

Papyrus 72: Dated to Late Third Century CE Containing 1 Petros 1:1-5:14, 2 Petros 1:1-3:18, and Yahuwdah 1:1-25¹

Transcription and Direct Word Translation

Σελίδα Α

1 Petros 1:1-4

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1 Petros 1:1-4

A

1

Πετρου επιστολη α

Of Petros, Letter A.

^{1:1}Πετρος αποστολος ΙΥ ΧΡΥ εκλε
κτοις παρεπειδημοις διασπο
ρας Ποντου Γαλατειας Καπαδο
κειας^a Ασειας και Βιθυνιας ²κατα
π[ρο]γνωσιν ΘΥ ΠΡΣ εν αγιασ
μω ΠΝΣ εις υπακοην και ραν
τισμον αιματος ΙΥ ΧΡΥ χαρεις
υμιν και ειρηνη πληθυνθειη
³ευλογητος ο ΘΣ και ΠΑΡ του ΚΥ
ημων ΤΗΥ ΧΡΥ ο κατα πολυ ελε
ος αυτου αναγεννησας εις
ελπιδαν ζωσαν δι αναστασεως
ΤΗΥ ΧΡΥ εκ νεκρων ⁴εις κληρο
νομιαν αφθαρτον και αμιαν
τον] και αμαραντον τετηρημε
νην εν ο]υρα[νοις] εις ημας

^a Scribal misspelling for
Καππαδοκιας

^{1:1}Petros, a delegate of Yahushua Messiah, to sele-
cted temporary inhabitants of the diaspo-
ra of Pontus, Galatia, Capado-
cia^a, Asia, and Bithynia. ²According to
foreknowledge of God Father, by sanctific-
ation of Spirit, for obedience and spr-
inkling of blood of Yahushua Messiah. Favour
to you all and serenity be filled completely.
³Blessed be the God and Father of the Master
our Yahushua Messiah, Who in accordance with great mer-
cy His, causing to be born again into
hope living, through raising up
of Yahushua Messiah out of dead, ⁴for an inher-
itance imperishable, and undefi-
led, and everlasting, having been protect-
ed in the heavens for us,

^a Ends up giving the wrong
spelling for a name of a
region, which is easily
determined from the text
itself.

Σελίδα Β

1 Petros 1:5-9a

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1 Petros 1:5-9a

B

2

⁵τος^a εν ΔΥΜΙ φρουρουμενου[ς] δ[ι]
α πειστεως εις σωτηριαν ετυ
μην αποκαλυφθηναι εν κερω
εσχατω ⁶αγαλλειασαντες ολιγο
αρτι ει δεον εστιν λυπηθεντες
εν πολλοις πειρασμοις ⁷εινα

^a This was amended to τους
by adding a superlinear υ.

⁵...^a in power being watched over, by the means
of trust, for a deliverance pre-
pared to be manifested in season
last, ⁶rejoicing greatly, short time
now, if necessary it exists for you all to be pained
with manifold temptations, ⁷in order that

^a Spelling error gives a mistaken
form of the definite article.
Correction provides the.

¹ P72 also contains the works known as the *Nativity of Mary*; the *Apocryphal Correspondence of Paul to the Corinthians*; the *Eleventh ode of Solomon*; Melito's *Homily on the Passover*; the *Apology of Phileas*; *Psalms 33*; *Psalms 34*; and an unknown hymn. You'll notice that the page numbers are listed as 1-22 for 1 Petros, 23-36 for 2 Petros, and then 62-68 for Yahuwdah.

το δοκειμον της πειστεως υμων πολυτειμοτερον χρυσειου^b του απολλυμενου και δια πυρος δοκειμαζομενου ευρεθη εις επενον και δοξαν και τιμη εν αποκαλυψει ΤΗΥ ΧΡΥ⁸ ου ουκ ειδοντες αγαπατε ει^c ον αρτει μη ορωστες^d πειστευτες^e δε α]γαλλειασθε χαρα ανεγλαητ[ω κ]αι δεδοξασμενη⁹ κομε[ιζομενοι το] τελ[ος της πιστεως υμω

^b This was amended to χρυσειου by adding a superlinear σ.

^c This was changed to εις by adding a superlinear ς.

^d The scribe made an error for ορωντες.

^e This was changed to πειστευοντες by adding ον superlinearly.

the proof of trust of you all, more precious than^b that is perishing, and through fire being approved, may be discovered, for praise, and splendour, and honour in manifestation of Yahushua Messiah, ⁸Whom not you all have seen, you all cherish, ^{since}^c Whom now not you all^d,^e, and you all rejoice greatly a joy inexpressible and *that* has been glorified, ⁹having received the purpose of the trust of you all:

^b Original reading is no known Greek word. Emendation gives gold.

^c Though a known Greek word, initial reading makes no sense here. Modification translates as into.

^d Proper spelling would translate as see.

^e Initial reading is no known Greek word. Alteration gives you all place trust.

Σελιδα Γ

1 Petros 1:9b-13a

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1 Petros 1:9b-13a

Γ

σωτηριαν ψυχων ¹⁰περει ης σωτηριας εξεζητησαν και εξηραυνησαν προφηται υ περει της εις υμας χαρειτος προφητευσαντες ¹¹εραυνωτες^a εις τινα η ποιον κερων εδηλου το εν αυτοις ΠΝΑ ΧΡΥ προμαρτυρουμενον τα εις ΧΡΝ παθηματα και τας μετα ταυτας^b δοξας ¹²οις απεκαλυφθη οτι ουκ εαυτοις υμειν δε διηκονουν αυτα α νυν ανηγγελη υμειν δια των ευαγγελισαμενων υμειν ΠΝΑΙ αγειω αποσταλεντι απ ουρα νου εις α επειθυμουσιν αγγελιοι παρακυψαι ¹³διο αναζωσασμενοι τας οσφυας της διανοιας υμω

^a The scribe made an error here for εραυνωντες.

^b The scribe made an error here for ταυτα.

3

deliverance of souls. ¹⁰Concerning this deliverance, have all sought after and inquired diligently prophets, those concerning the you all favour prophesied, ¹¹.....^a for who or what season was making clear the in them Spirit of Messiah, testifying beforehand the with regards to Messiah sufferings, and those after these^b splendours, ¹²to whom it was manifested that not themselves, you all however they were serving these thing, which now have been announced to you all by means of those who announced good message to you all by Spirit set-apart dispatched from heaven, into which have desired messengers to look at. ¹³As a result, after girding up the waist of the understanding of you all,

^a Should read who investigated.

^b Manuscript reading gives a gender mismatch between the adjective and the noun to which it refers (παθηματα), being feminine rather than neuter. Makes no difference in English translation.

