

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
ται] πολις κρυβηναι επα[νω] ορους κει
μενη ¹⁵ουδε καιουσιν λυχνον και τι
θεασιν αυτον υπο το^b μο[δ]ιον· αλλ επι
την λυχναν· και λαμ[πει πασ]ιν τοις
εν τη οικια· ¹⁶ου[τως] λαμψατω το φως
υμ[ω]ν[ν]· εμ[προσθεν των ανων] οπως ιδω
[σιν υμων τα καλα εργα και δοξασωσιν]
[τον πατ[ερ]α 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]
[ανου[ς] 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 τω αδε]

MattithYah 5:13-22a

^aThe scribe has added και in superlinearly.

^bThe scribe accidentally misspelt τον by omitting the ν from the end.

Front Side of Leaf

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 the light of the world. Not is po[ssib-
le] a city to be hidden abo[ve] a hill la-
ying. ¹⁵Nor they ignite a lamp and in-
stall it under the^b dry [me]asure, nevertheless upon
[the lampstand, and it lumina[tes to everyo]ne those
in the house. ¹⁶In this w[ay] let illuminate the light
yo[u]r[s] be[fore] the humans, so that they ma-
[y see your the excellent works, and give glory]
[the Father yours the in the heavens]
[¹⁷Do not presume the fact that I have appeared to overthrow]
[the Torah or the Prophets. Not I have appeared]
[to overthrow, notwithstanding to carry out. ¹⁸Truly]
[for I say to you, until when may cease to exist the hea-]
[vens 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 the fact that if not may surpa-]
[ss the uprightness your 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. ²²I but]
[say to you the fact that all those being enraged to the bre-]

MattithYah 5:13-22a

^aThe addition of και adds "and" to the translation.

^bThe error in spelling doesn't make any change to the English translation, as both versions mean "the". For the Greek reader however, το is the neuter, accusative definite article, whereas τον is the masculine, accusative definite article. In Greek, the definite article has to agree in case and gender with the noun or verb it is qualifying. In this case, it is qualifying the noun μοδιον, which is in the masculine, accusative form. Therefore, the definite article has to agree with it, which it doesn't in the text.

Verso

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

MattithYah 5:22b-32

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

^aThe scribe accidentally omitted a final ς from the end of this word προσφερη.

Reverse Side of Leaf

* 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 upon the sacrificial[*l*] alter,
an]d there you may recall the fact that the brethren your [holds
something against yo[u], ²⁴set aside the[re] the gift you[r be-
fore the sacrificial alter, and go o[ff
first be reconciled with the brethren [your, and
then having ap[proached] present the gift [your.
²⁵Exist settling matters to the accuser yo]ur s[pe]dily, 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-]
[ll be thrown. ²⁶Truly 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 the fact that all those per-]
[ceiving a woman, towards the lust after her,]
[already has committed adultery of her in the heart his.]
[²⁹ If but the eye your the right may cause t-]
[o stumble you, gouge out it and threw from you.]
[Advantageous for you so that may be annihilated on of the]
[parts you and not entire the body your be ca-]
[st into Gehenna. ³⁰ And if the right your hand]
[may cause stumble you, cut off it and throw]
[from you. Advantageous for you so that may be annihilated]
[on of the parts your and not entire the body]
[your into Gehenna may depart. ³¹ It was said also, 'Whomever]
[may release the wife his, let deliver to her]
[a bill of divorce. ³² I however say to you the fact 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 a]

MattithYah 5:22b-32

*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 is as follows: "to the brethren his, subject he exists to the separation. Whom but ever says".

^aThe omission of the ς from the end of the word προσφερη gives a strange translation of the third person singular, "he may present", when it is quite clear that the brethren isn't the subject of this sentence, but the person whom is making the sacrifice. The word that should've been here - προσφερης - would give the translation "you may present."

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