι αυτου
οτι ειπεν εγω ειμι ο αρετος ο κα
ταβας εκ του ουρανου· ⁴²και ελε
γον οτι^e ουτος εστιν ΤΣ ο υιος ιω
σηφ' ου ημεις οιδαμεν τον ΠΡΑ^f & τη
μητερα & πως ουν λεγει οτι εκ του

^a Insert mark points to the
following added by the initial
corrector in the upper margin:
τουτο γαρ ε[στιν τ]ο θελημα.

^b Modified by the scribe to
πιστευων by a superlinear υ.

^c Amended by the scribe to
εχει.

^d Scribe added οι
superlinearly, and then
erased it.

^e Changed to read ουχ' by the
initial corrector.

^f Appears to have been
changed to πατη[ρ]α.

39

³⁵into Me, never shall he be thirsty again at any time.
³⁶Notwithstanding I have told you all, that even you all have
seen Me, and not you trust. ³⁷Every one who gr-
ants to Me the Father, towards Me he shall come;
and the one appearing towards Me ne-
ver I propel outside. ³⁸Because I have descended
from the heaven, not in order that I should accomplish
the desire the Mine, notwithstanding the de-
sire of the One Whom sent Me. ³⁹Th-
is now exists as the desire of the One Whom dis-
patched Me, that everyone whom has been granted
to Me not should I lose out of him, notwithstanding
I shall raise up this on the final d-
ay. ^a ⁴⁰Of the Father My, that everyone whom observes
the Son and trustful^b into Him shall acquire^c
life eternal, and I shall raise up hi-
m on the final day.” ⁴¹Were com-
plaining therefore the Yahuwdeans ^d concerning Him,
because He said “I exist as the bread Who de-
scended out of the heaven”, ⁴²And they were
saying that^e “This One exists as Yahushua, the Son of Yahuw-
seph; of Whom we recognise the father and the
mother? In what way can therefore He say that ‘Out of the

^a Omission by scribe occurring due to
homoeoteleuton, jumping from one α to the
next. Added words restore the context: this for
exist the desire.

^b Original reading, whilst being a Greek word,
doesn't make sense in the context as it needs to
be a verb rather than an adjective. Emendation
gives the verb, meaning placing trust.

^c Original reading is the future, subjunctive
tense (indicating that it may happen later on);
alteration makes it active, indicative, indicating
that the eternal life is already acquired, rather
than something that may be acquire later on.

^d Scribe seems to have missed the initial οι
at the end of ιουδαιοι. No need for the word, so
erasue is correct.

^e Scribe seems to have been initially recalling
the same wording from John 6:14, and wrote
instinctively. Correction gives Is not.

^f P66 seems to have exclusively kept the nomen
sacrum for referencing God only; the word
written out full is for reference to human
fathers (though see Jn 2:16; 5:43; 6:45, 49, 57).

Verso

᾿

ουρανου καταβεβηκα· ⁴³απεκριθη ο ᾿ και ειπεν αυτοις· μη γογγυζεται με τ αλληλων· ⁴⁴ουδεις δυναται ελθειν προς με εαν μη ο ΠΗΡ μου ο πεμψας με ελκυση αυτον καγω αναστησω αυτον εν^a τη εσχατη ημερα ⁴⁵εστιν γε γραμμενον εν τοις προφηταις η εσδ̄ται παντες διδακτοι ΘΥ· πας ο ακουσας παρα του πατρος η μαθων ερχεται προς με ⁴⁶ουχι οτι τον ΠΡΑ εωρακεν τις ει μη ο ων παρα του ΘΥ ουτος εωρακεν τον ΠΡΑ. ⁴⁷αμην αμην λεγω υμιν ο πιστευων εχει η ζων αιωνιον ⁴⁸εγω ειμι ο αρτος της ζωης ⁴⁹οι πατερες υμων εφαγον το μαννα εν τη ερημω και απεθανον ⁵⁰ουτος εστιν ο αρτος ο εκ του ουρανου καταβαινων ἵνα τις εξ αυτου φαγη και μη αποθανη· ⁵¹εγω ειμι ο αρτος ο ζων ο εκ του ουρανου καταβας· εαν τεις φαγη εκ

Verso

᾿

τουτου του αρτου ζησεται εις τον αιωνα· και ο αρτος δε εν εγω δωσω η σαρξ μου εστιν υπερ της του κοσμου ζωης ⁵²εμαχοντο ουν προς αλληλους οι ἰουδαιοι λεγοντες πως δυναταῖ ουτος δουναι ἃ την σαρκᾶ αυτου φαγειν ⁵³ειπεν ουν αυτοις ᾿ αμην αμην λεγω υμιν· εαν μη φαγηται την σαρκαν του υἱου του ἈΝΘΥ· και το αιμα αυτου πιητε ουκ εχεται ζων εν εαυτοις· ⁵⁴ο τρω^b νων^c το αιμα εχει ζων αιωνιον· καγω αναστησω αυτον τη

Yahuchanon 6:42b-51a

^a Deletion indicated by slashes over the letters.

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40

heaven I have descended? ” ⁴³Responded the Yahushua and said to them, “Do not complain among one another. ⁴⁴Nothing is able to appear towards Me unless the Father My, the One Whom sent Me, may attract him, and I shall raise up him ~~ΘΑ~~^a/on the last day. ⁴⁵Exists as written down in the prophets, ‘And will exist all as instructed by God’; all whom are hearing from the Father and coming to understanding appear towards Me. ⁴⁶Not that the Father has been beheld by anyone, except the One existing from beside the God, This One has beheld the Father. ⁴⁷Certainly, certainly I say to you all, the one trusting acquires life eternal. ⁴⁸I exist as the bread of life; ⁴⁹the ancestors of you all consumed the manna in the wilderness, and they perished. ⁵⁰This exists as the bread which out of the heaven descends, in order that whom out of it shall consume and not perish. ⁵¹I exist as the bread the living, the One out of the heaven descending; if someone may consume out of

Yahuchanon 6:42b-51a

^a Omission or inclusion adds nothing extra to the text; the *dative* case indicates ‘on’, and so the extra word isn’t needed. See above at 6:39 and 40, where the same wording exists, with one omitting the *εν*, the other including it.

Yahuchanon 6:51-58a

^a Initial corrector added ημιν superlinearly.
^b The scribe accidentally omitted 19 letters here. The initial corrector included the missing letters in the right margin: γων μου την σαρκα η πι.
^c Initial corrector originally added an insert mark, then erased it, and added μου vertically.

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41

this the bread, he shall be alive into the eternity, and the bread however which I shall grant, the flesh My exists, on behalf of the the cosmos life.” ⁵²Were quarrelling therefore towards one another the Yahuwdeans, saying “In what way is capable This One to grant ἃ the flesh His to consume?” ⁵³Said therefore to them Yahushua, “Certainly, certainly I say to you all; unless you may consume the flesh of the Son of Man, and the blood His you may drink, not do you acquire life within yourselves. ⁵⁴The one parta^b king of ^c the blood acquires life eternal, and I shall raise up him on the

Yahuchanon 6:51-58a

^a Inserted word means *to us*. Makes sense with or without.
^b Another instance of omission via homoeoteleuton, jumping from one *ωνων* to the other. Words in margin add *king of My the flesh, and drink*.
^c The initial corrector appears to have had a change of mind as to how to add the omitted words. Vertical addition gives *My*.

εσχατη ημερα· ⁵⁵η γαρ σαρξ' μου αληθως^d εστιν βρωσις και το αιμα μου αληθως^e εστιν ποσις· ⁵⁶ο τρωγων μου την σαρκα. και πινων μου το αιμα εν εμοι μενει· καγω εν αυτω· ⁵⁷καθως απεσταλκεν με ο ζων πατηρ › καγω ζω δια τον ΠΡΑ· και ο τρωγων με κακεινος ζησεται δι εμε' ⁵⁸ου

Recto

ΜΒ

τος εστιν ο αρτος ο εκ του ουρανου καταβαινων·^a ου καθως εφαγοσσι πατερες και απεθανον· ο τρωγων τουτον τον αρτον ζησεται εις τον αιωνα· ⁵⁹ταυτα ειπεν εν συναγωγη διδασκων εν Καφαρναουμ' ⁶⁰πολλοι ουν ακουσαντες εκ^b των μαθητων ^c ειπον· σκληρος εστιν ο λογος ουτος τις δυναται αυτου ακουειν· ⁶¹ειδως δε ο ΤΣ εν εαυτω σι γογγυζουσιν περι τουτου οι μαθηται αυτου ειπεν αυτοις ΤΣ τουτου υμας σκανδαλιζει^d ⁶²εαν ουν θεωρησεται τον ΥΝ του ΑΝΘΥ αναβαινοντα ου ην το προτερον· ⁶³το πνευ^e εστιν το ζωοποιουν η σαρξ δε ουκ ωφελει ουδεν τα ρημα^f α εγω λελαληκα υμιν ΠΝΑ εστιν η ζωη εστιν· ⁶⁴αλ'

Recto

ΜΓ

λ εισιν τινες εξ υμων οι μη^a πιστευουσιν· ηδει γαρ' απ αρχης ο ΤΣ^b τις ην › ο μελλων αυτον παραδιδομαι › ⁶⁵και ελεγεν δια τουτου ειρηκα υμιν σι ουδεις δυναται ελθειν προς ›

^d Altered to αληθης by the scribe.

^e Modified to αληθης by the scribe.

Yahuchanon 6:58b-64a

^a Scribe changed this to καταβας by putting dots over νων, and writing ς over the ι.

^b Underneath these letters are those which the first scribe wrote, but are unable to be deciphered.

^c The initial corrector added an insert mark here, and wrote αυτου in the left margin.

^d Modified to σκανδαλιζει by the initial corrector who added a superlinear ν.

^e Amended to ΠΝΑ by the scribe.

^f A superlinear τα inserted by the initial corrector changes this to ρηματα.

Yahuchanon 6:64b-71a

^a Amended to ου by the scribe.

^b Initial corrector included an insert mark and wrote τινες εισιν οι μη πιστευοντες η in the upper margin.

final day. ⁵⁵The for flesh My certainly exists as food, and the blood My certainly exists as drink. ⁵⁶The one partaking of My the flesh, and drinking My the blood, in Me he stays, and I in him. ⁵⁷Just as dispatched Me the living Father, and I live because of the Father, and the one partaking of Me, this one also shall be alive because of Me. ⁵⁸Th-

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42

is exists as the bread that out of heaven descends^a, not just as consumed the ancestors and perished. The one partaking of this the bread shall be alive into the eternity." ⁵⁹These things He said in a synagogue teaching in Kapharnakhoum. ⁶⁰Numerous therefore hearing out of^b the adherents ^c said, "Too difficult exists the message this. Whom is capable of it to comprehend!?" ⁶¹Recognising then the Yahushua in Himself, that were complaining concerning this the adherents His, said to them Yahushua, "This you all^d? ⁶²If therefore you all may observe the Son of Man ascending where He was the previous? ⁶³The Spirit^e exists as the one making alive; the flesh however^f not is of benefit anything; the word^f which I have spoken to you all as Spirit exists, and as life exists. ⁶⁴Notwith-

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43

standing, exist certain ones out of you all, those not^a trusting." Recognised for from the beginning the Yahushua ^b whom was the one going Him to betray. ⁶⁵And He said, "Because of this, I said to you all that nothing is able to appear towards

^d Change is the adjective and not the adverb form. Means true. Gives the understanding exists as true food, rather than certainly exists as food.

^e Same as above.

Yahuchanon 6:58b-64a

^a Initial reading is present tense, influenced by 6:33; emendation gives the aorist tense. Change means descended.

^b Original wording unclear, so what was originally meant is impossible to determine.

^c Addition means His.

^d Spelling mistake which gives no known Greek word. Corrected spelling means causes offense.

^e Scribe seems to have originally been writing out the full word πνευμα, noticed that it should be a nomen sacrum, and wrote so accordingly.

^f None-plural mismatch with previous definite article τα. Emendation gives correct number meaning words.

Yahuchanon 6:64b-71a

^a Correction gives the right adverb for the indicative mood of the following verb. Both mean not.

^b Scribal omission via homoeoteleuton (τινες ... τις). Margin words mean whom exists as those not trusting, and.

με εαν μη ην δεδομενον αυ
τω εκ του ΠΡΣ̄ 66 εκ τουτου ουν πολ
λοι εκ των μαθητων αυτου απηλ
θον εις τα οπισω και ουκετι μετ αυ
του περιεπατου· 67 ειπεν ουν ο ΤΣ̄
τοις δωδεκα μη και υμεις θελε
τε υπαγειν 68 απεκριθη αυτω Σι >
μων Πετρος ΚΕ προς τινα απε
λευσομεθα· ρηματα ζωης αιωνι
ου εχεις 69 και ημεις πεπιστευκαμε
και εγνωκαμεν οτι συ ει ο ΧΣ̄ ο αγι
ος του ΘΥ 70 απεκριθη αυτοις ΙΣ̄ ου
κ εγω υμας του ΤΒ̄ εξελεξαμην &
εξ υμων εις διαβος^d εστιν 71 ελεγε

^c Scribe added a superlinear ζ
to change this to τους.

^d λο was added superlinearly
by the scribe, amending this
to διαβολος.

Verso

ΜΔ

δε τον Ιουδαν Σιμωνος Ισκαριωτου
ουτος γαρ ημελλεν αυτον παραδι
δοναι εις ων εκ των δωδεκα·
7:1 μετα ταυτα περιεπατει ο ΤΣ̄ εν τη Γαλι
λαια ου γαρ ηθελεν εν τη Ιουδαια
περιπατειν οτι εζητουν αυτον
οι Ιουδαιοι αποκτειναι· 2 ην δε εγ
γυς η εορτη των Ιουδαιων η σκηνο
πηγια· 3 ειπαν ουν οι αδελφοι αυτου
προς αυτον μεταβηθι εντευθεν
και υπαγε εις την Ιουδαιαν· ινα
και οι μαθηται σου θεωρησωσι^a σου
τα εργα α ποιεις· 4 ουδεις γαρ εν κρυ
πτω τι ποιει· και ζητει αυτο^b εν παρ
ρησια εινα^c ει ταυτα ποιεις φανερω
σον σε αυτον τω κοσμω· 5 ουδε γαρ
οι αδελφοι αυτου επιστευον εις αυ
τον· 6 λεγει ουν αυτοις ο ΤΣ̄ ο καιρος ο
εμος ουπω παρεστιν ο δε καιρος
ο υμετερος παντοτε εστιν ετοι

Yahuchanon 6:71b-7:6a

^a Scribe has misspelt
θεωρησωσι via itacsm, due to
the similar sounds in Koine
Greek between ω and ο.
Neither the scribe nor a
corrector has noticed the
error.

^b Altered to αυτος by the
scribe adding ζ superlinearly.

^c A superlinear ι inserted by
the scribe amends this to
ειναι.

Me unless it was granted to
him out of the Father." 66 Out of this therefore num-
erous out of the adherents His depa-
rted towards what was behind, and no longer with Him
were they walking about. 67 Said therefore the Yahushua
to the Twelve, "Do not you all desi-
re to leave?" 68 Responded to Him Shi-
m'own Petros, "Master, towards whom shall
we go to? Words of life etern-
al You hold, 69 and we have trusted
and have understood that You are the Messiah, the Set-
Apart One of God." 70 Responded to them Yahushua, "Did not I
you all, the^c Twelve, select? Yet
out of you all one a^d exists." 71 He spoke

^c Mismatch between definite
article and number following.
Added letter gives correct
number of definite article. Still
means the.

^d Discernable misspelling.
Corrected word means devil.

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now of the Yahuwdah, of Shim'own of Qariyowth,
this one for was going Him to be-
tray, one he was out of the Twelve.
7:1 After these, was walking about the Yahushua in the Galiy-
lah, not for He desired in the Yahuwdea
to walk about, because were seeking after Him
the Yahuwdean authorities to kill. 2 Was however at
hand the festival of the Yahuwdeans the Taber-
nacles. 3 Said therefore the brothers His
towards Him, "Depart from here
and go off into the Yahuwdea, in order that
also the adherents Your may observe^a Your
the achievements which You accomplish. 4 No one for in hi-
ding anything accomplishes, and longs for itself^b in public recog-
nition to exist^c. If these you accomplish, make
known Yourself to the world!" 5 Not even for
the brothers His were placing trust into Him.
6 Says therefore to them the Yahushua, "The season that
is Mine not yet has come. The however season
that belongs to you always exists as rea-

Yahuchanon 6:71b-7:6a

^a Spelling mistake is self-
evident, and most will (and
from the looks of things, did)
have read past it without a
moments hesitation.

^b Original word is neuter in
gender; correction gives the
masculine gender, and refers
to Yahushua. Means Himself.

^c Overt spelling mistake;
correctly translated in main
text.

Verso

ΜΕ

μος ⁷ου δυναται ο κοσμος μισειν ü
μας εμε δε μεισει οτι εγω μαρ
τυρω περι αυτου· οτι τα εργα αυτου
πονηρα εστιν· ⁸υμεις αναβαται^a
εις την εορτην εγω ουπω αναβα
νω εις την εορτην ταυτην· οτι ο
εμος καιρος ουδεπω πεπληρω
ται ⁹ταυ^b δε ειπων αυτοσ εμεινεν ^c
τη Γαλιλαια· ¹⁰ως δε ανεβησαν οι
αδελφοι αυτου εις την εορτην·
τοτε και αυτοσ ανεβη ου φανερωσ
αλ'λα ως εν κρυπτω· ¹¹οι ουν Ιουδαι
οι εζητουν αυτον εν τη εορτη η
ελεγον που εστιν εκεινος ¹²η
γογ'γυσμος ην περι αυτου ^d εν τω
οχλω· οι μεν ελεγον οτι αγαθος
εστιν· αλ'λοι ελεγον ου· αλλα πλα
να τον οχλον ¹³ουδεις μεντοι >
παρρησια περι αυτου ελει^e δια τ̄

Recto

ΜΖ

φοβον των Ιουδαιων· ¹⁴ηδη δε της
εορτης μεσαξουσης αναβη^a τ̄ εις
το ιερον και εδιδασκεν· ¹⁵εθαυμα
ζον ουν οι Ιουδαιοι λεγοντες πως
ουτος γραμματα οιδεν μη μεμα
θηκωσ· ¹⁶απεκριθη ουν αυτοις ο τ̄
και ειπεν η εμη διδαχη ουκ εστιν
εμη αλ'λα του πεμψαντος με· ¹⁷ε̄
τις θελη το θελημα αυτου ποιειν
γνωσεται περι της διδαχης· πο
τερον εκ θ̄Υ εστιν· η εγω απ ε >
μαυτου λαλω ¹⁸ο αφ εαυτου λαλω
την δοξαν την ιδιαν ζητει· ο
δε ζητων την δοξαν του μψ̄
τος^b με^c ουτος αληθης εστιν και α
δικια εν αυτω ουκ εστιν ¹⁹ου Μωϋ

Yahuchanon 7:6b-13a

^a Modified by the scribe to αναβηται.

^b ταυ was changed to ταυτα by the scribe adding τα superlinearly.

^c The initial corrector added Ε̄ at the end of the line.

^d The initial corrector inserted πολυς superlinearly.

^e A superlinear λα added by the scribe alters this to ελαλει.

Yahuchanon 7:13b-19a

^a Scribe included a superlinear ι, changing this to αναιβη.

^b A superlinear πε inserted by the scribe amends this to πεμψαντος.

^c Initial corrector wrote over this to alter it to αυτον.

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dy. ⁷Not is able the world to despise y-
ou all; Me however it despises because I tes-
tify concerning it, that the products of it
wicked exist. ⁸You all ascend^a
to the festival. I not yet am ascend-
ing to the festival this, because the
Mine season not yet has been comple-
ted." ⁹... ^b however having said, He remained ^c
in the Galiylah. ¹⁰When however ascended the
brothers His to the festival,
then even He ascended, not visibly,
notwithstanding as if in hiding. ¹¹The therefore Yahuwde-
ans were seeking after Him at the feast, and
they were saying, "Where exists that Certain One?" ¹²And
murmuring there was concerning Him ^d in the
multitude. Those indeed were saying that "Good
He exists!" Others were saying "No. On the other hand, he de-
ceives the multitude." ¹³No one however
publicly concerning Him shall seize^e because of the

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46

fear of the Yahuwdean authorities. ¹⁴Already now the
festival was half-over, ascended^a Yahushua into
the temple and was teaching, ¹⁵Were astonis-
hed therefore the Yahuwdeans, saying "In what way
This One learning comprehends, not having been
taught?!" ¹⁶Responded therefore to them the Yahushua
and He said, "The My teaching not exists
as Mine, notwithstanding as of the One Whom sent Me. ¹⁷If
someone desires the will His to accomplish,
he shall understand concerning the teaching, wh-
ether out of God it exists, or I from My-
self speak. ¹⁸The from himself speaking,
the glory his own he seeks after; the one
however seeking after the glory of the one whom
... ^b Me^c, this one genuine exists, and unright-
eousness within him not exists. ¹⁹Has not Mo

Yahuchanon 7:6b-13a

^a Clear spelling mistake due to the similar sounding α and η. Main text gives word meaning.

^b Accidental letter skip done by scribe gives no known word. Corrected word gives These.

^c Inserted word needn't be included, as it means in, which in Greek can be omitted by using the dative case. Possibly included for emphasis.

^d Added word inserts many to the text.

^e Whilst the mistake is a known Greek word, it makes little sense in the context (and is never found in such a form in the NT). Emendation gives was talking.

Yahuchanon 7:13b-19a

^a Evident spelling mistake.

^b Incomplete word is no known Greek word. Complete word means has sent.

^c The scribe seems to have gone into auto-writing mode, and wrote the more common με after the verb πεμπω (occurring 19 times before here). Altered reading means him, and makes more sense in the context, as Yahushua isn't talking just of Himself.

σης δεδωκεν υμιν τον νομο̄
και ουδεις εξ υμων πειει τον
νομον τι με ζητειτε απο

Recto

ΜΖ

κτιναι^a ²⁰απεκριθη ο οχος^b δαιμονιον
εχεις τις σε ζητει αποκτειναι. ²¹α
πεκριθη ΙΣ̄ και ευπεν αυτοις εν ερ
γον εποιησα και παντες θαυμα
ζετε ²²δια τουτο Μωυσης δεδω
κεν υμειν την περιτομην ουχ ο
τι εκ του Μωυσεως εστιν αλ'λ εκ^c
πατερων και εν σαβ'βατω περιτε
μνετε ΑΝ̄ΟΝ̄ ²³ει περιτομην λαμ
βανει ΑΝ̄ΟΣ̄ εν σαβ'βατω ινα μη
λυθη ο νομος Μωυσεως εμοι χο
λαται οτι ολον ανθρωπον υγιη
εποιησα εν σαββατω. ²⁴μη κρινε^d κα
τ οψιν αλ'λα την δικαιαν κρισ̄
κρινετε ²⁵ελεγον ουν τινες εκ
των Ιεροσολυμειτων ουχ ου
τος εστιν ον ζητουσιν αποκτι
ναι^d ²⁶και ιδε παρρησια λαλει: και

Verso

ΜΗ

ουδεν αυτω λεγουσιν μηπο^a αλη
θως εγνωσαν οι αρχοντες οτι ου
τος εστιν ο ΧΣ̄ ²⁷αλ'λα τουτον οιδα
μεν ποθεν εστιν ο ΧΣ̄ δε οταν ελ
θη ουδεις γινωσκει ποθεν εστ̄
²⁸εκραξεν δε εν τω ιερω διδασ
κων ο ΙΣ̄ και λεγων εμε^b οιδαται
και οιδαται ποθεν ειμι. και απ ε
μαυτου ουκ εληλυθα αλ'λ εστιν
αληθης ο πεμψας με ον υμεις ου
κ οιδαται ²⁹εγω οιδα αυτον οτι

she granted to you all the Torah,
and no one out of you all accomplishes the
Torah? Why Me you seek after to

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kill^a?" ²⁰Responded the carriage^b, "Demon
You have! Who You seeks after to kill?" ²¹Re-
sponded Yahushua and said to them, "One de-
ed I performed, and all you are astoni-
shed. ²²Because of this Moshe has gr-
anted to you all the circumcision (not t-
hat out of the Moshe it exists, notwithstanding out of^c
ancestors), and on a Sabbath you circ-
mcise a man. ²³If circumcision rec-
eives a man on a Sabbath in order that not
may be invalidated the Torah of Moshe, with Me are you
all mad because a whole human healthy
I accomplished on a Sabbath? ²⁴Not you determine^d acco-
rding to outward appearance, notwithstanding the upright judgement
you determine!" ²⁵Were saying therefore certain ones out of
the Yarushalaiymites, "Does not this Cer-
tain One exist as He whom they are seeking after to
kill^d? ²⁶And look, publically He speaks! Yet

Yahuchanon 7:19b-26a

^a Overt spelling mistake corrected.

^b Though being a known Greek word, hardly makes sense in the context. Word change means crowd.

^c Inserted word means the. Not necessarily needed, but is better Greek.

^d This would be the singular you, and not the plural you all that is expected, and which appears just before v25.

^e Most common spelling mistake seen throughout P66. Straightforward spelling correction.

Yahuchanon 7:19b-26a

^a Amended to κτειναι by the scribe inserting a superlinear ε.

^b A superlinear λ added by the scribe alters this to οχλος.

^c Initial corrector added τωv at the end of the line.

^d Scribe has misspelt κρινετε, and not had it corrected.

^e The scribe corrected this to αποκτειναι by adding a superlinear ε.

Yahuchanon 7:26b-32a

^a The scribe added τε superlinearly, making the word μηποτε.

^b The scribe wrote to κα over the first ε to turn this into καμε.

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nothing to Him they say!^a that really they know, the rulers, that This One exists as the Messiah? ²⁷Notwithstanding This One we recognise from where He is; the Messiah however, when He appears, no one knows from where He is."
²⁸He cried out then in the Temple, teaching the Yahushua, and saying "Me^b you recognise and recognise from where I am? And from Myself not have I appeared, notwithstanding exists as genuine the One Whom sent Me, He Whom you do not recognise. ²⁹I recognise Him, because

Yahuchanon 7:26b-32a

^a Original reading is no known Greek word. Correction translates as Can it be.

^b Original reading makes sense, but the corrected reading gives a bit extra to the statement, meaning Both Me, giving us You both recognise Me and recognise where I am from? This makes the statement for forceful.

παρ αυτου ειμι κακεινος με α >
πεσταλκεν ³⁰ει δε ^c εζητουν ^d αυτ̄
πιασαι και ουδεις επεβαλλον >
επ αυτον την χειρα οτι ουδεπω ε
ληλυθει η ωρα αυτου ³¹πολ'λοι δε >
επιστευσαν εκ του οχλου εις αυ
τον· και ελεγον ο Χ̄ς οταν ελθη
μη πλειονα σημεια ποιησει·
ων ουτος εποιησεν ³²ηκουσαν δε
οι φαρισαιοι του οχλου γογγυζ̄

Verso

ᾠθ̄

τος ταυτα περι αυτου και απεστylan
υπηρετας οι αρχιερεις και οι φαρι
σαιοι ἴνα πιασωσιν αυτον ³³ειπεν
ουν ο ᾤς̄ ετι χρονον μικρον με
θ υμων ειμι και υπαγω προς τον
μψαντα^a με ³⁴ζη-τησεται^b με
και ουχ ευρησεται και οπου ειμι
εγω ὑμεις ου δυνασθε ελθειν >
³⁵ειπαν ουν οι ἴουδαιοι προς εαυ >
τους που μελλει ουτος πορευεσθαι
οτι ημεις ουχ ευρησομεν αυτον
μη εις την διασποραν των ελλη
νων μελλει πορευεσθαι και δι
δασκειν τους ελληνας· ³⁶τις εστ̄
ο λογος ουτος ον ειπεν οτι ζητη
σεται με και ουχ ευρησεται >
οπου ειμι εγω ου δυνασθε ελθ̄
³⁷εν δε τη εσχατη ημερα της με
γαλης ^c εορτης ἴστηκει ο ᾤς̄ και ε
κραξεν λεγων εαν τις διψα ερ
χεσθω ^d και πινετω· ³⁸ο πιστεῡ

Recto

ᾠ

εις εμε καθως ειπεν η γραφη ποτα

^c Dots above the letters indicate these are to be omitted when reading.
^d The initial corrector inserted ουν superlinearly.

Yahuchanon 7:32b-38a

^a Changed to **πεμψαντα** by the scribe who added **π** in the margin and a superlinear **ε**.
^b The scribe scraped off **αι** and wrote **ε** over it to turn this into **ζητησετε**.

^c After writing **ς** incorrectly at the end of **γαλη**, the scribe scraped it off and wrote **της** over it and before the following word.
^d Scribe included a superliner **X**, pointing to the lower margin which contains **προς με**.

Yahuchanon 7:38b-45a

from beside Him I am, and That One Me has dis-
patched.” ³⁰~~Those however~~^c They were seeking after ^d Him
to seize, yet no one threw
upon Him the hand, because not yet had
appeared the hour His. ³¹Numerous however
were trusting out of the crowd into Hi-
m, and were saying, “The Messiah, when He appears,
not many more signs shall He accomplish
than those which This One has accomplished?!” ³²Attend to however
the Pharisees the crowd murmur-

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ing these concerning Him, and they dispatched
officers the chief priests and the Phari-
sees, in order that they may take into custody Him. ³³Said
therefore the Yahushua, “Still time a little wi-
th you all I am, then I go off towards the One
.....^a Me. ³⁴You shall seek after^b Me,
and not shall you all discover, and place exist
I, you all not are capable to appear.”
³⁵Said therefore the Yahuwdeans towards them-
selves, “Where is about this One to travel,
in that we not shall discover Him?
Surely not into the Dispersion of the Gre-
eks is He about to travel, and to
instruct the Greeks? ³⁶What exists
the message this one which He said, that ‘You all shall
seek after Me, and not shall you discover, and
place where exist I, not you all capable to appear?’”
³⁷On now the final day the gr-
eat ^c festival, stood upright the Yahushua and He
cried out, saying, “Whoever is thirsty, let him
appear ^d, and let drink ³⁸the one trusting
με.

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into Me. Exactly as said the Scripture, “Riv-

^c Omitted words added nothing to the text.
^d Included word means therefore.

Yahuchanon 7:32b-38a

^a Original reading is no known Greek word.
^b Common misspelling seen throughout P66. No change of meaning.

^c Inserts definite article of the.
^d Adds the words **towards Me** to the text. Needed to make sense of Yahushua’s statement.

Yahuchanon 7:38b-45a

μοι εκ της κοιλιας αυτου ρευσουστ
 υδατος ζωντος ³⁹τουτο δε ελεγεν
 περι του ΠΝΣ ου εμελλον λαμβαν
 νειν οι πιστευσαντες εις αυτον· ου
 πω γαρ ην ΠΝΑ ~~αμιν~~ οτι ΤΣ ουδεπω
 εδοξασθη ⁴⁰πολλοι εκ του οχλου οι^α α
 κουσαντες ~~αυτου~~ των λογων του
 των ελεγον ουτος εστιν αληθως
 ο προφητης ⁴¹αλλ'λοι ελεγον ου > τοσ
 εστιν ο ΧΣ· ~~αλλοι γον~~^β μη γαρ εκ της
 Γαλιλαιας ο ΧΣ ερχεται· ⁴²ουχ η γραφη
 ειπεν οτι εκ σπερματος Δαυειδ >
 και απο Βηθλεεμ' της κωμης ο
 που ^γ Δαυειδ' ο ΧΣ ερχεται· ⁴³σχισμα
 ουν εγενετο εν τω οχλω δι αυ
 τον· ⁴⁴τινες δε ηθελον εξ αυτω
 πιασαι αυτον αλλ ουδεις επεβαλ
 λεν επ αυτω^δ τας χειρας ⁴⁵ηλθαν ου

^α Altered to ουν by the scribe, who first wrote u over ι, and added v superlinearly.

^β First altered to αλλοι ελεγον by the scribe, who added ελε superlinearly, then the initial corrector wrote over αλλοι to change it to οι δε, scrapped of the superlinear ελε, and then wrote ελε in the space between.

^γ The scribe added ην superlinearly.

^δ Scribe amended to αυτον.

Recto

ΝΑ

οι υπηρεται προς τους αρχιερεις και φα
 ρισαιους και λεγουσιν αυτοις ~~εκινοι~~^α
 δια τι ουκ ηγαγεται αυτον ⁴⁶απεκριθη
 σαν οι υπηρεται. ουδεποτε ουτως
 ΑΝΟΣ ελαλησεν ^β ~~ως ουτος λαλει ο αν~~
~~θρωπος~~ απεκριθησαν ουν αυτοις
 οι φαρισαιοι μη και υμεις πεπλα
 νησθαι ⁴⁸μη τις εκ των αρχοντων
 επιστευσεν εις αυτον η εκ των Φα
 ρισαιων· ⁴⁹αλλ'ο οχλος ουτος ο μη
 γινωσκων τον νομον επατατοι
 εισιν ⁵⁰ειπεν δε Νικοδημος προ >
 ς αυτους ο ελθων προς αυτον
 το προτερον εις ων εξ αυτων
⁵¹μη ο νομος ημων κρινει τον
 ΑΝΘΝ εαν μη ακουση πρωτον >
 παρ αυτου και γνω τι ποιει· ⁵²α
 πεκριθησαν και ειπαν αυτω μη
 και συ εκ της Γαλιλαιας ει· ερευ

Yahuchanon 7:45b-52a

^α Spelling mistake not corrected.

^β Transposition marks indicate a change to ελαλησεν ουτως ΑΝΟΣ.

ers out of the stomach His shall gush
 of waters living." ³⁹This now He says
 concerning the Spirit, that which were about to ac-
 cept those trusting into Him. Not
 yet for was Spirit ~~set apart~~, because Yahushua had not yet
 been glorified. ⁴⁰Numerous Out of the crowd those^α at-
 tending to His the statements th-
 ese were saying, "This One exists certainly
 as the Prophet!" ⁴¹Others were saying, "This One
 exists as the Messiah!" ~~Others ...~~^β "Does not for out of the
 Galiylah the Messiah appears? ⁴²Not the Scripture
 say that out of the seed of David,
 and from Bayith'Lechem, the village wh-
 ere ^γ David, the Messiah appears?" ⁴³A division
 therefore came into existence among the crowd because of
 Him. ⁴⁴Certain ones now were desiring out of them
 to take into custody Him, notwithstanding no one thr-
 ew upon Him^δ the hands. ⁴⁵Appeared therefore

^α Original reading makes sense, but correction is more Yahuchanon-like. Word means therefore.

^β Original reading is clearly a mistake in transcription. Corection by the scribe gives the meaning Others were saying. The second change gives the meaning But there were those saying. Either correction makes sense by itself.

^γ The verb can be elipted, but makes more sense being in. Inserts was.

^δ Mistake of case. Original didn't make sense in Greek, but no change in translation.

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the officers towards the chief priests and Pha-
 riseses, and say to them they^α,
 "Because of what reason not you all have brought Him?" ⁴⁶Answer-
 ed the officers, "Never in such a way
 a human has spoken ^β ~~like this speaks the hu-~~
~~man.~~" Responded therefore to them
 the Pharisees, "Not also you all have been
 deceived? ⁴⁸No certain one out of the leaders
 places trust into Him, or out of the Pha-
 riseses. ⁴⁹Notwithstanding, the crowd this that not
 comprehends the Torah accursed
 exists!" ⁵⁰Said however Nikodemus towa-
 rds them, the one who appared towards Him
 the formerly, one who was out of them,
⁵¹"Does the Torah ours find fault with the
 human unless may be be heard firstly
 from beside Him, and may know what He accomplishes?" ⁵²They
 responded and said to him, "Not
 even you out of the Galiylah are? Exa-

^α Common spelling mistake seen throughout P66. Left uncorrected (εκεινοι), but is clear as to what is meant.

^β Word-order change gives has spoken in such a way a human. No change of meaning to text.

Yahuchanon 7:45b-52a

νησον και ιδε σι' εκ της Γαλιλαιας
 Θ προφητης^a ουκ εγριεται·^b 8:12 παλι
 ουν αυτοις ελαλησεν ο Ξ λεγων
 εγω ειμι το φως του κοσμου ο ακο
 λουθων εμοι ου μη περιπατηση
 εν τη κοτια^c αλλ' εξει το φως της
 ζωης¹³ ειπον ουν αυτω οι Φαρισαι
 οι συ περι σεαυτου μαρτυρις η μαρ
 τυρια σου ουκ εστιν αληθης¹⁴ απε
 κριθη Ξ και ειπεν αυτοις καν γεω^d
 μαρτυρω περι εμαυτου αληθης
 εστιν η μαρτυρια μου· σι οιδα πο
 θεν ηλθον και που υπαγω υμις
 δε ουκ οιδαται ποθεν ερχομαι
 η που υπαγω¹⁵ υμις κατα την
 σαρκα κρινεται εγω ου κρινω ου
 δενα·¹⁶ και εαν κρινω δε εγω
 η κρισις η εμη αληθης εστιν σι
 μονος ουκ ιμι αλλ εγω και ο

πεμφας με ΠΗΡ¹⁷ και εν τω νομω
 δε τω υμετερω γεγραπται σι
 δυο ανθρωπων η μαρτυρια α
 ληθης εστιν·¹⁸ εγω ειμι ο μαρτυ
 ρων περι εμαυτου και μαρτυ
 ρι περι εμου ο πεμφας με ΠΗΡ >
¹⁹ ελεγον ουν αυτω που εστιν ο >
 ΠΗΡ σου απεκριθη Ξ ουτε εμε
 οιδαται ουτε τον ΠΡΑ μου· ει
 εμε ηδεται· και τον ΠΡΑ μου α
 ν ηδεται· >²⁰ ταυτα τα ρητα^a ελαλη
 σεν εν τω γαζοφυλακιω διδασ
 κων εν τω ιερω· και ουδεις ε
 πιασεν αυτον σι ουπω εληλυ
 θει η ωρα αυτου²¹ ειπεν ουν παλ
 αυτοις^b εγω υπαγω η ζητησετε

^a Transposition marks indicate a
 change to προφητης εκ της
 Γαλιλαιας. The scribe or a corrector
 attempted to erase the ο before
 προφητης, but still shows.
^b This manuscript does not contain
 7:53–8:11.
^c Scribe added superlinear σ to alter
 το σκοτια.
^d Scribe amended to εγω by scraping
 out the middle ε, then inserting
 another superlinear ε before the γ.