Σελιδα Δ

1 Petros 1:13b-18a

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1 Petros 1:13b-18a

Δ

νηφοντες τελειως ελπεισατε επει την φερομενην υμιν χαρην εν αποκαλυψει ΤΗΥ ΧΡΥ ¹⁴ως τεκνα υπακοης μη συνσχη

4

being sober, completely put hope upon the being carried to you all favour by manifestation of Yahushua Messiah. ¹⁴Like children obedient, do not be m-

ματιζομενοι τες προτερον α
γνοια υμων επειθουμειαις ¹⁵αλ
λα κατα τον καλεσαντα υμας ^a
αγιον και αυτοι αγειοι
εν πασει αναστροφη γενηθητε
¹⁶διоти γεγραπται αγειοι εσεσθε
διotti εγω αγειοι εμει ¹⁷κε ει ΠΤΡΑ
κακλειτε^b τον απροσωπολημ
τω^c κρεινοντα κατα το εκασ
του εργον εν φοβω ουν τῶ
της παρυκειαις υμω^d χρονον
αναστραφητε ¹⁸ειδοτες οτι

^a Right-Margin contains
περι αγειοσυνη; though
αγειοσυνη is a misspelling
of αγιωσυνη.

^b This was corrected to read
καλειτε.

^c The scribe made an error
for απροσωπολημπτω^c.

^d This was amended to
υμων by adding a
superlinear v.

olded to the previous, in ig-
norance of you all, lusting, ¹⁵notwith-
standing according to the summoner of you all ^a
is set-apart, also yourselves set-apart
in every manner of life of you all become.
¹⁶Therefore it is written, "As set-apart you all shall exist,
because I Myself as set-apart exist." ¹⁷And if as Father
.....^b the One Who
.....^c assesses according to each
one's labour, in reverence therefore the
of the temporary residence^d time
you all conduct yourself. ¹⁸You recognise that

^a ¶72 contains several
'summaries' in the margins,
giving a brief content-
summary of the text
following. Not an addition to
the text. Translates as
Concerning dedication.
^b Correction gives you all call.
^c Alteration translates as
impartially.
^d Modification gives of you all.

Σελιδα E

E

ου φαρτοις^a αργυρω η χρυσει[ω
ελυτρωθητε εκ της ματεας
υμων αναστροφης πατροπα
ραδοτου ¹⁹αλλα τειμειω αιματει
ως αμνου αμωμου και ασπει
λου ΧΡΥ ²⁰προεγνωσαμενου^b μεν
προ καταβολης κοσμου φανερω
θεντος δε επ εσχατων χρονῶ
δι υμας ²¹τους δι αυτου πειστει
οντας εις Θῆ τον εγειραντα υτῶ^c
εκ νεκρων και δοξαν αυτω δον
τα ωστε την πειστειν υμων
και την ελπιδα ειναι εις Θῆ ²²τας
ψυχας υμω^d ηγνικότες
^e ηγνικότες εν τη υπακοη της
αληθιας εις φιλαδελφιαν
ανυποκριτον εκ καθαρας καρδιας

1 Petros 1:18b-22a

^a Scribal mistake for
φθαρτοις.

^b Scribal error for
προεγνωσμενου.

^c Changed to read αυτῶ by
adding α superlinearly.

^d Modified to read υμων
by writing a superlinear v.

^e περι αγνια is included in
the left margin; αγνια
being an itacism error for
αγνεια.

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not^a silver or gold
you all were liberated out of the useless
of you all manner of life inherited from
your forefathers, ¹⁹notwithstanding with precious blood
like a lamb unblemished and spot-
less of Messiah, ²⁰.....^b indeed
before laying down of world, has been ma-
de plain however upon final times
through you all, ²¹those through Him place
trust into God, the One Whom raised^c
out of dead, and splendour to Him gran-
ted, for the purpose that the trust of you all
and the hope exists into God. ²²The
souls^d having been purified
^e having been purified by the obedience of the
truth, into brotherly-love
sincere, out of cleansed hearts

^a Should read with perishable.

^b Should say Having foreknown.

^c Amended reading gives Him.

^d Correction translates as of you
all.

^e Added summary in margin
gives Concerning purity.

Σελιδα ζ

ζ

αλλ]ηλους αγαπησατε εκτενω^s
²³ως αναγεγεννημενοι ουκ
σπορας φθαρτης αλλα αφθαρτου

1 Petros 1:22b-2:2a

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one other you all are to cherish eagerly,
²³just as you all have been born again, not
of seed perishable, notwithstanding imperishable

1 Petros 1:22b-2:2a

δια λογου ζωντος ΘΥ και μενον
τος ²⁴οτι πασα σαρξ ως χορτος και
πασα δοξα αυτης ως ανθος εξη
ρανθη ο χορτος κ[αι τ]ο ανθος εξε
πεσεν ²⁵το δε ρημα ΚΥ μενει
εις τον εωνα τουτο δε εστιν
το ρημα το εις υμας ευαγγε
λεισθεν ^{2:1}αποθεμενοι ουν πα
σαν κακειαν και παν δολον
και υποκρεισεις και φθον[ο]υς
και πασας καταλαλειας ²ως αρ
τιγεννητα βρεφη το λογικῶ
αδολον γαλα επειποθησατε

Σελιδα Z

Z

εινα εν αυτω αυξηθητε ^{ει^a} σωτηρια[ν]
³ει εγευσασθαι επειστευσατε οτι ΧΡΣ
ο ΚΣ ⁴προς ον προσερχομενοι λιθον
ζωντα υπο ανθρωπων μεν
αποδεδοκειμασμενον παρα
δε ΘΕΩ εκλεκτον εντιμον
⁵και αυτοι ως λιθοι ζωντες οικοδο
μεισθε οικος ΠΝΑτικος εις ειε ^b
ρατευμα αγιον ^{ανενηκκα^c}
ΠΝΑτικας ευπροσδεκτους τω ΘΩ
δια ΤΗΥ ΧΡΥ ⁶διotti περιεχει εν γραφη
ειδου τιθημει εν Σιων λιθον
ακρογωνεισον εγλεκτον
εντιμον και ο πειστευων
επ αυτω ου μη ^{κατεσχυθη^d} ⁷οι
^{μεν^e} ουν η τιμη τοις πειστει
ουσιν απειστουσει δε λειθος
ον απεδοκειμασαν οι οικοδομου
τες

^a The scribe made a mistake
for εις.

^b περι ιερατευμα αγιον is
written in the right margin.

^c Scribal error for
^{ανενηκκα^c}, due to a similar
sound between the letters
γ and κ.

^d The scribe made a mistake
for ^{καταισχυνη}.

^e Amended to read ^{οιμειν}
by adding a superlinear ι,
which is an itacism error for
^{οιμειν} (οι and υ, ε and ει and
ι sounding similar).

1 Petros 2:2b-7a

via message living of God and continu-
ing, ²⁴because all flesh like grass and
all splendour its like field flower; wi-
thers the grass, and the flower fal-
ls away, ²⁵to however statement of Yahuweh abides
into the eternity. This now exists
the statement, the one to you all has been proclaim-
ed as good news. ^{2:1}Setting aside therefore ev-
ery kind of malice, and every kind of deceit
and pretence and envy,
and every kind of slander, ²like new-
ly-born babies, the spiritual,
unadulterated milk you are all to desire,

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in order that by it you all may grow ^{to^a} deliverance.
³If you all have tasted, you all trust that Messiah
is the Master, ⁴to Whom you all are approaching, a stone
living, by men indeed
having been rejected, beside
however God selected, valuable.
⁵And yourselves like stones living, you are all being
built up as a house spiritual, to be a pri- ^b
esthood set-apart, ^{to offer up^c}
spiritual ^{things}, pleasing to God
via Yahushua Messiah. ⁶So it is contained in Scripture,
"Behold! I am setting down in Tsiyown a stone,
a cornerstone chosen,
valuable, and the one who places trust
upon Him never <sup>may be ashamed^d" ⁷...
.....^e therefore is the honour, to those who place
trust; to those who refuse to trust however, " ^{The Stone}
that rejected the build-
ers,</sup>

^a Would say into.

