

Papyrus 86: Dated to Late Third Century CE Containing MattithYah 5:13-16, 22-25

Transcription and Direct Word Translation

Recto

¹³δε το αλας μαρανθη ε[ν τι]νι αλισθ[ησε
ται· εις ουδενι εισχυει ετ[ι] ει μη β[λη
θεν εξω ^a καταπατεισθαι υπο των [ΑΝΩΝ
¹⁴υμεις εστε το φως του κοσμου ου δυ[να
τ]αι πολις κρυβηναι επα[ν]ω ορους και
μενη ¹⁵ουδε καιουσιν λυχνον και τι
θεασιν αυτον υπο το^bμο[δ]ιον· αλλ επι
την λυχνιαν· και λαμ[πει πασ]ιν τοις
εν τη οικια· ¹⁶ου[τως λαμψατω το φως
υμ]ω[ν] εμ[προσθεν των ΑΝΩΝ] οπως ιδω
[σιν υμων τα καλα εργα και δοξασωσιν]
[τον ΠΑΑ υμων τον εν τοις ουρανοις·]
¹⁷μη νομισητε οτι ηλθον καταλυσαι
[τον νομον η τους προφητας ουκ ηλθον]
[καταλυσαι αλλα πληρωσαι· ¹⁸αμην]
[γαρ λεγω υμιν εως αν παρελθη ο ου
[ρανος και η γη ιωτα εν η μια κεραια]
[ου μη παρελθη απο του νομου εως]
[αν παντα γενηται· ¹⁹ος εαν ουν λυ]
[ση μιαν των εντολων τουτων των ε]
[λαχιστων και διδαξη ουτως τους]
[ΑΝΩΥΣ ελαχιστος κληθησεται εν τη]
[βασιλεια των ουρανων ος δ αν ποι]
[ηση και διδαξη ουτος μεγας κληθη]
[σεται εν τη βασιλεια των ουρανων·]
²⁰λεγω γαρ υμιν οτι εαν μη περισσει
[ση η δικαιοσυνη υμων πλειον των]
[γραμματεων και Φαρισαιων ου μη]
[εισελθητε εις την βασιλειαν των ου]
[ρανων· ²¹ηκουσατε οτι ερρεθη τοις]
[αρχαιοις ου φονευσεις ος δ αν φον]
[ευση ενοχος εσται τη κρισει· ²²εγω δε]
[λεγω υμιν οτι πασ ο οργιζομενος ^c τω αδε]

MattithYah 5:13-22a

^a και inserted superlinearly by the scribe.

^b Misspelling for τον.

^c The space constraints indicate that the scribe omitted the following words through homoeoteleuton¹: τω αδελφω αυτου ενοχος εσται τη κρισει· ος δ αν ειπη.

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¹³however the salt may be stupid, wi[th wh]at shall it be sa[ft-
ed? Into nothing it is robust sti[ll] except having b[een c-
ast outside ^a to be trampled upon under the [humans].
¹⁴You exist as the light of the world. Not is po[we-
rf]ul a city to be hidden abo[v]e a hill la-
ying. ¹⁵Nor do they ignite a lamp and in-
stall it under the^b dry [me]asure, nevertheless upon
[t]he lampstand, and it lumina[tes to all] of those
in the house. ¹⁶In this w[ay] let illuminate the light of
yo[u] [all] be[fore the humans, so that they ma-
[y see of you all the excellent works, and give splendour to]
[the Father of you all the in the heavens.]
¹⁷Do not presume that I have appeared to overthrow
[the Torah or the Prophets. Not I have appeared]
[to overthrow, notwithstanding to carry out. ¹⁸Certainly]
[for I say to you all, until when may cease to exist the hea-]
[nens and the land, lota one or one serif]
[never may cease to exist from the Torah until]
[when everything may come to exist. ¹⁹Whomever therefore ma-]
[y subvert one of the instructions these the I-]
[east, and may instruct in this manner the]
[humans, least he shall be addressed in the]
[kingdom of the heavens. Whom but ever may pe-]
[rform and instruct, this massive shall be add-]
[ressed in the kingdom of the heavens.]
[²⁰I say for to you all that if not may surpa-]
[ss the uprightness of you all more of the]
[scribes and Pharisees, never]
[may you enter into the kingdom of the hea-]
[vens. ²¹You have heard the fact that it was said to the]
[ancients, ' "Not shall you murder," whom but ever may mu-]
[rder, subject he exists to the separation. ²² however]
[say to you all, that all those being enraged ^c to the bre-]

MattithYah 5:13-22a

^a Includes and.

^b Spelling error makes no difference to the English translation. In Greek however, το is the neuter, definite article, whereas τον is the masculine, definite article. In Greek, the definite article has to agree in case and gender with the noun or verb it is qualifying.