^a Scribe erred for ρηματα.

^b Scribe inserted ο Ξ in the
 space between these two
 words.

mine and see that out of Galiylah
 a prophet^a not arises.”^b 8:12 Again
 therefore to them spoke the Yahushua, saying,
 “I exist as the light of the cosmos – the one fo-
 llowing after Me never may walk about
 in the^c, notwithstanding shall acquire the light of
 life.”¹³ Said therefore to Him the Pharise-
 es, “You concerning Yourself testify. The testi-
 mony Yours not exists as genuine!”¹⁴ Res-
 ponded Yahushua and said to them, “Even if^d
 testify concerning Myself, genuine
 exists the testimony My, because I recognise from
 where I have appeared, and where I depart. You all
 however not recognise from where I appeared
 or where I depart.¹⁵ You all according to the
 flesh pass judgement. I do not pass judgement on an-
 yone.¹⁶ And if pass judgement however I do,
 the judgement the Mine genuine exists, because
 alone not I am, notwithstanding I and the

sent Me Father.¹⁷ And in the Torah
 however the yours it has been written that
 ‘of two humans the testimony ge-
 nuine exists.’¹⁸ I exists as the One testif-
 ying concerning Myself, and testi-
 fies concerning Me the sent Me Father.”
¹⁹ They were saying therefore to Him, “Where exists the
 Father Your?” responded Yahushua, “Neither Myself
 you all recognise nor the Father My. If
 Me you all had recognised, also the Father My wo-
 uld you all have recognised.”²⁰ These the stated^a He spo-
 ke by the treasury, instru-
 cting in the Temple. Yet no one took
 into custody Him, because not yet had appea-
 red the hour His.²¹ He said therefore again
 to them^b, “I depart, and you all shall seek after

^a Change of word-order gives a prophet
 out of the Galiylah. No alteration of
 meaning to the text.
^b The majority of earliest Greek
 manuscripts, as well as many manuscripts
 of translations (Latin, Sahidic, Syriac,
 Boharic, Armenian, Georgian, Gothic
 etc.), all omit what came to be John 7:53-
 8:11. Even in many of the manuscripts
 that include it, they include marks that
 indicate they thought they should be
 excluded. See App. B for a discussion.
^c Original reading is no known Greek
 word (though now is the modern Greek
 spelling of the Brazilian city Cotia).
 Correction means darkness.
^d Whilst being the prefix to several Greek
 words, γεω is not one by itself.
 Emendation gives I.

^a Though a Greek word,
 doesn't make much sense in
 the context. Scribe omitted
 μα by accident. ρηματα
 means words.

^b Inserted words translate as
 the Yahushua.

με και εν τη αμαρτια υμων
αποθανισθαι· οπου εγω υπαγω
υμεις ου δυνασθαι ελθειν· ²²ε

Recto

ΝΔ

λεγον ουν οι ιουδαιοι μητι αποκτε
νει εαυτον οτι λεγει οπου εγω υ
παγω υμεις ου δυνασθαι ελθειν >
²³ελεγεν ουν αυτοις υμεις εκ των
κατω εστε εγω εκ των ανω ειμι
υμεις εκ τουτου του κοσμου εστε
εγω ουκ ειμι εκ του κοσμου του >
του· ²⁴ειπον υμειν οτι αποθανισθαι
εν ταις αμαρτιας υμων εαν
γαρ μη πιστευσηται οτι εγω ειμι α
ποθανισθαι εν ταις αμαρτιας υ
μων ²⁵και ελεγον αυτω συ τις ει
επεν αυτοις ^a ΙΣ ^b την αρχην ο τι η
λαλω υμιν ²⁶πολλα εχων περι υ
μων λαλειν και κρινειν αλ' ο
πεμψας με αληθης εστιν· καγω
α ηκουσα παρ αυτου ταυτα λαλω
εις τον κοσμον ²⁷ουκ εγνωσαν ο
τι τον ΠΡΑ αυτοις ελεγεν ²⁸ειπε

Recto

ΝΕ

ουν ^a ο ΙΣ οτι οταν υψωσηται τον υ
ιον του ανθρωπου τοτε γνωσε
σθε οτι εγω ειμι και απ εμαυτου
ποιω ουδε εν αλ'λα καθως εδει^b
ξεν μοι^c ο ΠΗΡ ταυτα λαλω ²⁹και ο >
πεμψας με μετ εμου εστιν ου
κ αφηκεν με μονον οτι εγω τα
αρεστα αυτω ποιω παντοτε: >
³⁰ταυτα αυτου λαλουντος; πολλοι
επιστευσαν εις αυτον· ³¹ελεγεν

Me, and in the mistake of you all
you all shall perish. Where I depart
you all not are capable to appear.” ²²Were

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saying therefore the Yahuwdean *authorities*, “Perhaps He shall
kill Himself, because He is saying ‘Where I de-
part, you all not capable to appear?’”
²³He says therefore to them, “You all out of the
below exist; I out of the above exist
You all out of this the world exist;
I not exist out of the world th-
is. ²⁴I said to you all that ‘You all shall perish
in the mistakes of you all’, if
for not you all may trust that I exist, you sh-
all perish in the mistakes of
you all.” ²⁵And they say to Him, “You who are?”
Said to them ^a Yahushua, “^bThe beginning, that which also
I speak to you all. ²⁶Numerous things having concerning y-
ou all to speak and to assess, notwithstanding the One who
sent Me genuine exists. And I
the things have attended to from beside Him, these I speak
into the world.” ²⁷Not they understood th-
at the Father to them He was speaking. ²⁸Said

Yahuchanon 8:22b-28a

^a Adds *the* to the text. Not
needed in translation.

^b Included words translate as I
told you all. Needed to make
sense of Yahushua’s
statement.

Yahuchanon 8:22b-28a

^a Scribe squeezed *o* in the
space here.

^b Initial corrector placed an
insert mark to point to the
left margin, containing *ειπον*
υμιν.

Yahuchanon 8:28b-33a

^a Initial corrector included
αυτοις superlinearly.

^b *δα* was added by the initial
corrector in the margin next
to this.

^c Scribe altered this to *με* by
writing *ε* over the *ο*, and
scraping out *ι*.

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therefore ^a the Yahushua that, “When you may lift up the S-
on of Man, then you shall under-
stand that I exist, and from Myself
I accomplish not a thing, notwithstanding just as *sho*-^b
wed to Me^c the Father, these I speak. ²⁹And the One Who
sent Me with Me exists, no-
t He has left Me alone, because I the things
pleasing to Him accomplish at all times.”
³⁰These He was speaking, numerous
placed trust into Him. ³¹Was saying

Yahuchanon 8:28b-33a

ουν ο $\overline{\text{I}}\overline{\text{S}}$ προς τους πεπιστευκο
τας αυτω $\overline{\text{I}}\overline{\text{O}}\overline{\text{D}}\overline{\text{A}}\overline{\text{I}}\overline{\text{O}}\overline{\text{U}}\overline{\text{S}}$ εαν $\overline{\text{U}}\overline{\text{M}}\overline{\text{E}}\overline{\text{I}}\overline{\text{S}}$
μεινηται εν τω λογω τω εμω
αληθως μαθηται μου εστε ³² και
γνωσεσθε την αληθειαν· $\overline{\text{X}}$
η αληθια ελευθερωσει $\overline{\text{U}}\overline{\text{M}}\overline{\text{A}}\overline{\text{S}}$
³³ απεκριθησαν προς αυτον σπερ
μα Αβρααμ' εσμεν και ουδε

Verso

$\overline{\text{N}}\overline{\text{Z}}$

νι δε δουλευκαμεν $\overline{\text{O}}\overline{\text{U}}\overline{\text{D}}\overline{\text{E}}\overline{\text{N}}$ ^a πωπο
τε και πως συ λεγεις οτι ελευθεροι
γενησεσθε ³⁴ απεκριθη $\overline{\text{A}}\overline{\text{U}}\overline{\text{T}}\overline{\text{O}}\overline{\text{I}}\overline{\text{S}}$ ^b $\overline{\text{I}}\overline{\text{S}}$ α
μην αμην λεγω $\overline{\text{U}}\overline{\text{M}}\overline{\text{I}}\overline{\text{N}}$ οτι πας ο $\overline{\text{X}}$
ποιων την αμαρτιαν δουλος
εστιν της αμαρτιας· ³⁵ ο δε δουλος
ου μενει εν τη οικια εις τον αιω
να ο δε $\overline{\text{V}}\overline{\text{S}}$ μενει εις τον αιωνα·
³⁶ εαν ουν ο $\overline{\text{V}}\overline{\text{S}}$ $\overline{\text{U}}\overline{\text{M}}\overline{\text{A}}\overline{\text{S}}$ ελευθερωσῃ
 $\overline{\text{O}}\overline{\text{T}}\overline{\text{W}}\overline{\text{S}}$ ^c ελευθεροι εστε ³⁷ οίδα οτι
σπερμα Αβρααμ' εσται αλλα $\overline{\text{T}}\overline{\text{I}}$
 $\overline{\text{T}}\overline{\text{E}}$ ^d με αποκτειναι· οτι ο λογος ο
εμος ου χωρι εν υμιν ³⁸ α εγω $\overline{\text{E}}$
 $\overline{\text{R}}\overline{\text{A}}\overline{\text{K}}\overline{\text{A}}$ ^e παρα τω $\overline{\text{P}}\overline{\text{I}}\overline{\text{R}}\overline{\text{I}}$ λαλω και $\overline{\text{U}}\overline{\text{M}}\overline{\text{E}}\overline{\text{I}}\overline{\text{S}}$
ουν α εωρακατε παρα του $\overline{\text{P}}\overline{\text{I}}\overline{\text{R}}\overline{\text{S}}$
ποιειτε· ³⁹ απεκριθησαν και ευτα
αυτω· ο $\overline{\text{P}}\overline{\text{H}}\overline{\text{P}}\overline{\text{'}}$ ημων Αβρααμ'
εστιν· λεγει ουν αυτοις ο $\overline{\text{I}}\overline{\text{S}}$ ει
τεκνα του Αβρααμ εστε τα ερ
γα του Αβρααμ' ποιειται ⁴⁰ νυν δε

Verso

$\overline{\text{N}}\overline{\text{Z}}$

ζητειτε με αποκτειναι $\overline{\text{A}}\overline{\text{N}}\overline{\text{O}}\overline{\text{N}}$ ος
την αληθιαν $\overline{\text{U}}\overline{\text{M}}\overline{\text{I}}\overline{\text{N}}$ $\overline{\text{L}}\overline{\text{E}}\overline{\text{L}}\overline{\text{A}}\overline{\text{L}}\overline{\text{H}}\overline{\text{K}}\overline{\text{E}}\overline{\text{N}}$ ^a
ην ηκουσα παρα του $\overline{\text{O}}\overline{\text{V}}$ · τουτο
Αβρααμ' ουκ εποιησεν ⁴¹ υμεις $\overline{\text{X}}$

therefore the Yahushua towards those who had trust-
ed Him, “Yahuwdeans: if you all
may continue in the message the Mine,
certainly adherents My you all exist. ³² And
you shall understand the truth, and
the truth shall liberate you all.”
³³ They responded towards Him, “Proge-
ny of Abraham we exist, and nothi-

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ng has enslaved us $\overline{\text{A}}\overline{\text{N}}\overline{\text{Y}}\overline{\text{T}}\overline{\text{H}}\overline{\text{I}}\overline{\text{N}}\overline{\text{G}}$ ^a at any
time, so in what way You say that ‘liberated
you all shall come to be’ ?” ³⁴ Responded in this manner^b Yahushua, “Cer-
tainly, certainly, I say to you all, that all the one
accomplishing the miss of the mark, a slave
he exists of the miss of the mark. ³⁵ The however slave
not continues in the house for etern-
ity, the however Son continues for eternity.
³⁶ If therefore the Son all of you may liberate,
.....^c as liberated you all exist. ³⁷ I recognise that
progeny of Abraham you all are, notwithstanding $\overline{\text{W}}\overline{\text{H}}\overline{\text{A}}\overline{\text{T}}$
 $\overline{\text{B}}\overline{\text{O}}\overline{\text{T}}\overline{\text{H}}$ ^d Me to kill? Because the message the
Mine not makes headway among you all. ³⁸ Those things I ...
.....^e from beside the Father I speak, and you all
therefore what have seen from beside the father
accomplish.” ³⁹ They responded and said
to Him, “The father of us as Abraham
exists!” Says therefore to them the Yahushua, “If
little children of Abraham you are, the act-
ions of Abraham accomplish. ⁴⁰ Now however

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you seek after Me to kill, a human Whom
the truth to you all $\overline{\text{H}}\overline{\text{E}}\overline{\text{H}}\overline{\text{A}}\overline{\text{S}}\overline{\text{S}}\overline{\text{P}}\overline{\text{O}}\overline{\text{K}}\overline{\text{E}}\overline{\text{N}}$ ^a
which I attended to from beside the Father. This thing
Abraham did not accomplish. ⁴¹ You all

Yahuchanon 8:33b-40a

^a Dots above the letters
indicate its deletion.

^b Scribe amended to $\overline{\text{A}}\overline{\text{U}}\overline{\text{T}}\overline{\text{O}}\overline{\text{I}}\overline{\text{S}}$ by
scraping off the $\overline{\text{O}}$, and writing
 $\overline{\text{O}}\overline{\text{I}}$ over it. Seems to have
noticed the error right after
writing it.

^c Scribe corrected to $\overline{\text{O}}\overline{\text{N}}\overline{\text{T}}\overline{\text{W}}\overline{\text{S}}$ by
adding $\overline{\text{V}}$ superlinearly.

^d Altered to $\overline{\text{Z}}\overline{\text{H}}\overline{\text{T}}\overline{\text{I}}\overline{\text{T}}\overline{\text{E}}$ by the
scribe who added $\overline{\text{Z}}\overline{\text{H}}$
superlinearly over $\overline{\text{T}}\overline{\text{I}}$.

^e Adjusted to $\overline{\text{E}}\overline{\text{W}}\overline{\text{R}}\overline{\text{A}}\overline{\text{K}}\overline{\text{A}}$ by the
scribe adding $\overline{\text{W}}$ in the right
margin.

Yahuchanon 8:33b-40a

^a Erased word seems to be
influenced by the above line,
where $\overline{\text{M}}\overline{\text{E}}\overline{\text{N}}$ (και) $\overline{\text{O}}\overline{\text{U}}\overline{\text{D}}\overline{\text{E}}$ has
occurred.

^b If original reading had been
left uncorrected, it produces a
Greek word seen rarely in
Koine Greek. However as it
seems that the scribe noticed
the error almost immediately,
it is only a mistake. Corrected
word means $\overline{\text{T}}\overline{\text{O}}$ $\overline{\text{T}}\overline{\text{H}}\overline{\text{E}}\overline{\text{M}}$.

^c Original reading is an
unknown Koine Greek word.
Corrected reading gives $\overline{\text{T}}\overline{\text{R}}\overline{\text{U}}\overline{\text{L}}\overline{\text{Y}}$.

^d Original reading clearly
makes no sense. Amended
reading means $\overline{\text{Y}}\overline{\text{O}}\overline{\text{U}}$ $\overline{\text{A}}\overline{\text{L}}\overline{\text{L}}$
 $\overline{\text{S}}\overline{\text{E}}\overline{\text{E}}\overline{\text{K}}$
 $\overline{\text{A}}\overline{\text{T}}\overline{\text{T}}\overline{\text{E}}\overline{\text{R}}$.

^e Original reading is no known
Greek word. Modified reading
means $\overline{\text{I}}$ $\overline{\text{H}}\overline{\text{A}}\overline{\text{V}}\overline{\text{E}}$ $\overline{\text{S}}\overline{\text{E}}\overline{\text{E}}\overline{\text{N}}$.

Yahuchanon 8:40b-44a

^a Scribe amended this to
 $\overline{\text{L}}\overline{\text{E}}\overline{\text{L}}\overline{\text{A}}\overline{\text{L}}\overline{\text{H}}\overline{\text{K}}\overline{\text{A}}$ by converting the $\overline{\text{E}}$
to an $\overline{\text{A}}$, and then scraping out
the $\overline{\text{V}}$.

Yahuchanon 8:40b-44a

^a Original reading doesn't
make too much sense, as it
would indicate a different
person than Yahuhusa.
Amended reading means $\overline{\text{I}}$
 $\overline{\text{H}}\overline{\text{A}}\overline{\text{V}}\overline{\text{E}}$ $\overline{\text{S}}\overline{\text{P}}\overline{\text{O}}\overline{\text{K}}\overline{\text{E}}\overline{\text{N}}$.

ποιείτε τα εργα του ΠΡΣ̄ ὕμων
 ειπαν ουν αυτω· ημεις εκ πορ
 νιας ου γεγενημεθα ενα ΠΡᾹ
 εχομεν τον ΘΝ̄ ⁴²ειπεν αυτοις
 ΤΣ̄ ει οχ̄ ΘΣ̄ ΠΗΡ̄ ὕμων ην ηγα
 πατε αν εμε εκ γαρ του ΘῩ εξε'
 ληλυθα και ηκω ου γαρ απ εμαυ
 του ελληλυθα αλλ εκεινος με
 απεσταλκεν· ⁴³δια τι την λαλιαν
 την εμην ου γινωσκεται· οτι
 ου δυνασθαι ακουειν τον λογον
 τον εμον· ⁴⁴ὑμεις εκ του πατρος
 του διαβολου εστε και τας επι >
 θυμειας του ΠΡΣ̄ ὕμων θελεται
 ποιειν· εκεινος ανθρωποκτο
 νος ην απ αρχης και εν τη αλη

Recto

ΝΗ̄

θια ουκ εστηκεν· οτι αληθια ουκ εστ̄
 εν αυτω· σταν λαλη το δευδος^a
 εκ των ιδιων λαλει· οτι ψευστης
 εστιν και ο ΠΗΡ̄ αυτου ⁴⁵εγω δε οτι
 την αληθιαν λεγω ου πιστευε
 τε μοι· ⁴⁶τις εξ ὕμων ελεγ'χει με
 περι αμαρτιας· ει αληθειαν λεγω
 δια τι ὑμεις ου πιστευετε ^b ⁴⁷ο ων εκ
 του ΘῩ τα ρηματα του ΘῩ ακουει·
 δια τουτο ὑμεις ουκ ακουεται
 οτι εκ του ΘῩ ουκ εστε· ⁴⁸απεκριθη
 σαν οι Ἰουδαιοι και ειπον αυτω· ου
 καλως ημεις ελεγομεν οτι Σαμα
 ριτης ει συ και δαιμονιον εχεις·
⁴⁹απεκριθη ΤΣ̄ εγω δαιμονι^c ουχ^d εχω
 αλλα τιμω τον ΠΡᾹ μου και ὑμεις
 ατιμαζετε με ⁵⁰εγω δε ου ζητω
 την δοξαν μου εστιν ο ζητων
^e κρινων· ⁵¹αμην αμην λε^f ὕμιν >
 εαν τις τον λογον τον εμον τη
 ρηση θανατον ου μη ἴδη εις τον
 αιωνα· ⁵²ειπον αυτω οι Ἰουδαιοι

Yahuchanon 8:44b-52a

^a Scribe altered this to ψευδος
 by scraping off the δ, and then
 adding ψ superlinearly.

^b Initial corrector added a
 superlinear μοι.

^c Amended to δαιμονιον by
 the scribe adding a
 superlinear ov.

^d Scribe wrote κ over the χ to
 change this to ουκ.

^e Scribe inserted χ in the left
 margin.

^f Scribe changed this to λεγω
 by adding γω superlinearly.

are accomplishing the labours of the father of you all.”
 They said therefore to Him, “We out of sexual
 immorality not have been born! One Father
 we have – the God!” ⁴²He said to them
 Yahushua, “If God Father of you all was, you ch-
 erish would Me, out of for the God I have
 appeared, and I come, not for from My-
 self have appeared, notwithstanding that Certain One Me
 has dispatched. ⁴³Through the means of what the speaking
 the Mine not you all comprehend? Because
 not are you all capable to attend to the message
 the Mine. ⁴⁴You all out of the father
 the devil exists, and the lus-
 ting after the father of you all, you all desire
 to accomplish. That certain one a murder-
 er was from start, and with the tru-

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th not has he stood upright, because truth not exists
 within him. Whenever he may utter the^a,
 out of the ownself he speaks, because a liar
 he exists, and the father of it. ⁴⁵I however because
 the truth am saying, not you all place tru-
 st in Me. ⁴⁶Whom out of you all convicts Me
 concerning a miss of the mark? If truth I am saying,
 because of what you all not trust ^b? ⁴⁷The one being out of
 the God the statements of God He attends to,
 through the means of this you all not attend to,
 because out of the God not you exist.” ⁴⁸They respon-
 ded the Yahuwdean *authorities* and said to Him, “Not
 well we say that Sama-
 ritain are You, and demon you hold!?”
⁴⁹Reponed Yahushua, “I demons^c not^d hold,
 notwithstanding I honour the Father My, and you all
 dishonour Me. ⁵⁰I however not seek after
 the splendour My, exists one who seeks after
^e decides. ⁵¹Certainly, certainly^f to you all,
 if someone the message the Mine may pro-
 tect, death never may he see into the
 eternity.” ⁵²Said to Him the Yahuwdean *authorities*,

Yahuchanon 8:44b-52a

^a Initial reading is no known
 Greek word. Alteration means
 falsehood.

^b Inserted word means Me.

^c Uncorrected reading can
 work, but as Yahushua is
 responding to their exact
 question, the corresponding
 correction makes more sense.
 Means a demon.

^d Both uncorrected and
 corrected words mean not
 formed from ou, however in
 Greek, the κ is added before
 ‘smooth’ vowels, and the χ
 before ‘rough’ vowels. The ε
 here is a smooth vowel, and
 so ouk is the correct form to
 have.

^e Included word means and,
 which is needed to make
 sense of the statement.

^f Correction means I say.

Recto

ΝΘ

νυν εγνωκαμεν οτι δαιμονιον
εχεις· Αβρααμ απεθανεν και οι προ
φηται· και συ λεγεις εαν τις μου
τον λογον τηρηση ου μη γευσηται
θανατου εις τον αιωνα· ⁵³μη συ μι
ζων ει του πατρος^a ημων Αβρααμ’
οτι^b απεθανεν και οι προφηται α
πεθανον· τινα σεαυτον ποιεις >
⁵⁴απεκριθη ΤΣ εαν εγω δοξαζω^c ε
μαυτον η δοξα μου ουδεν εστιν
εστιν ο ΠΗΡ μου ο δοξαζων με
ον υμεις λεγεται οτι ο ΘΣ υμων^d >
εστιν ⁵⁵και ου γεγνωκατε^e αυτον
εγω δε οίδα αυτον και εαν ειπω
οτι ουκ οίδα αυτον εσομαι υμω
ομοιος ψευστης αλ’λα οίδα αυτω
και τον λογον αυτου τηρω· ⁵⁶Αβραμ^f
ο ΠΗΡ υμων ηγαλλιασατο ινα ι
δη την ημεραν την εμην χ ειδε
και εχαρη· ⁵⁷ειπον ουν οι Ιουδαιοι
προς αυτον πεντηκοντα ετη ου

Verso

≡

πω εχεις και Αβρααμ’ εορακας ⁵⁸ει
πεν αυτοις ο ΤΣ αμην αμην λεγω
υμιν· πριν Αβρααμ’ γενεσθαι εγω
ειμι ⁵⁹ηραν ουν λιθους ινα βαλωσιν
επ αυτον ΤΣ δε εκρυβη και εξηλθεν
εκ του ιερου· ^{9:1}και παραγων ειδεν
ανθρωπον τυφλον εκ γενετης
²και ηρωτησαν αυτον οι μαθηται
αυτου λεγοντες Ραββει· τις ημαρ
τεν ουτος η οι γονεις αυτου ινα
τυφλος γεννηθη· ³απεκριθη ΤΣ
ουτε ουτος ημαρτεν ουτε οι γο

Yahuchanon 8:52b-57a

- ^a Altered to πατρος by the scribe adding α superlinearly.
- ^b The Scribe changed this to οστις by inserting σ and ς superlinearly.
- ^c Amended to δοξασω by the scribe scraping off the ζ and writing σ in its place.
- ^d Modified to ημων by the scribe writing η over the υ.
- ^e Scribe revised this to ουκ εγνωκατε by converting the γ to a κ.
- ^f Initial corrector corrected this to αβρααμ’ by including a superlinear α.

Yahuchanon 8:57b-9:6a

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“Now we understand that a demon
you hold. Abraham died as well as the pro-
phets. Yet you say, ‘If someone My
the message may protect, never may they partake
of death into the eternity?’ ⁵³Not you gre-
ater are of the^a of us Abraham?
Because^b he died and the prophets d-
ied. What exactly of Yourself do you make?”
⁵⁴Responded Yahushua, “If I am glorifying^c My-
self, the splendour My as nothing exists.
Exists the Father My the One glorifying Me,
Whom you all say that the God of you^d
He exists. ⁵⁵Yet not^e Him.
I however recognise Him, and if I said
that not I recognised Him, would I exist of you all
similarly a liar. Notwithstanding I recognise Him,
and the message His I protect. ⁵⁶Abram^f
the father your rejoiced exceedingly, in order that he may
see the day the Mine, and He saw
and was glad.” ⁵⁷Said therefore the Yahuwdean *authorities*
towards Him, “Fifty years not

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yet you hold, and Abraham You have seen!?” ⁵⁸Sa-
id to them the Yahushua, “Certainly, certainly I say
to you all: before Abraham was born, I
exist.” ⁵⁹Lifted up therefore stones in order that they may propel
upon Him. Yahushua however was concealed, and He departed
out of the Temple. ^{9:1}And going away, He saw
a man, blind out of birth.
²And requested Him the adherents
His, saying “Rabbi, who missed the
mark? This one, or the parents His, in order that
blind he would be born?” ³Responded Yahushua,
“Neither he missed the mark nor the pa-

Yahuchanon 8:52b-57a

- ^a Unaltered word is unknown. Correction gives father.
- ^b Original reading is understandable, but change is superior. Means who, and moves the ? to after he died.
- ^c Primary reading makes sense, and the emendation merely changes the tense, but could be either *aorist* (‘past’) or *future*: I may glorify/I shall glorify.
- ^d Initial reading makes sense, but the modified reading turns it into a quote (cf. 8:41). Changes to our.
- ^e Original reading contains an unknown Greek word. Revised reading gives not you have comprehended.
- ^f Whilst being the original name of Abraham, αβραμ’ is clearly a mistake. Corrected reading means Abraham.

Yahuchanon 8:57b-9:6a

νεις αυτου· αλλ ινα φανερωθη τα
εργα του ΘΥ εν αυτω· ⁴ημας δει
εργαζεσθαι τα εργα του πεμψαν
τος ημας εως ημερα εστιν ερ
χεται νυξ· οτε ουδεις δυνη
ται εργαζεσθε ⁵οταν εν τω κοσμ
ω φως ειμι του κοσμου ⁶ταυτα ει
πων επτυσεν χαμαι· και εποι
ησεν πληλον εκ του πτυσματος

Verso

ΞΑ

και επεχρισεν αυτου τον πληλον επι
τους οφθαλμους· ⁷και ειπεν αυ
τω υπαγε νιψαι εις την κολυμ
βηθραν του Σιωαμ^a· ο ερμηνευε
·ται απεσταλμενος απηλθεν ουν
και ενιψατο και ηλθεν βλεπων
⁸οι ουν γειτονες αυτου^b και οι θεω
ρουντες αυτον το προτερον οτι
προσετης ην ελεγον ουχ ουτος εστι
ο καθημενος και προσαιτων ·
⁹αλλοι ελεγον ουτος εστιν αλλοι
ελεγον ουχι αλλα ομοιος αυτω ·
εστιν εκεινος δε ελεγεν εγω ·
ειμι· ¹⁰ειπαν ουν αυτω πως εου
νηνεωχησαν ^cοι οφθαλμοι^d ¹¹απε
κριθη εκινος ο ΑΝΘΣ ο λεγομε
νος ΤΣ πληλον εποισεν και ε
πεχρισεν μου τους οφθαλμους
και ειπεν μοι οτι υπαγε εις τον
σιλωαμ· και νιψαι· απελθων

Recto

ΞΒ

ουν και νιψαμενος ανεβλεψα ¹²ει
παν ουν αυτω που εστιν εκεινος
λεγει ουκ οίδα ¹³αγουσιν αυτον προς

rents his. Notwithstanding, in order that may be made clear the
labours of God in him. ⁴For us it is necessary
to produce the works of the One Who se-
nt us whilst as day it exists; is app-
earing night, when no one is cap-
able to achieve. ⁵When in the wor-
ld, light I am of the world.” ⁶These having
said, He spat on the ground, and He
made mud out of the saliva

Yahuchanon 9:6b-11b

^a Scribe added a superlinear λ
to alter this to σιλωαμ’.

^b Deletion indicated by dots
over the letters.

^c Initial corrector included a
superlinear σου.

^d Scribe added θ superlinearly
to change this to οφθαλμοι.

Yahuchanon 9:11b-17a

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and smeared on his the mud upon
the eyes. ⁷Then He said to
him, “Go, wash yourself within the bath-
ing pool of Sioam^c” (the being translat-
ed, ‘Dispatched’). He departed therefore
and washed himself, and he appeared as seeing.
⁸The therefore neighbours his^b and those obs-
erving him formerly (because
begger he was) were saying, “Not this one exist
as the one sitting down and begging?”
⁹Others were saying, “This one it is!”; others
were saying, “No, notwithstanding similar to him
he exists”. That one however was saying “I
exist”. ¹⁰They said therefore to him, “How therefore
were opened ^c the^d?” ¹¹Res-
ponded that one, “The human, the One being call-
ed Yahushua, mud He made and He
speared on my the eyes,
and He said to me that ‘Go into the
Siloam, and wash.’ Having gone off

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therefore, and after I washed, I was seeing again!” ¹²They
said therefore to him, “Where exists That One?
He says, “Not I recognise.” ¹³They brought him towards

Yahuchanon 9:6b-11b

^a As we’re dealing with the
Greek transliteration of a
foreign name, many times
simple mistakes like this occur
in the manuscripts. Included
letter gives the correct
transliteration, Siloam.

^b P66 is the only Greek
manuscript to have this word
included here, but many of
the Old Latin, Vulgate, and
Syriac Peshitta manuscripts
also have it. Omission
conforms it to the Greek
manuscript tradition.

^c Inserted word means your.

^d Original reading is no known
Greek word. Correction gives
eyes.

Yahuchanon 9:11b-17a

τους Φαρισαίους τον ποτε τυφλον
¹⁴ην δε σαββατον εν: η ημερα τον
πηλον εποιησεν ο ΙΣ και ανεω
ξεν αυτου τους οφθαλμους ¹⁵παλιν
ουν ηρωτων αυτον ^a οι Φαρισαίοι
πως ανεβλεψεν ο δε ειπεν αυτοις
πηλον επεθηκεν μοι ^b επι τους ο
φθαλμους· και ενιψαμην και βλε
πω ¹⁶ελεγον ουν εκ των Φαρισαίων
τινες ουκ εστιν ουτος παρα ΘΥ ο
ΑΝΘΣ̄ οτι το σαββατον ου τηρει
αλλ'λοι ελεγον πως δυναται ΑΝΘΣ̄
αμαρτωλος τοιαυτα σημεια ποι
ειν: και σχιμα ην εν αυτοις ¹⁷λε
γουσιν ουν τω τυφλω παλιν τι συ

^a ζ was inserted superlinearly
by the scribe.

^b Scribe modified this to μου
by writing u over the l.

Recto

ΞΓ

λεγεις περι ~~ε~~αυτου οτι ηνοιξεν σου
τους οφθαλμους· ο δε ειπεν οτι προ
φητης εστιν· ¹⁸ουκ επιστευσαν ουν
οι Ιουδαιοι περι αυτου οτι ην τυ
φλος και ανεβλεψεν. εως ου ^a ε
φωνησαν τους γονεις αυτου ^b ¹⁹και
επηρωτησαν αυτο ²⁰ους ^c λεγοντες
ουτος εστιν ο υιος υμων ον υμις
λεγετε οτι τυφλος εγεννηθη·
πως ουν αρτι βλεπει· ²⁰απεκριθη
σαν ουν οι γονεις αυτου και ειπᾱ
οιδαμεν οτι ουτος εστιν ο υιος η
μων και οτι τυφλος εγεννηθη·
²¹πως δε νυν βλεπει ουκ οίδαμεν
η τις ηνοιξεν αυτου τους οφθαλ
μους ημεις ουκ οίδαμεν· αυτον ε
ρωτησατε ηλικιαν εχει αυτος
περι εαυτου λαλησει· ²²ταυτα ειπ[ᾱ]
οι γονεις > αυτου οτι εφοβουντο

Yahuchanon 9:17b-22a

^a οτ was added here
superlinearly by the scribe,
amending it to οτου.

^b Initial corrector included an
insert mark, pointing to the
upper margin which contains
του αναβλεψαντος.

^c Letter erased is
undecipherable.

the Pharisees the formerly blind.

¹⁴Was now a sabbath, on which day the
mud made the Yahushua and open-
ed his the eyes. ¹⁵Again

therefore they were requesting him ^a the Pharisees
how he was given sight. He so said to them,
“Mud He placed to me ^b upon the e-
yes, and I washed myself, and I se-
e.” ¹⁶Were saying therefore out of the Pharisees
certain ones, “Not exists this One from beside God the
man, because the Sabbath not He protects!”
Others were saying, “How is capable a man
who misses the mark such as these miracles to accom-
plish?” And a division was among them. ¹⁷They
were saying therefore to the blind one again, “What you

^a Word can be included or left
out. Adds also.

^b Seems that the scribes' eye
skipped a bit to after επ-,
noticing the error before
continuing, so quickly altered
the original letter. Correction
gives my.

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say concerning Him, because He opened your
the eyes?” He so said that, “As a Pro-
phet He exists.” ¹⁸Not they trust therefore
the Yahuwdean *authorities* concerning him that he was bl-
ind but now sees, until when ^a they
summoned the parents his ^b. ¹⁹And
they requested of them ^c saying,
“This one exists as the son your, whom you
say that blind he was born.
How therefore is it he now sees?” ²⁰Answered
therefore the parents his and said,
“We recognise that this exists the son o-
ur, and that blind he was born.
²¹How however now he sees not we recognise,
or who opened his the ey-
es we not recognise. Himself re-
quest, mature age has he,
concerning himself he shall speak.” ²²These sai[d]
the parents his because they were afraid

Yahuchanon 9:17b-22a

^a Original reading makes
sense, though the correction
is a stronger relative pronoun
that associates the following
question with the previous
answer. Means the same.

^b Inserts the one who received
sight to the text. Can be
omitted.

^c Scribe immediately saw the
mistake, and scraped away
the letter. What was originally
written is up for debate.