^b Inserted margin summary
reads <sup>Concerning a set-
apart priesthood</sup>.

^c Translation of the
intended word given in
main text.

^d Meaning of the expected
word given in main text.

^e Would read ^{for you all}.

1 Petros 2:2b-7a

Η

ουτος εγενηθη εις κεφαλην γωνιας
⁸και λιθος προσκοματος⁹ και πετρᾱ
 σκανδαλου οι προσκοπτουσιν τω
 λογω απειθουντες εις ο και ετε
 θησαν ⁹υμεις δε γενος εγλεκτον βασι^b
 λειον ειερατευμα εθνος αγιον
 λαος εις περιποιησειν οπως
 τας αρετας εξανγειλητε του
 εκ σκοτους υμας καλεσαντος εις το
 θαυμαστον φως ¹⁰οι ποτε ου λαος
 νυν δε λαος ΘΥ οι ουκ ηλημενοι
 νυν δε ελεηθεντες ¹¹αγαπητοι πα
 ρακαλω ως παρυκουσ και παρεπει
 δημους απεχεσθε των σαρκικῶ
 επειθυμιων αιτινες στρατευου
 νται κατα της ψυχης ¹²την αναστρο
 φην υμων εν τοις εθνεσιν

^a The scribe made a mistake for προσκοματος.
^b περι γενος εγλεκτον βασιλιον ιερατευμα εθνος αγ[ι]ον λαον περιποιησιν is contained in the right margin; περιποιησιν is a misspelling of περιποιησιν.

8

this one has come to be as head of corner.
⁸And a stone of stumbling^a, and a rock of offence." Those, they stumble, the word who disobey, into which also they were placed. ⁹You all however are a race selected, a kingly priesthood, a nation set-apart, a people for possession, with the result that the moral excellences you all may proclaim of the One Whom out of darkness of you all summoned into the astounding light. ¹⁰Those once not a people, now however a people of God; those who not were shown mercy, now however shown mercy. ¹¹Beloved, I encourage, like foreigners and temporary residents abstain from the carnal desire which engage in battle against the souls, ¹²the conduct of you all among the nations

^a Meaning of intended word given in main text.
^b Content summary in margin reads Concerning a race selected, a kingly priesthood, a nation set-apart, a people for possession.

Θ

καλην εχοντες εινα εν ω καταλαλου
 σειν υμων ως κακοποιων εκ των
 καλων εργαων εποπτευοντες δο
 ξασωσιν υμων τον ΘΝ εν ημερα
 επεισκοπης ¹³υποταγητε παση αν
 θρωπειν^a κτεισει δια τον ΚΝ ει
 τε βασιλι ως υπερεχοντι ¹⁴ειτε ηγε
 μοσιν ως δι αυτου πεμπομενοις
 εις εκδίκησιν κακοποιων επενδ
 δε αγαθοποιων ¹⁵οτι ουτως εστιν
 το θελημα του ΘΥ αγαθοποιουν
 τας φειμοιν την των αφρονων
 ανθρωπων αγνοιαν ¹⁶ως ελευ
 θεροι και μη ως επεικαλυμμα ε
 χοντες της κακειας την ελευ
 θεριαν αλλα ως ΘΥ δουλοι ¹⁷παν
 τας τειμησατε την αδελφοτη

^a The scribe made an error for ανθρωπινη.

9

good acquiring, in order that by that in which they revile you all as evil-doers, out of the good achievements they watch, they shall glorify of you all the God in the day of visitation. ¹³Cooperate with every ..
^a creature because of the Master, whether a king as being of a higher position, ¹⁴whether to governors as because of him being sent to exact punishment on those doing evil, praise however of those doing good. ¹⁵Because thusly exists the purpose of God: by performing what is good, muzzle the of foolish men ignorance, ¹⁶as liberated ones, and not as a pretext acquiring for wickedness the liberty, notwithstanding as of God servants. ¹⁷Everyone esteem, the communi-

^a Would mean human.

Σελίδα Ι

1 Petros 2:17b-21

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1 Petros 2:17b-21

I

τα αγαπατε τον δε ΘΝ φοβισθε τον βασιλευα τειματε ¹⁸οι οικετε υποτασσομενοι εν παντι φοβω τοις δεσποτες ου μονον τοις αγαθοις και επει εικεισι αλλα τοις σκολειοις ¹⁹τουτο γαρ χαρεις ει δεια συνειδησειν αγαθη ΘΥ υποφερει τεις λυπας πασχων αδικως ²⁰ποιον γαρ κλεος ει **αμαρταν νοντες**^a κολαζομενοι υπομενετε αλλ' ει αγαθοποιουντες και πασχοντες υπομενετε τουτο χαρεις παρα ΘΝ ²¹εις τουτο γαρ και εκληθητε οτι και ΧΡΣ επαθεν περι υμων υμειν **αποσειμπανων**^b υπο γραμμον εινα επακολουθηση τε τοις ειχνεσειν αυτου

^a Scribal error for **αμαρτανοντες**.

^b This was amended to **απολειμπανων** by adding λ superlinearly over the σ.

10

ty cherish, the and God revere, the king esteem. ¹⁸The domestic servants: be cooperative with all respect to the owners, not only to the good and courteous ones, notwithstanding to the harsh ones. ¹⁹This for is favour, if because of consciousness good of God endures someone pains *when* undergoing it unjustly. ²⁰What for is credit-worthy if **for having made an err**^a you are beaten, you endure it? Notwithstanding if you do what is good and when you suffer you endure, this is favour beside God. ²¹To this for also you all were summoned, because also Messiah suffer concerning you all, to you all^b a precedent, in order that you all may imitate the footsteps His,

^a Translation of intended word included in main text.

^b Modification reads **having left behind**.

Σελίδα ΙΑ

1 Petros 2:22-3:1a

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1 Petros 2:22-3:1a

ΙΑ

²²ος αμαρτιαν ουκ εποιησεν ουδε ευρεθη δολος εν τω **στοματι**^a αυτου ²³ος λοιδορουμενος ουκ αντελοιδορει πασχων ουκ ηηλει παρεδιδου τω κρεινοντι δικεως ²⁴ος τας αμαρτιας υμων αυτος ανηνεκκεν εν τω σωματι αυτου επει το ξυλον ινα ταις αμαρτιας απογεινομενοι τη δικεοσυνη ζησωμεν ου τω μωλωπι ιαθητε ²⁵ητε γαρ ως προβατα πλανωμενα αλλ' επεστραφητε νυν επει τον πυμνα και επεισκοπον των ψυχων υμων ^{3:1}ομοιως ε γυνεκες υποτασσομενε τοις ειδοις ανδρασειν εινα και ει τι

^a This was changed to **στοματι** by including the τ superlinearly.