^c The scribe's eye accidentally jumped from one instance of the words τω αδελφω to the next, therefore omitting the words in between. The translation of the omitted words give to the brethren his, subject he exists to the separation. Whom but ever says.

¹ See <http://en.wikipedia.org/wiki/Homoeoteleuton> for an explanation for homoeoteleuton.

Verso

λ]φω α[υτου ρακα ενοχος] εσται τω [συνε
δ]ριω ος δ αν ειπη μωρε ενοχος ε[σται
ει]ς την Γεενναν του πυρος ²³εαν ου[ν προσ
φερη^a το δωρον σου επι το θυσιαστ[ηριον
κ]ακει μνησθης οτι ο αδελφος σου [εχει
τι κατα σο[υ] ²⁴αφες εκε[υ] το δωρον σο[υ] εμ
προσθεν του θυσιαστηριου και υπ[αγε
πρωτον διαλλαγηθι τω αδελφω [σου και
τοτε ελ[θων] προσφερε το δωρον [σου
²⁵ισθι ευνοων τω αντιδικω σο]υ τ[α]χυ ε[ως
σου ει μετ αυτου εν τη οδω] μη[ποτε
[σε παραδω ο αντιδικος τω κριτη και ο]
[κριτης τω υπηρετη και εις φυλακην βλη]
[θηση ²⁶αμην λεγω σοι ου μη εξελθης εκ]
[ειθεν εως αν αποδωσ τον εσχατον κοδ]
[ραντην ²⁷ηκουσατε οτι ερρεθη ου μοι]
[χευσεις ²⁸εγω δε λεγω υμιν οτι πας ο βλε]
[πων γυναικα προς το επιθυμησαι αυτην]
[ηδη εμοιχευσεν αυτην εν τη καρδια αυτου·]
²⁹ει δε ο οφθαλμος σου ο δεξιος σκανδα]
[λιζει σε εξελε αυτον και βαλε απο σου]
[συμφερει γαρ σοι ινα αποληται εν των]
[μελων σου και μη ολον το σωμα σου βλη]
[θη εις Γεενναν. ³⁰και ει η δεξια σου χειρ]
[σκανδαλιζει σε εκκοψον αυτην και βαλε]
[απο σου συμφερει γαρ σοι ινα αποληται]
[εν των μελων σου και μη ολον το σωμα]
[σου εις Γεενναν απελθη· ³¹ερρεθη δε ος αν]
[απολυση την γυναικα αυτου δοτω αυτη]
[αποστασιον· ³²εγω δε λεγω υμιν οτι πας ο]
[απολυων την γυναικα αυτου παρεκτος]
[λογου πορνειας ποιει αυτην μοιχευθηναι]
[και ος εαν απολελυμενην γαμηση μοιχα]

MattithYah 5:22b-32

^a Mishap for προσφερης.

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ath]ren h[is, 'Raca', subject] he exists to the [cou-
n]cil, whom and ever may say 'Moron', subject h[e shall exist
int]o the Gehenna of fire. ²³If theref[ore he ma-
y present^a the gift your upon the sacrificial[I altar,
an]d there you may recall that the brethren your [holds
something against yo[u], ²⁴set aside the[re] the gift you[r be-
fore the sacrificial altar, and go o[ff
first to be reconciled with the brethren [your, and
then having ap[proached] present the gift [your.
²⁵Exist as settling matters to the accuser yo]ur s[pe]edily, u[n]til
when you exist with him in the road] not[the
[you may deliver the accuser to the judge, and the]
[judge to the assistant, and into prison you sha-]
[I] be thrown. ²⁶Certainly I say to you, never may you depart from]
[there until when you may deliver back the final cod-]
[rant. ²⁷You have heard the fact that it was said, 'Not shall you co-
[mmit adultery'. ²⁸I however say to you all that all those per-]
[ceiving a woman, towards the lust after her,]
[already has committed adultery of her in the heart his.]
²⁹If however the eye your the right may cause t-]
[o stumble you, gouge out it and throw from you.]
[Advantageous for you so that may be annihilated one of the]
[parts your and not entire the body your be ca-]
[st into Gehenna. ³⁰And if the right your hand]
[may cause to stumble you, cut off it and throw]
[from you. Advantageous for you so that may be annihilated]
[one of the parts your and not entire the body]
[your into Gehenna may depart. ³¹It was said also, 'Whomever]
[may release the wife his, let deliver to her]
[a bill of divorce.' ³²I however say to you all that all the]
[releasing the wife his, apart from]
[on a proclamation of promiscuity makes her to commit adultery,]
[and whoever having been released may marry, commits adul-]

MattithYah 5:22b-32

^a The omission of the ς from the end of the word προσφερης gives the third person singular, when it is quite clear that the 'he' isn't the subject of this sentence, but the person whom is making the sacrifice. Should say you may present.