Verso

ΞΔ

τους Ἰουδαίους ἤδη γα^a συνετεθεῖτο οἱ Ἰουδαῖοι· ἵνα εἰαν τις ὁμολογήσῃ αὐτὸν Χῆν ἀποσυναγωγὸς γενήσεται ²³διὰ τοῦτο οἱ γονεῖς αὐτοῦ εἶπον ὅτι ἠλικίαν ἔχει καὶ αὐτὸν ἐπερωτήσασθαι· ²⁴εφώνησαν οὖν τὸν Ἀνῶν εἰς τὸν τερου^b ὅς ἦν τυφλὸς καὶ εἶπαν αὐτῷ δὸς δόξαν τῷ Ἰῶν ἡμεῖς οἰδαμεν ὅτι οὗτος ὁ ἀνθρώπος ἀμαρτωλὸς ἐστίν· ²⁵ἀπεκρίθη οὖν ἐκεῖνος εἰς ἀμαρτωλὸς ἐστίν οὐδα· ^c ἐν οἴδῃ ὅτι τυφλὸς ἦν ἀρτί βλεπῶ ²⁶εἶπον οὖν αὐτῷ πάλιν τί ἐποίησεν σοὶ πῶς ἦν ξεν^d σου τοὺς ὀφθαλμοὺς· ²⁷ἀπεκρίθη αὐτοῖς· εἶπον ὅτι ἤδη καὶ ἠκουσάσθαι· τί θέλετε πάλιν ἀκούειν· μή καὶ ὑμεῖς θέλεται μαθεῖν ἡται αὐτοῦ γενεσθαι· ²⁸ἐλοιδορη

Verso

ΞΕ

σαν αὐτὸν καὶ εἶπαν σὺ μαθητὴς ἐκεῖνου εἶ· ἡμεῖς γὰρ Μωεω^a ἔσμεν μαθηταί· ²⁹ἡμεῖς δὲ οἴδαμεν ὅτι Μωῦσῃ λελαλήκεν ὁ Ἰῶς τοῦτον δὲ οὐκ οἰδαμεν ποθεν ἐστίν· ³⁰ἀπεκρίθη καὶ εἶπεν ὁ Ἀνῶς· ^c τούτου γὰρ τοῦ θαυμάσιον ἐστίν ὅτι ὑμεῖς οὐκ οἴδαται ποθεν ἐστίν καὶ ἠνοίξεν μοι τοὺς ὀφθαλμοὺς ³¹οἰδαμεν ὅτι ἀμαρτωλῶν ὁ Ἰῶς ὅτι οὐκ ἀκούει ἀλλ' εἰαν τις θεοσεβῆς ἦ καὶ τὸ θέλημα αὐτοῦ ποιῆ τούτου ἀκούει· ³²ἐκ τοῦ αἰῶνος οὐκ ἠκουσθη ὅτι ἠνοίξεν τὶς ὀφθαλμοὺς τυφλοῦ γεννημένου· ³³εἰ μὴ ἦν οὗτος παρὰ Ἰῶν ὁ Ἀνῶς οὐκ ἠδύνατο ποιεῖν ὅτι

Yahuchanon 9:22b-28a

^a Modified by the scribe to γαρ who added ρ superlinearly.

^b Scribe added a superlinear δευ to alter this to δευτερου.

^c A superlinear κοι inserted by the scribe between the u and δ changes this to ουκ οίδα.

^d Amended to ηνωξεν by the scribe adding ω superlinearly.

^e Corrected to οφθαλμούς by the scribe writing a superlinear ς.

Yahuchanon 9:28a-35a

^a Scribe corrected this to Μωῦσεως by adding ῦσ superlinearly.

^b Insert mark done by the initial corrector points to αυτοις in the right margin.

^c Added marks indicate a transposed reading to ο Ἀνῶς καὶ εἶπεν αυτοις.

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of the Yahuwdean authorities, already earth^a had decided the Yahuwdean authorities in order that if someone may confess Him as Messiah, rejected from the synagogue he would become. ²³On account of this, the parents his said that “Mature age he has, so him you request of”. ²⁴They summoned therefore the human out of^b, whom was blind, and they said to him, “Grant glory to God! We recognise that This One, the Human, One Who misses the mark exists as!” ²⁵Responded therefore that one, “If as One Who misses the mark He exists^c. One thing I recognise, that blind I was, yet now I see!” ²⁶Said therefore to him again, “What performed this for you? How^d your the eye^e?” ²⁷He responded to them, “I told you all already, and you all have attended to. What do you want again to attend to? Not also you all desire ad herents His to come into existence?” ²⁸They verbally

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abused him, and said, “You as an adherent of That One exist! We for of Moeos^a exist as adherents! ²⁹We also recognise that to Moshe has spoken the God; this One however not recognise from where He exists.” ³⁰Answered and said ^b the human, ^c “This for the amazing thing exists, that you all not recognise from where He exists, yet He opened my the eyes! ³¹We recognise that missers of the mark the God not He attends to, notwithstanding if someone God-fearer was, and the desire of His he may accomplish, this one He attends to. ³²Out of the eternity not has it been attend to that opened anyone eyes of one blind born. ³³If not was This One from beside God the Human, not He would be capable to accomplish

Yahuchanon 9:22b-28a

^a Whilst clearly a mistake, we still have the Doric-Greek form of the more common γη as a reading. Correction gives for.

^b Original reading is no known Koine Greek word. Emendation gives second time.

^c Original reading is no known Koine Greek word. Inserted letters translate not I recognise.

^d Original eading is no known Greek word. Alteration gives did He open.

^e Accidental omission of the final ς has a mismatch between the noun and the definite article τους. Correction means eyes.

Yahuchanon 9:28a-35a

^a Incorrect transliteration of foreign name, which has been seen already in P66 (cf 1:35; 9:7). Correct transliteration gives Moshe.

^b Added word means to them. Can be omitted, though is more Yahuchanon style to include such pronouns.

^c Gives us the slightly different word order the human and said to them. Makes no difference to translation or meaning.

ουδεν ³⁴απεκριθησαν και ειπαν αυ
τω εν αμαρτια συ εγεννηθης ο
λογος· και συ διδασκεις ημας· και
εξεβαλαν αυτον εξω· ³⁵ηκουσεν ο ΤΣ

Recto

ΞΖ

οτι εξεβαλαν αυτον εξω. και ευρων
αυτον ειπεν αυτω συ πιστευεις εις τῶ
ὑιον του ἈΝΘΥ ³⁶απεκριθη εκεινος
και τις εστιν εφη ΚΕ ἵνα πιστευσω
εις αυτον ³⁷ειπεν αυτω ΤΣ και εωρακας
αυτον και ο λαλων μετα σου αυ
τος εστιν ³⁸ο δε εφη πιστευω ΚΕ και
προσεκυνησεν αυτω ³⁹και ειπεν ο
ΤΣ εις κριμα εγω ηλθον εις τον κοσμο^α
ἵνα οι μη βλεποντες πωσιν^β και
οι μη^γ βλεποντες τυφλοι γενων
ται· ⁴⁰ηκουσαν εκ των Φαρισαιων
ταυτα οι μετ αυτου οντες και ειπῶ
αυτω μη και ὑμεις^δ τυφλοι εσμε^ε
⁴¹ειπεν αυτοις ΤΣ· ει τυφλοι ητε ου
κ αν ειχεται αμαρτιαν νυν δε λε
γεται οτι βλεπομεν· η αμαρτι
α^ε ὑμων μενει· ^{10:1}αμην αμην λεγω
ὑμειν ο μη εισερχομενος δια
της θυρας εις την αυλην των

Recto

ΞΖ

προβατων αλ'λα αναβαινων αλ
λαχοθεν εκεινος κλεπτης ›
εστιν και ληστης· ²ο δε εισερχο
μενος δια της θυρας ποιμῆ
εστιν των προβατων· ³του
τω ο θυρουρος ανοιγει και τα
προβατα της φωνης αυτου
ακουει· και τα ἴδια προβατια ›

Yahuchanon 9:35b-10:1a

^a Initial corrector placed an insert mark here, pointing to τουτῶ in the left margin on the next line.

^b Scribe amended this to βλεπωσιν by adding βλε superlinearly.

^c Deletion indicated by placing dots above and putting slashes through the letters.

^d Mistake for ημεις.

^e Altered to αμαρτια by the scribe, who scraped out the initial α, scraped away the second μ and wrote ρ over it.

Yahuchanon 10:1a-6a

anything.” ³⁴They responded and said to him, “In miss of the mark you were born completely, yet you dare instruct us?!” And they propelled him outside. ³⁵Attended to the Yahushua

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that they had propelled him outside. And having discovered him, He said to him, “Do you place trust into the Son of Man?” ³⁶Responded that one, “And who is He, Master, in order that I shall place trust into Him?” ³⁷Said to him Yahushua, “Both you have seen Him, and the One speaking with you, as He exists.” ³⁸He then affirmed, “I trust, Master”, and he paid homage to Him. ³⁹And said the Yahushua, “For judgement I have appeared into the world ^a, in order that those not perceiving^b, and those ~~not~~^c perceiving as blind may come into existence.” ⁴⁰Heard out of the Pharisees these things, those with Him being, and he said to Him, “Not also you all^d blind we exist?” ⁴¹Said to them Yahushua, “If blind you were, not would you all hold miss of the mark; now however you all say that ‘We perceive,’ the^e of you all remains. ^{10:1}Certainly, certainly I say to you all, the one not entering via the door into the fold of the

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sheep, notwithstanding ascends another route, that one as a thief exists and a robber. ²The however entering via the door as shepherd he exists of the sheep. ³For this one the door keeper opens, and the sheep the voice his hears, and the own sheep

Yahuchanon 9:35b-10:1a

^a Included word means this. Could be omitted (and more common to Yahuchanon), but makes more sense to the statement with its inclusion.

^b Scribe appears to have skipped a bit when copying, and produced an unknown Greek word. Emendation gives shall perceive.

^c Deletion of incorrectly written word, influenced by the same above.

^d As the scribe seems to be not just writing, but reading out what's being copied, many times we see mistakes of certain vowels for another. We have one here, that was never corrected. Should say we all.

^e Original reading is no known Greek word, and the scribe noticed the error whilst writing. Correction means misses of the mark.

Yahuchanon 10:1a-6a

φωνι κατ ονομα· και εξαγει
αυτα· ⁴οταν τα ιδια, εκβαλη >
παντα,^e εμπροσθεν αυτων
πορευεται και τα προβατα αυ
τω ακολουθει οτι οιδασι αυ
του την φωνην ⁵αλ'λοτριω
δε ου μη ακολουθησωσιν αλ'
λα φευξονται απ αυτου οτι ου
κ οιδασι των αλλοτριων την
φωνην:

⁶ταυτην την παροιμιαν ειπεν
αυτοις ο $\overline{\text{I}}$ εκεινοι δε ουκ εγνω^b

^a Added marks indicate a
word transposition to παντα
εκβαλη.

^b Scribe altered this to
εγνωσαν by adding σαν
superlinearly.

Verso

ΞΗ

τι ελαλει^a αυτοις· ⁷ειπεν ^b αυτοις ο $\overline{\text{I}}$
αμην αμην λεγω υμιν· οτι εγω
ειμι η θυρα των προβατων· ⁸πα
ντες οσοι ηλθον προ εμου κλε
πτε ει ει^c και λησται αλλ ουκ η
κουσαν αυτων τα προβατα· ⁹ε
γω ειμι η θυρα δι εμου εαν τις >
εισελθη σωθησεται· και εισε >
λευσεται· και εξελευσετε· <
νομην ευρησει· ¹⁰ο κλεπτης^d ου
κ ερχεται· ει μη εινα κειψη·^e <
θυση· και απολεση· εγω ηλθ $\overline{\text{o}}$
ινα ζωην εχωσιν· ¹¹εγω ειμι
ο ποιμην ο καλος· ο ποιμην ο κα
λος την ψυχην αυτου τιθησιν
υπερ των προβατων· ¹²ο δε μισθω
τος και ουκ ων ποιμην ου ου
κ εστιν τα > προβατα ιδια· θεωρει
τον λυδον^g ερχομενον και α
φιησιν τα προβατα· και φευγει·

Yahuchanon 10:6b-12c

^a The initial corrector added
να ην α superlinearly to alter
this to τινα ην α ελαλει.

^b Initial corrector inserted ουν
here superlinearly.

^c Scribe amended this to εισιν
by scraping out the middle of
the letter ε to turn it into the
letter σ (which looked like c in
the Koine period).

^d Scribe added a superlinear τ
to alter this to κλεπτης.

^e Scribe corrected this to
κλειψη· by adding a
superlinear λ.

^f 17-letter line skip; the initial
corrector placed an insert
mark here to point to the left
margin containing < περισο $\overline{\text{o}}$
εχωσιν.

^g Scribe rectified this to λυκον
by writing κ over the δ.

he calls according to name, and he leads out
them. ⁴Whenever one's own he may propel out
all^a, before them
he travels, and the sheep hi-
m accompany after, because they recognise of
him the voice. ⁵A stranger
however never they shall follow after, notwith-
standing they flee away from him, because no-
t they recognise of the stranger the
voice."

⁶This the allegory said
to them the Yahushua, these ones however not he know^b

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what He was telling^a them. ⁷Said ^b to them the Yahushua,
"Certainly, certainly I say to you all, that I Myself
exist as the door of the sheep, ⁸all
those whosoever that appeared before Me as thie-
ves if to exist^c and robbers, notwithstanding did not at-
tend to them the sheep. ⁹I

Myself exist as the door, through Me whoever
may enter shall be delivered, and shall
come inside, and shall go outside, and
pasture they shall discover. ¹⁰The^d no-
t appears except in order^e and
to kill, and to destroy; I have appeared
in order that life they shall acquire. ^f ¹¹I Myself exist
as the shepherd the good. The shepherd the go-
od the soul His He sets down
on behalf of the sheep. ¹²The however hired
worker, and not exists as shepherd, of whom no-
t exists the sheep his own, observes
the Lydian^g approaching, and he
abandons the sheep, and he flees away.

^a Rearrangement of words
changes nothing to meaning,
nor English translation.

^b Original reading is a
mismatch between the noun
and the previous plural
pronoun εκεινοι. Corrected
reading gives the proper
correlation, meaning they
know.

Yahuchanon 10:6b-12c

^a Difficult to explain how the scribe
could've omitted the following letters if
they were originally there in the
exemplar. Alteration grants what it was
that He was telling.

^b Included word means therefore.

^c Uncorrected reading makes very little
sense. Corrected text means he exists.

^d No known Greek word. Modification
gives thief.

^e No known Greek word. Correction gives
to steal.

^f Several times the scribe omits a section
of text, leading to the understanding that
the exemplar being worked off was 17
letters long. Here it could also be an easy
case of homoeoteleuton. Margin adds
and abundantly they may have.

^g Whilst being a known Greek word, the
name Lydian hardly fits here. Emendation
gives the correct word, meaning wolf.

και ο λυκος αρπαζει αυτα· και ὀ
 σκορπιζει· ¹³οτι μισθωτος εστιν
 και ου μελι αυτω περι των
 προβατων· ¹⁴εγω ειμι ο ποιμῆ
 ο καλος και γινωσκω τα εμα
 και γινωσκουσι με τα εμα
¹⁵καθως γεινωσκει με ο ΠΗΡ ὀ
 καγω γινωσκω τον ΠΡΑ και
 την ψυχην μου διδωμι ὀ
 περ των Ϙ^a προβατων ¹⁶και αλ'
 λα δε προβατα εχω α ουκ εστῆ
 εκ της αυτης^b ταυτης κακεινα
 δει με συναγαγειν· και της ὀ
 φωνης μου ακουσουσιν· και
 γενησεται μια ποιμνη εις
 ποιμνην ¹⁷δια τουτου με ο ΠΗΡ αγα
 πα· οτι εγω τιθημι την ψυ
 χην μου ἵνα παλιν λαβω αυ

- ^a Undecipherable letter erased.
- ^b Scribe amended this to αυλης by scraping off the τ and writing λ above it.

and the wolf seizes them, and
 they scatter – ¹³because as the hired-worker he exists,
 and not is a concern to him concerning the
 sheep. ¹⁴I Myself exist as the shepherd
 the good, and I know the own,
 and know Me the own.
¹⁵Exactly as knows Me the Father,
 and I Myself know the Father,
 and the soul My I grant on
 behalf of the Ϙ^a sheep. ¹⁶And oth-
 er however sheep I have, which not exist
 as out of the them^b this. And these also
 it is necessary for Me to gather together, and the
 voice My they shall attend to, and
 they shall come into existance as one flock, one
 shepherd. ¹⁷Because of this, Me the Father cher-
 ishes, because I Myself set down the so-
 ul My in order that again I may accept i-

- ^a Unknown letter, so not able to know what the scribe originally wrote.
- ^b Scribe seems to have been affected by the stream of της in the text, and made a nonsensical reading here. Correction gives fold.

την· ¹⁸ουδεις ερι αυτην απ εμου
 αλλ εγω τιθημι αυτην απ εμου
 του εξουσιαν εχω θιναι^a αυτη
 και εξουσιαν εχω παλιν λαβῆ
 αυτην· ταυτην την εντολην
 ελαβον παρα του ΠΡΣ μου· ¹⁹σχισ
 μα ουν παλιν εγενετο εν τοις
 ἴουδαιοις δια τους λογους του
 τους· ²⁰ελεγον δε πολ'λοι εξ αυ
 των δαιμονιον εχει και με
 νεται^b τι ατου^c ακουεται ²¹αλ'λοι
 δε ελεγον ταυτα τα ρηματα ου
 κ εστιν δαιμονιζομενου· μη
 δαιμονιον Ϙ^aυναται^d τυφλω
 οφθαλμους ανοιξει·
²²εγενετο δε^e τα νκκαινια εν
 τοις ἱεροσολυμοις χειμων

- ^a Error for θιναι not amended.
- ^b Uncorrected error for μαινεται.
- ^c Scribe altered this to αυτου by writing u superlinearly.
- ^d Unknown letter erased and then a superlinear δ added over the erased letter by the scribe changes this to δυναται.
- ^e Scribe modified this to τοτε by scraping away the δε and then writing τοτε over it.

t. ¹⁸Nothing can lift her from Me,
 notwithstanding I set down her from My-
 self, authority I acquire to set down^a her,
 and authority I acquire again to accept
 her. This is the order
 I accepted from beside the Father My.” ¹⁹A divi-
 sion therefore again came into existence among the
 Yahuwdeans, because of the words th-
 ese. ²⁰Were saying then numerous out of th-
 em, ‘A demon He has, and He
 is mad^b! Why of insatiate^c do you all attend to?” ²¹Others
 however were saying, “These the statements no-
 t are of one demon-possessed! Is
 a demon^d of blind ones
 eyes to open?”
²²Came into existence afterwards^e the feast of dedication within
 the Yarushalaiym. Winter

- ^a What was meant is evident. Seen numerous times in P66 when the scribe has used ι instead of ει.
- ^b Whilst uncorrected, what is intended is obvious. We have seen the orthographic alternative of ε for αι (though mainly vice-versa) throughout P66.
- ^c Error accords a nonsensical meaning to the text. Alteration gives Him.
- ^d Unamended word is unknown. Emendation gives capable.
- ^e The change from the conjunction to the adverb makes for little difference in meaning. Effectively both indicate a change of time-period. Correction gives then.

ην·²³ και περιεπατει ο $\overline{\text{I}\Sigma}$ εν τω
ἱερω εν τη στοα του Σολομω

Recto

$\overline{\text{O}\overline{\text{A}}}$

νος·²⁴ εκυκλωσαν ουν αυτον οι Ἰ
ουδαιοι και ελεγον αυτω εως πο
τε την ψυχην ημων αιρεις ει >
συ ει ο $\overline{\text{X}\Sigma}$ ειτε ημειν παρρησια >
²⁵ απεκριθη ο $\overline{\text{I}\Sigma}$ ειπον ὑμειν
και ου πιστευεται· τα εργα > α ε
γω ποιω εν τω ονοματι του $\overline{\text{P}\overline{\text{P}}\Sigma}$
μου ταυτα μαρτυρει περι εμου
²⁶ αλ'λα ὑμεις ου πιστευεται· οτι
ουκ εστε εκ των προβατων >
των εμων ²⁷ (καθως ειπον υ)
(μειν οτι)^a τα προβατα τα εμα
της φωνης μου ακουουσιν >
καγω γινωσκω αυτα· και ακο
λουθουσιν μοι· ²⁸ καγω, ζωῆ
αιωνιον, διδωμι αυτοις,^b η
ου μη απολωνται εις τον αιω
να και ουχ αρπαση τις αυτα >
εκ της χειρος μου > ²⁹ ο $\overline{\text{P}\overline{\text{H}}\overline{\text{P}}}$ μου

Verso

$\overline{\text{O}\overline{\text{B}}}$

ος εδωκεν^a μιζων^b παντων εσῆ
και ουδεις δυναται αρπαζειν εκ
της χειρος του $\overline{\text{P}\overline{\text{P}}\Sigma}$ · ³⁰ εγω και ο $\overline{\text{P}\overline{\text{H}}\overline{\text{P}}}$
εν εσμεν ³¹ εβαστασαν ουν παλιν
λιθους οι Ἰουδαιοι ἵνα αυτον λι
θασωσιν ³² απεκριθη αυτοις ο $\overline{\text{I}\Sigma}$ >
πολλα καλα εργα εδειξα^c ὑμιν^d εκ
του $\overline{\text{P}\overline{\text{P}}\Sigma}$ μου δια ποιον ουν αυτω
εργον λιθαζεται με· ³³ απεκριθη
σαν αυτω οι Ἰουδαιοι περι καλου
εργου ου λιθαζομεν σε' αλλα πε

Yahuchanon 10:23b-29a

^a Deletion indicated by dots
above the letters, including
parenthesis.

^b Added transposition marks
point to a word re-
arrangement: καγω διδωμι
αυτοις ζωῆ αιωνιον.

Yahuchanon 10:29a-36a

^a Initial corrector inserted μοι
superlinearly.

^b Uncorrected misspelling of
μειζων.

^c Uncorrected misspelling of
εδειξα.

^d Scribe amended this to ὑμιν
by scraping away the second
line of υ, and wrote over it to
make it look like a wider ι.

it existed,²³ and was walking about the Yahushua in the
temple, within the Portico of Shalomo-

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h. ²⁴ Surrounded therefore Him the Yah-
uwdeans, and were saying to Him, "Until wh-
en the soul ours You shall raise? If
You exist as the Anointed One, tell us confidently!"
²⁵ Responded the Yahushua, "I told you all,
yet not you all trust! The achievements which I
Myself accomplish by the name of the Father
My, these testify concerning Me.
²⁶ Notwithstanding, you all not trust, because
not you all exist out of the sheep
the Mine. ²⁷ Exactly as I told you
all that^a the sheep the Mine
the voice My they attend to,
and I know them, and they
follow after Me. ²⁸ And I life
eternal grant to them^b, and
never may they be destroyed into the eter-
nity, and not may seize anyone them
out of the hand My. ²⁹ The Father My,

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He Whom has granted^a, greater^b than everything exists,
and nothing is capable to seize out of
the hand of the Father. ³⁰ I Myself and the Father
as one We exist." ³¹ They lifted up therefore again
stones, the Yahuwdeans, in order that Him they
may stone. ³² Responded to them the Yahushua,
"Numerous good achievements I have demonstrated^c^d out of
the Father My; through the means of which therefore of these
achievement you all stone Me?" ³³ They repl-
ied to Him the Yahuwdeans, "Concerning a good
achievement not we stone You, notwistanding concer-

Yahuchanon 10:23b-29a

^a Several other manuscripts also
contain these deleted words, whilst
a fair few also omit them entirely.
Hard to determine why a) they
would be added; or b) they would
be deleted. Inclusion or omission
adds little to the text.

^b Change of word order makes no
difference to the understanding of
the text. Gives And I grant to them
life eternal.

Yahuchanon 10:29a-36a

^a Inserts to Me. Needed to
make sense of statement.

^b Common orthographic error
seen throughout P66.

^c Same orthographic error as
above, appearing throughout
P66.

^d Original reading is no known
Greek word. Scribe noticed
the error immediately, and
corrected it. Alteration means
to you all.

ρι βλασφημειας και οτι συ ΑΝΘΣ
ων ποιεις σεαυτον (ϕου)^e ΘΝ·³⁴ απε
κριθη ΙΣ και ειπεν αυτοις ουκ εσ
τιν γεγραμμενον εκ' τω νο
μω υμων οτι εγω ειπα θεοι εστε
³⁵ει εκεινους ειπεν θεους προς
ους ο λογος του ΘΥ εγενετο· η
ου δυναται λυθηναι η γραφη
³⁶ον ο ΠΗΡ ηγιασεν και απεστει

Verso

ΘΓ

λεν εις τον κοσμον υμεις λεγεται
οτι βλασφημεις οτι ειπον ΥΣ^a ΘΥ
εμι' ³⁷ει ουψ ποιω τα εργα του ΠΡΣ
μου μη πιστευεται μοι· ³⁸ει δε
ποιω καν εμοι μη πιστευηται
τοις εργοις πιστευσαται· ινα γνω
τε και γινωσκηται οτι εν εμοι
ο ΠΗΡ καγω εν ρ^b τω ΠΡΙ· ³⁹εζη
τουν ουν παλιν αυτον πιασαι > η
εξηλθεν εκ της χειρος αυτων·
⁴⁰και απηλθεν περαν του Ιορδα
νου εις τον τοπον ου ην Ιωαν'
νης το πρωτον βαπτιζων· και
εμεινεν εκει· ⁴¹και πολ'λοι ηλθο
προς αυτον και ελεγον οτι Ιω >
αννης μεν σημειον εποιησεν
ουδεν· παντα δε οσα ειπεν Ιω
αννης περι τουτου αληθη ει·^c
⁴²και πολ'λοι επιστευσαν εις αυτο

Recto

ΘΔ

εκει ^{11:1}ην δε τις ασθενων Λαζα
ρος απο Βηθανιας εκ της κω
μης Μαριας και Μαριας^a της α
δελφης αυτου^b ²ην δε Μαρια η

^e Deletion indicated by dots
above the letters with
parentheses.

^f Altered by the scribe to εν by
scraping off κ and writing ν
above it.

Yahuchanon 10:36b-42a

^a Initial corrector added an
insert mark to point to the right
margin, containing του.

^b Undecipherable letter erased.

^c Scribe amended this to ην· by
converting ει to the letter η,
with a line through from the ι to
the ε, and writing down the left
hand side of ε to make it stand
out as the letter η.

Yahuchanon 10:42b-11:6a

^a Amended to Μαρθας by the scribe, who
erased ι and wrote θ above it.

^b Scribe altered to αυτης, by scraping off the
ου and writing ης over it.

ning slander, and because You, a human
being, make Yourself (the)^e God!" ³⁴Res-
ponded Yahushua and said to them, "Not it
exist as having been writing out of^f the L-
aw of you all that, 'I Myself said gods you all exist'?"
³⁵If those ones He called 'gods', towards
whom the message of God has come into existence, and
not is capable to be untied the Scripture,
³⁶of He Whom the Father set-apart and dispatch-

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ed into the world, you all say
that 'You slander' because I said 'as Son of ^a God
I exist?' ³⁷If not I accomplish the achievements of the Father
My, do not trust Me. ³⁸If however
I accomplish, even if Me not you all trust,
the achievements you all should trust, in order that you all might
understand, and you all may understand that in Me
is the Father, and I Myself in ρ^b the Father." ³⁹Were seeking
after therefore again Him to arrest, and
He departed out of the hand their.
⁴⁰And He went away to otherside of the Yorda-
n, into the place where was Yahuchan-
on formerly immersing, and
He remained there. ⁴¹And many appeared
towards Him and were saying that, 'Yahu-
chanon indeed sign He accomplished
not one. All now whatever said Yahu-
chanon concerning This One genuine to exist^c!"
⁴²And many placed trust into Him

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there. ^{11:1}Was now a certain one sick, 'El'aza-
r from Bayith-'Aniy, out of the vil-
lage of Miriam, and Miriam^a the s-
ister his^b. ²Was now Miriam she whom

^e 'God' is usually preceded by
the definite article in
Yahuchanon, but more likely
influenced by the -τον of
σεαυτον, causing the scribe to
repeat it. Makes no difference
to English translation.
^f Correction gives in. Either
preposition works.

Yahuchanon 10:36b-42a

^a Includes the. Can be omitted,
though usually inkeeping with
Yahuchanon's usage to have
the definite article for the
genitive ΘΥ (34/43 occurrences
in eyewitness account).

^b Can't translate unknown leter.

^c Though a known Greek word,
original reading makes little
sense. Another orthographic
error seen in P66, where η
is mistaken for ει due to similar
pronunciation. Alteration gives
was.

Yahuchanon 10:42b-11:6a

^a Scribe got the two similar names mixed up.
Correction gives Martha.

^b Change means her, altering this from a
reference to Eliazar to Miriam.

αλιψασα τον $\overline{\text{K}\overline{\text{N}}}$ μυρω· και εκ
μαξασα τους ποδας αυτου ταις
θριξιν αυτης ης και αδελφος ην^c
Λαζαρος ασθενων.^d ³απεστειλε^e
ουν *Μαρια*^f προς αυτον λεγουσα
 $\overline{\text{K}\overline{\text{E}}}$ ιδε ον φιλεις ασθenei ⁴ακου
σας δε ο $\overline{\text{T}\overline{\text{S}}}$ ειπεν, αυτη η^g ασθε
νια ουκ εστιν προς θανατον >
αλλ υπερ της δοξης του $\overline{\text{O}\overline{\text{V}}}$ ινα
δοξασθη ο $\overline{\text{Y}\overline{\text{S}}}$ δι αυτης· ⁵ηγαπα
δε ο $\overline{\text{T}\overline{\text{S}}}$ την *Μαρθαν* και την
αδελφην^h και τον *Λαζαρον*
⁶ως ουν ηκουσεν οτι ασθenei

^c Initial corrector modified this to ο αδελφος, who scraped away both και and ην, and wrote ο over where και was.

^d Changed to ησθενει· by the initial corrector, who converted α to η, scraped away ων and wrote ει in its place.

^e Initial corrector amended this to απεστειλαν by converting the ε to an α.

^f Modified to αι αδελφαι by the initial corrector, who scraped away *Μαρια* and squeezed αι αδελφαι in the gap.

^g Marks indicate a changed reading to η αυτη.

^h Added insert mark by the initial corrector points to the lower margin containing αυτης.

anointed the Master with perfume, and wiped dry the feet His with the hair her, of whom also brother who was^c ‘El’azar sick^d. ³Dispatched^e therefore *Miriam*^f towards Him, saying, “Master, behold! He whom you love is sick.” ⁴Hearing however the Yahushua said, “This the^g sickness not exists towards death, notwithstanding on behalf of the glory of the God, so that may be glorified the Son because of it.” ⁵Cherished now the Yahushua the Martha, and the sister^h and the ‘El’azar.

⁶When therefore He heard that he was sick,

^c Original reading makes little sense, though influenced by 11:1 above. Correction gives the brother.

^d Also being inspired by 11:1 above, the scribe repeated the participle. Modification gives the verb form, meaning he was sick.

^e Emendation gives a change of number, from singular to plural. Means They dispatched.

^f Corresponding to the change of number in the previous change, we go from the singular *Miriam* to the plural the sisters. Makes the sisters co-senders, rather than just *Miriam* sending a messenger.

^g Word order alteration gives no change of meaning. Translates The this.

^h Inserts her to the text.

Recto

$\overline{\text{O}\overline{\text{E}}}$

τοτε μεν εμεινεν ^a ω ην τοπω
δυο ημερας ⁷ειτα μετα τουτο λε
γει ~~αυτοις~~.^b αγωμεν εις την $\overline{\text{I}\overline{\text{O}}}$
δαιαν παλιν, ⁸λεγουσιν αυτω
οι μαθηται *Ραββει* νυν εζητο $\overline{\text{U}}$
σε λιθασαι οι $\overline{\text{I}\overline{\text{O}}}$ δαιοι και πα
λιν υπαγεις εκει ⁹απεκριθη $\overline{\text{T}\overline{\text{S}}}$
ουχι δωδεκα ωραι εισιν της η
μερας εαν τις περιπατη εν τη
ημερα ου προσκοπτει οτι το
φως του κοσμου τουτου βλε
πει. ¹⁰εαν δε τις περιπατη εν τη
νυκτι προσκοπτει οτι το φως >
ουκ εστιν εν αυτω. ¹¹ταυτα ει >
πεν και μετα τουτο λεγει αυ
τοις *Λαζαρος* ο φιλος ημων
κεκοιμηται· αλλα πορευομαι
ινα εξυπνω αυτον. ¹²ειπαν ο $\overline{\text{U}}$

Yahuchanon 11:6a-12a

^a Initial corrector wrote εν here superlinearly.

^b Initial corrector altered this to τοις by indicating αυ was to be omitted with dots above the letters. Added insert mark points to the right margin, containing μαθηταις.

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then indeed He remained ^a which He was in the place two days. ⁷Then after this, He says to them^b, “Let us go into the Yahuwdea again.” ⁸They say to Him the adherents, “Rabbi, now they were seeking after You to stone the Yahuwdean authorities, yet again You go off there?” ⁹Responded Yahushua, “Not twelve hours exist in the day? If someone may walk about in the daylight, not does he stumble, because the light of the world this he perceives. ¹⁰If however someone may walk about in the night, he stumbles because the light not exists with Him.” ¹¹These He said, and after this He said to them, “‘El’azar, the friend our, has fallen asleep. Notwithstanding, I travel in order that I may wake up him.” ¹²Said therefore

Yahuchanon 11:6a-12a

^a Added word works in conjunction with the following relative pronoun ω, to give εν ω meaning where.

^b Alteration translates as to the adherents. Makes it more specific as to whom Yahushua is speaking.

Verso

σζ

οι μαθηται αυτω κ̄ε̄ ει κεκοιμηται σωθησεται. ¹³ειρηκει δε ο τ̄σ̄ περι της κοιμησεως^a αυτου· εκεινοι δε εδοξαν οτι περι της κοιμησεως του υπνου λεγει. ¹⁴τοτε ουν ειπεν αυτοις τ̄σ̄ παρρησια Λαζαρος απεθανεν ¹⁵και χαιρω δι ῡμας ῑνα πιστευσηται οτι ουκ ημ̄η εκει αλ'λα αγωμεν προς αυτ̄ο ¹⁶ειπεν ουν Θωμας ο λεγομενος Διδυμος τοις συνμαθηταις αγωμεν και ημεις ῑνα αποθαναωμεν μετ αυτου· ¹⁷ελθων ο̄ῡ ο τ̄σ̄ ευρον^b αυτον ηδη τεσσαρα ημερας εν τω μνημειω εχοντα· ¹⁸ην δε η Βηθανια εγ'γυς τ̄ω̄ Ιεροσολυμων· ως απο σταδιων δεκαπεντε ¹⁹πολλοι δε εκ των Ιουδαιων εληλυθεισ[αν

Verso

ο̄ζ

προ]ς την Μαρθαν και Μαριαμ ῑνα παρα]μυθησωνται αυτας περι του α > δε]λφου· ²⁰η ουν Μαρθα· ως ηκουσεν ο τι] τ̄σ̄ ερχεται ῡπηνητησεν αυτω μαρια] δε εν τω οικω εαυτης εκαθεζετ]ο· ²¹ειπεν ουν η Μαρθα προς τον κ̄ν̄^a κ̄ε̄] ει ης ωδε ο αδελφος μου ουκ ᾱ απ]εθανεν· ²²αλ'λα και νυν οίδα οτι οσα] αν αιτησης τον θεον δωσι σοι ο θ̄σ̄ ²³λε]γει αυτη ο τ̄σ̄· αναστησεται ο αδελφος σου ²⁴λεγει αυτω η Μαρθα· οιδα] οτι αναστησεται εν τη αναστασει εν] τη εσχατη ημερα· ²⁵ειπεν αυτη > τ̄σ̄ ε]γω ειμι η αναστασις και η ζωη] ο] πιστευων εις εμε καν αποθανα > νη] ζησεται. ²⁶και πας ο ζων και πισ

Yahuchanon 11:12a-19a

^a Scribe amended to του θανατου by putting slashes through the letters of της κοιμησεως, and writting του θανατου superlinearly.

^b Scribe altered this to ευρεν by putting a line through the middle of the ο to turn it into ε.

Yahuchanon 11:19b-27a

^a Scribe modified this to τ̄ν̄ by scraping off the up and down lines of the K to turn it into I.

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the adherents to Him, “Master, if he has fallen asleep, he shall be well.” ¹³Had been speaking however the Yahushua about the sleeping^a his; those ones however supposed that concerning the sleeping of sleep He spoke. ¹⁴Then therefore told them Yahushua plainly, “‘El’azar has died. ¹⁵And I rejoice because of you all, in order that you all shall trust, that not we existed there. Notwithstanding, we go towards him.” ¹⁶Said therefore Ta’owm, the one named Didymus, to the fellow adherents, “Let’s go also us, in order that we may perish with Him.” ¹⁷Having appeared therefore the Yahushua, they discovered^b Him already four days in the tomb had acquired. ¹⁸Was now the Baiyth-’Aniy near to Yarushalaiym, about from stadia fifteen. ¹⁹Numerous so of the Yahuwdeans had appeared

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towards the Martha and Miriam, in order that they may console them concerning the brother. ²⁰The therefore Martha, when hearing that at Yahushua had appeared, went to meet Him. Miriam however in the house her she was sitting. ²¹Said therefore the Martha towards the Master^a, “Master, if You had been here, the brother my not would have died. ²²Notwithstanding, even now I recognise that everything that You may request the God, He shall grant to You the God.” ²³Says to her the Yahushua, “Shall be raised up the brother your.” ²⁴Says to Him the Martha, “I recognise that He shall be raised up on the raising up on the final day.” ²⁵Said to her Yahushua, “I Myself exist as the raising up and the life; the one trusting into Me also shall not perish; they shall live. ²⁶And all the living and placing

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Yahuchanon 11:12a-19a

^a Scribe’s eye seems to have skipped from one περι to the other, and so had to go back and correct it. Correction translates as the death.

^b Scribe appears to have skipped (again) to the ending of αυτου, and so wrote that after ευρ, but then noticed the error and amended it. Though in this case, original reading makes sense as well. Emendation gives He discovered.

Yahuchanon 11:19b-27a

^a Changes this to the more common designation for Yahushua in Yahuchanon (‘Yahushua’ being used 244 times; ‘Master’ 45 times). Both refer to the same person, albeit one is a title, the other a name.