11

He Whom a mistake not He did, nor was discovered deceit in the^a His, ²³He Whom being reviled not did He retaliate in return, when suffering not He threaten, passing Himself over to the One who assesses uprightly, ²⁴He Whom the mistakes of you all He carried in the body His upon the tree, in order that to the mistakes we may be finished with, to the uprightness we may live, Whose by the wounds you all were healed. ²⁵You all existed for like sheep going astray, notwithstanding you all have returned now upon the Shepherd and Overseer of the souls your. ^{3:1}In like manner, the wives cooperate with their own husbands, in order that also if s-

^a Correction translates as **mouth**.

νες απειθουσιν τω λογω

Σελίδα IB

IB

δια της των γυνεκων αναστροφης
ανευ λογου κερδηθησονται ²εποπτευον
τες την εν φοβω αγνην αναστροφη
υμων ³ων εστω ουκ ο εξωθεν
εμπλοκης και περιθεισεως χρυσι
ων η ενδυσεως **ηματιων^a** κοσμος
⁴αλλ ο κρυπτος της καρδιας ανθρωπος
εν τω φθαρτω του πραεως και ησυ
χιου ΠΝΣ ο εστιν ενωπιον του
ΘΥ πολυτελες ⁵ουτω γαρ ποτε
και αι αγειαι γυνεκες αι ελπειζου
σαι εις ΘΝ εκοσμουν εαυτας
υποτασομενε^b τοις ιδιοις ανδρασε^τ
⁶ως Σαρρα τω Αβρααμ υπεκου
σεν ΚΝ αυτον καλουσα ης εγεν
νηθητε τεκνα **αγαθοποιουσαι^c**

^a Scribal mistake for **ματιων** via itacism.

^b Scribal mistake for **υποτασσομεναι** via itacism.

^c Scribal mistake for **αγαθοποιουσαι**.

Σελίδα ΙΓ

ΙΓ

και μη φοβουμενε μηδεμιαν πτοη
σιν ⁷οι ανδρες ομοιως συνοικουν
τες κατα γνωσειν ως ασθενεστερω
σκευει τω γυνεκειω τιμην απονε
μοντες ως **κε^a** συνκληρονομοις χαριτος
ζοη^b εωνιου^c εις το μη εκκοπτεσθε
τας προσευχας υμων ⁸το δε τελος
παντες ομοφρονες συνπαθεις φιλα
δελφοι ευσπλαγχνοι ταπεινο
φρονες ⁹μη αποδιδοντες κακον αντι κ[α
κου η λαιδοριαν αντι λυδοριας του
ναντιον δε **ευλογουντες^d** οτι εις του
το εκληθητε εινα ευλογειαν κλη
ρονομησητε ¹⁰ο γαρ θελων **ζοην^e**
αγαπαν και ειδειν ημερας αγαθας

^a Scribal error for **και** via itacism.

^b Scribal mistake for **ζωης** via itacism.

^c Scribal lapse for **αιωνιου** via itacism.

^d This was amended to **ευλογουντες** by deleting the κ.

^e Scribal mistake for **ζωην** via itacism.

ome are disobedient to the message,

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because of the of the wives conduct,
without a message they shall be won over, ²having look-
ed at the with reverence pure conduct
of you all. ³Of you all let exist not the external
extravagant braiding and putting on golden or-
naments or dressing in **striking clothing^a** adornment,
⁴notwithstanding the secret of the hart person,
with the perishability of the kind and tra-
nquil Spirit, which exists before the
God very precious. ⁵In this manner for formerly
also the set-apart women, those that place-
d hope into God were adorning themselves
by being cooperative^b with the own husbands.
⁶Just as Sarah to Abraham liste-
ned, 'Master' him having addressed, whose you all ha-
ve come to be children **who perform what is good^c**,

^a Meant word translated accordingly in main text.

^b Main text is the meaning of the expected word.

^c Translation of intended word given in main text.

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and not being fearful of any single ter-
ror. ⁷The husbands in like manner, live togeth-
er with *your wives* according to knowledge, as not strong
vessel with the female, honour assi-
gning like **also^a** fellow inheritors of favour
of life^b eternal^c, so as to not thwart
the prayers of you all. ⁸The now final *thing*,
all be of one mind, compassionate, having br-
otherly love, tender-hearted, hum-
ble, ⁹not paying back wickedness in place of wick-
edness, or insult in place of insult, on the ot-
her hand however **be blessing^d**, because to th-
is you all were summoned, in order that blessing you al-
l may inherit. ¹⁰The one for who desires **life^e**
to cherish, and to see days beneficial,

^a Meaning of intended word used in main text.

^b Main text includes translation of meant word.

^c Main text gives translation of desired word.

^d Translation of corrected word used in main text.

^e Main text has the correct meaning of the word intended.

1 Petros 3:1b-6a

1 Petros 3:6b-10

παυσασθαι^f τη γλωσαν απο κακου
και χειλη του μη λαλειν δολον

^f Scribal mistake for
παυσαστω.

to have ceased^f the tongue from wickedness,
and lips to not speak deceit.

^f Using the infinitive form makes
no sense here. Should mean he
must cease.

Σελίδα ΙΔ

1 Petros 3:11-16a

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1 Petros 3:11-16a

ΙΔ

¹¹εκκλινατω δε απο κακου και ποιησα
τω αγαθον ζητησατω ειρηνην και
διωξατω αυτην ¹²οτι οφθαλμοι ΚΥ
επει δικεους και ωτα αυτου εις δεησιν
αυτων προσωπον δε κυριου επι
ποιουντας κακα ¹³και τις ο κακοσων
υμας εαν του αγαθου ζηλωται γε
νεσθε ¹⁴αλλ ει κε πασχοιτε δια δικεοσυνην
μακαρειοι τον δε φοβον αυ
των μη φοβηθητε ¹⁵ΚΝ δε τον
ΧΡΝ αγειασατε εν ταις καρδιαι^a υ
μων ετοιμοι αιει προς απολογιαν
παντι τω ετουντι υμας λογον πε
ρει της εν υμειν ελπειδος ¹⁶αλλα
μετα πραυτητος και φοβου συνειδη
σιν εχοντες αγαθην ινα εν ω κα
ταλαλεισθε εσχυνθωσιν οι επι
ρεαζοντες υμων την εν ΧΡΩ

^a Scribal mistake for
καρδιας.

14

¹¹He must avoid now from wickedness, and must perfo-
rm what is good; he must seek after tranquillity and
pursue it. ¹²Because eyes of Yahweh
are upon the upright, and ears His to prayer
their. Face however of Yahweh is against
those who perform wickedness. ¹³And who is the one mistreating
you all if of the goodness enthusiast you all may co-
me to be? ¹⁴But, if even you all suffer due to uprightness,
be blessed. The however terror th-
eir not you all may be afraid of, ¹⁵as Master however the
Messiah set apart in the hearts^a of yo-
u all, being ready always to defend
against anyone who requests of you all an account conc-
erning the in you all hope. ¹⁶Notwithstanding,
with gentleness and reverence, a consci-
ence acquiring good, in order that with whatever you al-
l may be slandered, they may be humiliated those disp-
araging of you all the in Messiah

^a Translation of intended
spelling used in main text.