τε]ων εις εμε ου μη αποθανη
εις τ]ον αιωνα πιστευεις τουτο ²⁷λεγι

trust into Me, never shall perish
for eternity. You put trust in this?" ²⁷She says

Recto

ΘΗ

αυτω ναι ΚΕ πιστευω· εγω πε
πιστευκα οτι συ ει ο ΧΣ ο υιος του
ΘΥ ο εις τον κοσμον ερχομενος
²⁸και ταυτα ειπουσα απηλθεν και
εφωνησεν > Μαριαν την αδελ
φην αυτης λαθρα· ειπασα οτι ο δι
δασκαλος παρεστιν και φωνι σ[ε
²⁹εκεινης^a ως ηκουσεν εγειρετα[ι
ταχυ και ερχεται προς αυτον ³⁰ου
πω δε ΊΣ εληλυθει εις την κω
μην· αλ'λα ην επι επι τω τοπω
οπου υπηνητησεν αυτω η Μαρθα
³¹οι ουν Ιουδαιοι οι οντες μετ αυ
της εν τη οικια· και παραμυθου
μενοι αυτην ιδοντες την Μαρ
ιαν οτι ανεστη ταχεως & εξηλθε
ηκολουθησαν αυτη λεγοντες

Yahuchanon 11:27a-31b

^a Altered by the initial
corrector to *εκεινη δε*, who
changed *ς* to *δ* and added *ε*
superlinearly.

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to Him, "Yes, Master. I trust. I have
trusted in the fact that You exist as the Anointed One, the Son of
God, the One into the world coming."
²⁸And these having said, she went out and
called out to Miriam, the sis-
ter her privately, having said that, "The Te-
acher has arrived, and calls you."
²⁹Of that one^a, when hearing, got up
quickly and appeared towards Him. ³⁰Not
yet however Yahushua had come into the vill-
age, notwithstanding He was still upon the place
where had encountered Him the Martha.
³¹The therefore Yahuwdeans, those being with h-
er in the house, and were comfort-
ing her, seeing the Miri-
am, that she had stood up quickly and had departed,
they followed after her, saying

Yahuchanon 11:27a-31b

^a The original reading makes
no sense in the context, as its
feminine and in the *genitive*
case. Seems that the scribe
was influenced either by the
several uses of words ending
in *-ης*, or by the *-ς* after *ω*, and
reading ahead accidentally.
Corrected reading gives *That
one however*.

Recto

ΘΘ

οτι υπαγει εις το μνημειον ινα
κλαυση εκει· ³²η ουν Μαρια^a ως ηλ
θεν οπου ην ΊΣ και ιδουσα αυ
τον επεσεν αυτου εις τους πο >
δας λεγουσα ΚΕ· ει ης ωδε ουκ α
μου απεθανεν ο αδελφος· ³³τς ου
ως ειδεν αυτην κλαιουσαν· &
τους συνεληλυθοτας συν αυτη
ιουδαιους κλαιοντας· εβρειμη
θη^b τω ΠΝΙ και εταραξεν εαυ
την· ³⁴και ειπεν που τεθικαται αυ
τον λεγουσιν αυτω ^dερχου ^eειδε
³⁵εδρακουσεν^f & ΊΣ ³⁶ελεγον ουν οι Ιου

^a Amended to *Μαριαμ* by the scribe who
inserted a superlinear *μ*.
^b Initial corrector altered this to
εταραχθη, by scraping away all the letters
after *ε*, and writing *ταραχθη* over *βρειμη*.
^c Initial corrector changed this to *ως
εμβριμωμενος*, who scraped away *και
εταραξεν εαυ*, wrote *ως εμβριμωμενος*
over it, and indicated the omission of *του*
with dots and parenthesis.
^d Scribe added *ΚΕ* superlinearly.
^e Scribe inserted a superlinear *ς*.
^f Uncorrected error for *εδρακουσεν*
^g Scribe added *ο* between these two
words.

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that 'She departs towards the tomb, in order that
she may weep there.'" ³²The therefore *Miriam*^a, when app-
earing where was Yahushua, and having seen Hi-
m, she fell His towards the fe-
et saying, "Master, if You existed here, not would
my had died the brother." ³³Yahushua therefore,
when He saw her weeping, and
those having arrived together with her Yah-
uwdeans weeping, *He was indig-
nant^b in the Spirit, and was troubled Him-
self*. ³⁴Then He said, "Where have you all placed h-
im?" They said to Him, "^dCome, ^esee."
³⁵.....^f & Yahushua. ³⁶Were saying therefore the Yahuw-

^a As a foreign name, *Μαρια*, when used before a
word starting with a vowel, a final consonant is
usually included in Greek. The scribe has corrected
the mistake. Means the same.
^b Despite the itacism (*ει* for *ι*), the original reading
was fine. Alteration is possibly a harmonisation to
John 13:21. Gives *was troubled*.
^c As above note, original reading was fine. Change
gives a slightly less forceful response of Yahushua,
meaning *as being deeply moved*.
^d Adds *Master*.
^e Adds *and*.
^f Misspelling is no known Greek word. Would mean
wept.
^g Adds *the*.

δαιοι ειδε πως εφιλει αυτον ³⁷τι
νες δε ειπον εξ αυτων ουκ εδυ
νατο ουτος ο ανοιξας τους οφθαλ
μους του τυφλου ποιησαι ινα κ

Verso

π̄

ουτος μη αποθανη· ³⁸π̄ουν >
παλιν εμβριμωμενος εν εαυ
αυτω^a ερχεται εις το μνημειον
ην δε σπηλαιον και λιθος επε >
κειτο επ αυτω· ³⁹λεγει ο π̄σ αραται
τον λιθον λεγει αυτω η αδελφη
του τετελευκοτος^b Μαρθα· ηδη
οζει τεταρταιος γαρ εστιν· ⁴⁰λεγει^c
αυτη π̄σ ουκ ειπον σοι εαν πιστευ
σης οψη την δοξαν του ΘΥ· ⁴¹ηρᾱ
ουν τον λιθον ο δε π̄σ ηρεν τους ο
φθαλμους^d ανω και ειπεν π̄επ̄
ευχαριστω σοι οτι ηκουσας μου
⁴²εγω δε ηδεν οτι παντοτα^e μου
ακουεις· αλ'λα δια τον οχλον τ̄
περιστωτα ειπον· ινα πιστευ
σωσιν οτι συ με απεστειλας· ⁴³κ

Verso

π̄Α

ταυτα ειπων φωνη μεγαλη
εκραυγασεν· Λαζαρε δευρο ε
ξω· ⁴⁴εξηλθεν ο τεθηγκως δε
δεμενος τους ποδας και τας
χειρας κηριας· και η οψις αυ >
του σουδαριω περιεδεδετο >
λεγει αυτοις ο π̄σ λυσαιται αυτον >
και αφεται αυτον υπαγειν· ⁴⁵πολ
λοι ουν εκ των Ιουδαιων οι ελ
θοντες^a την Μαριαν εωρακοτες
ο εποιησεν^b επιστευσαν εις αυ >

deans, "Look at how He loved him." ³⁷Certain
ones however said out of them, "Not was cap-
able this One, Who opened the ey-
es of the blind, to make it in order that also

Yahuchanon 11:37b-43a

^a Uncorrected error for εαυτω.

^b Scribe added a superlinear τη to amend this to τετελευτηκοτος.

^c An ε inserted superlinearly by the scribe changes this to λεγει.

^d Insert mark added by the initial corrector points to the left margin containing αυτου.

^e Uncorrected παντοτε.

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The certain one not may have died?" ³⁶Yahushua therefore, again being deeply moved within

.....^a, He came to the sepulchre.

It was now a cave, and a stone was laid upon it. ³⁹Said the Yahushua, "Remove the stone." Said to Him the sister of the^b Martha, "Already

he smells, fourth day for it exists." ⁴⁰Says^c

to her Yahushua, "Not I said to you, 'If you may trust, you shall see the glory of God'? ⁴¹You all take away therefore the stone." The then Yahushua lifted up the eyes^d above, and said, "Father,

I give thanks to You because You have attended to Me,

⁴²I however have recognised that always^e Me

You attend to. Notwithstanding, for the sake of the crowd the having stood around I said *this*, in order they may trust the fact that You Me dispatched." ⁴³And

Yahuchanon 11:37b-43a

^a Clear to see what the scribe meant. Would mean Himself.

^b Spelling mistake is no known Greek word. Correction gives the dead one.

^c Scribe actually noticed the itacism! Happens few and far between. Mere spelling correction.

^d Inserts His. Adds little to the text.

^e One of the numerous places in P66 where the scribe has mixed α and ε. Error is easily spotted and understood.

Yahuchanon 11:43a-47b

^a Scribe inserted προς here superlinearly.

^b Initial corrector altered this to οσα εποιησεν, by first writing an ο in the left margin, converting the original ο to σ, scraping away the ε and writing α over it, with a slightly raised ε added in the extra space between α and π.

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these having said, in a sound great

He cried out, "'El'azar, Come out-side!" ⁴⁴Came out the dead one, having been bound the feet and the

hands with bandages, and the face h-
is with a facecloth having been wrapped around.

Says to them the Yahushua, "Untie him, and permit him to leave." ⁴⁵Nume-

rous therefore out of the Yahuwdeans, those that had come ^a the Miriam, having seen

what He accomplished^b placed trust into H-

Yahuchanon 11:43a-47b

^a The preposition is necessary here to make sense of the sentence. Omission likely due to the endings of the words in -ς. Means with.

^b Original reading makes sense (as just one miracle has been performed), but the initial corrector probably noticed the plural used in v46 (α εποιησεν), and harmonised the words here to the exact same seen in John 4:45. Gives everything that.

τον· ⁴⁶τινες δε εξ αυτων απηλ-
θαν προς τους Φαρισαιους και
ειπαν αυτοις α εποησεν Ἰ̄ς· ⁴⁷συ
νηγαγον ουν οι αρχιερεις και
οι Φαρισαιοι συνεδριον· και ελε-
γον· τι ποιουμεν οτι ουτος ο

Recto

ΠΒ

Α̅Ν̅Ο̅ς̅ πολλα ποιει σημεια· ⁴⁸εαν α
φωμεν αυτον ουτως > παν >
τες πιστευσωσιν εις αυτον &
ελευσονται οι Ρωμαιοι και α
ρουσιν ημων και το^α τοπον &
το εθνος· ⁴⁹εις δε εξ αυτων Κα
ιαφας αρχιερευς ων του ενιαυ
του εκεινου ειπεν αυτοις· ὕ-
μεις ουκ οιδαται ουδεν· ⁵⁰ουδε
λογιζεσθαι· οτι συμφερει ὕμ̅τ̅
^bεις Α̅Ν̅Ο̅ς̅ αποθανη ὑπερ του λα-
ου και μη ολον το εθνος απο-
ληται· ⁵¹τουτο δε αφ εαυτου·
ουκ ειπεν· αλλ̅^c αρχιερευς ων
του ενιαυτου επροφητευσ̅ε̅
οτι ημελλεν Ἰ̄ς̅ αποθνησκειν
ὑπερ του εθνους· ⁵²και ουχ ὑπερ

Recto

ΠΓ

του εθνους μονον· αλλ̅ ινα & >
τα τεκνα του Θ̅Υ̅ τα εσκορπισμε
να συναγαγη εις εν·
⁵³απ εκινης ουν της ημερας εβου
λευσαντο ινα αποκτινωσιν αυ-
τον· ⁵⁴ο δε Ἰ̄ς̅ ουκετι παρρησια πε-
ριεπατει εν τοις Ἰουδαιοις αλ-
λα απηλθεν εκειθεν εις την >
χωραν εγ̅γυς της ερημου Ε >

Yahuchanon 11:47b-52a

^a Amended to τον by the scribe
who added v superlinearly.

^b Scribe included ἵνα here, first by
writing ἵ in the left hand margin,
then writing να superlinearly.

^c A superlinear α included by the
scribe modifies this to αλλα.

Yahuchanon 11:52a-56a

im. ⁴⁶Certain ones however out of them went
away towards the Pharisees, and
told them what things had accomplished Yahushua. ⁴⁷Gath-
ered together therefore the chief priests and
the Phraisees a council, and they
were saying, "What are we to do, because this One the

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human numerous He accomplishes signs? ⁴⁸If we
permit Him in this way, every-
one may place trust into Him, and
shall arrive the Romans, and they
shall remove our both the^a place and
the nation!" ⁴⁹One however out of them, Ka-
iaphas, chief priest being of the ye-
ar that said to them, "You
all not recognise anything. ⁵⁰Nor
you all consider, that will be beneficial for you all
^bone human may die on behalf of the peo-
ple, and not whole the nation to be
destroyed." ⁵¹This however from himself
not he said, notwithstanding^c chief priest being
of the year he prophesied
the fact that was about Yahushua to perish
on behalf of the nation. ⁵²And not on behalf of

^a Amends the neuter definite article to the
correct masculine one. No change of
meaning.

^b The conjunction is needed here; makes
little sense without it. Means in order that.
^c Before certain stressed or vowel-groups,
the conjunction αλλα drops its final α; here
however, is not one of those times. Clear to
see as to how the scribe missed writing the
two α's together. Spelling correction gives
no change of meaning.

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the nation only, notwithstanding in order that also
the children of God, those having been scatt-
ered, may be gathered together into one.
⁵³From that therefore the day, they
resolved in order they may kill H-
im. ⁵⁴The however Yahushua no longer boldly wal-
ked about within the Yahuwdea, notwith-
standing He withdrew from there into the
region near of the desert, E-

Yahuchanon 11:47b-52a

Yahuchanon 11:52a-56a

φραμ' λεγομενην^a· και ε >
κει εμινεν^b μετα των μαθητω
⁵⁵ην δε εγγυς το Πασχα των Ιου
δαιων και ανεβησαν πολλοι
εις Ιεροσολυμα εκ της χωρας >
προ του Πασχα ινα αγνισωσιν
εαυτους⁵⁶ εζητουν ουν τον ΤΝ

^a Scribe included πολιν
superlinearly.
^b Altered by the scribe to
διετριβεν, who scrapped
away εμινεν and wrote
διετριβεν over it.

phraim being called^a. And th-
ere He remained^b with the adherents.
⁵⁵Was now near the Passover of the Yahuw-
deans, and were ascending numerous ones
into Yarushalaim out of the countryside
before the Passover in order that they may purify
themselves. ⁵⁶They were seeking therefore the Yahushua

^a An object is needed for as to what is
called 'Ephraim'. Restores a city.
^b Disregarding the itacism (l for εl, again),
original reading was fine. Alteration
harmonises the text to the similar phrase
in John 3:22. Means He spent time.

Verso

ΠΔ

και ελεγον μετ αλληλων Ε
τω ιερω εστηκοτες· τι δοκι
υμειν οτι ου μη ελθη εις την
εορτην· ⁵⁷δεδωκεισαν δε
οι αρχιερεις και οι Φαρισαιοι
εντολην ινα εαν τις γνω
που εστιν μηνυση > οπως πι
ασωσιν αυτον ^{12:1}ο ουν ΤΣ προ (ΠΕ)
τε^a ημερων του Πασχα ηλθΕ
εις Βηθανια· οπου ην Λαζα
ρος ο τεθνηκως ον ηγειρεν
εκ νεκρων ΤΣ ²εποιησεν^b αυτω
δειπνον εκει· και Μαρθα διη
κονει ο δε Λαζαρος εις^c εκ των >
ανακειμενων συν αυτω³ η οΥ
Μαρια λαβουσα λειτραν μν

Yahuchanon 11:56a-12:3a

^a Scribe amended this to εξ, by
indicating the deletion of πε with
dots above the letters and
parentheses, and then scrapped
away τε and wrote εξ over it.
^b A superlinear ουν was added by
the initial corrector.
^c Scribe included ην superlinearly.

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and were saying with one another in
the Temple standing, "What suppose
you all? That never He shall come into the
festival?" ⁵⁷Had given now
the chief priests and the Pharisees
a command, in order that if anyone may know
where He existed, they may report it, so that they
may seize Him. ^{12:1}The therefore Yahushua before (f-)
ve^a days of the Passover, He came
into Bayith-'Aniy (where was 'El'az-
ar, the dead one whom raised
out of dead Yahushua). ²He made^b for Him
a supper there, and Martha was
serving. The however 'El'azar one^c out of those
reclining together with Him. ³The therefore
Miriam, having taken a pound of per-

^a Hard to account for why the scribe
originally wrote πεντε, and then
immediately corrected it to εξ (six);
possibly was expecting five as it's the
more common number in the NT (38 vs
13)? Or possibly thought that it was
talking about πεντηκοστη (Pentecost)?
Either way, corrected reading means six.
^b Inserts therefore. Needn't be included.
^c Whilst the verb can be ellipted, it's
common to Yahuchanon style to have it.
Gives was.

Verso

ΠΕ

ρου^a πιστικης πολυτιμου ηλει
ψεν τους ποδας του ΤΥ και ε
ξεμαξεν ταις θριξιν αυτης
τους ποδας αυτου· η δε οικια
επληρουτο^b εκ της οσμης του
μυρου· ⁴λεγει δε Ιουδας ο Ισκα
ριωτης εις των μαθητων αυτου
ο μελ'λων αυτον παραδιδοναι
⁵δια τι ουτο^c το μυρον ουκ επρα

Yahuchanon 12:3b-7a

^a Initial corrector added
ναρδου superlinearly.
^b Initial corrector amended this
to επληρωθη, by scrapping off
ουτο and writing ωθη in its
place.
^c Scribe altered this to τουτο by
adding τ superlinearly.

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fume^a unadulterated very expensive, she anoi-
nted the feet of Yahushua, and w-
iped with the hair her
the feet His. The and household
were filled^b out of the aroma of the
perfume. ⁴Said however Yahuwdah the one of Qa-
riyowth, one of the adherents His,
the one about Him to betray,
⁵"Because of what she was sent^c the perfume not was

^a Adds nard to the text. Not exactly
necessary, though evident as to how the
original scribe omitted it (μυρου ναρδου).
^b Changes this from plural to singular - was
filled - which affects the understanding of the
previous word; it was the house, not the
household that was filled with the smell.
^c Though original reading is a known Greek
word, it makes no sense here. Clearly seen as
to how a mistake was made. Emendation
gives this.

Yahuchanon 11:56a-12:3a

Yahuchanon 12:3b-7a

θη τριακοσιων δηναριων ›
και εδοθη πτωχοις· ⁶ειπεν δε
τουτο ουχ οτι περι των πτω
χων εμελεν αυτω· αλ'λ οτι
κλεπτης ην και το γλωσσοκο
μον ειχεν· και τα βαλλομε
να εβασταζεν ⁷ειπεν ουν ο ›

Recto

Πζ

ΤΞ αφες αυτην ινα εις την ημε
ραν του ενταφιασμου μου τη
ρηση αυτο· ⁸τους πτω^α παντοτε
εχεται μεθ εαυτων εμε δε ου
παντοτα εχεται· ⁹εγνω ουν
^b οχλος ^c πολυς των Ιουδαιων
οτι εκει εστιν· και ηλθον ου δι
α τον ΙΝ μονον αλλ ινα και τῷ
Λαον^d ιδωσιν ον ηγιρεν εκ νε
κρων· ¹⁰εβουλευσαντο δε οι
αρχιερεις ινα και τον Λαζα
ρον αποκτεινωσιν· ¹¹οτι πολ
λοι δι αυτον των Ιουδαιων
επιστευσαν εις τον ΙΝ· ¹²τη επαυ
ριον ο οχλος ^e πολυς ο ελθων ›

Recto

Πζ

εις την εορτην ακουσαντες οτι
ερχεται ο ΤΞ εις Ιεροσολυμα· ¹³ελα
βαν τα βαλ^{ια} των φοινικων ›
και εξηλθον εις υπαντησιν αυ
τω· και εκραυγασαν λεγοντες
Ωσαννα· ευλογημενος ο ερχο
μενος εν ονοματι ΚΥ ο βασι
λευς του Ισραηλ·
¹⁴ευρων δε ο ΤΞ οναριον › εκαθισε
επ αυτο· καθως εστιν γεγραμ ›

sold for three hundred denarii,
and granted to *the* poor?" ⁶Said but
this one, not because about the po-
or was it a concern for him, notwithstanding because
a thief he was, and the money
box he held, and the depos-
its he pilfered. ⁷Said therefore the

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Yahushua, "Leave in peace her; in order that for the d-
ay of the burial My she
may protect it. ⁸The *you flew*^a always
you all will have with yourselves; Me on the other hand not
always you all will have." ⁹Were knowing therefore
^b multitude ^c large of the Yahuwdeans
that there He exists, and they came not beca-
use of the Yahushua only, notwithstanding in order that also the
Laon^d they may see, whom He raised out of de-
ad. ¹⁰Planned however the
chief priests, in order that also the 'El'az-
ar they may kill, ¹¹because nume-
rous because of Him of the Yahuwdeans
placed trust into the Yahushua. ¹²On the day
after, the multitude ^e large, the one which appeared

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for the festival, they attended to the fact that
was coming the Yahushua into Yarushalaiym. ¹³They
took the branches of the palm trees,
and they came out to meet Hi-
m, and they were clamouring, saying,
"Hosanna! Thought well of is the one appe-
aring in *the* name of Yahuweh, the Ki-
ng of Yisra'el!"
¹⁴Discovered so the Yahushua a young donkey, He sat down
upon it, exactly as it exists as having

Yahuchanon 12:7a-12a

^a Scribe altered this to πτωχους
γαρ by writing χους γαρ
superlinearly.

^b Scribe wrote ο in the left
margin.

^c Scribe added ο superlinearly.

^d A superlinear ζαρ included by
the scribe amends this to
Λαζαρον.

^e Scribe inserted ο superlinearly.

Yahuchanon 12:12b-16a

Yahuchanon 12:7a-12a

^a Though a known Greek word,
has very little sense here.
Correction gives *poor for*.

^b Inserts *the*.

^c Inserts *the*. In conjunction with
the above, changes this from an
indirect reference to a direct one
(*the large multitude*). Could
remain as indefinite.

^d Evident mistake. Emendation
restores 'Eliazer.

^e Inserts *the*. Alters the following
adjective to an *attributive* rather
than *predicate* position (from *the*
multitude that was large to the
large multitude.) Addition is more
Yahuchanon writing style.

Yahuchanon 12:12b-16a

μενον ¹⁵μη φοβου θυγατηρ Σει >
ων· ἴδου ο βασιλευς σου ερχε
ται καθημενος επι πωλου^a ο >
νου· ¹⁶ταυτα ουκ εγνωσαν οι >
μαθηται αυτου το πρωτον· αλ
λ οτε εδοξασθη ^bΤΣ· ^c εμνησησᾶ

- ^a Scribe scrapped away υ and wrote
ν in its place to change this to
πωλον.
^b Scribe added ο in the space here.
^c Scribe included a superlinear ΤΟΤΕ.

Verso

ΠΗ

οτι ταυτα η εν^a αυτω γεγραμμε
να· και ταυτα εποιησαν αυτω·
¹⁷εμαρτυρει ουν ο οχλος ο ων
μετ αυτου οτι^b τον Λαζαρον
εφωνησεν εκ του μνημει
ου· και ηγειρεν αυτον εκ νε
κρων ¹⁸δια τουτο ^c υπηνητησεν
αυτω ο οχλος· οτι ηκουσαν αυ
τον τουτο πεποιηκεναι το
σημιον· ¹⁹οι ουν Φαρισαιοι ει
παν προς αυτους^d θεωριτε οτι
ουκ ωφελιται ουδεν ἴδε ο
κοσμος οπισω αυτου απηλθᾶ
²⁰ησαν δε Ελληνες τινες εκ τῶ
αναβαινοντων ἵνα προσ >
κυνησωσιν εν τη εορτη ²¹ουτοι
ουν προσηλθον Φιλιππω

Yahuchanon 12:16b-21a

- ^a Scribe inserted a superlinear
ν and modified ν to π to turn
this into ην επ.
^b Uncorrected error for οτε.
^c Initial corrector added ϣ
superlinearly.
^d Changed to εαυτους by the
scribe adding a superlinear ε.

Verso

ΠΘ

τω απο Βηδ'σαιδα της Γαλιλαι >
ας· και ηρωτων αυτον λεγον
τες· ΚΕ θελομεν τον ΤΝ ἴδειν
²²ερχεται ο Φιλιππος και λεγει τω
Ανδρεα· και παλιν^a Ανδρεας
δε και· ε Φιλιππος λεγουσιν
τω ΤΥ· ²³ο δε ΤΣ αποκρινεται αυ
τοις λεγων· εληλυθεν η ωρα
ἵνα δοξασθη ο ΥΣ του ΑΝΘΥ >

Yahuchanon 12:21a-25a

- ^a Indicated for deletion with
dots and parentheses above
the letters.

been written, ¹⁵“Not be afraid, daughter of Tsi-
yon. Behold, the King your app-
ears, sitting down upon a foal^a of a
donkey!” ¹⁶These did not understand the
adherents His to begin with; notwith-
standing, when was glorified ^b Yahushua, ^c they recollected

- ^a Original reading is the incorrect *genitive*
case, probably by homoeoteleuton
(πωλου ονου). Correction restores the
proper *accusative* case.
^b Includes the. Can be omitted, and no
change of meaning.
^c Inserts then. Could be omitted.

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that these the in^a Him had been writ-
en, and these were done to Him.
¹⁷Were testifying therefore the multitude the existing
with Him that^b the ‘El’azar
He called out of the sepulch-
re and raised him out of the de-
ad. ¹⁸Because of this, ^c came to meet
Him the multitude, because they heard Hi-
m this had accomplished the
sign. ¹⁹The therefore Pharisees sa-
id towards themselves^d, “You all observe that
not are any of you gaining anything. Look! The
world after Him has departed!”
²⁰Were now Greeks certain out of those
ascending in order to give
homage at the festival. ²¹These
therefore came toward Philippos,

Yahuchanon 12:16b-21a

- ^a Whilst being known Greek words, the
original reading makes little sense.
Correction gives had upon.
^b Due to itacism, the scribe’s misspelling
gives a somewhat understandable
sentence. However, the itacism is
notable, and if had been amended
would’ve given the more sensible when.
^c Can be omitted, but insertion gives also.
^d A development in Greek was the
increased use of the normal personal
pronoun (αυτος) to give a reflexive
meaning, superseding the use of the
normal reflexive pronouns. As such, the
original reading could be seen as a
manifestation of this later development.
Alteration gives the definite reflexive, but
no change of meaning.

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the one from Bayith’Tsayda of Galiyl-
ah, and they asked Him, say-
ing, “Sir, we want the Yahushua to see”.
²²Went the Philippos and he told the
Andreas. And again the^a Andreas
then and the Philippos told
the Yahushua. ²³The however Yahushua replied to
them, saying, “Has come the hour
in order that may be glorified the Son of Man.

- ^a Original reading makes sense, so the
deletion is not a correction of a mistake.
As several later manuscripts have the
same or similar reading, the deletion
must be due to a different exemplar that
the scribe or correctors used to correct
the original writing of the manuscript.

²⁴αμην αμην λεγω υμειν εαν
μη ο κοκκος του σιτου πεσων
εις την γην αποθανη αυτος μο
νος μενει· εαν δε αποθανη >
πολυν καρπον φερει· ²⁵ο φιλω̄τ̄
την ψυχη· αυτου απολλυει >
αυτην· και ο μισων την ψυχη̄

Recto

ϱ̄

αυτου εν τω κοσμω τουτω εις ζω
ην αιωνιον φυλαξει αυτην· ²⁶εᾱ
εμοι τις διακονη ~~εμοι τις δια~~
~~κονη~~^a εμοι ακολουθιτω και ο >
που εγω ειμι εκει και ο διακονος
ο εμος ~~εστιν~~^b εαν ^c τις εμοι δια
κονη τιμησει αυτον ο Π̄Η̄Ρ̄ ^d ²⁷νυν
η ψυχη μου τεταρακται· και τι
ειπω Π̄Ε̄Ρ̄ σωσον με εκ της ω
ρας ταυτης αλ'λα δια τουτο ηλθ̄σ̄
εις την ωραν ταυτην· ²⁸Π̄Ε̄Ρ̄ δο
ξασον σου το ονομα ηλθεν
συν φωνη εκ του ουρανου η
εδοξασα· και παλιν δοξα
σω· ²⁹ο συν οχλος ο εστωσ· και
ακουσας ελεγον βροντην

Recto

ϱ̄Ᾱ

γεγοναι^a αλ'λοι ελεγον αγ'
γελος αυτω ελαλησεν ³⁰απεκρι
θη Τ̄Σ̄ και ειπεν· ου δι εμε η φω
νη αυτη ηλθεν αλ'λα δι υμας >
³¹νυν κρισις εστιν του κοσμου ^b
νυν ο αρχων του κοσμου του
του βληθησεται εξω· ³²καγω εᾱ
υψωθω εκ της γης· παντα ελ
κυσω προς εμαυτον· ³³τουτο δε

²⁴Certainly, certainly I say to you all, un-
less the grain of wheat falls
into the earth, may perish him on
ly He remains. If however He may perish,
numerous fruits He will bear. ²⁵The one cherishing
the soul his will be deprived
of it, yet the one despising the soul

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his in the world this on behalf of li-
fe eternal he shall guard it. ²⁶If
Me someone may serve ~~Me someone may~~
~~serve~~^a, Me He must follow after, and wher-
ever I exist, there also the servant
the Mine exists^b. If ^c someone Me may
serve, shall honour him the Father. ^d ²⁷Now
the soul My has been disturbed. So what
shall I say? 'Father, deliver Me out of the h-
our this?', notwithstanding because of this I have appeared
for the hour this. ²⁸Father, glo-
rify Your the name." Appeared
then a sound out of the heaven, "Both
I have glorified *it*, and again I shall glor-
ify *it*." ²⁹The then the crowd the having stood, and
having attended to were saying, "Thunder

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has just arisen"^a, others were saying, "A mes-
senger to Him has spoken!" ³⁰Ans-
wered Yahushua and said, "Not because of Me the so-
und this has appeared, notwithstanding because of you all.
³¹Now judgement exists of the world ^b.
Now the ruler of the world th-
is shall be cast outside. ³²And I, when
I may be lifted up out of the land, all things shall
be drawn towards Myself." ³³This however

Yahuchanon 12:25b-29b

- ^a Deletion indicated by diagonal slashes through the letters.
^b Scribe altered this to ~~εστε~~, by first scrapping off ~~iv~~, and then writing ~~ε~~ superlinearly.
^c Scribe added a superlinear ~~δε~~.
^d Initial corrector wrote ~~μου~~ vertically in the space here.

Yahuchanon 12:29b-34c

- ^a Scribe altered this to ~~γεγονεναι~~ by inserting a superlinear ~~ε~~ and erasing ~~αι~~.
^b Initial corrector wrote ~~τουτου~~ in the right margin.

Yahuchanon 12:25b-29b

- ^a Scribe wrote the same thing again when skipping backwards. Deletion necessary.
^b The insertion can be translated in two different ways: is it the plural, *present* form, and therefore means ~~they exist~~; or is it an itacism mistake for ~~εσται~~, and is the singular, *future* form meaning ~~he shall exist~~? As the verb is corresponding to the previous singular noun ~~διακονος~~, the latter fits better.
^c Inserts ~~however~~. Could be left out.
^d Adds ~~My~~. Could be omitted.

Yahuchanon 12:29b-34c

- ^a Another mistake of itacism (~~αι~~ for ~~ε~~). As error was obvious, correct translation given in text.
^b Inserts ~~this~~. Could be omitted, but omission probably due to homoeoteleuton (~~κοσμου τουτου~~).

ελεγεν σημαινων ποιω θανα
τω ημελλεν αποθνησθειν.^{c 34}α
πεκριθη ουν αυτω ο οχλος ημης η
κουσαμεν εκ του νομου οτι
ο ΧΣ̄ μενει εις τον αιωνα· η >
πως συ λεγεις οτι δι^d ὑψωθη >
ναι τον ῩΝ̄ του ᾹΝ̄Ο̄Ῡ τις εστι

Verso

ϱ̄β̄

ουτος ο ῩΣ̄ του ᾹΝ̄Ο̄Ῡ³⁵ ειπεν ουν ου
τοις^a ο ΤΣ̄· ετι μικρον χρονον >
το φως εν ὑμιν εστιν· περιπα
τειτε εως το φως εχεται· ἵνα >
μη σκοτια ὑμας καταλαβη· >
και ο περιπατων εν τη σκοτια ου
κ οιδεν που ὑπαγει·³⁶ εως το φως
εχεται πιστευεται εις το φως
ἵνα ιοι^b φωτος γενησθαι ταυ
τα ελαλησεν ΤΣ̄· και απελθων
εκρυβη απ αυτων·³⁷ ταυτα^c δε αυ
του σημεια πεποιηκοςτος εμ
προσθεν αυτων ουκ επιστευ
σαν εις αυτον·³⁸ ἵνα ο λογος Η >
σαΐου του προφητου πληρω
θη ον ειπεν· Κ̄Ε̄ τις επιστευσεν τη

Verso

ϱ̄γ̄

ακοη ημων· και ο βραχειων Κ̄Ῡ
τινι απεκαλυφθη·³⁹ δια τουτου ου
κ^ψ εδυναντο πιστευειν· οτι πα
λιν ειπεν Ησαΐας⁴⁰ τετυφλωκεν
αυτων τους οφθαλμους· και ε
πηρωσεν αυτων την καρδιαν >
ἵνα μη ἴδωσι τοις οφθαλμοις
και ~~μη~~^α νοησωσι τη καρδια· και >
στραφωσι· και ειασομαι^b αυτοις >

^c Scribe modified this to
αποθνησκειν· by writing a
superlinear κ and scrapping
away the second θ.

^d Uncorrected error for δει.

Yahuchanon 12:34c-38b

^a Modified to αυτοις by the
scribe who turned ο into an α.

^b A superlinear ὰ inserted by
the scribe amends this to ὰιοι.

^c Scribe altered this to
τοσαυτα by introducing οσ
superlinearly.

Yahuchanon 12:38b-42b

^a Deletion indicated by
diagonal slashes through the
letters and dots above.

^b Uncorrected itacism for
ιασομαι.

He was saying notifying of what sort of dea-
th He was about to^{c 34} Re-
sponded then to Him the crowd, “We have
attended to out of the Torah that
the Messiah abides into the eternity. Then
how You say that because of this^d must be lift-
ed up the Son of Man; Who exists

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as this, the Son of Man?”³⁵ Said therefore to se-
nt ones^a the Yahushua, “Yet a little time
the light in you all exists. You walk
about whilst the light you all acquire, in order that
not darkness you all may overtake.
And the one walking about in the darkness not
recognises where he goes.³⁶ Whilst the light
you all acquire, you all must place trust into the light,
in order that arrows^b of light you all may become.” The-
se spoke Yahushua, and having departed
He hid from them.³⁷ These^c however H-
e signs had accomplished be-
fore them, not were they plac-
ing trust into Him,³⁸ in order that the message Ya-
sha’Yahuw the prophet may be fulfil-
ed, whom said, “Yahweh, who has placed trust in the

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report our? And the arm of Yahweh,
to whom has it been revealed?”³⁹ Because of this, not
were they able to trust, because ag-
ain said Yasha’Yahuw,⁴⁰ “He has blinded
their the eyes, and He
hardend their the hearts,
in order that not they may see with the eyes,
nor ~~μη~~^a may they understand with the heart, and
they may turn back, and I shall heal^b them.”

^c Original reading is no known
Greek word. Correction gives to die.
^d Though original reading is a
known Greek word, it makes little
sense in this context. Error is one of
itacism (ι for ει). Would mean is
necessary.

Yahuchanon 12:34c-38b

^a Though original reading is a sort-of
Greek word (usually used in compounds),
it has little sense here. Influenced by
homoeoteleuton (οὐν οὐτοις), the scribe
noticed the error and corrected it. This
gives to them.

^b Whilst a known Geek word, the original
makes no sense here. Correction gives
sons.

^c Either influenced by the same word just
above, or by skipping over the usual one
or two letters, the scribe gave a
somewhat understandable word (needs
καυτερ somewhere to make the sentence
complete). Emendation makes more
sense, giving as many as.

Yahuchanon 12:38b-42b

^a Influenced by the above μη ἴδωσι, the
scribe wrote what was thought to be
coming next; it is not clear as to whether
the scribe or a corrector deleted the
word, but whatever exemplar they had
didn’t have it in, so it was removed. Could
be left in, but harmonises this more with
the LXX reading (Isa 6:10).

^b Yet another miswritten spelling of a
word. Itacism is apparent, so translated
properly.

⁴¹ταυτα ειπεν Ησαΐας οτι ειδεν > την δοξαν αυτου και ελαλησεν περι αυτου ⁴²ομως μεντοι και εκ > των αρχοντων πολλοι επιστευσαν εις αυτον· αλλα δια τους > Φαρισαιους ουχ ωμολογουν· ἱ

Recto

ϱ̄Δ

να μη αποσυναγωγω^a γενωνται· ⁴³ηγαπησαν γαρ την δοξαν των ΑΝΩΝ μαλλον ηπερ^b τη δοξαν του ΘΥ· ⁴⁴δε εκραξεν και ειπεν ο πιστευων εις εμε ου πιστευει εις εμε αλλ εις τον πεμπαντα με· ⁴⁵και ο θεωρων > εμε θεωρει κα^c τον πεμπαντα με· ⁴⁶εγω φως εις τον κοσμον εληλυθα ινα ^dο πιστευων εις εμε εν τη σκοτια μη μεινη· ⁴⁷και εα τις μου ακουση των ρηματων και μη^e φυλαξη αυτα εγω ου κρινω αυτον ου γαρ ηλθον ινα κρινω τον κοσμον· αλλ εινω^f σωσω τον κοσμον ⁴⁸ο αθετων εμε και

Recto

ϱ̄Ε

μη λαμβανων τα ρηματα μου εκρινοντα^a αυτον ο λογος ον ε > λαλησα εκεινος κρινει αυτον τη εσχατη ημερα· ⁴⁹οτι εγω εξ ε > μαυτου ουκ ελαλησα· αλλ ο πεμπας με ΠΗΡ αυτος μοι εντο > λην δεδωκεν τι ειπω και τι λαλησω ⁵⁰και οίδα οτι η εντολη αυτου ζωη αιωνιος εστιν α ουν εγω > λαλω καθως ειρηκεν μοι ο ΠΗΡ >

Yahuchanon 12:42b-48a

^a Altered by the scribe to αποσυναγωγοι, who scrapped away the original ω and wrote οι over it.

^b Modified to υπερ by the scribe who erased η, and then wrote υ somewhat over and above the gap.

^c Deletion indicated with dots above the letters.

^d Initial corrector added πας superlinearly.

^e Deletion indicated by diagonal slashes through the letters and dots above.

^f Uncorrected error for ινα.

Yahuchanon 12:48a-13:1a

^a Scribe wrote χει τον superlinearly to change this to χει τον κρινοντα.

⁴¹These said Yasha'Yahuw, because He saw the glory His, and spoke concerning Him. ⁴²Yet despite this, even out of the rulers many were placing trust into Him, notwithstanding because of the Pharisees, not they were confessing it, in

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order that not^a they might become. ⁴³They were desiring for the glory of humans rather than^b the glory of God. ⁴⁴Yahushua however cried out and said, "The one placing trust into Me does not place trust into Me, notwithstanding into the one who sent Me. ⁴⁵And the one observing Me observes also^c the one who sent Me. ⁴⁶I as a light into the world have appeared, in order that ^d those who places trust into Me in the darkness not may he remain. ⁴⁷And if anyone My may attend to the statements, and not^e shall guard them, I not will judge him. Not for have I appeared in order that I will judge the world, notwithstanding in order that^f I may deliver the world. ⁴⁸The one who rejects Me and

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not accepting the statements My,^a him; the message that I spoke, that one shall assess him on the final day. ⁴⁹Because I out of Myself not have spoken, notwithstanding the One Who has sent Me, the Father, He to Me a commandment has given, what I may say and what I may speak, ⁵⁰and I recognise that the commandment His as life eternal exists; what therefore I speak, exactly as has said to Me the Father,

Yahuchanon 12:42b-48a

^a Another lapse of itacism, producing an unknown word. Emendation gives expelled from the Synagogue.

^b Original reading is fine, and the correction gives a word that means the same. Only thing is that ηπερ is a rarely used word as opposed to υπερ.

^c Word could be left in, though context indicates that Yahuchanon wasn't going for this understanding.

^d Inserts all.

^e Either omission or inclusion of the word makes sense in the sentence; however the context that continues in v48 signifies that the inclusion is the original reading. Unclear as to whether it was the scribe or a corrector that deleted it.

^f Itacism is clear. Translated accordingly.

Yahuchanon 12:48a-13:1a

^a Original reading is no known Greek word. Alteration gives he acquires the one who judges.

ουτω λαλω· ^{13:1}προ δε της εορτης >
του Πασχα ειδως ο ΤΣ οτι ηκει αυ
του η ωρα ινα μεταβη εκ του >
τουτου κοσμου ^{προν} ΠΡΑ· α >
γαπησας τους ιδιους τους εν τω

Verso

ϱ̄ζ

κοσμω· εις τελος ηγαπησεν αυτους·
²και διπνου γεναμενου του τε δια
βολου ηδη βεβληκοτος εις την καρ
διαν ινα παραδω αυτον ιουδας
Σιμωννος Ισκαριωτης ³ειδως >
οτι παντα δεδωκεν αυτω ο ΠΗΡ
εις τας χειρας και οτι απο ΘΥ εξηλ
θεν και προς τον ΘΝ υπαγει· ⁴εγει
ρετε εκ του διπνου και τιθησ̄
τα ιματα και λαβων λεντιον >
διεζωσεν εαυτον· ⁵ειτα βαλλει
υδωρ εις τον ποδονιπτηρα· και
ηρξατο νιπτειν τους ποδας >
των μαθητων· και εκμασσε̄τ
τω λεντιω ω ην διεζωσμενος

Verso

ϱ̄ζ

⁶ερχεται ουν προς Σιμωνα Πε
τρον· λεγει αυτω ΚΕ̄ συ μου >
νιπτεις τους ποδας ⁷απεκρι
θη ΤΣ και ειπεν αυτω· ο εγω >
ποιω συ ουκ οιδας α?^a γνωση δε
μετα ταυτα· ⁸λεγει αυτω Πε >
τρος ου μη νιψης μου τους πο
δας εις τον αιωνα· απεκριθη >
αυτω ΤΣ εαν μη νιψω σε ου
κ εχεις μερος μετ εμου ⁹λεγι
αυτω Σιμων Πετρος· ΚΕ̄ μη
τους ποδας μονον αλλα και >

^b Scribe amended this to
^{προς τον} by introducing a
superlinear ς το.

Yahuchanon 13:1b-5

in this way I speak.” ^{13:1}Before now the festival
of Passover, recognising the Yahushua that had come H-
is the hour, in order that He may pass over out of the
this world^b Father. Having
cherished the own, those in the

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world, to *the* end He cherished them.
²And as a supper was arising, the and de-
vil already had placed into the he-
art in order that may betray Him Yahuwdah,
of Shim’own of Qariyowth, ³having recognised
that everything had granted to Him the Father
into the hands, and that from God He had
appeared, and towards the God He was departing, ⁴having
stood up out of the supper, then He laid aside
the clothes, and having received a towel,
He tied it around Himself. ⁵Then He poured
water into the footbasin, and
He began to wash the feet
of the adherents, and to wipe
with the towel that was tied around Himself.

^b Initial reading is no known
Greek word. Amended
reading translates as ^{towards}
the.

Yahuchanon 13:1b-5

Yahuchanon 13:6-10a

^a Scribe initially altered this to
^{γαρ} by changing the unknown
letter to a ρ, then writing a
superlinear γ; next ^{γαρ} was
modified to ^{αρτι} by scribbling
out γ, and writing ^{τι}
superlinearly, whilst writing ρ
over the unknown letter!

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⁶He approached then towards Shim’own Pe-
tros. He said to him, “Master, You my
to wash the feet?” ⁷Respon-
ded Yahushua and said to him, “What I
perform you not comprehend ...^a; you shall know however
after these.” ⁸Says to Him Pe-
tros, “Never may you wash my the fe-
et into the eternity!” Responded
to him Yahushua, “If not I may wash you, no-
t you acquire a part with Me.” ⁹Says
to Him Shim’own Petros, “Master, not
the feet only, notwithstanding also

^a Whatever the original reading
was, it is not able to be deduced.
First correction gives ^{for}; the
second ^{now}. Second correction
makes the most sense in the
context.

Yahuchanon 13:6-10a

τας χει.^b και την κεφαλην >
¹⁰λεγει αυτω ο τ̄σ̄ ο λειλουμενος
ουκ εχει χριαν ει μη τους πο >

^b Initial corrector wrote a
superlinear ραξ to change this
to χειρας.

the ...^b and the head.”
¹⁰Says to Him the Yahushua, “The one who has bathed
not holds a need except the fe-

^b Context demands a noun, but
χει can only be a verb, but error is
evident. Alteration gives hands.

Recto

ϱ̄Ĥ

δ̄σ̄ας μονον νιψασθαι αλλ̄ εσ̄τ̄
καθαρος πισ̄τες^a και ῡμεις κα >
θαροι εστε αλλ̄ ουχι παντες¹¹η >
δει γαρ τον παραδιδοντα αυτον
δια τουτο ειπεν οτι ουχι παντες >
καθαροι εστε¹²στε ουν ενιψεν >
τους ποδας αυτων ελαβεν τα
ῑματια αυτου και αναπεσων >
παλιν ειπεν αυτοις· γινωσκε >
τε τι πεποιηκα ῡμειν·¹³ῡμεις φ̄ω
νιται με ο διδασκαλος και ο κ̄σ̄
και καλως λεγεται ειμι γαρ¹⁴ ει οϋ̄
εγω ενιψα ῡμων τους ποδας >
ο κ̄σ̄ και ο διδασκαλος· και ῡμις
οφ̄ειλεται αλληλων νιπτειν >
τους ποδας¹⁵ῡποδιγμα^b δεδω >
κα ῡμειν ῑνα καθως εγω εποι

Yahuchanon 13:10a-15b

^a Scribe scrapped away all
these letters, and wrote ολος
in their place.

^b Initial corrector added a
superlinear γαρ.

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et only to be washed, notwithstanding he exists
as clean reliable^a. And you all clean
are, notwithstanding not everyone.”¹¹He
had recognised for the one who was betraying Him,
because of this He said that, “Not everyone
as clean exists.”¹²When therefore he had washed
the feet of them, He received the
clothes His, and He reclined at the table.
Again He said to them, “Do you all understand
and what I have accomplished for you all?¹³You all
address Me, ‘The Teacher’ and ‘The Master’.
and correctly you all say, I am for.¹⁴If therefore
I washed all of your the feet,
‘The Master’ and ‘The Teacher’, also you all
are obliged one another to wash
the feet.¹⁵Example^b I have granted
to you all, in order that exactly as I perfo-

Yahuchanon 13:10a-15b

^a Hard to account for why the
scribe originally wrote πισ̄τος.
The word only ever occurs
once in John (20:27), and
nowhere in the NT does it
follow καθαρος; it especially
makes little sense in the
context. Rewritten word
means entirely.

^b Inserts for.

Recto

ϱ̄θ̄

ησα ῡμιν και ῡμεις ποιηται·¹⁶αμ̄η̄
αμην λεγω ῡμιν ουκ εστιν δου
λος μειζων του κ̄ῡ αυτου· ουδε
αποστολος^a του πεμπαντος αυ
τον·¹⁷ει ταυτα οιδονται μακαριοι >
εστε εαν ποιηται αυτα¹⁸ου περι >
παντων ῡμων λεγω· εγω οι >
δα ους εξελεξαμην αλλ̄ ῑνα >
η γραφη πληρωθη ο τρωγων με
τ̄ εμου’ τον αρτον· επηρην εμε^b
την πετρναν αυτου¹⁹ c του γενε
σθαι· ῑνα πιστευσηται’ οταν γε >

Yahuchanon 13:15b-20b

^a Insert mark added by the initial
corrector points to the right
margin containing μιζον.

^b Modified by the scribe to επ̄
εμε, who wrote π̄ ε superlinearly.

^c Scribe accidentally skipped over
seventeen-letters; a second
corrector wrote απ̄ αρτι λεγω
ῡμιν προ superlinearly.

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rmed for you all, also you all may perform.¹⁶Certainly,
certainly I say to you all, not exists a ser-
vant greater of the Master His, neither
a messenger^a of the one who sent h-
im.¹⁷If these you recognise, blessed
you all are if you may perform them.¹⁸Not concerning
each one of you I say; I recog-
nise those whom I have selected, notwithstanding in order that
the scripture may be fulfilled, the one eating wi-
th Me the bread, He lifts over Me^b
the heel his.¹⁹ c it comes
to arise, in order that you may trust when it

Yahuchanon 13:15b-20b

^a Though misspelt (μιζον), adds
greater.

^b Correction gives a definite over Me;
the επ̄ could be omitted as it’s
contained in the previous words’
meaning.

^c Skipped words necessary to make
sense of the sentence. Translates as
From now on I say to you all before.

νηται' οετι εγω μι^d. ²⁰αμην αμῆ
λεγω ὑμειν ο λαμβανων >
αν^e τινα πεμψω εμε λαμβανει
ο δε εμε λαμβανων λαμβανει

^d Uncorrected error for εμι.
^e Second corrector inserted ε in
the margin to change this to εαν.

may arise, because I **one**^d. ²⁰Certainly, certainly
I say to you all, the one who accepts
any^e one I might have sent, Me he accepts;
the one and Me who accepts, he accepts

^d Despite being a known Greek word,
no sense is made. Should say **exist**.
^e Original makes sense, and works in
conjunction with the following word
τινα. Correction actually distorts the
meaning, and would usually signify **if
someone** rather than mean **anyone**.

Verso

Yahuchanon 13:20b-26b

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Yahuchanon 13:20b-26b

῀

(κατ)^a τον μεψαντα^b με: ²¹ταυτα ει
πων ε' ΤΣ εταραχθη τω ΠΝΑ^d και
εμαρτυρησεν και ειπεν· αμῆ
αμην λεγω· ὑμιν σι εις εξ ὑμῶ
παραδωσει με' ²²εβλεπον' ουν
εις αλληλους' οι μαθηται' αυτου
απορουμενοι περι τινος λεγει
²³ην δε ανακειμενος εις εκ τῶ
μαθητων αυτου εν τω κοπω^e >
του ΤΥ ον ηγαπα ^f ΤΣ ²⁴νευ'ει' ουν' του
τω Σιμων Πετρος' ?????????
εστιν^g περι ου' λεγει^h. ²⁵αναπεσωⁱ
ουν εκεινος ουτως επι το στη
θος του ΤΥ λεγει αυτω· ΚΕ τις εστ
²⁶αποκρινεται ΤΣ εκεινος εστιν
ω εγω βαψας το ψωμιον επι >
δωσω· και ψα^j το ψωμιον

^a Deletion indicated by dots and
parentheses above the letters.
^b Scribe altered this to **πεμψαντα** by
omitting ε and adding a superlinear
πε.
^c ο inserted superlinearly.
^d Modified by the scribe to ΠΝΙ.
^e Scribe added a superlinear λ turning
this into **κολπω**.
^f Scribe inserted ο in the space here.
^g Second corrector amended this to
πυθεσθαι τις αν ειη.
^h Second corrector changed this to
ειπεν.
ⁱ Changed to **επιτεσων** by the second
corrector.
^j 'εμβ^a added superlinearly by the
second corrector modified this to
'εμβ^aψας.

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also^a the^b Me." ²¹These having
said ε Yahushua, He was disturbed in the **Spirit**^d, and
He testified and said, "Certainly,
certainly I say to you all that one out of you all
shall betray Me!" ²²Were looking therefore
at one another the adherents His,
being perplexed concerning whom He spoke.
²³Was now reclining one out of the
adherents His, in the **beating**^e
of Yahushua, whom loved ^f Yahushua. ²⁴Beconn'd then to
this one Shim'own Petros, ??????????
he exists^g concerning whom **He speaks**^h. ²⁵**Leaning back**ⁱ
therefore that one in this way upon the bre-
ast of Yahushua, he says to Him, "Master, who is it?"
²⁶Responded Yahushua, "This one exists
to whom I, having dipped the bread-piece, shall
give it over to." And **you rub**^j the bread-piece,

^a Word could be left in. We see a similar
thing back in 12:45.
^b Emendation gives **who sent**.
^c Adds **the**.
^d Changes to the correct *dative* rather than
nominative case. No change to meaning.
^e Whilst a known Greek word, has no sense
here. Modification gives **bosom**.
^f Inserts **the**.
^g Undecipherable letters give little clue as
to what preceded the correction.
Translates as **to inquire whoever it was**.
^h Prime reading makes sense; change gives
He spoke.
ⁱ Alteration gives a slightly different word
meaning **Embracing**.
^j Though a known Greek word, context
requires a 3rd person participle, not a 2nd
person verb. Correction gives **having
dipped in**.

Verso

Yahuchanon 13:26b-31

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Yahuchanon 13:26b-31

῀

διδωσιν Ἰουδα Σιμωνος Ἰσκαρι
ωτη· ²⁷και μετα το ψωμιον το
τε εισηλθεν εις εκεινον ο σατα
νας λεγει ουν αυτω ο ΤΣ ο ποιεις
ποιησον ταχειον. ²⁸τουτο δε ου
δεις εγνω των ανακειμενω
προς τι ειπεν αυτω· ²⁹τινες δε ε >
δοκουν **επι**^a το γλωσσοκομον
ειχεν ο ἰουδας σι λεγει αυτω ο >

^a Uncorrected itacism for
επει.

101

He gave *it* to Yahuwdah, of Shim'own of Qariy-
owth. ²⁷So after the bread-piece, th-
en entered into that one the adver-
sary. Says therefore to him the Yahushua, "What you are doing,
accomplish *it* quickly." ²⁸This however no-
one knew of those reclining
towards what *reason* He said to him. ²⁹Certain ones though were
supposing **upon**^a the money box
held the Yahuwdah, that He says to him the

^a To bemoan the uncorrected
itacisms would take a long
time; should say **since**.

Τ̅Σ αγορασον ων χρειαν εχομ̅
εις την εορτην· η τοις πτωχοις ›
ινα τι δω’ ³⁰λαβων ουν το ψωμι
ον εκεινος εξηλθεν ευθυς’ ην
δε νυξ’ ³¹στε ουν εξηλθεν λεγει
Τ̅Σ νυν εδοξασθη ο Υ̅Σ του Α̅Ν̅Θ̅Υ
και ο Θ̅Σ εδοξασθη εν αυτω ³²

Recto

Ρ̅Β

³²και ο Θ̅Σ δοξασει αυτον εν αυτω· ³³ε
ευθυς δοξασει αυτον· ³³τεκνια ε
τι μικρον μεθ υ̅μων ειμι· ζη
τησεται με’ και καθως ευπον
τοις ιουδαιοις οπου υπαγω υ̅μις
ου δυνασθαι ελθειν· και υ̅μειν
λεγω· πλην αρτι ³⁴εντολην και
νην διδωμι υ̅μιν ινα αγαπα
τε αλληλους καθως εγω ηγαπη ›
σα υ̅μας ινα και υ̅μεις αλληλους
αγαπαται· ³⁵εν τουτω γνωσων ›
ται παντες οτι εμου εσται ³⁶αθη
ται³ εαν αγαπηνη εχηται εν αλ ›
ληλοις’ ³⁶λεγει αυτω Σιμων Πε
τρος Κ̅Ε που υπαγεις απεκριθη
αυτω Τ̅Σ οπου υπαγω ου δυνα

Recto

Ρ̅Γ

σαι μοι νυν ακολουθησαι· ακολου
θησις δε υ̅στερον· ³⁷λεγει αυτω ›
ο πετρος Κ̅Ε δια τι ου δυναμε σοι
ακολουθησε αρτι υπερ σου την ›
ψυχην μου θησω· ³⁸αποκρινε ›
ται Τ̅Σ την ψυχην σου υπερ εμου
θησεις· αμην αμην λεγω σοι ›
ου μη αλεκτωρ φωνηση εως ου
αρνηση με τρις· ^{14:1}μη ταρασσεσθω

Yahushua, “Buy what necessity we acquire
for the festival”, or “For the poor
so that something he may grant.” ³⁰Having accepted then the bread-
piece, that one departed instantly. Was
now night. ³¹When therefore he departed, says
Yahushua, “Now is glorified the Son of Man,
and the God is glorified in Him ^{also},

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³²and the God shall glorify Him in Himself, and
instantly shall glorify Him. ³³Children, st—
ill a little *time* with you all I exist; you all
shall seek after Me, and exactly as I said
to the Yahuwdeans, ‘Where I go off, you all
not are able to come’; and to you all
I say. Albeit now ³⁴a commandment fr—
esh I grant to you all, in that you all are to dearly
love one another; exactly as I dearly lov—
ed you all, in order that also you all one another
are to dearly love. ³⁵With this shall unders—
tand everyone that My you all exist as ...
.....^a if love you shall acquire with one
another.” ³⁶Says to Him Shim’own Pe—
tros, “Master, where are you going off?” Responded
to him Yahushua, “Where I go off, not are you

^a A superlinear μ added by the
scribe modified this to
μαθηται.

Yahuchanon 13:32-36c

^a Unamended reading is no
known Greek word.
Correction translates as
adherents.

Yahuchanon 13:36c-14:3a

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able Me now to follow after. You shall follow
after however later on.” ³⁷Says to Him
the Petros, “Master, because of what *reason* not am I able You
to follow after now? On behalf Your the
soul my I shall lay down!” Respon—
ds Yahushua, “The soul your on behalf My
you shall lay down? Certainly, certainly I say to you,
never the rooster may cry out until when
you shall deny Me thrice. ^{14:1}Not be disturbed

ὑμων η καρδια· πιστευεται εις τον Θ̅Ν̅· και εις εμε πιστευεται ²εν τη οικια του Π̅Ρ̅Σ̅ μου μοναι > πολλαι εισιν· ει δε μη **αν ειπον**^a ὑμειν ^b πορευομε ετοιμασαι > ὑμειν τοπον· ³και εαν πορευθω και ετοιμασω ὑμειν το

^a Added transposition marks indicate a reading alteration to **ειπον αν**.
^b Initial corrector inserted **οτι** superlinearly.

all of your the hearts. You place trust into the God, also into Me place trust. ²In the house of the Father My rooms many exist. If however not, **would I have told**^a to you all, ^b I travel to prepare for you all a space. ³And if I may travel and may prepare for you all a space

^a Slight alteration in Greek text has no change of meaning to text.
^b Includes **seeing that**.

Verso

Ρ̅Δ̅

πον· (**παλιν ερχομαι**)^a παλιν ερχομαι και παραλημψομαι ὑμας > προς εμαυτον ἵνα οπου ἴμι^b εγω και ὑμεις ηται· ⁴και οπου ὑπαγω οι δαται (**και**)^c την οδον (**οιδαται**)·^d ⁵λεγει αυτω Θωμας Κ̅Ε̅ ουκ οίδαμεν που ὑπαγεις πως δυναμεθα τη οδον ειδεναι· ⁶λεγει αυτω Τ̅Σ̅ εγω εμι η οδος και η αληθεια· και > η ζωη· ουδεις ερχεται προς τ̅Ο̅ Π̅Ρ̅Α̅ ει μη δι εμου· ⁷ει εγνωκαται με και τον Π̅Ρ̅Α̅ μου γνωσεσθε και απ αρτι γινωσκεται αυτον και εωρακαται αυτον ⁸λεγει αυτω φιλιππος Κ̅Ε̅ δειξον ημειν τον Π̅Ρ̅Α̅ και αρκει ημειν· ⁹λεγει

^a Deletion noted by dots and parentheses over the letters.
^b Uncorrected itacism for **εμι**.
^c Dots above the letters and parentheses indicate the omission of the word.
^d Removal indicated with dots and parentheses above the letters.

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ace, (**again I will appear**)^a again I will appear and personally receive you all towards Myself, in order that where **exist**^b I, also you all may exist. ⁴And where I go off you all recognise, **and**^c the way **you all recognise**^d.” ⁵Says to Him Ta’owm, “Master, not we recognise where you are going off. How are we all able the way to recognise?” ⁶Says to him Yahushua, “I Myself exist as the way, and the truth, and the life – nothing approaches towards the Father except via Me. ⁷If you have understood Me, also the Father My you all understand, and from now on you all understand Him, and have seen Him.” ⁸Says to Him Philippos, “Master, demonstrate to us the Father, and it will be enough for us.” ⁹Says

Yahuchanon 14:3a-9a

^a Skipping back when copying, the scribe erased the unnecessary repetition.
^b Itacism is visible, so translated accordingly.
^{c & d} Removal of these two words re-states the sentence somewhat to, **And where I go off, you all recognise the way**. Makes it more concise and omits the unneeded words.

Verso

Ρ̅Ε̅

αυτω Τ̅Σ̅ τοσουτον χρονον μεθ ὑμων εμι και ουκ **ενωκας**^a με φιλιππε· ο εωρακως εμαι εωρακε τον Π̅Ρ̅Α̅ πως συ λεγεις δειξον ημιν τον Π̅Ρ̅Α̅· ¹⁰ου πιστευεις οτι εγω εν τω Π̅Ρ̅Ι· και ο Π̅Η̅Ρ̅ εν εμοι εστιν· τα ρηματα α ε > γω λαλω ὑμειν απ εμαυτου ^b λαλω ο δε Π̅Η̅Ρ̅ εν εμοι μενων

^a A superlinear **γ** added by the scribe alters this to **εγνωκας**.

^b Initial corrector inserted **ου** superlinearly.

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105

to him Yahushua, “For such a long time with you all I exist, and not^a Me, Philippos? The one who has seen Me has seen the Father. How you say ‘demonstrate to us the Father’? ¹⁰Not you trust that I in the Father, and the Father in Me exists? The statements which I Myself speak to you all, from Myself ^b I speak, the however Father in Me abiding,

^a Initial reading is no known Greek word (ironically). Correction gives **you have known**.

^b Added word required to clarify the sentence. Omitted via homoeoteleuton (**εμαυτου ου**). Means **not**.

Yahuchanon 14:9a-12b

ποιει τα εργα αυτου ¹¹πιστευεται > μοι οτι εγω εν τω ΠΡΓ > και ο ΠΗΡ > εν εμοι ει δε μη δια τα εργα αυ > ου^c πιστευεται. ¹²αμην αμη^d λεγων υμειν ειστευων^e εις εμε τα εργα α εγω ποιω κακεινος ποιησι κκελει^f μιζονα^g ποιησει· οτι εγω

^c Modified to **αυτα** by the scribe.
^d Initial corrector deleted **αμη** by dots above the letters and parentheses to begin with; then they were erased, and **v** was written superlinearly to convert it to **αμην**.
^e Rectified to **ο πειστειων** by the scribe who inserted **ο π** superlinearly.
^f Altered by the initial corrector to **και**, who deleted **κα** with dots above and diagonal slashes through the letters, and then modifying **ε** to **α**.
^g Insert mark added by the initial corrector points to the lower margin containing **τουτων**.

Recto

ΕΞ

προς τον ΠΡΑ πορευομαι ¹³και ο εα^α αιτησεται εν τω ονοματι μου τουτου ποιησω ινα δοξασθη ο πατηρ εν τω υιω· ¹⁴εαν τι αιτησεται μαι εν τω ονοματι μου > ^a εγω ποιησω· ¹⁵εαν αγαπηται^b μετας εντολας τας εμας τηρησεται· ¹⁶καγω ερωτησω τον πα > τερα και αλ'λα^c παρακλητον > δωσει υμειν ινα μενη μεθ υ > μων εις τον αιωνα ¹⁷το ΠΝΑ > της αληθιας ο ο κοσμος ου δυναται λαβειν· οτι ου θεωρει αυ **τοψ**^d ουδε γεινωσκει ^e· υμεις γεινωσκεται αυτοψ·^f οτι παρ υ μειν μενει· και εν υμιν εστ^g

Recto

ΠΖ

¹⁸ουκ αφησω υμας ορφανους ε[ρ]χομαι προς υμας ¹⁹ετι μικρον κ

Yahuchanon 14:12b-17

^a Initial corrector wrote **τουτου** in the left margin.
^b Amended by the scribe to **αγαπαται** who erased **η** and wrote **α** superlinearly.
^c Scribe erased the second **α** and inserted **ον** above to change this to **αλ'λον**.
^d Modified to **αυτο** by putting a slash through and dot above **v**.
^e Initial corrector inserted **αυτο** superlinearly.
^f Altered to **αυτο** by having a slash through and dot above the **v**.
^g Corrected to **εσται** by the initial corrector who converted the **τ** to an **α** and wrote **ι** next to it.

Yahuchanon 14:18-22b

He does the achievements His. ¹¹You all must trust Me that I in the Father, and the Father in Me; if though not, because of the achievements of **dry**^c you all must trust. ¹²Certainly, **somehow**^d I say to you all^e into Me, the achievements which I do, also that one shall do, **there**^f greater ^g he shall accomplish, seeing that I

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to where is the Father travel. ¹³And whatever you all may ask in the name My, this I shall accomplish, in order that may be glorified the Father in the Son. ¹⁴If something you all may ask Me in the name My, ^a I shall accomplish. ¹⁵If **you may dearly love**^b Me, the commandments the Mine you all may protect. ¹⁶And I shall request the Father, and **other**^c helper He shall grant to you all, in order that It may abide with you all into the eternity. ¹⁷The Spirit of truth, that which the world not is able to accept, because not it observes **H-im**^d nor it understands ^e. You all understand **Him**^f, because beside you all It abides, and in you all **It exists**^h

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¹⁸Not shall I leave you all as orphans; I am coming towards you all. ¹⁹Yet a small *time* and

^c Whilst a known Greek word, no sense is made. Emendation means **these**.
^d Though a Greek word, hardly correct. Final word translates as **certainly**.
^e Not a known Greek word. Alteration (with unedited itacism) gives **who place trust**.
^f Once more, a known Greek word accords a nonsense reading. Modification gives **and**.
^g Insertion means **than these**. Could be left out, but wouldn't be nearly as forceful as the statement with it in is.

Yahuchanon 14:12b-17

^a Adds **it**. Could be omitted.
^b Slight change of spelling, with the original being a Doric-Greek spelling, the alteration being the more common Attic-Greek spelling. No change of meaning.
^c Corrects from the incorrect plural to the singular *neuter*, meaning **another**.
^d Converts from the *masculine* to *neuter* gender, agreeing with that of **ΠΝΑ**.
^e Inserts **it**.
^f Same as ^d.
^g Modifies from the *present* to *future* tense, giving **It shall exist**. Change to the state of where the Spirit is; is it in the adherets presently, or it will be in them in the future? Context suggests the latter.

Yahuchanon 14:18-22b

ο κοσμος με ουκετι θεωρει υ
μεις θεωριται με οτι εγω ζω
και υμεις ζησεσθε' ²⁰εν εκει[νη
τη ημερα γνωσεσθε υμεις [οτι
εγω εν τω ΠΠΙ μου· και υμ[εις
εν εμοι· καγω εν υμιν ²¹ο [ε
χων τας εντολας μου και [τη
ρων αυτας εκεινος εστιν ο αγ[α
πων με' ο δε αγαπων με α >
γαπηθησεται υπο του ΠΡΣ μου
καγω αγαπησω αυτον και εμ
φανισω αυτω εμαυτον ²²λεγι
προς αυτον ιουδας ουχ ο ισκα
ριωτης ΚΕ ^a τι γεγονεν οτι η

^a Scribe inserted a superlinear
ς.

Verso

ΠΗ

μειν μελλεις εμφανιζειν σεαυ
τι]ον και ουχι τω κοσμω· ²³απε
κ]ριθη ΙΣ και ειπεν αυτω· εαν τις
α]γαπα με τον λογον μου τηρη
σει] και ο ΠΗΡ μου αγαπησει αυτ^o
και] παρ^a αυτον ε[ελευσομεθα
και] μονην παρ αυτω ποιησο
με]θα ²⁴ο μη αγαπων με του λογου^b
μο]ου ου τηρει· και ο λογος ον ακου
ετ]αι ουκ εστιν εμος αλλα του
πι]εμψαντος με ΠΡΣ' ²⁵ταυτα λε
λαληκα υμειν παρ υμειν με
νων ²⁶ο δε παρακλητος το ΠΝΑ
το αγιον ο πεμψει ^c ο ΠΗΡ εν τω
ονοματι μου εκεινος υμας
διδαξει' παντα· και υπομνη
σει υμας παντα α ειπον υ

Yahuchanon 14:22b-26c

^a Altered to προς by the initial
corrector, who scraped away
αρ and wrote ρος in the space.
^b Scribe amended this to τους
λογους, by writing the first ς
superlinearly between the
two words, and inserting the
second ς in the right margin.

^c A superlinear υμιν was
added by the initial corrector.

the world Me no longer will observe; yo-
u all will observe Me, seeing that I live,
also you all shall live. ²⁰On that
the day shall understand you all that
I in the Father My, and you all
in Me, and I in you all. ²¹The one acqu-
iring the commandments My and pro-
tecting them, that one exists as the one who dearly
loves Me, the one and who dearly loves Me shall
be dearly loved by the Father My,
and I shall dearly love him and shall
manifest to him Myself." ²²Says
towards Him Yahuwdah (not the one of Qa-
riyowth), "Master, ^a why has it come to arise, that to

^a Adds and. Could be omitted.

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us You are about to manifest Yours-
e]lf, and not to the world?" ²³Resp-
o]nded Yahushua and said to him, "If someone
m]ay dearly love Me, the message My he shall
protect,] and the Father My shall dearly love him,
and] beside^a him We shall approach,
and] a residence beside Him We shall
ma]ke. ²⁴The one not who dearly loves Me, the message^b
M]y not he protects, and the message that you all atte-
nd] to not exists as Mine, notwithstanding of the
Wh]o sent Me Father. ²⁵These I ha-
ve spoken to you all, beside you all res-
iding. ²⁶The however helper, the Spirit
the Set-Apart, Whom shall send ^c the Father in the
name My, that one you all
shall instruct in all things, and shall rem-
ind you all everything which I said to

^a Modification gives towards.
Either preposition makes
sense, but the original reading
may be just harmonisation to
the following παρ later on in
the verse.

^b Alters to the plural, so the
messages. Singular probably
written due to harmonisation
to the previous τον λογον and
following ο λογος.

^c Includes to you all. Not
necessary to be included, and
sentence makes sense
without it.

Yahuchanon 14:22b-26c

[P̄Θ]

[μειν·²⁷ειρηνην αφιημι ῡμειν]·
 [ειρηνην την εμην διδωμι ῡμειν]
 [ου καθως ο κοσμος διδωσιν εγω]
 διδωμι ῡμειν]· [ν μη ταρασσεσθω
 ῡμων η] καρ[δια μηδε δειλιατω·
²⁸ηκουσατε οτι εγω ειπον ῡμειν]
 [ῡπαγω και ερχομαι προς ῡμας]
 [ει ηγαπατε με εχαρητε αν οτι]
 [πορευομαι προς τον Π̄Ρ̄Α οτι ο]
 [Π̄ΗΡ̄ μειζων μου εστιν·²⁹και νυν]
 ειρηκα ῡ]μειν πριν [γενεσθαι
 ινα οτα]ν γενηται πιστευ[σητε·
³⁰ουκετι] πολ'λα λαλησω μ[εθ ῡ
 μων ερ]χεται γαρ ο του [κοσμου

[109]

[you all.²⁷Serenity I leave to you all]·
 [Peace the Mine I grant to you all,]
 [not just as the world grants, I]
 grant to you] a[ll. Not be disturbed
 your the] hea[rt, nor be afraid.
²⁸You all have attend to that I said to you all,]
 ['I go off', and 'I am coming towards you all';]
 [If you all dearly loved Me, you have rejoiced would that]
 [I travel to where is the Father, because the]
 [Father greater *than* Me exists.²⁹And now]
 I have told yo]u all before [it has arisen,
 in order that whe]n it may arise, you shall t[rust.
³⁰No longer] many *things* shall I speak wi[th yo-
 u all, co]mes for the of the [world

[P̄Ι]

αρ[χων και εν εμοι ουκ εχει ου
 [δεν³¹αλ'ι ινα γνω ο κοσμος οτι]
 [αγαπω τον Π̄Ρ̄Α και καθως ενε]
 [τειλατο μοι ο Π̄ΗΡ̄ ουτως ποιω]
 εγειρεσθε αγω]μεν [εντευθεν^{15:1}εγω
 ειμι η αμπελος] η [αληθινη και
 [ο Π̄ΗΡ̄ μου ο γεωργος εστιν·²παν]
 [κλημα εν εμοι μη φερων καρπον]
 [αιρει αυτο και παν το καρπον]
 [φερων καθαιρει αυτο ινα καρπον]
 πλειο]να [φερη·³ηδη ῡμεις κα
 θαροι] εστε δια τον [λογον ον λε
 λαλη]κα ε^ν ῡμειν·⁴μ[εινα
 τε εν ε]μοι καγω εν ῡμ[ειν·
 καθως] το κημα^β ου δυν[αται

110

ru[ler, and in Me not he acquires any-
 [thing.³¹Notwithstanding, in order that may understand the world that]
 [I dearly love the Father, and exactly as has]
 [commanded Me the Father, thusly I accomplish.]
 All of you get up, let us go] away [from here.^{15:1}I Myself
 exist as the vine] the [genuine, and
 [the Father My as the vine-dresser exists.²Every]
 [branch in Me not producing fruit]
 [He will take away it, and all the fruit]
 [producing He prunes it, in order that fruit]
 mor]e [it may produce.³Already you all as pu-
 re] exist because of the [message which I h-
 ave spo]ken with^α to you all.⁴A[bid-
 e in M]e, and I in yo[u all,
 exactly as] the^β not is ab[le

^α Dots above the letters and slashes through them mark this for deletion.

^β Scribe modified this to κλημα by writing a superlinear λ.

^α Scribe appears to have skipped ahead slightly and written the εν from after καγω in v4 here in v3.

^β Initial reading is not a known Koine Greek word. Modification gives branch.

Verso

PIA

φ]εριν αφ εαυτ[ου ε]αν μη μει
v]η εν τη αμπελ[ω] ουτως κα[ι
ο ε]v εμοι μενων ⁵εγω ειμι η
α]μπελος υμεις τα κληματ[α ο
μ]ενων εν εμοι καγω ε[ν αυ]·
τ]ω' ουτος φερει καρπον πολυ
στι χω]ρις εμου ου δυνασθε π[οι
ειν ουδ]εν ⁶εμη^a τις μενη εν [ε
μοι εβλη]θη εξω ως το κλημα
και εξη]ρανθη και συναγουστ
αυτα κα]ι ει[ς το] πυρ βαλλουσιν
αυ]τα και κα[ι]ετ]αι· ⁷εα[ν μεινητε
εν] εμοι και τα ρηματ[α μου εν υμειν
μ]εινει·^b ο εαν θελητ[ε αιτησα

Yahuchanon 15:4b-7b

^a Amended by the scribe to εαν μη who inserted αν superlinearly.