Σελίδα ΙΕ

1 Petros 3:16b-22a

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1 Petros 3:16b-22a

ΙΕ

αγαθην αναστροφην ¹⁷κριττον γαρ
αγαθοποιουντας ει θελοι το θελη
μα του ΘΥ πασχειν η κακοποιουντας
¹⁸οτι ο ΧΡΣ απαξ περι αμαρτιων υπερ
υμων απεθανεν δικεος υπερ αδικω^a ινα
δικων ινα^b υμας προσαγαγη τω ΘΩ
θανατωθεις σαρκει ζωποιοιθεις δε
εν ΠΝΙ ¹⁹εν ω και τοις εν φυλακη ΠΝΤΙ
πορευθεις εκηρυξεν ²⁰απιθησασιν
ποτε οτε απεξεδεχετο η του ΘΥ
μακροθυμια εν ημερες ΝΩΕ κα
τασκευαζομενης κηβωτου^c εις ην

^a This was changed to
αδικων by adding a
superlinear ν.
^b This was erased.

^c Scribal mistake for
κιβωτου via itacism.

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good conduct. ¹⁷Better for
doing what is good, if it desires the des-
ire of God, to suffer, than doing what is bad.
¹⁸Because the Messiah once concerning mistakes on behalf of
you all died, upright on behalf of unjust^a, in order that
of assessment in order that^b you all He may bring to God,
being put to death in flesh, being alive however
in Spirit, ¹⁹by which also to those in prison spirits,
after travelling, He announced, ²⁰disobediant
formerly, when was waiting the of God
patience, in days of Noah, when pre-
paring an ark^c, by which

^a Original reading gives the
wrong case for the word
αδικος. Alteration gives the
correct one. No change to
English translation.

^b Scribe appears to have
skipped back a bit, writing
out αδικων ινα again, using
the final α of the initial ινα
as the start of αδικων.

^c Translation of meant word
given in main text.

ολιγοι τουτο εστιν ψυχαι διεσωθησαν δι υδατος ²¹ και υμας αντιτυπον νυν σωζει βαπτεισμα ου σαρκος αποθεσεις ρυπου αλλα συνειδησεως αγαθης επερωτημα εις Θ̅Ν̅ δι αναστασεως Ι̅Η̅Υ̅ Χ̅Ρ̅Υ̅ ²² ου εστιν εν δεξια του Θ̅Υ̅ πορευθεις εις ουρανον

Σελιδα Ις

Ις

υποταγεντων αυτω αγγελων και εξουσειων και δυναμεων ^{4:1} Χ̅Ρ̅Υ̅ ουν παθοντος ^a σαρκι και υμεις την αυτην εν νοιαν οπλισασθε οτι ο παθων σαρκει πεπαυται αμαρτιας ² εις το μηκετι ανθρωπων επειθυμιας αλλα θεληματι Θ̅Υ̅ τον επιλυπο̅ εν σαρκει σωσαι ^b χρονον ³ αρκετος γαρ ο παρεληλυθωνς χρονος το βουλημα των εθνων κατιργασθαι πεπορευμενους εν ασελγειαις επειθυμιας ^c οι νοφρυκειαις ^c κωμοις ποτοις και αθεμιτοις ειδωλολατραις ⁴ εν ω ξενιζονται μη συντρεχοντων υμων

Σελιδα ΙΖ

ΙΖ

εις την αυτην της ασωτιας αναχυσιν βλασφημουντες ⁵ οι αποδωσουσιν τω ετοιμω κρινε ζωντας και νεκρους ⁶ εις τουτο γαρ και νεκροις ευηγγελεισθη ειναι κριθωσι μεν κατ ^a ανθρωπους σαρκι ζωσει δε κατα Θ̅Ν̅ Π̅Ν̅Τ̅Ι ⁷ παντων δε το τελος ηγ' γεικεν σωφρονησατε ουν και

1 Petros 3:22b-4:4a

^a περι Χ̅Ρ̅Υ̅ παθος εν σαρκι is written in the right margin.

^b Scribal mistake for βιωσαι.

^c Scribal mistake for οιοφλυγαις.

1 Petros 4:4b-11a

^a περι σακος is written in the left margin.

a small number, that is lives, were kept safe through water. ²¹ And you all, in correspondence, now delivers immersion, not of flesh removal of dirt, notwithstanding of a conscience good an appeal to God due to the resurrection of Yahushua Anointed, ²² whom exists at right *hand* of God, having travelled into heaven

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having been subjected to Him messengers, and authorities, and power. ^{4:1} Messiah therefore, having suffered ^a in flesh, also you all the same insight equip yourselves, because the one who has suffered in flesh has ceased from mistakes, ² for to no longer for human lusts, notwithstanding for desire of God the left over in flesh to save ^b time. ³ Sufficient for the passing by time the purpose of the nations to have been accomplished, having walked in licentiousness, lusts, drunkenness ^c, revelry, excessive parties, and detestable idolatry, ⁴ in which they are surprised at not joining *with them* you all

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into the same of the dissipation flood, hence the slandering. ⁵ These shall pay out to the One ready to assess *the* living and dead. ⁶ For this because also to *the* dead have been preached, so that would be assessed indeed according to ^a man's way in flesh, they may live but according to God's way in spirit. ⁷ Of all things though the end is at hand; be sensible therefore and

1 Petros 3:22b-4:4a

^a Added margin summary translates as Concerning of Messiah suffering in flesh.

^b Manuscript reading makes no sense. Should say to live.

^c Meaning of intended word used in main text.

1 Petros 4:4b-11a

^a Included margin summary gives Concerning flesh.

νηψατε εις προσευχας ⁸προ πᾱτων την εις αυτους αγαπην εκτε ^bνη εχοντες οτι αγαπη καλυψει πληθος αμαρτιων ⁹φιλοξενοι εις αλληλους· ανευ γογγυζιμου^c ¹⁰εκαστος καθως ελαβεν χαρισμα εις εαυτους αυτο διακονουντες ως καλοι οικονομοι ποικειλης χαριτος ΘΥ ¹¹ει τεις λαλει ως λογεια ΘΥ ει τεις διακονει ως εξ ισχυος

^b περι αγαπη is written in the left margin.
^c Scribal mistake for γογγυσμου.