^b Altered by the scribe to μεινη.

Recto

PIB

σθαι και γ[ενη]σεται ⁸εν τούτω
εδοξασθ[η ο π]ηρ μου ινα κα[ρ
πον πλιονα φερηται και γε
v]ησ]θαι μου μαθηται· ⁹καθω[ς
η[γαπ]ησεν με ο πηρ καγω η
γαπησα υμας [με]ιναται εν τ[η
α]γαπη τη εμη ¹⁰ ^a τηρηται^b μεν[ει
τ]αι εν τη αγαπη· ^c καθω[ς εγω
του πηρ]σ τας εντολα[ς τετηρη
κα και μενω] ~~μου~~ ^d εν τη
αγαπη ¹¹ ταυτα λελαληκα [υμειν
ινα η χαρα] η εμη [εν] υμ[ειν η
και η χαρα υ]μω[ν πλη]ρωθη· ¹² α[υ
τη εστιν] η εντολη η εμη ιν[α
αγαπατε αλ]ληλους ως ηγ[α
πησα υμας ¹³ με]ιζονα ταυτης [α

Yahuchanon 15:7b-13a

^a Scribe wrote εαν τας εντολας μο[υ] here above the line, after accidentally skipping over 16 letters from the exemplar being copied from.

^b The scribe fitted ση between the second η and τ to alter this to τηρησηται.

^c Initial corrector inserted μου superlinearly.

^d Scribe originally wrote μ, immediately noticed the error and scrapped it away, then proceeded to write α over it, and the rest of the word.

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111

to p]roduce from itse[lf un]less it may ab-
id]e in the vin[e], in this manner al[so for
the one i]n Me who abides. ⁵I exist the
v]ine; you all the branch[es; the one
who ab]ides in Me and I i[n h]-
i]m, this one produces fruit a lot of,
because with]out Me not are they able to ac[co-
mplish anyt]hing. ⁶Mine^a a certain one may abide in [M-
e, he is cast a]way outside like the branch
and whi]thers, and are gathered together
these an]d in[to the] fire are cast
the]se, and are con[su]med. ⁷I[f you all may abide
in] Me, and the statem[ents My in you all
a]bide^b, whatever you all may wa[nt, you all

Yahuchanon 15:4b-7b

^a The scribe's correction of the nonsensical original reading translates as *if not*.

^b In another case of itacism, the scribe this time actually amends it to give a different understanding. Change is from the *indicative* to the *subjunctive*, giving *may abide*.

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112

request and it sh[all com]e to be. ⁸By this
is glori[fi]ed the Fa]ther My, in order that f[r-
uit more you all may produce, and may
co[me t]o be proved as My adherents. ⁹Just a[s
ha[s dearly l]oved Me the Father, also I de-
arly loved you all; [yo]u all abide in t[he
love the Mine]. ¹⁰ ^a You all may be protecting^b, you all [shall ab-
ide in the love]. ^c Ju[st as] I
of the Father the command[ments have protect-
ed, also I abide] ~~in~~ His^d [in the
love. ¹¹ T]hese I have spoken [to you all,
in order that the gladness] the Mine [in] you [all may exist,
and the gladness of y]ou a[ll may b]e fulfilled. ¹² T[h-
is exists as] the commandment the Mine: th[at
you may dearly love on]e another, like I ha[ve dea-
rly loved you all. ¹³ Gre]ater of this [I-

Yahuchanon 15:7b-13a

^a Included words required to make sense of the statement. Gives *if the commandments My*.

^b Scribe probably omitted the ση when skipping from one η to the other. Initial reading is the *present* tense, with the modification being the *aorist* tense, changing the meaning slightly to *You all may protect*.

^c Adds *My* to the text. Could be omitted, but helps make further sense when included.

^d As the scribe amended the text whilst writing, the current translation is correct.

Recto

PIΓ

γαπην ο[υ]δεις εχει· ινα την ψυχην την
 εαυτου θ[η] υπερ των φιλων αυτω¹⁴ υ
 μεις φιλ[οι] μου εστε εαν ποιηται α εγω
 εντελλ[ο]μαι υμιν ¹⁵ ουκετι λεγω υ >
 μας δουλους οτι ο δουλος ουκ οιδεν
 τι ποιει α[υ]του ο ΚΣ. υμας δε λεγω [φι
 λους οτι [ι πα]ντα α η[κο]υσα προ^b το[υ ΠΡΣ
 μου εγνωρισα υμιν ¹⁶ ουχ υμεις [με
 εξελεξασθαι· αλ'λ εγω εξ[ελεξαμην
 υμας και εθηκα ινα υμα[ς] ^c υπαγη
 ται κα^d καρπον ^e φερηται κ[αι] ο καρπος
 υμων μ[ε]νη ινα ο τι αν α[ιτησητε
 τον ΠΡΑ [εν] τω ον[ο]ματι μου [υ δω υμειν
¹⁷ ταυτα ει[ν]τελλομαι υμιν ^f αγαπαται
 αλ'ληλ[ου]ς' ¹⁸ ει ο κοσμος υμας εμιση
 (εε)^g γινωσκετε οτι εμε προ[ω]τον υ
 μων μ[ε]μεισηκεν· ¹⁹ ει εκ του κοσ >
 μου η[ε] ο κοσμος αν τον ιδιον ε
 φιλει οτι [ι] δε ουκ εκ του (εουτου)^h >
 κοσμου εστε αλ'λ εγω εξελεξα

Verso

PIΔ

μην υμας εκ του κοσμου· δ[ι]α τουτο
 υμας μισει ο κοσμος ²⁰ μνημονευεται
 του λογου ου εγω ειπον υ[μει]ν· ουκ εσ
 τιν δουλος μειζων του ΚΥ αυτου >
 ει εμε εδιωξαν και υμας διωξουσ[τ]
 ει το]ν λογον μου ετηρησαν και τον υ
 μετ[ε]ρον τηρη[σουσιν] ²¹ αλ]λα ταυ
 τα π]αντα ποιουσιν εις υμ[α]ς δια το
 ονομα μ]ου· οτι ουκ οιδασ[ι] τον πεμ

Yahuchanon 15:13a-19b

^a Scribe scrapped away ω and wrote ου over it to produce αυτου.
^b Scribe amended this to παρα, firstly by eliminating ο, then writing the two α's superlinearly.
^c Remnant of the first transposition mark signifies a rearrangement to υμας ινα.
^d A superlinear ι written by the scribe changes this to και.
^e A dot above indicates ο is to be omitted when reading.
^f Scribe wrote υ[α] superlinearly.
^g Altered to εμισει by the scribe, who scrapped off η and wrote ει over it, then put dots and parentheses over σε to indicate its deletion.
^h Omission conveyed by dots and parentheses above the letters.

Yahuchanon 15:19b-25a

Reverse Side of Leaf 57

113

ove n[ο]thing holds, in that the soul the
 Himself H[e may set] on behalf of the friends to Him^a. ¹⁴Yo-
 u all as frie[nds] My exist, if you may accomplish the things I
 orde[r]ed to you all. ¹⁵No more I call yo-
 u all 'servants', because the servant not recognises
 what does h[is] the Master. You all however I call [^fri-
 ends', sin[ce a]ll that I hav[e he]ard before^b th[e Father
 My, I have made known to you all. ¹⁶Not you all [Me
 selected, notwithstanding I se[lected
 You all, and I have appointed in order that yo[u all] ^c may go
 off would^d fruit may ^e produce, a[nd the fruit
 of you all ma[y abi]de, that what ever may yo[u request of
 the Father [by] the na[m]e M[y, He shall grant to you all.
¹⁷This I o[r]der you all: dearly love
 one an[oth]er. ¹⁸If the world you all despise-
 ed^g, you all understand that Me be[fo]re yo-
 u all it ha[s de]spised. ¹⁹If out of the wor-
 ld you all exi[sted,] the world would as the own l-
 ove; beca[use] however not out of the (this)^h
 world you all exist, notwithstanding I have selec-

Front Side of Leaf 57

114

ted you all out of the world. Be[cau]se of this,
 you all despises the world. ²⁰You all recall
 the word that I said to y[ou a]ll, 'Not exi-
 sts a servant greater than the Master his'?
 If Me they per]secuted, also you they shall persecute.
 If th]e message My they protected, also the of yo-
 urse]lves they s[hall protect]. ²¹Notwith]standing, the-
 se thin]gs all they shall do to yo[u al]l due to the
 name M]y, because not they recogn[ise] the One Who s-

Yahuchanon 15:13a-19b

^a Scribe seems to have possibly skipped back a few letters and was writing out τωv again. Correction gives His.
^b Difficult to account for why the scribe initially wrote πο, for even though it can mean in front of, before someone, in Yahuchanon's eyewitness account πο only indicates time, which in this countext would mean that Yahushua knew something before the Father! Alteration gives beside.
^c Word swap gives a quite significant change, in that instead of Yahushua 'appointing it' that the disciples 'go off to produce fruit', He specifically appoints the disciples, who then go off to produce fruit. Gives you, in order that.
^d Initial reading is the Doric Greek form of αν, which is obviously wrong. Correction translates as and.
^e Nothing further to comment.
^f Inserts that. Could be omitted.
^g Emandation gives a different tense, meaning was despising. Either could be used. Later manuscripts would read the present tense μισει (despises).
^h Scribe appears to have been influenced by the other uses of τουτου with κοσμου in Yahuchanon (8:23; 11:9; 12:31; 13:1). Can be included or omitted.

Yahuchanon 15:19b-25a

ψαντα] με ²²ει μη ηλθον και ελαλη
σα αυτοι]ς αμαρτιαν ουκ [ε]ιχσαν·
νυν δε πι]ροφασ[ι]ν ουκ εχουσιν πε
ρι τη[ς α]μαρτιας ^a ²³ο εμε μι[σ]ων· και
τον ΠΡΑ μου μισει ²⁴ει τα [ερ]γα μη ε
ποιη[σα ε]ν αυτοις α μηδ[ις] αλλ'ος
εποιη[σε]ν αμαρτιαν ουκ ειχσαν
νυν δε και εορακασιν [κ]αι μεμει
σηκασιν εμε και τον ΠΡΑ· μου ›
²⁵αλλ' ινα πληρωθη ο λογος εν τω

^a Scribe wrote [αυ]των
superlinearly.

Recto

ΠΕ

ν]ομω ^a [γεγραμμενος] οτι εμισησαν με
δωρεαν. ²⁶οταν ελθη ο πι]αρα[κλητος ον
[εγω πεμψω υμειν παρα του ΠΡΣ το ΠΝΑ]
[της αληθιας ο παρα του ΠΡΣ εκπορευ]
[εται εκεινος μαρτυρησει περι εμου]
[²⁷και υμεις δε μαρτυρειτε οτι απ]
[αρχης μετ εμου εστε ^{16:1}ταυτα λελα]
[ληκα υμειν ινα μη σκανδαλισθητε·]
[²αποσυναγωγους ποιησουσιν υμας]
[αλλ ερχεται ωρα ινα πας ο αποκ]
[τεινας υμας δοξη λατρειαν προσ]
[φερειν τ]ω Θ[Ω· ³και ταυτα ποιησουσιν
οτι ουκ εγ]νω[σαν τον ΠΡΑ ουδε εμε·
⁴αλλα ταυτ]α λε[λαληκα υμειν ινα
οταν ελθη η] ωρα [αυτων μνημονευ
ητε αυτων ο]τι εγ[ω ειπον υμειν ταυ
τα δε υμιν ε]ξ αρχ[ης ουκ ειπον οτι
[μεθ υμων ημην· ⁵νυν δε υπαγω προς]
[τον πεμψαντα με και ουδεις εξ υ]

^a αυ[των] was added
superlinearly.

Yahuchanon 15:25a-16:5a

ent] Me. ²²If not I had appeared and had spok-
en to the]m, mistake not [would they acquire.
Now however e]xcu[s]e not they acquire conce-
rning th[e mist]ake ^a. ²³The one Me de[spisi]ng, also
the Father My despises. ²⁴If the [achiev]ements not I had
accomp[lished amo]ng them which n[o] other
had acco[mpli]shed, mistake not would they acquire.
Now however also they have seen [a]nd they have
despised Me and the Father My.
²⁵Notwithstanding, in order may be fulfilled the message in the

^a Inserts **their**. Probably
omitted to begin with due to
the similar phrase just above,
that doesn't say that the
αμαρτιαν belongs to anyone
specifically. Could be omitted.

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To]rah ^a [that has been inscribed,] that, 'They have despised Me
without cause.' ²⁶When may appear the h]el[per, whom
[I shall send to you all from beside the Father, the Spirit]
[of truth, the one beside the Father travellin-]
[g out; that one shall testify concerning Myself.]
[²⁷Plus you all now will testify that from]
[the beginning with Me you existed. ^{16:1}These I have]
[spoken to you all, in order that not you all may fall away.]
[²Expelled from the Synagogue they shall cause you all to be,]
[notwithstanding is approaching an hour, in order that all the who has mu-]
[rdered you all may suppose that it is a service to be]
[offered t]o Go[d. ³And these they shall accomplish,
because not have they un]derst[ood the Father nor Me.
⁴Notwithstanding, these thin]gs I have sp[oken to you all, in order that
when may appear the] hour [their, you all may rec-
all them, bec]ause I [told you all. These th-
ings however to you all fr]om the begi[nn]ing not I told, because
[with you all I existed. ⁵Now however I depart to where is]
[the One Who has sent Me, and no one from among y-]

^a Includes **their**. Probably
omitted due to the scribe
considering it superfluous.
Could be omitted.

Yahuchanon 15:25a-16:5a

μων ερωτα με π[ου υπαγεις· ⁶αλλ]λ οτι·
 ταυτ[α λελ]αληκα ü[μειν η λυπη πε
 [πληρωκεν üμων την καρδιαν· ⁷αλλ]
 [εγω την αληθιαν λεγω üμειν συμφε]
 [ρει üμειν ινα εγω απελθω εαν γαρ]
 [μη απελθω ο παρακλητος ουκ ελευ]
 [σεται προς üμας ⁸ και ελθων εκει]
 [νος ελεγξει τον κοσμον περι αμαρ]
 [τιας και περι δικαιοσυνης και]
 [περι κρισεως ⁹ περι αμαρτιας μεν]
 [οτι ου πιστευουσιν εις εμε· ¹⁰ περι]
 [δικαιοσυνης δε οτι προς τον ΠΡΑ]
 üπαγω και ουκετι θε[ω]ρ[ι]τε ε
 με· ¹¹ περι δε κρισ[ε]ω[ς] οτι ο αρχων
 του κοσμου τουτ[ου] ου κ[ε]κρειται· ¹² ετι
 πολλα εχω üμειν] λεγει[ν αλλ ου δυνα
 σθε βασταζειν αρ]τι· ¹³ ο[ταν δε ελθη
 εκεινος το ΠΝΑ της] αληθ[ειας οδ
 [ηγησει üμας εν τη αληθεια]

παση ου γαρ λαλησει αφ εαυτο]υ· αλ'
 λ ο[σα ακουσει λαλησει και τα ερ]χομε
 ν[α αναγγελει υμιν ¹⁴ εκεινος εμε
 δο[ξασει οτι εκ του εμου λημψεται η
 αναγγ[ε]λει üμιν] ^a ¹⁶ μικ[ρ]ον και [ουκε
 τι θεωριτ[αι με κ]αι παλιν μικρον
 και οψεσ[θαι] με· ¹⁷ ειπαν ουν εκ των
 μαθητων αυτου πι[ρ]ος αλληλους >
 τι εστιν τουτο ο λεγ[ει] ημειν μικρον
 και ου θεωριται μ[ε κ]αι παλιν μικρ^ο
 και οψεσθε με' κα[ι οτι] υπαγω προ[ς]
 τον ΠΡΑ' ¹⁸ ελεγον ο[υ]ν [τι] εσ[τιν] τουτου
 μικ[ρ]ον ου[κ] οιδαμεν τι λαλει ¹⁹ εγγω
 ΤΣ οτι] ημελ'λον (κ[αι η]θελον)^b αυτον
 ερω]ταν ^c ειπεν α[υτ]οις [περι] τουτου
 ζητε]ιτα[ι προς αλληλ]λους > [οτι] ει[πον]

^a Though no longer extant, the missing section here probably contained an insert mark added by the initial corrector, pointing to the upper margin that has visible εαν δε πορευθω πεμψω [αυτον προς] υμας.

^a 16:15 is not included in this manuscript.

^b Deletion indicated by dots and parentheses above the letters.

^c Scribe inserted και superlinearly.

ou all inquires of Me, 'Wh[ere are you going.]' ⁶Notwith]standing, because
 thes[e things I have sp]oken to yo[u all, the sorrow has
 [completely filled of you all the heart. ⁷Notwithstanding,]
 [I the truth say to you all; it is benefic-]
 [ial for you all that I depart, if for]
 [not I depart, the helper not shall]
 [appear to where are you all. ⁸And having appeared, that]
 [one shall expose the world concerning mist-]
 [ake and concerning uprightness and]
 [concerning assessment. ⁹Concerning mistake indeed,]
 [because not have they placed trust into Me. ¹⁰Concerning]
 uprightness also, because to where is the Father]
 I go, and no longer will you obs[er]ve M-
 e. ¹¹Concerning also asse]ssm[ent, because the ruler
 of the world th]is has bee[n assessed. ¹²Still
 numerous things I acquire to you all] to sa[y, notwithstanding not are you
 all capable to endure at this mo]ment. ¹³W[hen however may appear
 that one, the Spirit of] tru[th, it
 [shall guide you all in the truth]

whole, not for it shall speak from itsel]f, notwith-
 standing, wh[atever it attends to it shall speak, and the things ap]pear-
 in[g it will proclaim to you all. ¹⁴That one Me
 sh[all glorify, because out of the Me it shall accept, and
 will procl[aim to you all.] ^a ¹⁶A li[tt]le more, and [no long-
 er will you all obs[er]ve Me, a]nd again a little more
 and you sha[ll see] Me." ¹⁷Said therefore out of the
 adherents His to[wa]rds one another,
 "What exists this which He sa[ys] to us, 'A little more
 and not will you observe M[e, a]nd and again a little more
 and you shall see Me', an[d that] 'I go off to where is
 the Father'? " ¹⁸They were saying the[ref]ore, ['What] exi[sts] this,
 'A li[tt]le more'? No[t] we recognise what He says.' ¹⁹Having understood
 Yahushua that] they were intending (a[nd were d]esiring)^b Him
 to inqu]ire of, ^c He said t[o t]hem, ["Concerning that
 you all are se]ekin[g the answer with one an]other, [because] I sa[id,

^a Seems the scribe suffered a case of homoeoteleuton, jumping from one προς üμας to the other. Appended sentence necessary to make sense of the one following, translating as If now I may travel, I shall send it to where are you all.

^a Only a handful of NT manuscripts omit 16:15, most likely due to homoeoteleuton, as both verses end with the words και αναγγελει υμιν.

^b Difficult to account for as to why the scribe would write this in the first place if it wasn't in the exemplar; some may argue it's a conflation of different readings, but this would be the only one in P66. Could be left in.

^c Adds and. Could be omitted.

[μικρον και ου θεωρειτε με και πα]
[λιν μικρον και οψεσθε με. ²⁰αμην α]

[‘A little *more*, and not you all will observe Me, and ag-]
[ain a little *more* and you shall see Me.’ ²⁰Certainly, ce-]

Recto

Yahuchanon 16:20a-23b

Reverse Side of Leaf 59

Yahuchanon 16:20a-23b

ΠΙΗ

118

μην [λεγω ὑμειν οτι κλαυσετε
[και θρηνησετε υμεις ο δε κοσμος]
χαρησεται υμεις λυπηθησεσ]θε
αλλ] η [λυπη ὑμων εις χαραν γεν]η
σεται ²¹η γυνη οταν [τικτη λ]υπην ε
χει οτι ηλθεν η ημ[ερα αυ]της’ οτᾶ
δε γεννηση το παιδιον [ο]υκετι’
μνημονευ[ει] της θλειψεως δια
την χαραν οτ[ι εγ]εννηθη ανθρω
πο]ς εις τον κο[σμ]ον. ²²και ὑμεις συν
ν]υν μεν λυπ[η]ν εξεται· παλιν δε
οψομαι ὑμας και χαρη[σ]εται ὑμῶ
η καρδιαν^a την χαραν ὑμων [ουδεις
ερι^b αφ υ[μων] ²³κα[ι ε]ν εκεινη τη [η
μι]ε[ρα εμε ο]υκ ερ[ωτησετε ουδ]εν’
[αμην αμην λεγω ὑμειν αν τι αιτη]

^a Altered by the scribe to
καρδια *χ*, who scrapped away
v and wrote *χ* superlinearly.
^b Uncorrected itacism error
for *αριει*.

rtainly [I say to you all, that shall cry out
[and shall lament you all, the however world]
shall rejoice; you all shall become sorrow]ful,
notwithstanding] the [sorrow of you all into gladness sha]ll co-
me to be. ²¹The woman, when [may give birth, p]ain she
acquires because has appeared the da[y h]er; when
however she may bear the child, [no l]onger
she reca[lis] the suffering on account of
the gladness, beca[use has co]me to be a hum-
a]n into the wo[r]ld. ²²Also you all, therefore
n]ow indeed sorr[o]w shall acquire, again however
shall rise up you all, and shall re[jo]ice of you all
the heart^a; the gladness of you all [no one
will take away^b from yo[u all]. ²³An[d i]n that the [d-
a]y [My, n]ot shall you in[quire for anyth]ing.
[Certainly, certainly I say to you all, what ever you ma-]

^a Scribe may’ve been reading
slightly ahead when writing this
word, continuing on with the
end of *χαραν* with the
similar *-av* ending. Recognising
the error, it was corrected
immediately. Bestows the
proper *nominative* case for
heart, inserting *and* afterwards.
^b Easily seen itacism error.
Translation given in main text.

Recto

Yahuchanon 16:23b-28

Reverse Side of Leaf 60

Yahuchanon 16:23b-28

[ΠΙΘ]

[119]

[σασθαι τον ΠΑ] εν τ[ω ονοματι μ]
ο[υ] δωσει ὑμειν. ²⁴εως αρτι ουκ ητη
σεται ουδ[εν εν τω ονοματι μου αι
τησασθαι [και λημψεσθαι ινα η χα
ρα^a ὑμω[ν η πεπληρωμενη. ²⁵ταυ
τα εν πα[ρομοιας λ]ελαλη[κα ὑμειν
ε]ρχετ[αι ωρα] οτε ουκετι εν πα[ρομι
αις λαλησω] ὑμειν· αλ’λ[α] παρρ[η]σια
περι [του ΠΡ]Σ· (λαλησω ὑμειν).^b απαγ’
γελω [ὑ]μειν ²⁶εν [εκε]λη τη ημερα·
εν τω [ο]νομα[τι μου αιτησεσ]θαι > *χ*
ου λε[γω] ὑμ[ειν οτι εγω ε]ρωτησω·
τον ΠΡ[Α] ²⁷αυτος γα]ρ ο ΠΗΡ [φλει
ὑμας οτι [υμεις ε]με πε[φληκατε *χ*

^a Above *α* is a closing
parenthesis mark, which
usually indicates something to
be removed, but what it was is
unknown.
^b Deletion indicated by dots
and parentheses above the
letters.

[y request of the Father] by th[e name M-]
y, [He shall grant to you all. ²⁴Until this moment, not have you
requested anyth[ing by the name My; yo-
u all request [and shall accept, in order that the glad-
ness^a of yo[u all may exist as having been fulfilled. ²⁵The-
se in an all[legory I hav]e spok[en to you all;
i]s appear[ing an hour] when no longer in all[egor-
les shall I speak] to you all, notwithsta[nding] in outspo[ken]ness
concerning [the Fath]er (I shall speak to you all)^b I anno-
unce [to y]ou all. ²⁶In [th]at the day
by the [n]am[e My you all shall requ]est, and
not I s[ay] to yo[u all that I shall in]quire of
the Fath[er, ²⁷Himself fo]r the Father [loves
you all, because [you all M]e have lo[ved, and

^a Unknown as what was to be
deleted.
^b Scribe appears to have been
influenced by the similar
words appearing above (*εν
παρομοιας λαλησω ὑμειν*),
and continued to write what
they believed was coming
next. Omission necessary.

πεπιστ[ευκατε] οτι [εγω παρα Θ]Υ ε
ξηλθον [28εξηλθον παρα του ΠΡΣ και] ε
ληλυθα εις τον κοσμον παλι]ν αφη[μι
τον κοσμον και π]ορευο[μαι προς τον ΠΡΑ·

Verso

[PK]

[29]λεγουσιν οι μι]αθ[ηται αυτου ι]δε [νυν
εν παρρησια λαλεις κ]αι παρο[ι]μια
ουδεμιαν λεγεις· 30]νυν] οιδαμεν ο
τι οιδας παντα και ου χρει]αν εχεις
ι]να τις σ]ε ε[ρω]τα εν [τουτω] πιστευο
με[ν] οτι απο ΘΥ εξηλ[θες· 31]απε]κριθη
αυτοις ΙΣ αρτι πιστευ[ετε 32]ι]δε ερ[χ]ε
ται ωρα και εληλυθεν [ι]να σκορπ[ι]σθ]η
ται [π[αντες]]^a εκαστος ει[ς τα ιδια] καμε'
μον[ον αφητε κ]α[ι] ουκ ει[μι] μονος
ο]τι ο ΠΗΡ μ[ε]τ εμου εσ]τιν 33]ταυτα δε
λελαλ]ηκα [υ]μειν ι]να εν εμ]οι ειρη'
ν]ην [εχητε α]λλα [θαρσει]ται εγω νε
νι]κη[κα τον κ]ο[σμον·] 17:1 ταυτα
ελαλησε]ν [ΙΣ και ε]παρας τους ο
[φθαλμους αυτου εις τον ουρανον ει]
[πεν ΠΕΡ εληλυθεν η ωρα δοξασον σου]

Verso

[PKA]

τ[ο]ν ΥΝ ι]να [ο ΥΣ δοξαση σε 2]καθως ε
δωκας αυτ[ω εξουσιαν πασης σαρ
κος ι]να πα[ν ο δεδωκας αυτω δωση
αυτοις ζωην [αιω]νιο[ν 3]αυτη δε εσ
τιν η αιω[νιος] ζωη· ι]ν[α γινωσκωσιν
σε τον μονο[ν α]ληθινο[ν ΘΝ και ον απ
ε]πεμψας ΙΝ ΧΝ· 4]εγω σ[ε ε]δοξα
σ]α επι της γης το εργον τ[ε]λει]ωσας
ο δε]δωκας μο[ι] ι]να ποιη[σω] 5]και >
νυν δοξασ[ον μ]ε συ ΠΡ [π]αρα σε

have tr[usted] that [I from beside G]od ha-
ve proceeded. [28]I have proceeded from beside the Father, and] I ha-
ve appeared into the world; agai]n I lea[ve
the world, and I t]ravel[to where is the Father.”

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[29]They said the adh[er]ents His, “Beh]old, now
in outspokenness You speak, a]nd an alle[g]ory
not do You say. 30]Now] we acknowledge t-
hat You recognise everything, and not nece]ssity You acquire
in order that someone Y]ou may re[qu]est; by [this] we place
tru[st], that from God You have appe[ared.” 31]Resp]onded
to them Yahushua, “Now you all tru[st? 32]Beh]old, is ap[pe]a-
ring an hour, and has appeared, [in order that may be di]s[pe]r-
sed (a[ll])^a each one t[o his own place,] and I
alo[ne you all shall leave. Y]e[t] not I ex[is]t as alone,
bec]ause the Father w[ith Me ex]ists. 33]These now
I have spo]ken [to you all, in order that in M]e sere-
ni]ty [you all may acquire; notwith]standing [you all take cour]age, I h-
ave ov]erco[me the w]o[rld.” 17:1]These
after speak]ing [Yahushua, then hav]ing raised the e-
[yes His to the heaven, He]
[said, “Father, has appeared the hour. Glorify You]

Yahuchanon 16:29-17:1b

^a Scribe appears to have pre-
supposed what was going to
be said based on the context,
and so wrote this originally.
Looking back at the exemplar
the error was seen, so the
scribe immediately added the
correct words after.

Yahuchanon 16:29-17:1b

^a Dots and parentheses above
the letters mark this for
deletion.

Yahuchanon 17:1b-8a

Front Side of Leaf 61

121

t[h]e Son, in order that [the Son shall glorify You. 2]Exactly as You
have granted to Hi[m authority over all fl-
esh, in order that al[l] who have been granted to Him, He shall grant
to them life [ete]rna[l]. 3]This now ex-
ists the ete[rnal] life, tha[t they shall understand
You, the onl[y ge]nuin[e God, and Whom You
dis]patched, Yahushua Messiah. 4]Yo[u have gl]orify-
le]d upon the earth, the work af[ter com]pleting
that You gr]anted to M[e] in order that I shall ac[complish.] 5]And
now, glory[fy M]e You, Father, [be]side You-

Yahuchanon 17:1b-8a

αυτω τη δ[οξη η] ειχον πα[ρ]α σοι >
προ το[υ τον κοσμου]ν ειναι ^a ε[φανε
ρωσα [σου το ονομα τοις ΑΝΘΙΣ
ους εδωκας μοι]ι εκ το]υτου του κοσμο[υ
σοι ησαν κ]α[μοι] αυτοους εδωκα[ς
και το]ν [λογον σ]ου τερ[ηκαν].^b ⁷νυν
εγνω]κα[ν οτι παντ]α οσα [δεδωκας
[μοι παρα σου εισιν. ⁸οτι τα ρηματα]

^a πα[ρ]α σοι] was included
superlinearly. Unknown as to
whether it was scribe or a
corrector

^b Scribe amended this to
τετ[η]ρ[ηκαν.] by writing τ[η]
superlinearly.

rself with the sple[ndour which] I acquired be[si]de You
before came t[o the worl]d exist. ^a ⁶I ha[ve mani-
fested [Your the name to humans,
whom You have granted to Me]e ou[t of th]is the worl[d].
Yours they exist, a[n[d to Me] them You gran[t]ed,
and th]e [message Yo]ur^b ⁷Now
they have un]derst[ood that every si]ngle thing [You have granted
[to me, beside You they exist, ⁸because the statements]

^a Scribe actually wrote these
words in the line above, though in
the wrong order. Should've also
indicated the previous παρα σοι
to be deleted. Can be left out.
^b Scribe initially produced an
unknown form of the verb τηρεω.
Correction gives they have
protected.

Recto

[PKB]

^a
εγνωσαν αληθως οτι πα]ρα σου εξ[η]λ
θον και επιστευσ]αν οτι συ με
απεστειλας ⁹εγω πε]ρι αυτων ου
περι του κοσμου ερ]ωτω· αλ'α πε
ρι ων εδω]κας μοι[οι σ]τι[ι] [σοι] εισιν
¹⁰και τα εμ]α παντ[α σα εσ]τιν και τα
σα ε[μ]α και εδοξα]σμε^b εν αυτοις
¹¹και [ουκ]ετι ειμι εν τω κοσμω
και [εν] τω κοσμω εισιν· και [εγω
προς σ]ε ερ]χομαι [Π]ΕΡ[Α] αγιε τηρ[ησον
αυ]τ[ου]ς εν τω ο[νομα]τι μου^c ω
δεδω]κας μοι ^d ¹²οτε [ημην με]τ αυτω
ε]γω ετη[ρουν αυτοους εν τ]ω νο
ματι μου^e. ^f και ε[φυ]λαξ[α
και ο]υδεις ^g αυτω[ν] α[π]ωλετο
ει μη ο Υ[Σ] της απ[ωλειας] ιν[α η
γραφη πληρωθη.] ¹³νυν δε [προς

^a The initial corrector added α
εδωκας μοι δεδ]ωκα αυτοις κα[ι
to the upper margin.

^b Altered to δεδοξα]σμε by the
scribe, who wrote δ
superlinearly.

^c Amended to σου by converting
the μ to an σ.

^d An insert mark added by the
initial corrector probably pointed
to the lower margin, which
though now missing, most likely
had ινα ωσιν εν καθως ημεις.

^e Altered to σου by scraping away
the μ and writing σ superlinearly.

^f Seems that a superlinear ω
[δεδωκας μοι] was written here.

^g Scribe inserted a superlinear εξ.

Reverse Side of Leaf 61

122

^a
they understood genuinely, that beside You I have appe-
ared, and they trust that You Me
dispatched. ⁹I concerning them, not
concerning the world am I requesting, however conc-
erning whom You granted to Me, because of You they exist,
¹⁰and the My all things Yours exist, and those
Yours My, and^b by them.
¹¹And no longer exist I in the world,
and in the world they are, and I
to where are You am appearing. Father set-apart, protect
them by the name My^c, which
You have granted to Me ^d. ¹²Where I existed with them,
I was protecting them by the na-
me My^e ^f and I guarded,
and none ^g of them have been lost,
except the son of destruction, in order that the
Scripture may be fulfilled. ¹³Now however to where are

^a Added words give those missing required
to make sense of the sentence, meaning
which You granted to Me, I have granted to
them, and.

^b Original reading is an incorrect form of the
verb δοξαζω. Emendation gives I have been
glorified.

^c Scribe has been influenced by the
consistent use of μου following ονομα/τι
that started in 14:13. Alteration gives Your.
^d Refer to note ^f on 10:10 above. Insertion
means in order that they may exist as one,
exactly as us.

^e See ^c above.

^f Possibly omitted to begin with due to the
scribe thinking it superfluous, or the
similarity between μου and μοι influenced
the omission. Gives which You have
granted to Me.

^g Word could be omitted, but is more inline
to Yahuchanon style to have it. Means out.

Recto

[PKΓ]

σε [ερ]χομαι [και ταυτα λαλω εν
τω κοσμ]ω ινα εχωσι την χαραν
την εμην [πεπληρω]μεν[η]ν εν
ν αυτοις' ¹⁴εγω [δε]δωκα αυτο[ις τον
λογον σου κ]α[ι ο] κοσμος εμ[ισησεν
αυτους οτι [ουκ] εισιν εκ του κο[σ]

Yahuchanon 17:13a-20a

Reverse Side of Leaf 62

123

You [I ap]pear, [and these I speak in
the worl]d, in order that they shall acquire the gladness
the Mine [fully co]mple[te with-
in themselves. ¹⁴I [have gr]anted to the[m the
message Your, a[n]d the] world de[spises
them, because [not] they exist out of the wo[r-

μου ^{a 15}ουκ ερωτω ινα αρης αυτ[ους
ε]κ του κοσμου· αλ'λ ινα τηρηση[ς
αυτους εκ του πονηρου· ¹⁶(εκ [ε]θη
κοσμου ουκ ε[ι]σιν καθως [ε]κ του
κοσμου ουκ [ε]μμε) ^{b 17}αγιασον αυτους
εν [τη αληθ]ια· ο λογος ο σος αληθε[ι
α ε[στιν ¹⁸κα]θω[ς ε]με απεστιλας ›
εις τον κοσμον] ¹⁹και υπερ αυτων
αγιαζω εμαυτ]ον· ινα ωσιν ^c αυ
τοι] ηγιασ[μενο]ι εν αλ[ηθεια ²⁰ου περι
[τουτων δε ερωτω μονον αλ'λα και]

Verso

[P̄KΔ]

περι των πιστευο]ντων [δ]ια του
λογου αυτων εις εμε· ²¹ινα] παντες
εν ωσιν]ν κ[αθως συ P̄EP]’ εν εμοι ›
καγω] εν σοι ινα κ[αι] αυτοι εν ημε[τ
ωσιν] ινα ο κοσμο[ς π]ιστευη οτι συ
με] απεστιλας ²²καγω [τη]ν δοξαν η̄
δε]δωκας μοι δεδωκα αυτοις· ινα
ωσ]ιν εν καθως ημεις εν· ²³εγω
εν αυ]τοις και συ εν εμοι· ινα ω
σιν τετελειωμενοι εις εν και γι
νωσκη ο κοσμ[ος ο]τι συ με απ[εσ
τιλας και ηγαπησα[ς αυτ]ου[ς κ]α ›
θως εμε ηγαπησας ²⁴η̄[EP ο δεδ]ω ›
κ]ας μοι θελω ιν[α οπου ει]μι
κα]κεινοι ωσιν μ[ετ εμου ινα
θεωρωσιν] την δο[ξαν] την [εμην ην
δεδωκας μοι] ο[τι] ηγα[πησας με
[προ καταβολης κοσμου· ²⁵P̄EP]

Verso

[P̄KE]

δικαιε και ο κοσμος σε ουκ εγ]νω ›
εγω δε σε εγνω και ουτοι εγ]νω[σ]αν ›
οτι συ με απεστιλας ²⁶και εγνω]ρισα αυ

^a Initial corrector wrote
anilinsert mark here, pointing
to the upper margin which has
καθως εγω εκ τ[ου] κοσμου
ουκ ειμι].

^b Entire verse had parenthesis
and dots added above the
letters, signifying them for
removal when reading.

^c γ was added superlinearly.