Σελίδα ΙΗ

ΙΗ

ης χορηγει ο ΘΣ̄ εινα^a εν πασι δοξα ζηται ο ΘΣ̄ δια ΤΗΥ ΧΡΥ ωξ^b εστιν δοξα και κρατος ει^c τους εωνας^d αμην ¹²αγαπητοι μη ξενοι ζεσθε επει τη εν υμιν πυρωσει προς πειρασζον^e υμειν γεινομενη ως ξενου υμεν^f συμβενοντος ¹³αλλα καθο κοινωνειτε τοις του ΧΡΥ παθημασιν χερετε εινα και εν τη αποκαλυψει της δοξης αυτου χαρηται αγαλλειωμενοι ¹⁴ει ονει διζεσθε εν ονοματι ΧΡΥ μακαριοι οτι το της δοξης και το του ΘΥ ΠΝᾹ εφ υμας επαναπεπαυτε ¹⁵μη γαρ τις υμων πασχετω ως φονευς η ω⁹ κλεπτης η ως κακοποιος η ως αλλοτριος επεισκοπος ¹⁶ει δε

^a Error for ινα.
^b ζ was erased.
^c This was changed to read εις by adding a superlinear ζ.
^d Error for αιωνας via itacism.
^e This was amended to πειρασμον by adding the μ superlinearly.
^f Error for υμιν via itacism.

⁹ This was changed to read ως by adding the ζ superlinearly.

Σελίδα ΙΘ

ΙΘ

Χριστιανος μη εσχυνεσθω δοξαζετω δε τον ΘΝ̄ εν τω ονοματι τουτω ¹⁷οτι ο κερως του αρξασθαι το κριμα απο του οικου του ΘΥ ει δε πρωτον αφ ημων τι το τελος

1 Petros 4:11b-16a

sober for prayers. ⁸Above all things, the to all of yourselves love intense be holding, because love covers a multitude of misses of the mark. ⁹Be hospitable to one another without grumbling^c. ¹⁰Each just as has accepted a gift, for one another it use ministering, like good stewards of manifold favour of God. ¹¹If someone speaks, as oracles of God; if someone serves, as out of strength

^b Added margin summary translates as Concerning love.
^c Translation of intended word given in main text.

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which has supplied the God to exist^a in all things will be glorified the God through Yahushua Messiah, to Whom^b exists splendour and power exist^c the age^d. Truly. ¹²Beloved, do not be astonished at the among you all fiery ordeal, to^e you all when it comes to be, as if strange to you all^f was occurring. ¹³Notwithstanding, to the point that you partake in the of the Anointed One sufferings, rejoice, in order that also in the uncovering of the splendour His you may rejoice, being glad. ¹⁴If you all are insulted because of the name of Messiah, be blessed, because the of the splendour and the of God Spirit upon you all rests. ¹⁵Do not though anyone of you all let suffer as a murderer or⁹ a thief or as a bad-worker or as of anothers' overseer; ¹⁶if however

^a Albeit a known Greek word, manuscript reading is nonsensical. Should say in order that.
^b As the correction is the omission of a letter, main text has the proper meaning.
^c Though initial reading is a known Greek word, it makes little sense. Alteration gives into.
^d Correct meaning of intended word given in main text.
^e Initial reading is no known Greek word. Emendation gives test.
^f Main text contains translation of expected word.
⁹ Correction gives as.

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a Messiah-follower, not he be ashamed, he must give splendour however to God by the name this, ¹⁷because the season to start the judgement from the household of God; if however firstly from us, what is the end

1 Petros 4:16b-5:2a

1 Petros 4:16b-5:2a

των απειθουντων τω του ΘΥ
ευαγγελειω ¹⁸και ει ο μεν δικεος
μολεις σωζεται ο αμαρτωλος και
ασεβης που φανειτε ¹⁹ωστε και
οι πασχοντες κατα το θελημα του ^a
ΘΥ πιστω κτειστη παρατιθεσθω
σαν τας ψυχας αυτων εν αγαθοποιει
αις ^{5:1}πρεσβυτερους ουν εν υμιν
παρακαλω ο συνπρεσβυτερος και
μαρτυς των του ΘΥ παθηματων
ο και μελλουσης αποκαλυπτεσθε^b
της δοξης κοινωνος ²ποιμανατε

^a περι ΘΥ κτειστη is in the
right margin.

^b Scribal mistake for
αποκαλυπτεσθαι via
itacism (τ for θ, and ε for
αι.)

Σελιδα Κ

Κ

το εν υμιν πυμνιον του ΘΥ επει
σκοπουντες μη ανακκαστως αλ'λα
εκουσιως κατα ΘΝ μηδε εσχρο
κερδως αλ'λα προθυμως ³μηδε
ως κατακυριευοντες των κλη
ρων αλ'λα τοιποι γεινομενοι του
ποιμνιου ⁴και φανερωθεντος
του αρχιποιμενος κομεισθε
τον αμαραντινον της δοξης
στεφανον ⁵ομοιως νεωτεροι
υποταγητε πρεσβυτεροις
παντες δε εν αλληλοις την τα
πινοφροσυνην ενκομβωσασ
σθε οτι ΘΣ υπερηφανοις αντι
απειτασσεσθαι^a ταπεινοις δε διδω
σιν χαρειν ⁶ταπεινωθητε ουν
υπο την κρατειαν χειρα του ΘΥ^b
ινα υμας υψωση εν κερω

^a Deletion of the letters
indicated with dots placed
above them.

^b Scribe seems to have
forgotten to put the
overbar on this nomen
sacrum.

Σελιδα ΚΑ

ΚΑ

⁷πασαν την μεριμναν υμων απο
ρειψαντες επ αυτον οτι αυτω

1 Petros 5:2b-6

of those being disobedient to the of God
good message? ¹⁸And if the indeed upright
with difficulty are delivered, those who miss the mark and
impious, where shall they be seen? ¹⁹Therefore also
those suffering according to the desire of ^a
God, to a Trustworthy Creator they must entrus-
t the souls their by doing what is go-
od. ^{5:1}Elders therefore among you all
I exhort, the fellow elder and
witness of the of God sufferings,
the also being about^b
of the splendour sharer: ²shepherd

^a Inserted summary in
margin reads *Concerning
God in Creation*.

^b Original reading is no
known Greek word.
Modification gives to
reveal.

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the among you all flock of God, show-
ing oversight not by compulsion, notwithstanding
willingly, in accordance with God, but not for dish-
onest gain, notwithstanding eagerly, ³nor
as lording it over the port-
ions, notwithstanding an example coming to be for the
flock. ⁴Then when be made known
the chief shepherd, you all shall receive
the unfading of splendour
crown. ⁵Likewise, young men,
be subject to the elders,
all and with one another the hu-
mility you all must clothe yours-
elves, because God to the arrogant He op-
poses^a, to humble ones however He gra-
nts favour. ⁶You all must be humble therefore
under the powerful hand of God^b,
in order that you all may be lifted up in time,

^a Scribe seems to have
skipped back a bit when
writing out the word.
Meaning of correction
given in main text.

^b The Scribe curiously gave
the *nomen sacrum* its usual
extra spacing, but then
omitted the main overbar
to indicate its significance.
No change to English
translation.