Yahuchanon 17:20a-25a

Id. ^{a 15}Not I request in order that You shall take away th[em
ou]t of the world, notwithstanding in order that you shall pro[tect
them out of the evil one. ¹⁶(Out of [t]he
world not they e[x]ist, exactly as [ou]t of the
world not [I exist].) ^{b 17}Dedicate them
in [the tru]th. The message the Your genui[n-
e [exists. ¹⁸Ex]act[ly as M]e You dispatched
into the world,] ¹⁹also on behalf of them
I dedicate Mys]elf, in order that they may exist ^c them-
selves] as being d[edicat]ed in tr[uth. ²⁰Not concerning
[these however I request only, notwithstanding also]

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124

concerning those who have plac]ed trust [be]cause of the
message their into Me, ²¹in order that] all
as one they may exi]st, ex[actly as You Father] are in Me
and I] in You, in order that a[iso] they in Us
may exist,] in order that the worl[d m]ay trust that You
Me] dispatched. ²²And I [th]e splendour which
You ha]ve granted to Me I have granted to them, in order that
they ma]y exist as one, exactly as We are one. ²³I am
in th]em and You in Me, in order that they may
exist as being fully complete into one, and may
understand the wor[ld th]at You Me dis[pa-
tched, and have cherish[ed t]he[m, ex]a-
ctly as Me You have cherished. ²⁴Fat[her, whom You h]ave
gra]nted to Me, I desire tha[t where I ex]ist
al]so they may exist w[ith Me, in order that
they may observe] the splen[dour] the [Mine, which
You have granted to M]e, [bec]ause You cher[ished Me
[before the foundation of the world. ²⁵Father]

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125

upright, even the world You not has unde]rstood;
I however You have understood, and these ha]ve und[ers]tood
that You Me dispatched. ²⁶And I reve]aled to

^a Appends exactly as I out of
the world do not exist. Not
written initially probably due
to homoeoteleuton (κοσμου).
^b As the exact same wording
occurs in v14 above, the later
omission likely due to seeing
the words as unnecessary.
^c Adds also. Could be left out.

Yahuchanon 17:20a-25a

Yahuchanon 17:25a-18:3a

Yahuchanon 17:25a-18:3a

τοὺς τὸ ὄνομα σου καὶ γ]νῶρ[ισῶ
ἵνα ἡ ἀγαπῆ ἣν ἠγάπησας με] ἐν αὐ
τοῖς] ἣν κ[αγῶ ἐν αὐτοῖς· ^{18:1}ταυ]τὰ εἰ
πων] Ἰ[σ] ἐξ[ῆλθεν σὺν τοῖς] μαθη
ταῖς αὐ]του [πέραν τοῦ χεῖμ]αρου^a >
τ[ου κεδρῶν οὗτου ἣν κήπος] εἰς ὄ
εισηλθὲν [αὐτὸς καὶ οἱ μαθηταὶ αὐ
του ²ἦδει δ[ε καὶ ὁ παραδιδούς
αὐτον] τὸν τ[όπον ὅτι πολλὰ
κι]ς συνηχθ[ῆ Ἰ[σ] ἐκεῖ μετὰ τῶν
μα]θητῶν ^{b 3}ο [οὐν Ἰουδας λαβῶν
τὴν σπιρα]ν καὶ ἐκ τῶν ἀρχιερέων

^a Amended to [χεῖμ]αρου by the inclusion of a superlinear ρ; unable to be determined whether the scribe or a corrector wrote it.

^b Initial corrector inserted αὐ[του] superlinearly.

Recto

[P̄K̄Z]

κα]ἰ ἐκ τῶν φαρισαίων ὑπηρέτας
ἐρ[χεται ἐκεῖ μετὰ φανῶν καὶ λαμ
π[α]δ[ῶν καὶ ὀπλῶν. ⁴Ἰ[σ] οὐν εἰδὼς
πα]ντὰ τ[ὰ ἐρχόμενα ἐπ' αὐτὸν
ἐ]ξ[ῆλ]θῶ[ν εἶπεν αὐτοῖς τίνα ζητεῖτε·
⁵απ[ε]κριθῆσαν αὐτῷ Ἰ[σ] τὸν Νά
ζ[ω]ρ[αῖον λέγει αὐτοῖς ἐγὼ εἰμι
ἴστηκ[εἰ δὲ καὶ Ἰουδᾶς] ^a μετ' α[ὐτῶν·
⁶ὡς οὐ[ν εἶπεν αὐτοῖς ἐγὼ εἰ]μι· ἀ[π
ῆλθον εἰς τὰ ὀπίσω καὶ ἐπέσαν]
χαμαί· ⁷παλιν οὐν αὐτοὺς ἐπηρ]ώτη >
σεν τίνα ζητεῖτε ο]ἱ δὲ εἶπαν
Ἰ[σ] τὸν ναζωραῖον]. ⁸ἀπ[ε]κριθῆ
Ἰ[σ] εἶπον ὅ]μειν ὅτι ἐγ[ὼ εἰμι
εἰ οὐν ἐμε ζῆ]τεται ἀφ[ῆτε τοῦ
τοῦ ὑπαγεῖν· ⁹ἵ]να πληρω[θῆ ὁ
λόγος ὃν εἶπεν ὅτι] οὗς ἐδωκας

^a Initial corrector wrote [ο] παραδιδ[ους αὐτον] superlinearly.

Verso

P̄K̄Z

μ]οι οὐ[κ α]πῶλ[εσα] ἐξ α[ὐτῶν οὐδ]ε
να· ¹⁰Σιμων] οὐ[ν Πέτρος ἐχὼν μα] >
χαίρα]ν [εἰ]λκ[υσεν αὐτὴν καὶ ἐπ]ε

them the name Your, and I sh]all rev[eal it,
in order that the love which You have cherished Me.] in th-
em] it existed, an[d I in them." ^{18:1}The]se things havi-
ng said,] Yahushua we[nt out with the] adhe-
rents H]is [across the bilg]e-plug^a
o[f Kidron, place where existed a garden,] into which
entered [Him and the adherents H-
is. ²Recognised s[o also the one betraying
Him] the p[lace, because many
tim]es gather[ed Yahushua there with the
adh]erents ^b. ³The [therefore Yahuwdah, having received
the coho]rt and out of the high priests

^a Even if a known Greek word, this demonstrates how proper spelling of words is necessary in any language. Alteration gives ravine.

^b Either originally omitted due to being superfluous, or inserted due to the same thing being repeated, twice, in 18:1. Adds His.

Reverse Side of Leaf 63

126

an[d out of the Pharisees attendants,
he ap[peared there with lanterns and to-
r[c]h[es and weapons. ⁴Yahushua therefore, having recognised
everyt]hing th[at was appearing upon Him,
ha]vin[g go]ne ou[t He said to them, "Whom are you all seeking after?"
⁵They res[ponded to Him, "Yahushua, the one of Na-
z[a]r[eth." He said to them, "I exist."
(Was stood upri]ght now also Yahuwdah) ^a with t[hem.)
⁶When theref[ore He said to them, "I ex]ist," th[ey
[drew backwards, and they fell]
to the ground. ⁷Again therefore them He was req[ues-
ting, "Whom are you all seeking after?" Th]ey so said,
"Yahushua, the one of Nazareth." ⁸Resp[onded
Yahushua, "I said to y]ou all that I [exist.
If therefore Me you all are se]eking after, per[mit the-
se to depart," ⁹in ord]er that may be fulfil[ed the
message which He said, that] "Those whom You have granted

^a Several reasons could be behind either the omission or inclusion of this phrase; it isn't used above in 18:3, but is present in 18:2 (though without the direct referent, who is then mentioned in 18:3). The scribe could've omitted it as redundant, or the corrector wrote it to conform to 18:2. Phrase means the one betraying Him.

Yahuchanon 18:3a-9b

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127

t]o Me, no[t ha]ve I l[ost] out of t[hem a sing]le
one." ¹⁰Shim'ow[n] there[fore Petros, acquiring a s]-
word, [he d]re[w out it and he st]r-

Yahuchanon 18:9b-14a

σεν τον [δο]υλ[ο]ν [του αρχι]ε[ρεω]ς >
και απε[κοψ]εν το [ωτιον] αυτου
το δεξι[ο]ν η]ν δε ο[νομα] τω δουλ[ω]
Μα]λχος ¹¹ειπ[ε]ν ου[ν] τω Πετρω
βαλε] την μαχαिरαν εις την [θηκην
το] ποτηριον ο δεδωκεν μ[οι ο ΠΗΡ
μ]ου ου μη πιω αυτ[ο]. ¹²η συν σ[πιρα
κ]αι ο χλιαρχ[ος] και ^a υπηρε[ται των
ι]ουδαϊων συ[ν]ελαβον τ[ον] ΤΗ
και εδησ[αν αυτο]ν. ¹³και ηγα[ον] προ[ς]
Ανναν πρωτο[ν] ην γαρ π[εν]θερο[ς]
του Κα[ι]α· φ[ος] ην αρχιερ[ε]υς τ[ου
εν]ιαυτου· ε[κ]εινου. ¹⁴ην δε] Κα[ι]α· φ[ος]
συμβουλευσας τοι[ς] ιουδα[ι]οις

^a Scribe introduced a superlinear οι.

Recto

Ⲣⲕⲏ

ο[τι] συμφ]ερε[ι] ενα] ἈΝΘ[Ἰ]Ν] απο
θ[ανειν] υπ[ε]ρ του λαο]υ· ¹⁵η[κ]ολουθι·
δ[ε] τω ΤΥ Σιμων Π[ε]τρ[ο]ς' και αλ
λος μα[θη]της ^a και] συν[ει]σηληθεν >
τω ΤΥ ει[ς] την] αυλην [το]υ αρχι
ερεως. ¹⁶ο δ[ε] Π[ε]τ[ρο]ς ἴσ[τη]κει προς τη
θυρα εξω· ε[ξ]ηληθεν ουν ο μαθη
της ος] ην γν[ω]στος τ[ο]υ αρχιερε[ω]ς
και ει[π]εν [τ]η θυρω^b και ει[σ]ηγαγε[ν]
τον Π[ε]τρον· ¹⁷λεγει ουν η παιδισκ[η] η
θυρο]υρος τω Π[ε]τ[ρ]ω μη και συ ε[κ]
τ[ων] [μα]θητων ^c τ[ο]υ ανθρωπου
το]υτο[υ] λεγει εκ[ει]νος ουκ ειμι[ι]
¹⁸ισ]τηκ[εισαν] δε] οι δ[ο]υλοι κ[αι] οι
υπηρεται ανθρακιαν π[ε]π[ο]ικη
τες] οτι ψυχ[ος] ην και] ε[θερμαινοντο]
ην δε] και ο Π[ε]τρος μετ αυτων εστως

Recto

[ⲢⲕⲐ]

κ]αι [θερμαινομ]ενος ¹⁹ο ο[υ]ν αρχιε

Yahuchanon 18:14b-18c

^a Though no longer extant, an insert mark added by the initial corrector was probably here, pointing to ο δ[ε] μαθητης εκε[ι]νο[ς] ην γνωσ]τος τω αρχιερε[ι] in the upper margin.
^b Scribe inserted ρου superlinearly to turn this into θυρουρω.
^c ει added here superlinearly. Not able to identify as to whom wrote it.

Yahuchanon 18:18c-23b

uck the [se]rva[n]t [of the high] p[riest],
and chop[ped o]ff the [ear] his
the righ[t. Wa]s now n[ame] to the serva[nt
Ma]lak. ¹¹Sa[i]d theref[ore Yahu]shua to Petros,
“Place] the sword into the [sheath!
The] cup which has granted t[^o Me the Father
M]y, shall I never drink i[t]?” ¹²The therefore c[ohort
a]nd the tribu[ne] and ^a attend[ants of the
Ya]hudean authorities s[e]ized t[he] Yahushua,
and bou[nd] Hi[m], ¹³and they l[ed] Him to wh[ere was
KhananYah fi]rst[ly], existed fo[r fat]her-in-la[w
of Ka’ia]fa, [whom was high pri]est t[he
year] t[hat]. ¹⁴Was now] Ka’ia[fa the one whom
gave advice to t]he Yahuwde[an authorities

^a Adds the. Could be omitted.

Reverse Side of Leaf 64

128

th[at it was be]tte[r for one] ma[n] to be
k[illed on behalf of the peop]le. ¹⁵Fo[llo]wed after
n[ow the Yahushua Shim’own Pe]tr[os], and ano-
ther adh[erent ^a, and] he e[nt]ered
with Yahushua i[n]to the] courtyard [of t]he high p-
riest. ¹⁶The how[ever Pet]ros was sto[od upri]ght by the
door outside. W[e]nt out therefore the adher-
ent whom] was k[no]wn t[^o t]he high pries[t,
and he s]aid [to t]he^b, and he br[ou]ght i[n]
the P]etros. ¹⁷Said therefore the servan[t-girl the
doo]rkeeper to Pet[ros], “Not also you ou[t of
t]he [adh]erents ^c o[f t]he Man
t]hi[s]?” Says th[at o]ne, “Not I exi[st].”
¹⁸We]re stood up[ri]ght no]w the s[er]vants, a[nd the
attendants, a charcoal-fire ha]vi[ng ma-
de] because col[d it was, an]d they we[re warming themselves.
Was so] also the P[etros with them having stood upright

^a Not easy to account for why this was omitted to begin with. Was it again considered an unneeded phrase, as it appears again in the next verse? Then why omit this first instance rather than the repeated one in 18:16? From the amount of letters in the phrase (36), scribe possibly jumped two lines from the exemplar. Translates as The now adherent this one was known to the high priest.

^b Original is an unknown Koine-Greek word. Even though corrected, the scribe made another error writing ou instead of ω (θυρωρω), due to the similar pronunciation of the two letters. Gives doorkeeper.

^c Inserts exist. Could be omitted.

Reverse Side of Leaf 65

129

a]nd [warming him]self. ¹⁹The the[refore high p-

ρευς ηρωτησ]εν τον Ἰῆ [πε]ρι [των
μαθητω]ν αυτου και περι [της διδα
χης αυτου· ²⁰απ]εκριθη αυτω Ἰ[σ] εγω
παρρησια ελ]αλησα τω κοσ[μω
εγω παν]τοται εδιδ[αξα εν συν
αγωγη κ]αι εν τω [ιερω ουπου
παντες οι ἰ]ουδαιο[ι συνερχ]ο[ν]
ται και εν κρυ]πτω ελ[α]λησα
ουδεν ²¹τι με ερωτ]ας ερωτησον [τους
ακηκοοτ]ας τι ελ]αλησα αυτοις
ἴδε ουτο]ι οιδ[ασιν α] ειπον εγω ²²ταυ
τα δε αυτου ειπον]τος [εις παρεσ
τηκως των υπηρε]των εδ[ωκεν
ραπισμα τω Ἰ]ε[ω] ειπων [ουτως
αποκρινη τω] αρχιε[ρει· ²³απεκριθη
αυτω Ἰ[σ] ει κα]κως [ελαλησα μαρ
τυρησον περι τ]ου [κακου ει δε

Verso

[ῬΛ]

καλως τι με δ]ερεις· ²⁴απ[εστιλεν ουν
αυτον ο Α]ν[νας] δεδεμε[νον προς
Καιαφα]ν τον αρχιερεα ²⁵ην δε
Σιμων Πε]τρος εστως κα[ι θερμαι
νομενος ε]ιπαν ουν αυτω [μη και
συ εκ των μ]αθητων α[υτου ει-
ηρνησατο ε]κ[ειν]ος και ειπ[εν ουκ
ειμι· ²⁶λεγ]ει [ει]ς εκ των [δουλων
του αρχι]ερεως συγγεν[ης ων ου
απεκοψ]εν Πετρος το ω[τιον ουκ
εγω σ]ε ειδ[ο]ν εν τω [κητω μετ
αυτου·] ²⁷παλι[ν] ουν ηρ[ν]ησατ[ο Πετ
ρος και ε]υ[θ]υς α[λ]εκ[τωρ] εφω[νη
σεν· ²⁸αγουσιν ουν] τον Ἰῆ ἀ[πο
του Καιαφα εις το πρα]ιτωριον
ην δε πρωι και αυτοι] ουκ ει[σ
ηλθον εις το πραιτωρι]ον ἵν[α
μη μιανθωσιν αλλα φαγω]σιν [το
πασχα ²⁹εξηλθεν ουν ο Πι]λα[τος

Yahuchanon 18:23b-29a

riest question]ed the Yahushua [concer]ning [the
adheren]ts His, and concerning [the teach-
ing His. ²⁰Resp]onded to him Yahu[shua, “I
publically was sp]eaking to the wor[ld.
I alw]ays tau[ght in the syn-
agogue a]nd in the [Temple where
all the Yah]uwdea[ns had been coll]e[c-
ted, and in sec]rect I ha[ve s]poken
nothing. ²¹Why Me you quest]ion? Question [those who
atten]d to wh[at I have sp]oken to the[m.
Look, thes]e reco[gnise what] said I.” ²²The-
se however He having sai]d, [one being
present of the attend]ants gr[anted
a slap to Yahushua,] saying, [“In this manner
you respond to the] high pri[est?!” ²³Responded
to him Yahushua, “If wro]ngly [I have spoken, you
testify concerning t]he [wrong! If however

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appropriately, why Me do you h]it?” ²⁴Dis[patched therefore
Him the Kha]nan[Yah,] boun[d up, to where was
Ka’iaf]a the high priest. ²⁵Was now
Shim’own Pe]tros stood upright an[d warm-
ing himself. They s]aid therefore to him, [“Not also
you out of the ad]erents H[im exist?”
Denied t]ha[t o]ne and sai[d, “Not
I exist.” ²⁶Sai]d [on]e out of the [servants
of the high p]riest, a relati[ve being of the one whom
choppe]d off the Petros the e[ar, “Not
I yo]u s[a]w in the [garden with
Him?”] ²⁷Agai[n] therefore he d[e]nie[d Pet-
ros, and in]st[an]tly a r[os]o[ster] cro[w-
ed. ²⁸They led therefore] the Yahushua fr[om
the Ka’aifa to the Pra]etoriu[m.
Was now morning, and they] not e[n-
tered into the Praetori]um, in order t[hat
not they may be defiled, notwithstanding may consu]me [the
Passover. ²⁹Went out therefore the Pi]lat[e

Yahuchanon 18:23b-29a

εξω· κ[αι] φησιν. τινα [κ]ατηγοριαν
 φερετ[αι] κατα του ΑΝΘ[Υ του]του
³⁰απεκριθησαν κ[αι ειπαν] αυτω ει
 μη ην ουτος κα[κον ποιων ο]υκ αν πα
 ρεδωκιμεν σο[ι αυτον ³¹ει]πεν οΥ
 αυτο[ις Πειλα[ος λαβετε] ουν αυ
 τον υ]μεις και κατα τον] νομον
 υμων κρινατε ειπον αυ]τω οι ιο[υ
 δαιοι ημιν ουκ εξε]στ[ι]ν αποκ[τει
 ναι ουδενα· ³²ι]να ο λογος του Υ
 πληρωθη ον ε]ιπεν σημαινω[ν
 ποιω θανα]τ[ω ημε]λλεν απο
 θνησκειν ³³ει]σηλθ[εν ου]ν παλιν
 εις το πραι]τωριον ο Π[ειλα]τος · ς
 εφωνησεν] το[ν] Υ κ[αι ει]πεν
 [αυτω συ ει ο βασιλευς των ιουδαιων·]

³⁴απεκρινα[τ]ο Υ απο σεαυ[του] ^a τουτο
 λε[γεις η αλ]λοι ε[ι]πεν^b σο[ι πε]ρι εμου
³⁵απεκρ[ιθη ο Πει]λατος μη γαρ ε ·
 γω του[δαιος εμι]· το εθνος το σον
 και οι α[ρχιερεις π]αρεδωκαν σε ·
 εμοι τ[ι εποιησα]ς· ³⁶απεκρ[ιθη] Υ ·
 η βασι[λεια η εμη ουκ ε]στι[ν εκ του
 κ]οσμο[υ τουτου ει εκ τ]ου[του του
 κ]οσμου ην η [βασιλεια η εμη οι υ
 π]ηρηται οι ε[μοι ηγωνιζοντο ι]να μη
 παραδοθω τοις [ιουδαιους νυν
 δε η βασιλ]ια η εμη ουκ εστιν εν
 τευθε[ν ³⁷ειπεν ουν αυτω ο Πειλα
 τος· ο[υκο]υν βασι[λευς ει συ α
 πεκρ[ιθη] Υ κ[αι] ειπ[εν] συ λεγεις
 οτι βασιλ]ευς ε[ι]μι [εγω εις του
 [το γεγεννημαι και εις τουτο ε]

^a Initial corrector inserted
 a superlinear [σ]υ.
^b Uncorrected mistake for
 ειπον.

outside, a[nd] he asserted, “What [a]ccusation
 do you br[ing] against the Ma[n th]is?”
³⁰They responded a[nd said] to him, “If
 not was this one ba[d doing, n]ot would we ha-
 ve handed to yo[u Him.” ³¹Sa]id therefore
 to th[e]m Pilat[e, “Accept] therefore Hi-
 m you all, and according to the] law
 of you all assess.” They said to hi]m the Yahu[w-
 dean authorities, “To us not is it per]mit[e]d to k[i-
 ll anyone,” ³²in ord]er that the message of Yahushua
 may be fulfilled, that He s]aid signally[ing
 what sort of dea]t[h He was inte]nded to
 die. ³³He e]nter[ed theref]ore again
 into the Praet]orium the P[ila]te, and
 he called for] th[e] Yahushua. Th[en he sa]id
 [to Him, “You exist as the king of the Yahuwdeans?”]

³⁴Respond[e]d Yahushua, “From yours[elf] ^a this
 yo[u say, or oth]ers s[a]id^b to yo[u conce]rning Me?”
³⁵Respon[ded the Pi]late, “Not for I my-
 self a Yahuw[dean exist?] The nation the Yours
 and the c[hief priests h]anded over You
 to me. Wh[at have You don]e?” ³⁶Respo[n]ded Yahushua,
 “The king[dom the Mine not e]xist[s out of the
 w]orl[d this. If out of t]hi[s the
 w]orld was the [kingdom the Mine, the att-
 endants the M[in]e would be fighting in order that not
 would I be handed over to the [Yahuwdean authorities. Now
 however the kingdo[m the mine not exists fr-
 om her[e.” ³⁷Said therefore to Him the Pila-
 te, “S[o th]en as a ki[n]g exist You!” Re-
 spo[nded] Yahushua a[n]d sai[d, “You say
 that a kin]g I e[x]ist; [I for thi-
 [s was born, and for this I ha-]

^a Includes an explicit you.
 Could be omitted, but is more in-keeping with Yahuchanon’s style.
^b Initial reading is a mis-match between the previous adjective (αλλοι), as it should be the same number (plural), rather than the current third-person, singular. Translation in English remains the same.

λ]ηλυθ[α] εις τ[ον] κοσμον [ινα μαρτυ
ρησω τ[η] αληθεια πας ο ων εκ της
αληθι[α]ς ακουει μου της φωνης
³⁸λεγει ουν αυτω Πειλατος τι εστ̄
αληθι[α] και τουτο ειπων παλ[ιν
εξηλθ[εν π]ρος τους ιουδαιους ›
και λεγει αυτο[ι]ς[ι] εγω ουδεμιαν ευ
ρισκω] αι[τι]αν εν αυτω' ³⁹εστ̄
δε συνηθεια υμιν] ινα ενα α[πο
λυσω υμιν εν τω] πασχα β[ο]υ[λεσ
θε ουν απολυ]σω υμιν το[ν β]ασιλ[εα
των ιου]δαιων ⁴⁰εκ[ραυγασαν ουν
παλιν παν]τες ^a μη τουτο[ν] αλλα
τον βαρ[αβ]βαν· ην δε ^b β[αραββας
λησ]της' [^{19:1}τοτε ουν ο Πειλατος
ελαβεν τ[ον] ^{19:1} και ε[μ]αστ[ι]γω

^a Initial corrector inserted
λεγοντες superlinearly.
^b A superlinear ο was written
here.

σεν] ²κ[αι ο]ι στρατιω[τ]αι πλεξαν ›
τες εξ [α]κανθων στεφανον
επεθηκαν αυτου τη κε[φ]αλη·
και ιματιον πορφυρον περιε
βαλον αυτον· ³και ηρχοντο ›
προς αυτον και ελεγο[ν] χαιρε
βασιλευ των ιουδα[ιων] και ε
δ]ιδωσαν αυτω ραπι[σματα· ⁴και
εξ]ηλθεν ^a παλιν εξω [ο Π]ειλα[τος
κα]ι λεγει αυτ[οις] ιδε αγω υμιν αυ
το[ν] ε]ξω ινα γνω[τε] οτι αιτιαν
εν [αυτ]ω ουχ ευρισκω ⁵εξηλθεν
ου[ν ο] ⁵ε]ξ[ω] εχων τ[ον] ακανθι
ν]ο[ν] σ]τεφανον και [το πορφυρου
ιματι]ον ^b ⁶οτε ουν ε[ιδον] αυτον
οι αρ[χι]ερεις κ[αι ο]ι υπηρετα[ι] ε
κρ[αυγασαν] λ[εγοντες] ⁶ ^c λεγει

^a A superlinear ουν was
inserted here by the initial
corrector.
^b Though an insert mark is
written here to point to the
upper margin, unfortunately
the full text of the addition
isn't extant. From the space
left, the insertion most likely
read και λεγει αυτοις ιδου.
^c Scribe wrote a second ⁶ ^c
superlinearly.

v]e appear[ed] into t[he] world, [in order that I may te-
stify to t[he] truth. All the existing out of the
trut[h] attend to My the voice.”
³⁸Said therefore to Him Pilate, “What exists
as trut[h]?” And this having said, aga[in
he went o[ut to wh]ere were the Yahuwdean *authorities*,
and he said to th[e]m, “I nothing dis-
cover] for a for[mal cha]rge against Him. ³⁹Exists
now a custom for you all,] that one I ma[y re-
lease to you all during the] Passover. Y[o]u [all
wish therefore to relea]se to you all th[e k]in[g
of the Yahuw]deans?” ⁴⁰The[y were crying out therefore
again al]l ^a, “Not that o[ne! Not]withstanding
the son of Ab]ba!” Was now ^b so[n of Abba
a rob]ber. [^{19:1}Then therefore the Pilate
took t[he Yahushua] and H[e w]as f[log-

^a Adds saying. Could be left
out, but is more Yahuchanon's
style to have it in.
^b Includes the. Could be
omitted.

ged.] ²A[nd th]e soldi[e]rs, after weav-
ing out of [t]horns a crown,
they set it on His the h[e]ad,
and a garment purple they placed
around Him, ³and they came
towards Him and sai[d], “Hail,
king of Yahuwde[ans]!” And they gr-
a]nted to Him bl[ows]. ⁴And
we]nt out ^a again outside [the P]ila[te,
a]nd he said to th[em], “Look, I bring to you all H-
i[m ou]tside, in order that you will kn[ow that a formal charge
against [Hi]m not I discover.” ⁵Went out
theref[ore the Yahushua ou]tsi[de,] acquiring t[he tho-
r]n [cr]own, and [the purple
garme]nt ^b. ⁶When therefore th[ey saw Him],
the ch[ief priests a]nd th[e] attendan[ts cr-
ie[d out,] sa[ying, “Cruc]ify Him!” ^c Said

^a Adds therefore. Could be left
absent, however is more in-
keeping with Yahuchanon's
style to have it.
^b As what was added is no
longer extant, determining
exactly what it was is open to
question. The supplied
missing phrase is 18 letters
long, which is consistent with
other absences seen prior.
Gives And he said to them,
“Look”.
^c Likely omitted as it's the
exact same word being
repeated. Translates as
Crucify Him.

ο Πειλατος λαβεται υ[μεις αυτο]ν ΣΡΑΤΕ
 εγω γαρ ουχ ευρ[ισ]κ[ω εν αυτω αιτιαν
 7 απεκριθησαν ο[ι ι]ουδαι[οι ημεις νο
 μον εχομεν· και κατα τον νομ[ον
 οφειλει αποθανειν οτι ΥΝ ΘΥ [α]υτον
 ε]ποιησεν· 8 οτε ουν ηκουσε[ν] ο Πειλα >
 τ]ος [τ]ου[το]ν το[ν] λογον μαλ'λ[ο]ν εφο >
 βηθ[η 9 και εισηλ]θεν εις το π[ρ]αιτωρι
 ον παλιν [κα]ι λεγει τω ΤΥ [π]οθεν [συ
 ει ο δε ΤΣ α[π]οκρισιν ουκ εδ[ωκεν
 αυτω· 10 λεγ[ει] ουν αυτω ο Πειλ[ατος ε
 μοι ου λαλ[εις] ουκ οιδας οτι ε[ξουσιαν
 εχω σταυ[ρω]σαι σε και ε[ξουσιαν
 εχω απο[λυ]σαι σε] 11 (κα) 9 απεκ[ριθη ΤΣ
 ουκ ειχες [εξ]ουσιαν κατ ε[μου ου
 δεμ[ιαν ει μη] ην δεδομ[ενον σοι
 ανωθεν δια το]υτο [ο παραδους με
 σοι μειζονα α]μα[ρτιαν εχει· 12 εκ του

^a Deletion indicated by dots and parentheses above.

του ο Πειλ]ατ[ο]ς εζητει αυτ̄
 απολυσαι] οι δε [ε̄]ιο]υδαιοι εκρα
 γα]σα[ν] λεγοντες αν^a τουτον α
 πολυ[σ]ης ουκ ει φιλος του και
 σαρο[ς] πας ο βασιλευα εαυτον ποι
 ων α[ν]τιλε[γ]ει τω κα[ρισ]αρι 13 ^b οὐ
 Πειλα[τ]ος ακουσας [των λογων
 τουτων]ν ηγαγεν εξ[ω τον ΙΝ] και
 εκα]θισεν επι βημ[α]τος ^c λιθοϙ
 στρω]τον εβραϊστι δε [λεγ]ομενουϙ
 γαββα]θα· 14 ην δε παρα[σκ]ευη του
 πασχα] ωρα ^d εκτη· κ[αι] λεγε^e τοις
 ιουδαι]οις ιδε ο βασιλευς υμων
 15 ο δε ελ]εγον^f αρον ^g Σ[ΡΩ]Ν αυτον·
 λεγει αυτοις ο Πειλατος] τον βα
 σιλευα υμων]ν ΣΕΡΩ[ΣΩ] απεκρι
 [θησαν οι αρχιερεις ουκ εχομεν]

^a Initial corrector wrote ε superlinearly to amend this to εαν.
^b A superlinear ο was inserted.
^c An insert mark written by the initial corrector points to the upper margin, with εις τοπ[ον λεγομενον].
^d Initial corrector entered ην ως superlinearly.
^e Altered to λεγει by adding ι superlinearly.
^f Initial corrector scrapped away what he could, and wrote εκραυγασα, whilst adding a final ν superlinearly to modify this to εκραυγασαν.
^g A superlinear αρον was written by the initial corrector.

the Pilate, “Accept y[ou all; Hi]m you all crucify.
 I because not dis[co]ve[r against Him a formal charge.”
 7 Responded th[e Yah]uwde[an authorities, “We a l-
 aw hold, and according to the Tor[ah
 He is indebted to be killed, because a son of God [Hi]mself
 c]aimed!” 8 When therefore attende[d] the Pila-
 t]e [t]o t[hi]s th[e] message, grea[t]ly he fe-
 are[d. 9 And enteri]ng into the P[r]aetori-
 um again, [an]d he said to Yahushua, “[Fr]om where [do you
 exist?” The however Yahushua a re[s]ponse not He gr[anted
 to him. 10 Sai[d] therefore to Him the Pil[ate, “To
 me not you spe[ak?] Not you recognise that a[uthority
 I acquire to cr[uc]ify You, and a[uthority
 I acquire to rel[ea]se y[ou?]” 11 (And)^a respo[nded Yahushua,
 “Not you acquire [au]thority against M[e a-
 n[y, unless] it was gran[ted to you
 from above. Because of t]his, [t]he one who handed over Me
 to you, a greater mi]st[ake he acquires.” 12 Out of th-

^a It is very unlike Yahuchanon to have και before a form of αποκρinoμαι (in 78 instances, it only occurs once in 1:21), so its exclusion could be to conform it more to Yahuchanon’s style, or considered as unneeded.

is, the Pil]at[e] saught Him
 to release.] The how[ever Yahu]wdean authorities crie-
 d o]u[t], saying, “If^a this One yo-
 u may re[le]ase, not you exist a friend of Cae-
 sa[r]. Every one who a king himself cla-
 ims o[p]po[s]es the Ca[es]ar!” 13 ^b Therefore
 Pila[t]e, attending to [the messages
 the]s]e, brought out[side the Yahushua,] and
 he sat d]own upon the judic[ial s]eat ^c ‘Stone-
 Pave]ment’; in Hebrew now [bei]ng called
 ‘Gabba]ta’. 14 Was now Fr[id]ay of the
 Passover] hour ^d sixth, a[nd] he said^e to the
 Yahuwde]an authorities, “Look, the ki[n]g of you all.”
 15 They however we]re saying^e, “Away! ^f Cr[uc]ify Him!”
 Said to them the Pilate,] “The ki-
 ng of you a]ll shall I cru[cify]?” Resp-
 [onded the chief priests, “Not we acquire]

^a Both εαν and αν are used to indicate if, though εαν is usually used more in the Koine period with subjunctive verbs. Meaning stays the same.
^b Adds the. Could be omitted.
^c Another 17 letter omission gives further evidence that the exemplar being used was that length as well. Gives to the place called.
^d Seems that the scribe left these words out as they weren’t crucial to the sense of the sentence. Translates as was about.
^e Mistake of itacsm.
^f Appears that the initial corrector had a different exemplar to the scribe. Gives were crying out.
^g Seems to be a case of homoeoteleuton. Translates as Away.

Recto

פֶּלֶז

β]ασυλια ει μη καισ[αρα. ¹⁶τοτε ουν
π]αρεδωκεν α[υτον αυτοι]ς ι[να
ΣΡΘΗ α[υτον και πα]ραλ[αβοντες
αυτον [απηγαγο]ν ¹⁷ ^a εις το[π]ον λ[εγο
μεν[ον Κρανι]ου ω ο λεγεται εβρα
ι]στι Γο[λγοθα ¹⁸ο]που αυτον ΣΡΑΝ^b μ'
με[τ] αυτου αλλ]ους δυο εντευθεν
κα[ι εντε]υθεν [μ]εσον δε τον ΠΝ
¹⁹εγ[ραψεν] δε κα[ι τ]ιτλον ο Πε[ι]λα
το[ς και ε]θηκεν [επι τ]ου ΣΡΘΥ· η[ν
δε [γεγραμμενον ΠΣ ο Ν]α[ζω]ραι[ος
ο βα]σ[ι]λευς των ιουδαιω]ν· ²⁰του[τον
τον [τιτλον πολ]λοι α[νε
γν[ωσαν] των ιουδαιων οτι [εγ
γυ[ς ην ο το]πος της πολ[εως οπου
ΕΣ[ΡΘΗ ο ΠΣ κα]ι η[ν γεγρ]αμ[μενον
εβ[ραϊστι ρ]ω[μαιστι ελ]ληνιστι·

Verso

פֶּלֶח

²¹ελεγον ο]υν [τω] Πειλατω οι αρχ[ι]ε
ρεις των ι]ου[δ]αιων μη γραφ[ε
ο β]α[συ]λε]υς τω[ν ιουδα]ι[ω]ν· αλ'λ
ο]τι εκε[ι]νος ειπ[εν βα]σι]λευς ει
μι των ιουδαι[ων ²²απεκ]ριθη [ο]
Πειλατος ο γεγρ[αφα γεγ]ραφα >
²³οι ουν στρατω[ται ο]τε ε]σταυρω
σαν τον ΠΝ· ελ[αβον τα ι]ματι
α] αυτου και [ε]ποιησα[ν τε]σσε
ρα μερη εκ[αστ]ω στρα[τω]τη >
μ[ερ]ο[ς κ]αι τον χι]τω[να η]ν δε
ο χιτ[ων αραφος εκ των αν]οθε
υφαν[το]ς δι ολου ²⁴ειπαν ου]ν >
προς αλληλους μη [σχι]σω]μ^ε
αυτον] αλ'λα λαχω[μεν πε]ρι αυ
τ]ου τι[νος εστ]αι ιν[α η γραφη π]λη

Yahuchanon 19:15c-20

^a Small remnant of an insert
mark, written by the initial
corrector, points to και
βασταζων εαυτω [τον ΣΡΘΝ
εξη]λθεν in the upper margin.
^b Modified to ΕΣΡΑΝ by
adding Ε superlinearly.

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a k]ing except Caes[ar]!" ¹⁶Then therefore
he h]anded over H[im to the]m, in o[r]der that
they may crucify H[im. And af]ter re[ceiv]ing
Him, [they broug]ht ¹⁷ ^a to the pl[a]ce c[al-
le[d 'Sku]ll', ~~which~~ which is called in Heb-
rew 'Go[lgota', ¹⁸wh]ere Him^b, and
wit[h Him oth]ers two, one on
eac[h si]de, [in the m]iddle and the Yahushua.
¹⁹En[graved] now als[o a t]itle the P[ila-
t[e, and he s]et it [upon t]he stake. It w[as
thus [w]ritten, 'Yahushua the man of N]a[za]re[th,
the Ki]ng of the Yahuwdea]ns" ²⁰This
the [title nume]rous r[e-
a[d] of the Yahuwdeans, because [clos-
e b]y was the pl]ace to the cit[y where
was cru[cified the Yahushua, an]d it w[as wr]it[en
in Heb[rew, in L]a[tin, in Gr]ee[k.