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⁷all the worries of you all ca-
sting upon Him, because to Him

1 Petros 5:7-11

1 Petros 5:7-11

μελει περι υμων ⁸νηψατε
γρηγορησατε οτι ο αντιδικος
υμων ο διαβολος ως λεων **ορυ**
ομενος^a περιπατει ζητων τι
να καταπειη ⁹αντιστητε εδρευει
τη πειστει ειδοτες οτι τα αυτα
των παθηματων τη εν τω κοσμω
υμων αδελφοτητι επει
τελειται ¹⁰ο δε ΘΣ πασης χαριτος
ο καλεσας υμας εις την εωνιαν
αυτου δοξαν εν ΧΡΩ ΙΗΥ
ολιγον παθοντας αυτος καταρτεισει
στηρειξει θεμελιωση ¹¹αυτω
κρατος εις τους εωνας αμην

^a Mistake for **ωρυομενος**
via itacism.

it is a concern concerning you all. ⁸You all be sober;
you all be watchful; because the adversary
of you all, the devil, like a lion **roa-**
ring^a he wanders about, seeking after some-
one to consume. ⁹You all must resist, steadfast
in the trust, acknowledging that the same kind
of sufferings in the in the world
of you all community are being f-
ulfilled. ¹⁰The now God of all favour,
the One Who called you all into the eternal
His splendour in Messiah Yahushua,
after a few sufferings, Himself shall restore,
strengthen, set firm; ¹¹to Him
be power into the eternity. Truly.

^a Main text contains the
translation of the intended
word-spelling.

Σελίδα ΚΒ

1 Petros 5:12-14

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1 Petros 5:12-14

ΚΒ

¹²δια Σιλουανου υμιν του πειστου
αδελφου ως λογειζομαι δια βρα
χεων εγραψα παρακαλων και
επειμαρτυρων ταυτην εινα
αληθη χαρειν ΘΥ εις ην στητε
¹³ασπαζετε υμας η εν βαβυλωνι
συνεκλεκτη και Μαρκος ο υϊος μου
¹⁴ασπασασθαι αλληλους εν φιλη
ματει αγαπης

Πετρου επιστολη Α
ειρηνη τω γραψαντι
και τω αναγινωσκοντι

22

¹²Through Silvanus, to you all, the trustworthy
brother, as I consider, bri-
efly I have written, encouraging and
attesting this to be
genuine favour of God; into it you all must be stood firm.
¹³Greets you all, she in Babylon
the fellow selected, and Marcus the son my.
¹⁴Greet one another with a ki-
ss of love.

Of Petros, Letter A.
Tranquillity to the one writing,
and to the one reading.

Σελίδα ΚΓ

2 Petros 1:1-5a

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2 Petros 1:1-5a

ΚΓ

Πετρου επιστολη β

^{1:1}Σιμων Πετρος δουλος και αποστο
λος ΙΗΥ ΧΡΥ τοις ισοτιμον ημιν
λαχουσιν πεισιν εν δικεοσση του

23

Of Petros, Letter B

^{1:1}Shimown Petros, a servant and sent
one of Yahushua Messiah, to those equal value to us
who have received a trust by uprightness of

ΘΥ ημων και σωτηρος ΙΗΥ ΧΡΥ
2χαρεις υμιν και ειρηνη πληθυνθειη
εν **επειγνωση**^a του ΘΥ ΙΗΥ του κυριου
ημων ³ως παντα ημιν της θιας
δυναμεως αυτου τα προς **ζοην**^b
και ευσεβιαν δεδωρημενης δι
α της επειγνωσεως του καλεσαν
τος ημας δια δοξης και αρετης
⁴δι ων τα τειμεια και μεγαιστα επαγ
γελματα ημιν δεδωρητε ινα δια
τουτων γενησθε θειας κοινωνοι
φουσεως αποφυγοντες την εν τω
κοσμω επειθυμιαν φθοραν ⁵και
αυτο τουτο δε **σποδην**^c πασαν

^a Mistake for **επειγνωσει** via
itacism.

^b Error for **ζωην** due to
similar sounding letters.

^c Scribal lapse for **σπουδην**,
likely due to similar
pronunciation of **ου** and **ο**.

Σελιδα ΚΔ

ΚΔ

παρεισενεγκαντες επειχορηγησα
τε εν τη πειστι υμων την αρετη
εν δε τη αρετη την **κγνωσιν**^a ⁶εν
δε τη **γνωση**^b την ενκρατειαν
εν δε τη ενκρατια την υπομονη
εν δε τη υπομονη την ευσεβιαν
⁷εν δε τη ευσεβια την φιλαδελφιαν
εν δε τη φιλαδελφια την
αγαπην ⁸ταυτα γαρ υμιν υπαρχον
τα και πλεοναζοντα ουκ αργους
ουδε ακαρπους καθειστησιν εις τη ^c
ΚΥ ημων ΙΗΥ ΧΡΥ **επειγνωσιν**
⁹ω γαρ μη παρεστιν ταυτα τυφλος
εστιν **μουατιζων**^d ληθην λαβων
του καθαρισμου των παλαι αυτου
αμαρτιων ¹⁰διο μαλλον αδελφοι
σπουδασατε βεβεαν υμων την
κλησειν και εκλογην ποιεισθαι

2 Petros 1:5b-10a

^a Amended to **γνωσιν** by
indicating the deletion of κ
with a dot above it.

^b Itacism mistake for
γνωσει.

^c A corrector inserted **του**
to the left.

^d Spelling mishap for
μουπαζων.

God our and deliverer Yahushua Messiah.

²Favour to you all and tranquillity may be increased
in **understanding**^a of God Yahushua the Master
our, ³as all *things* on us the divine
might His the towards living
and piousness having been bestowed, thro-
ugh the understanding of the One Who has invit-
ed us through splendour and moral excellence,
⁴through which the precious and great pro-
mises to us have been bestowed, in order that though
these you all may come to be of divine partners
nature, after fleeing from the in the
world desires destructive, ⁵and
same this however^c all

^a Though not a common
spelling of the word, it is
seen in the Greek Papyri,
albeit possibly also due to
itacism. Main text has the
correct translation.

^b This is the Doric-Greek
spelling, rather the Koine-
Greek. Meaning of word
given in main text.

^c Should say **diligence**.

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applying, you all must sup-
ply in the trust of you all the moral excellent,
in and the moral excellence the **kunderstanding**^a, ⁶in
and the **understanding**^b the self-control,
in and the self-control the endurance,
in and the endurance the piousness,
⁷in and the piousness the brotherly-love,
in and the brotherly-love the
love. ⁸These for in you all are existi-
ng and increasing, not useless
nor unproductive it cause you all to be into the ^c
of Master our Yahushua Messiah **understanding**.
⁹To whom for not are present these things, blind
he exists,^d, forgetfulness having accepted
of the cleansing of the former his
misses of the mark. ¹⁰Therefore, more brothers
diligent you must be, secure of you all the
summoning and selection to make,

^a Both letters κ and γ were
pronounced somewhat similarly
in the Koine period. Scribe
seems to have started writing
out the wrong word, but
noticed the mistake
immediately and continued on
accordingly.

^b Not a common spelling of the
word. Main text contains
proper meaning.

^c Inserts **the** to modify the
following **ΚΥ**.

^d Should say **being near-sighted**.