Yahuchanon 19:15c-20

^a Includes and taking up
Himself the upright stake, He
went out. Though it could be a
case of homoeoteleuton
(απηγαγο]ν ... εξηλθεν), the
initial exclusion makes a lot of
sense, and conforms this
section to the Synoptics. This
evidences that the exclusion
was done on purpose.
^b Gives the correct form they
crucified.

Yahuchanon 19:21-24c

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²¹Said the]refore [to] Pilate the chie[f p-
riests of the Yah]uw[d]eans, "Not inscri[be,
'The k]i[n]g of t[he Yahuwde]a[n]s', notwithstanding
th]at 'This [o]ne sai[d Ki]ng I e-
xist of the Yahuwdea]ns.' " ²²Resp[onded [the]
Pilate, "What I have wr[itten, I have wr]itten.
²³The therefore soldi[ers, when was b]eing cruci-
fied the Yahushua, acc[epted the garme-
nts] His, and [th]ey mad[e f]jou-
r sections, fo[r eac]h sol[id]er
a s[ha]re, as w[ell as the t]unic. Was] now
the tu[nic seemless, out of t]op
being wov[en through completely. ²⁴They said theref]ore
towards one another, "Not [let us re]nd
it, notwithstanding may ca[st lots conc]erning i-
]t, to w[hose it shall exi]st," in order t[hat the scripture may be f]ull-

Yahuchanon 19:21-24c

ρ]ωθη [η λεγουσα] δ[ιμερισ]αν
το τα ἱματια μ]ου [εαυτοις και

Verso

[P̄ΛΘ]

ε]πι τον ἱματισμον μου εβ[αλο]ν-
κ]ληρον· οι μεν ουν [στ]ρατ[ιω]ται
τ]αυτα ε[ποιησαν] ²⁵ι[στηκεισ]αν δ[ε]
π]αρα τω [Σ]P̄Ω [του T̄Y η] μητηρ' α[υ]
του και [η α]δε[λφη τ]ης μητρος [αυ
τ]ου Μαρι[α η] του Κλωπα· και Μαρ[ια
η Μαγδαληνη·] ²⁶Ἰ ουν ἴδων τη[ν
μητερα και το]ν μαθητην π[αρε
στωτα ον ηγαπ]α' λεγει τη μ[ητρι
γυναι ἴδε ο υ]ἱος σου ²⁷ειτ[α λεγει
τω μαθητη ἴδε] η μητηρ' σου [και
απ εκεινης της] ωρας ελα[βεν ο
μαθητη]ς α[υτ]ην εις τα ἴδια· ²⁸μ[ετα
τουτο ο T̄]Σ [ειδ]ως οτι ηδη παν[τα
τετελ]εσ[ται] ^a [λεγ]ει διψω· ²⁹σκε[υος
εκ]ειτο [οξους μ]εστον' [σπογγον
ο]υν μεστο[ν το]υ οξου[ς υσσω

Verso

P̄[M̄]

π[ω π]εριθεντες προσηνεγ'καν
αυτου τ[ω σ]τοματι· ³⁰οτε ουν ελ[α
β]εν το ο[ξος ο] T̄Σ [ειπεν] τετελεσ[ται]
κ]αι κλι[νας την κ]εφ[αλη]ν παρ[ε
δωκεν το Π̄N[A ³¹οι] ου[ν ἰ]ουδαιο[ι
ε]πι παρασκευη ην ἴ[να] μη μειν[η
επι] του ΣP̄OY τα σωμα[τα εν τω
σαββ]ατω· ην γαρ [μεγαλη η ημερα
εκει]νου του σα[ββατου ηρω
τησαν] τον Πιλατ[ον ἴνα κατεα
γωσι]ν αυτων τ[α σκελη και
α]ρθωσιν· ³²ηλθαν [ουν οι στρατιω
ται και του μεν πρω[του κα

fi]lled, [which says,] “Th[ey separ]at-
ed the garments M]y [with themselves, and

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up]on the garments My the[y cas]t
l]ots.” The indeed therefore [s]old[ie]rs
t]hese ac[complished.] ²⁵Wa[s stood upri]ght n[ow
b]eside the [upri]ght stake [of Yahushua, the] mother H[i-
s and [the s]is[ter of t]he mother [H-
i]s, Miri[am the wife] of Clopas, and Mir[iam
of Migdalah.] ²⁶Yahushua therefore, seeing th[e
mother and th]e adherent be[ing
present, whom He cheris]hed, He said to the mo[ther,
“Woman, look! The s]on your.” ²⁷The[n He said
to the adherent, “Look,] the mother your.” [And
from that the] hour, acce[pted the
adheren]t h[e]r into his own house. ²⁸Af[ter
this the Yahu]shua, [recogni]sing that already everyt[hing
had be]en acc[omplished.] ^a [He sai]d, “I thirst.” ²⁹A j[ar
was t]here, [of sour wine f]ull. [A sponge
the]refore full[of th]e sour win[e, on Hyss-

^a Though no longer seen, a probable insert mark was written here by the initial corrector, pointing to the lower margin, which has extant ἵνα τελειωθη η [γ]ραφη.

Yahuchanon 19:29b-33b

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o[p after t]hey placed around, they offered it
His to t[he m]outh. ³⁰When therefore He a[c-
ce]pted the so[ur wine, the] Yahushua [said,] “It has been acco[mplished!”
A]nd bo[wing the h]e[a]d, He han[d-
ed over the Spir[it. ³¹The] theref[ore Yah]uwdea[n authorities,
bec]ause Friday it was, in or[der that] not may rem[ain
upon] the upright stake the bod[ies on the
Sabb]ath (was for [great the day
th]at the Sa[bbath]), they req-
uested] the Pilat[e, in order that may be
broke]n of them th[e legs, and
the]y may be taken away. ³²Appeared [therefore the soldi-
ers, and the indeed fir]st th-

Yahuchanon 19:24c-29b

^a Usual 17-letter line omitted. However in this case, the omission helps alleviate the problem of what the words say: in order that may be fulfilled the scripture. The following words He said, “I thirst”, have been debated as to where they are in Scripture, with Psalm 69:21 being the set upon allusion.

Yahuchanon 19:29b-33b

τεαξα]ν τα σκε[λη] κα[ι του αλ
λου το]υ συνστ[αυρωθεντος
αυτω· ³³ε]πι δε [τον ΙΝ] ελ'θον[τες
ως ειδο]ν ηδ[η α]υτον τεθνη[κο

Recto

PMĀ

τα ου κατεαξαν αυτου τα σκ]ελη
³⁴αλλ εις των στρατιωτων λογχη] >
αυτου τη]ν πλευρα[ν] ενυξ[εν
κ]αι εξη[λθε]ν ευθυς α[ι]μα και υ
δ]ωρ· ³⁵κα[ι ο ε]ωρακως [μ]εμα[ρ]τυ
ρη]κεν [και αλ]ηθιν[η ε]στιν [α]υ
το]υ η μα[ρτυρι]α· κα[ι εκ]ει[νος οι
δε]ν οτι αλ[ηθη λε]γε[ι τιν]α κα[ι ο
μ]εις πιστε[υητ]αι· ³⁶εγ[ε]νετ[ο γαρ
τα]υτα [ινα η] γραφη πλ[ηρωθη
ο]στου[ν ου συ]ντριβησεται αυτου
³⁷κ]αι πα[λιν ετερ]α γραφη λ[ε]γει [οψον
ται] εις ον [εξεκ]εντησαν [³⁸μετα
δε] ταυτα η[ρωτη]σεν το[ν Πειλατον
ι]ω]σηφ απ[ο Αρμα]θια[ς ων μα
θ]ητης του ΙΥ κεκρυμμενος δε]

Verso

PMB

δια [τον φοβον των ιουδαιων ινα
αρ]η το σωμα του ΙΥ] ηλθ[εν ουν και
ηρεν το [σ]ωμα αυτο[υ· ³⁹ηλθεν δε
και Νικοδημος ο ελ[θω]ν προς
α[υτο^a] νυκ[τι]ος ^bπρ[ω]τ[ον φε]ρων μ[ι
γμα συμ]υ[ρ]νης και [ι αλοης ω]σει λι[ι
τρας] εκ[ατο]ν ⁴⁰ε[λαβον] ουν το σ[ω
μα] του ΙΥ κ]αι ε[δησα]ν αυτο οθ[ο
νοι]ς μ[ετ]α τω^c [αρω]ματων
καθως] εθος εστ[ιν τ]οις ιο]υδα[ι
οις εν]ταφιαζειν [⁴¹ην δε] εν
τω] τοπω οπου [εστα]υρ[ω]θη κ[η

ey brok]e the le[gs], an[d the ot-
her who]m had bee[n crucified with
him. ³³Up]on however [the Yahushua] appea[ring,
when they sa]w alrea[d]y H]e was decea[se-

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ed, not did they break His the le]gs.
³⁴Notwithstanding, one of the soldiers, with a spear]
His th]e sid[e] pierc]ed,
a]nd cam[e ou]t instantly b[lo]od and w-
at]er. ³⁵An[d the one whom h]as perceived, [h]as tes[t]i-
fi]ed, [and ge]nuin[e e]xists [o]f h-
i]m the te[stimo]ny. An[d th]a[t one reco-
gnise]s that tr[uth he sp]eak[s, in order t]hat al[so y-
o]u all may t[r]ust. ³⁶Ca[me i]nto exist[ence for
th]ese, [in order that the] scripture ma[y be fulfilled,
“A] bon[e not may be s]hatter[ed His.”
³⁷A]nd ag[ain anoth]er scripture s[a]ys, [“They shal-
l look] at the Oone Whom [they have p]ierced”. [³⁸After
now] these, r[eques]ted th[e Pilate
Yahu]seph fro[m Rama]thayi[m, who was an adh-
[erent of Yahushua, a secret one however,]

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because of [the fear of the Yahuwdean authorities, in order that
he ma[y remove the body of Yahushua.] He app[ea]red therefore and
took away the [b]ody Hi[s. ³⁹Appeared now
also Nikodemos, the one whom ap[pea]red to where was
H[im^a] at ni[g]ht ^bfi[r]s[t, car]rying a m[ix-
ture of m]y[r]rh an[d aloes, ab]out p[ou-
nds] a hu[ndre]d. ⁴⁰Ac[cepted] therefore the b[ou-
dy] of Yahu[shua, a]nd b[oun]d it in li[n-
en clo]th w[ith] the^c [fragr]ances,
exactly as] custom it exis[t]s of t[he Yahu]wd[e-
ans to pr]epare for burial. [⁴¹Was no]w in
the] place where [He had be]en cruc[ifi]ed a g[a-

Yahuchanon 19:33b-38b

- ^a Amended to αυτον by the insertion of a superlinear v.
^b το was inserted superlinearly.
^c A superlinear v converts this to των.

Yahuchanon 19:33b-38b

Yahuchanon 19:38b-42a

- ^a Corrects to the corresponding case (*masculine* from *neuter*), to agree with the gender of the subject (Yahushua).
^b Adds *the*. In conjunction with the following word, it turns πρωτον to a substantive, altering *first* to *previously*.
^c Amends to the corresponding number (plural from singular), to agree with the number of the following word (αρωματων).

πος κα]ι εν τω [κη]πω μνημ[ει
ον καιν]ον' εν [ω ου]δεπ[ω] ου[δεις
ην τεθει]με[νος· ⁴²εκει] ουν δια
[την παρασκευην των ιουδαιων]

Verso

ῬΜΓ

στι] εγ'γ[υς η]ν το μνημειον ε[θη]κᾶ
το]ν ΤΝ [20:1τη] δε μι[α] των σαβ[βα]τῶ
Μαρια] η μα[γδαλ]ηνη ερχ[εται
πρωι σκ]οτια[ς ε]τι ουσης ει[ς το
μνημειον και βλ]επει τον [λιθον
ηρμενον εκ το]υ μ[νη]με[ιου· ²τρε
χει ουν και ερ]χεται προς Σ[ιμω
να Πετρον κ]αι προς τον [αλλον
μαθητη]ν ο]ν εφιλει ο ΤΣ κ[αι λεγει
αυτοις ηρ]α]ν τον ΚΝ εκ του [μ]νη
μειου κα[ι ο]υκ οιδαμεν π[ο]υ εθη
κ]αν αυτον [³εξ]ηλθεν [ο]υν ο Πε >
τ]ρος και ο [αλλ]ος μαθ[η]της και η[ρ
χ]οντο εις το μνημ[ειον] ⁴ετρε
χ]ον δε οι δυο ομου [και ο αλλος
μα]τη[ς· ³προεδ]ρα[μ]ε[ν ταχ]ιον του
[Πετρου και ηλθεν πρωτος εις το]

Recto

[ῬΜΔ]

μν[ημ]ειον ⁵και παρακυψ[ας βλεπει
κει]με[να τα οθον]ια ου μεν[τοι εισηλθ]ε
⁶ερχε]ται ουν κα[ι Σι]μων Πε[τρος α
κολουθ]ων αυτω [και εισηλθεν εις
το μνημ]ειον και θ[ε]ωρε[ι τα οθονια
κειμενα] ⁷και το [σουδαριον ο ην επι
της κεφαλη]ς αυ[το]υ' ο[υ μετα των
οθονιων κε]ιμενον α[λλα χωρις εν
τετυλι]μενον εις εν[α τοπον· ⁸το
τε ουν] εισηλθεν κ[αι ο αλ]λος μα[θη
της ο ε]λθων πρωτος [εις] το μνη

rden, an]d in the [gar]den a sepul[ic-
hre rece]nt, in [which n]ot ye[t] an[yone
was pl]ac[ed. ⁴²There] therefore because of
[the Friday of the Yahuwdeans,]

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because] clos[e by w]as the sepulchre, the[y pla]ced
th]e Yahushua. [^{20:1}On] the On[e] of Sab[bat]hs,
Miriam] of Mi[gdal]ah appe[ared
early, d]ar[k st]ill being, t[o the
sepulchre, and she pe]rceived the [stone
removed out of th]e s[epu]lchre. ²She
ran therefore, and ap]peared to Sh[im'ow-
n Petros, a]nd to the [other
adheren]t wh[om] loved the Yahushua, a[nd she said
to them, "They ha]ve tak]en the Master out of the [sep]u-
lchre, an[d n]ot we recognise w[he]re they hav-
e pla]ced Him!" [³W]ent out [ther]efore the Pe-
t]ros, and the [oth]er adh[ere]nt, and ap[p-
e]ared at the sepul[chre.] ⁴Were run-
ni]ng now the two together, [yet the other
fo]ll[ow]e[r] ³ran a]h[e]a[d quicker than
[Petros, and he came first to the]

^a Scribe(?) wrote θη superlinearly
to correct this to [μα]θητης[ς].

Yahuchanon 19:42b-20:4a

^a Though a known Greek
word, it hardly fits here (and is
the wrong case (*genitive*)
anyway). Alteration gives the
correct word, meaning
adherent.

Yahuchanon 20:4b-12a

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se[pu]lchre. ⁵And stooping down to loo[k, he perceived
ly[in]g the linen clot[hs], not how[ever he enter].
⁶Appear]ed therefore als[o Shi]m'own Pe[tros, foll-
owing aft]er him, [and he entered into
the sepulc]hre, and he ob[se]rve[d the linen cloths
lying,] ⁷and the [facecloth which was upon
the hea]d H[i]s, no[t with the
linen cloths ly]ing, notwi[th]standing separate f-
old]ed up in on[e place. ⁸Th-
en therefore] entered a[iso the oth]er adh[er-
ent, who app]eared first [at] the sep-

Yahuchanon 20:4b-12a

μειο[ν] και ἴδεν και ε[πι]στευσεν
9ο υδεπ[ω] γ[α]ρ ηδαιο[αν τ]ην γραφ[ην]
ο]τι δι⁹ αυ[τον] εκ νεκ[ρω]ν ανασ[τη]
ν]αι· ¹⁰απη[λθο]ν ουν π[αλι]ν προς
αυτους οι μι[αθηται]· ¹¹Μαρχ^b δε [ει
στηκει προς] τω μν[η]μειω ε[ξω
κ]λαιουσα ως ουν εκλαιεν παρεκυ
[ψεν εις το μνημειον· ¹²και θεω]

^a Uncorrected itacism for δει.
^b Scribe altered this to Μαρια,
and then a final μ was written
superlinearly to amend it to
Μαριαμ.

Verso

[P̄M̄E]

ρε]ι δυο [αγγε]λους εν λευ[κοις καθε
ζ]ομ[ενου]ς ενα προς τ[η] κεφαλη
κ[α]ι ενα π[ρο]ς τοις ποσι· [ο]που εκει
το το σωμα] του Υ' ¹³και λ[εγουσιν
αυτ]η [εκεινοι] γυν[αι] τι κ[λαιεις λε
γει α]υτο[ς] οτ[ι η]ραν [τ]ον ΚΝ̄ [μου
και] ουκ οίδα πο[υ] εθηκαν αυ[τον·
¹⁴τ]αυτα ειπουσα εσ[τρ]αφη εις τα οπι
σ]ω και θεωρει [το]ν ΙΝ̄ εστ[ω]τα >
και ουκ ηδει οτι ΚΣ̄^a εστιν· ¹⁵λ[εγ]ει
αυτ]η ΙΣ̄ γυναι τι κλαιεις τι[να
ζητ]εις· [ε]κ[ι]νη δοκουσα οτ[ι ο] κη
π]ουρος [εστιν λ]εγει αυτω Κ[Ε] ει σ[υ
εβ]αστα[σας αυτο]ν ειπ[ε μοι] πο[υ
εθη]κας αυτον καγω αρ]ω α[υτον
¹⁶λεγει αυτη Ι]Σ̄ μ[αριαμ στ]ραφ[εισα
εκεινη λε]γει αυτω [εβρα]ϊστι
ραββουни ο λ]εγετ[αι δι]δασ
[καλε ¹⁷λεγει αυτη ΙΣ̄· μη μου]

Yahuchanon 20:12a-17a

^a Altered to ΙΣ̄.

Recto

[P̄M̄C]

απτου ουπ]ω γαρ αναβ[εβηκ]α π[ρο]ς
τον ΠΡ̄Α μου' πορευ[ου δε προς
τους αδελ]φους μου κ[αι ειπε αυ
τοις αν]αβαι[ν]ω π[ρο]ς το]ν Π[ΡΑ] μου
κα]ι ΠΡᾹ [υ]μων και ΘΝ̄ [μου και

Yahuchanon 20:17a-20a

ulch[re], and he saw and h[e t]rusted.

⁹N]ot ye[t] f[o]r they recogni[sed t]he script[ure,
th]at was necessary^a H[im] out of de[a]d to be rai[se-
d u]p. ¹⁰Depa[rte]d therefore a[gai]n to where was
their *homes* the adh[erents]. ¹¹March^b however [was sto-
od upright befor]e the sepulch[re] ou[tside
[crying. Just as therefore she cried, she stoo-]
[ped to look inside the sepulchre, ¹²and she obse-]

^a Uncorrected itacism is
apparent, so translated
accordingly.

^b Difficult to account for how
the scribe got this wrong here
(hasn't done so elsewhere).
Corrections give Miriam.

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rve]d two [messe]ngers in whi[te sitt-
i]ng d[ow]n, one at t[he head,
a]n[d one a]t the feet, [where was ly-
ing the body] of Yahushua. ¹³And s[ay
to he]r [them ones,] “Wom[an,] why d[o you cry?” She
says to t]he[m,] “Beca[use they hav]e taken [t]he Master [my,
and] not I recognise whe[re] they have placed Hi[m.”
¹⁴T]hese having said, she tu[r]ned arou-
n]d, and observed [th]e Yahushua stoo[d upr]ight.
But not she recognise that Master^a it exists. ¹⁵S[ai]d
to he]r Yahushua, “Woman, why do you cry? Wh[om
are you se]eking after?” [Th]a[t o]ne was supposing tha[t the] gar-
d]ener [He existed. She s]aid to Him, “Mas[ter,] if Y[ou
hav]e remo[ved Hi]m, tel[| Me] whe[re
You have placed Him, and I shall tak]e H[im].”
¹⁶Said to her Yahu]shua, “M[iriam.] Having tur]ned ar[ound
that one, she s]aid to Him [in Hebrew,
“Rhabbouni!” Whch m]eans “Teac-
[her’]. ¹⁷Said to her Yahushua, “Not Me]

Yahuchanon 20:12a-17a

^a Gives Yahushua. Scribe
may've been influenced by
the previous use in 20:13.
Either way, the same person is
being referred to, so no
change of meaning to the
text.

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you touch, not ye]t for have I asce[nde]d to w[here is
the Fath]er My. Trav[el however to where are
the brot]hers My, a[nd tell t-
hem I as]cend to wh[ere is th]e Fa[ther My,
an]d Father [of yo]u all, and God [My and

Yahuchanon 20:17a-20a

Θ[̄N̄] ὑμων' ¹⁸ε[ρ]χεται Μαριαμ [η Μα
γδ[αλ]ηνη αγ[γε]λλουσα^a τοις μα[α
θη[τ]αις οτι εορακα τον K̄N̄· και [ι
ταυ]τα ειπεν αυτη' ¹⁹ουσης ουν
ο]ψιας τη ημερα εκεινη τη [μια
σαβ[β]ατων και τ[ων] θυρω[ν
κ]εκ[λει]σμενω[ν οπο]υ ησαν
οι μα]θη[ται συνηγμενοι δια τον
φοβ]ον [των ιουδαιων ηλθεν
ο Ἰ̄ς και εστη] εις το με[σον
και λεγει αυτο]ις ειρην[η ὑ
μειν. ²⁰και τουτο ειπων εδειξεν]

^a Scribe inserted a superlinear
πα, giving απαγ[γε]λλουσα.

G[od] of you all." ¹⁸Ap[pe]ared Miriam [of Mi-
gd[al]ah re[po]rting^a to the a[d-
her[e]nts that, "I have seen the Master," an[d
the]se things He had said to her. ¹⁹Being therefore
ev]ening in the day that, on the [One
of Sab[b]aths, and t[he] door[s
h]ad b[een l]ocked shu[t wher]e existed
the ad]her[ents, gathered together because of the
fea]r [of the Yahuwdean *authorities*, appeared
the Yahushua and stood upright] in the m[idst,
and He said to the]m, "Sereni[ty to
[you all." ²⁰And this after He said, He demonstrated]

^a Modifies to a similar word,
meaning more or less the
same, though with a more
informing understanding to
the word. Possibly omitted
originally due to the similar
letters at the start of the word
(απαγγελλουσα).

Verso

Yahuchanon 20:20a-25a

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Yahuchanon 20:20a-25a

[P̄]M̄Z

αυτοις τα]ς χειρα]ς και την πλευ
ραν αυτο]υ' εχαρη]σαν ουν οι μα
θηται ιδοντ]ες τ[ον K̄N̄. ²¹ειπεν ουν
[αυτοις παλιν ειρηνη ὑμειν καθ
[ως απεσταλκεν εμε ο Π̄H̄P̄ καγω]
πεμπω ὑμας. ²²και τουτο] ει[πων
ενεφουσησεν και λεγ]ει αυτ]οις
λαβετε Π̄N̄Ā αγιον. ²³α]ν τινω[ν αφ
[ητε τας αμαρτιας αφεωνται αυ]
[τοις αν τινων κρατητε κεκρατην]
[ται. ²⁴Θωμας δε εις εκ των T̄B̄ ο λε]
γο]μεν[ος Διδυμος ουκ ην] με[τ
[αυτων στε ηλθεν Ἰ̄ς. ²⁵ελεγον]
[ουν αυτω οι αλλοι μαθηται εω]
[ρακαμεν τον K̄N̄ ο δε ειπεν αυ]

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to them th]e hand[s and the si-
de Hi]s. Were rejo[icing therefore the adh-
erents, having se]en t[he Master. ²¹He said therefore
[to them again, "Serenity to you all. Exa-]
[ctly as dispatched Me the Father, also I]
send you all." ²²And this after] He s[aid,
He breathed on and sa]id to t[hem,
"Accept Spirit set-apart. ²³Wo]uld someo[ne may
[be left behind from the mistakes, they have been left behind by th-]
[em; would someone be retained, they have been retai-]
[ned." ²⁴Ta'owm however, one out of the Twelve, the one c-]
a]lle[d Didymus, not was] wi[th
[them when appeared Yahushua. ²⁵Were saying]
[therefore to him the other adherents, "We]
[have seen the Master!" He however said to]

Recto

Yahuchanon 20:25b:27a

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Yahuchanon 20:25b:27a

P̄M̄[H̄]

τοις εαν μη] ειδω [εν ταις χερσιν
αυτου τους] τυπους [των ηλων
και βαλ]ω τον δ[ακτυλον μου
[εις τους τυπους των ηλων και βα]
[λω μου την χειρα εις την πλευ]

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them, "Unless] I may see [in the hands
His the] holes [of the nails,
and pu]t the f[inger my
[into the holes of the nails, and pu-]
[t my the hand into the si-]

[ραν αυτου ου μη πιστευσω·]
[²⁶και μεθ ημερας Η παλιν ησαν]
εσω οι μαθητ[αι αυτου και
Θωμας με]τ αυτ[ων ερχεται ο Ξ
των θυρ]ων· κ[εκλεισμενων και
[εστη εις το μεσον και ειπεν]
[ειρηνη υμειν· ²⁷ειτα λεγει τω]
Θω[μα φερε τον δακτυλον σου
[ωδε και ειδε τας χειρας μου]
[και φερε την χειρα σου και]
[βαλε εις την πλευραν μου]

[de His, never shall I trust.”]
[²⁶And after days eight, again were]
eating the adhe]re[nts His, and
Ta’owm wi]th th[em. Appeared the Yahushua,
the doo]rs ha[ving being locked shut, and
[He stood upright in the midst, and He said,]
[“Serenity to you all.” ²⁷Then He said to]
Ta’ow[m, “Bring the finger your
[here, and see the hands My,]
[and bring the hand your and]
[put it into the side My,]

Recto

Yahuchanon 20:27b-31a

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Yahuchanon 20:27b-31a

PMΘ

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κα]ι μη γινου απ[ιστος αλλα πισ
τος.] ²⁸απεκριθη Θω[μας και ειπεν
α]υτω ο ΚΣ μου κ[αι ο ΘΣ μου ²⁹λεγει
α]υτω Ξ. οτι ε[ωρακας με πεπισ
τ]ευκας· μα[κα]ριο[ι οι μη ιδον
τ]ες και πι[στ]ευσ[αντες ³⁰πολ
λα] μεν ουν και [αλλα σημει
α] εποιησεν ο Ξ ενωπ[ιων των
μαθητων αυτου· α ου[κ εστιν
γε]γραμμενα [ε]ν ^a βιβλ[ιω του
τ]ω ³¹ταυτα δε γεγραπται [ινα
πισ]τευηται οτι Ξ εσ[τιν ο ΧΣ
ο ΥΣ του ΘΥ] και ινα πι[στευοντες
ζωην εχητε εν τω ονο]μα[τι αυτου·

^a A superlinear τω was included here.

an]d do not come into existence as dis[trusting, notwithstanding trust-
ting.”] ²⁸Responded Ta’ow[m and said
to H]im, “The Master My a[nd the God My!” ²⁹Said
to h]im Yahushua, “Because you ha[ve seen Me you ha-
ve tr]usted? Bl[es]se[d are those not havi-
ng s]een, yet pl[ac]e tr[ust.” ³⁰Num-
erous] indeed therefore and [other mirac-
les] accomplished the Yahushua befo[re the
adherents His, which no[t exist
as ha]ving been written [i]n ^a boo[k th-
i]s. ³¹These However have been written [in order that
you all m]ay trust that Yahushua ex[ists as the Messiah,
the Son of God,] and in order that th[ose who trust
life may acquire by the na]m[e His.

^a Inserts the. Could be excluded.

Verso

Yahuchanon 21:1-4a

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Yahuchanon 21:1-4a

PN

150

^{21:1}μ[ετα ταυτ]α εφαν[ε]ρω[σ]εν [εαυ
τον παλιν Ξ] τοις μαθητα[ις επι
της θαλασσης] της τιβεριαδ[ος
εφανερωσεν δε ο]υτως ²ησα[ν ο
μου Σιμων Πετρο]ς και Θωμ[ας
ο λεγομενος] Δ[ι]δυμος και [Να
θαναηλ ο απ]ο Κα[να της] Γαλ[ι

^{21:1}Af[ter thes]e, He re[v]ea[re]d [Him-
self again Yahushua] to the adheren[ts, upon
the sea] of Tiberia[s].
He was revealed now in thi[s way. ²Wa[s tog-
ether Shim’own Petro]s and Ta’o[wm,
the one called] D[i]dymus, and [Na-
thaniy’el, the one fro]m Ka[na of] Gal[il-

λαιας και] οι του Ζεβεδα[ι]ου κ[αι
αλλοι] εκ των μαθητων αυ[του
δυσ· ³λ]εγει αυ[τοις] Σιμων Π[ε
τρος υπα]γω α[λιε]υε[ι]ν λεγο[υσιν
αυτω ε]ρχο[μεθα και η]μ[εις συν
σοι εξηλθον και ενεβ]ησαν εις
[το πλοιον και εν εκεινη τη νυκ]
[τι επιασαν ουδεν· ⁴πρωιας δε]
[ηδη γενομενης εστη τ̄ς εις]

Recto

ⲡⲛⲁ

τον αι]γιαλ[ον ου μεντοι] εγνω[σαν
οι μαθηται οτι] τ̄ς [εστ]ιν ⁵λε[γει
ουν αυτοις τ̄ς] παιδ[ι]α μ[η τι προσ
φαγιον εχεται απε]κ[ρι]θησαν αυ
τω ου· ⁶ο δε ει]πεν αυ[τοις]· β[αλετε
εις] τα δεξια μερη τ[ου πλοιου το
δικτ]υον και ευρησατε[ι ^aοι δε
ειπα]ν δι ολης νυκτος [εκοπια
σαμε]ν και ουδε[ν] ελαβ[ομεν επι
δε τω] σω [ο]νομ[ατι χαλασω τα
[δικτυα· και τουτο ποιησαντες]
[συνεκεισαν πληθος ιχθυων]
[πολυ διερρησασετο δε τα δικτυα]
[αυτων· και κατενευσαν τοις]
[μετοχοις εν τω ετερω πλοιω]
[του ελθοντας συλλαβεσθαι αυ]
[τοις· ⁷λεγει ουν ο μαθητης εκει]
[νος ον ηγαπα ο τ̄ς τω πετρω ο]

Verso

ⲡⲛⲓⲃ

ⲕ̄ς] εστι[ν τον επενδυ]την διεζω
σα]το· [ην γαρ] γυ[μνος και εβα
λεν ε]α[υ]τον εις τ[ην θालασ
σαν ⁸ο]ι δε[ε] αλλ[οι] μ[αθηται τω πλοι
αριω η]λθο[ν ου] γαρ η[σαν μα

lah, and] the sons of Zabd[i]y, a[nd
other] out of the adherents Hi[s
two. ³S]aid to th[e]m Shim'own P[e-
tros, "I am go]ing off t[o f]i[s]h." The[y said
to him, "W]ill com[e also w]e a[ll together with
you." They went out and emba]rk[ed into
[the boat, and in that the nig-]
[ht they caught nothing. ⁴Morning now]
[already coming to be, was stood upright Yahushua on]

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the b]eac[h. Not however] unders[tood
the adherents that] Yahushua [it exis]ted. ⁵Sa[id
therefore to them Yahushua,] "Child[r]en, n[ot anything have
you to eat acquired?" They r]es[po]nde[d to
Him, "No." ⁶He however sa]id to th[e]m, "C[ast
to] the right side of t[he boat the
n]et, and you all shall discove[r]." ^a They however
sai]d, "Throughout the entire night [we were labo-
urin]g, and noth[ing] we acce[pted. Upon
however the] Your [n]am[e, I shall lower the
[net." And this having accomplished,]
[they caught multitude of fish]
[many, were tearing now the net]
[theirs. And they signaled to the]
[helpers in the other boat,]
[to appear to help th-]
[em. ⁷Said therefore the adherent, that]
[one whom cherished the Yahushua, to Petros, "The]

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Master] He exis[ts." The outer garm]ent he ti[ed aro-
u]nd, [he was for] na[ked, and he prop-
elled h]i[m]self into t[he se-
a. ⁸Th]e how[ever] oth[er] ad[herents in the bo-
at ap]pear[ed, not] for w[as fa-

Yahuchanon 21:4b-7a

^a The rest of the words following from here, up to 21:7, are interpolated from Luke 5:5.

Yahuchanon 21:4b-7a

^a This is the longest, and only, interpolation from other books seen in P66. There are a few harmonisations (in the form of omissions), but nothing quite like this. Doesn't seem to be a characteristic of the scribe, so there was either another exemplar being used, or the main exemplar being worked from had this interpolation.

Yahuchanon 21:7b-12a

Yahuchanon 21:7b-12a

κραν απο τη[ς] γης αλλ ως απο [πη
χων διακο]σιων· συροντες τ[ο
δικτυον τ]ων ιχθυων ⁹ως ουν [α
πεβησαν εις] την [γ]ην· βλεπου
σιν ανθρακιαν κειμε]νην και
[οψαριον επικειμενον και αρτον·]
[¹⁰λεγει αυτοις ο Ἰσ̄ ενεγκατε]
[απο των οψαριων ων επιασατε]
[νυν· ¹¹ανεβη ουν Σειμων Πετρος κ̄]
[ειλκυσεν το δικτυον εις την γην]
[μεστον ιχθυων μεγαλων ῬΝΓ̄]
[και τοσουτων οντων ουκ]
[εσχισθη το δικτυον ¹²λεγει αυ]

Recto

ῬΝΓ̄

τοις ο Ἰῆσ̄ δευτε] αρ[ιστησα]τε·

[Sixteen or seventeen lines missing]

Verso

ῬΝΔ̄

¹⁷λε[γει αυτω το τριτον Σιμων

r from t]h[e] land, notwithstanding about from [cu-
bit two hu]ndred, dragging t[he
net o]f fish. ⁹Just as therefore [the-
y disembarked onto] the [la]nd, they percei-
ved a charcoal fire *that had been se*t up, and
[fish was set upon *it*, and bread.]
[¹⁰Said to them the Yahushua, “Bring]
[from the fish that you all have caught]
[now.” ¹¹Ascended therefore Shim’own Petros, and]
[pulled the net onto the land,]
[full of fish large 153.]
[Yet so many existing, not]
[was torn the net. ¹²Said to th-]

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em the Yahushua, “Come,] eat b[reakfa]st.”

[Missing **Yahuchanon 21:12b–16**]

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¹⁷Sa[ys to Him the third time Shim’own

Yahuchanon 21:12a

Yahuchanon 21:12a

Yahuchanon 21:17a

Yahuchanon 21:17a

Appendix

Itacisms in P66

As will have been noticed in the numerous notes during the main transcription above, *itacisms* have been mentioned more than once (twenty-five times to be exact). What exactly are *itacisms*, and why does P⁶⁶ seem to have so many (to which comments haven't been accorded for them all)?

Itacisms (or *iota-cisms*) is the name given to the development of certain letter sounds, in the Greek language, that started to be pronounced exactly like the Greek letter *iota* (ι); these being η, υ, and the digraphs ει, οι, ηι, υι. *Itacism* also includes other letters that sounded the same, such as ο and ω, and αι and ε.

In the case of manuscript transcription, it was common for copyists to not only look at the words they were copying, but also to read the words out loud when doing so. Another copying method was to have someone read out the manuscript, whilst others wrote down what they said, therefore making several copies at once with numerous copyists.

Obviously in the case of letters that sounded the same, it was quite common for copyists to write down whichever letters they believed were being spoken. P⁶⁶ is a prime example of such a thing occurring.

Looking through the numerous papyri that have been recovered from the Koine-Greek period, *itacisms* were rampant in written compositions, and not just in copyings of other writing. Itacisms would've been read and understood quite frequently. However, as with the ever need to be exact, they would be corrected more often than not in manuscripts such as P⁶⁶, due to what their intended use would be.

Does this mean the copyist wasn't 'careful'? Far from it. That the copyist seems to have been *pronouncing* everything as they went along, and that they did indeed correct themselves in numerous instances, the copyist was a very careful one. Most errors are not usually more than one or two letters, and 99% of them have been corrected either by the copyist themselves, or one of the correctors.

As J. R. Royce notes in his extremely detailed monograph, *Scribal Habits in Early Greek New Testament Papyri* (p. 404):

[T]he total activity is indeed rather careful, and this care is shown clearly by the fact that the papyrus, when it left the scribe's hands, contained a fairly low percentage of nonsense readings.

Therefore, P⁶⁶ is a very good manuscript, containing a glimpse to the original composition itself. P⁶⁶ has also been handy in determining the *pronunciation* of Greek in the Koine-Period. The itacisms contained within P⁶⁶ and other manuscripts, have helped in the development of the *Restored Koine* pronunciation, which aims to give the pronunciation that those not only writing, but hearing Greek, would have been accustomed to in the early centuries of the common era.

Learn about the *Restored Koine* pronunciation here: <https://www.biblicallanguagecenter.com/koine-greek-pronunciation/>