ΚΕ

ταυτα γαρ ποιουντες ου μη πτεσητε ποτε ¹¹ουτως γαρ πλουσιως επιχορηγηθησεται υμιν η εισοδος η εις την εωνιον βασιλιαν του ΚΥ ημων και σωτηρος ΙΗΥ ΧΡΥ ¹²δι ου μελλησω αι υμας υπομιμνησκειν περει τουτων και καιπερ ει ειδοτας και εστηριγμενους εν τη παρουση αληθια ¹³δικαιον δε ηγουμε εφ' οσον ειμει εν τουτω τω σκηνωματι *διεκγειριν*^a υμας εν υπομνησει ¹⁴ιδως οτι ταχεινη εστιν η αποθεσις του του σκηνωματος μου καθως και ο ΚΣ ημων ΙΗΣ ΧΡΣ εδηλωσεν μοι ¹⁵σπουδαζω δε' *εκαστοντε*^b εχειν υμας μετα την εμην εξοδον την

^a Deletion of the letter κ indicated by a dot above it.

^b Mistake for *εκαστοτε*'.

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these for doing, never may any of you stumble ever. ¹¹In this manner for abundantly shall be supplied to you all the entrance that into the eternal kingdom of the Master our and deliverer Yahushua Messiah. ¹²Though which I shall intend unceasing you all to remind concerning these things, and even you exist as recognising and being established in the owning truth. ¹³Upright however I regard it, upon amount of time I exist in this the habitation, *to rise up*^a you all with a reminder, ¹⁴having recognised that imminent exists the removal of this habitation my, exactly as indeed the Master our Yahushua Messiah made clear to me. ¹⁵I am diligent however,^b to acquire you all after the my departure the

^a As mentioned previously, the letters κ and γ were pronounced somewhat similarly in the Koine period. Scribe modified the word mid-writing. Main text includes proper meaning.

^b Should say *at any time*.

ΚΖ

τουτων μνημην ποιεισθαι ¹⁶ου γαρ σεσοφεισμενοις μυθοις εξακολουθησαντες εγνωρισαμεν υμιν την του ΚΥ ημων ΙΗΥ ΧΡΥ δυναμιν και παρουσιαν· αλλ' εποπται γεννηθεντες της εκεινου μεγαλιότητος ¹⁷λαβων γαρ παρα ΘΥ ΠΡΣ τιμην και δοξαν φωνης ενεχθεισης αυτω τοιασδε' υπο της μεγαλοπρεπους δοξης ο υιος μου ο αγαπητος μου ουτος εστιν εις ον εγω ευδοκησα ¹⁸και ταυτην την φωνην ημεις ηκουσαμεν εξ ουρανου ενεχθεισαν συν αυτω οντες εν τω αγιω ορει ¹⁹και εχομεν βεβηωτερον τον προφητικον λογον ω καλως ποιειτε προσεχον

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of these things remembrance to make. ¹⁶Not for by craftily-devised fables following after we made known to you all the of the Master our Yahushua Messiah power and arrival, notwithstanding eye-witnesses having come to be of That One's Majesty. ¹⁷Having received for from God Father honour and splendour, a voice being brought to Him such as this by the Majestic Glory, "The Son my the beloved My This One exists, in Whom I am very pleased." ¹⁸And this the voice we attended to out of heaven being brought, together with Him when existing on the set-apart mountain, ¹⁹and we acquire as firm the prophetic word, to which well you all accomplish when paying h-

Σελίδα ΚΖ

ΚΖ

τες ως λυχνω φενοντι εν αυ
χηρω τοπω εως ου ημερα δι
αυγαση και φωσφορος ανατει
λη εν ταις καρδιαις υμων ²⁰τουτο
πρωτον γεινωσκοντες οτι πα
σα προφητια και γραφη ιδιας επει
λυσεως ου γεινεται ²¹ου γαρ θελη
ματι ανθρωπου ηνεχθη η προφη
τια ποτε αλλα υτο^a ΠΝΣ^α αγιου φε
ρομενοι ελαλησαν απο ΘΥ αν
θρωποι ^{2:1}εγενοντο δε και ψευ
δοπροφηται εν τω λαω ως και εν ^b
υμιν εσοντε ψευδοδιδασκαλοι
οιτινες παρεισαξουσιν ερεσις
απωλειας και τον αγορασαντα
αυτους δεσποτην αρνουμενοι
επαγοντες εαυτοις ταχεινην
απωλειαν ²και πολλοι εξακολου
θησουσιν αυτων ταις ασελγαις

2 Petros 1:19b-2:2a

^a Spelling error for υτο.

^b περι ψευδοδιδασκαλοι has
been written in the right-
hand margin.

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eed, as a lamp shining in a gl-
oomy place, until that day ma-
y dawn and *the* morning star may ri-
se up in the hearts of you all. ²⁰This
firstly understanding, that ev-
ery prophecy indeed in Scripture, of one's own inter-
pretation not comes to be, ²¹no because by de-
sire of man came into existence the prophe-
cy at any time, notwithstanding^a Spirit set-apart bein-
g carried they spoke from God hu-
mans. ^{2:1}Came into existence however also fal-
se prophets among the people, as also among ^b
you all shall exist false teachers,
those who shall introduce principles
destructive, even the One Who bought
them Owner denying,
bringing on themselves swift
destruction. ²And numerous shall go off
after them in the licentiousness,

2 Petros 1:19b-2:2a

^a Should say by.

^b Included margin summary
translates as Concerning
false teachers.

Σελίδα ΚΗ

ΚΗ

δι ους η οδος της αληθιας βλα
σφημηθησεται ³και εν πλεονεξια
πλαστοις λογοις υμας
εμπορευονται οις το κριμα
εκπαλαι ουκ αρχει και η απωλια
αυτων ου νυσταζει ⁴ει γαρ ο ΘΣ
αγγελων αμαρτησαντων οκ^a εφισατο
αλλα σειραις ζοφου ταρταρωσας παρε
δωκεν εις κρισιν τηρουμενους
⁵και αρχεου κοσμου ουκ εφισατο
αλλ' ογδοον ΝΩΕ δικεοσυνης
κηρυκα εφυλαξεν κατακλυσμον
κοσμω ασεβων επαξας ⁶και

2 Petros 2:2b-7

^a A superlinear u alters this
to ουκ.

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through whom the way of truth sha-
ll be slandered. ³And in greediness
with fabricated words you all
they will explained, to whom the assessment
from long ago not is idle, and the destruction
of them not is asleep. ⁴If for the God
of messengers who missed the mark when^a He spared,
but in chains of darkness held captive in Tartaros, He han-
ded over for assessment being kept,
⁵and ancient world not He spared,
notwithstanding of eight Noah, of uprightness
an announcer He preserved, a flood
to world of the impious after He had brought, ⁶and

^a Original reading is a Doric-
Greek spelling of a word that
makes no sense in context.
Alteration gives the correct
word for the context,
meaning not.

πολεις Σοδομων και Γομορας τε φρωσας ^b κατεκρινεν ^c το διγμα μελλοντων ασεβεσει τεθεικως ⁷ και δικεον λωτ' καταπονουμενον υπο της των αθεσμων εν ασσελγια^d αναστροφης ερυσατο

^b Left margin contains κατεπ[ρ]ησεν.
^c A superlinear εις was written here.
^d Misspelling of ασσελγια.

cities of Tsodom and Gomorrah, reducing them ^b to ashes, He condemned, ^c the example of those going to be impious having appointed.
⁷And upright Lowt, being worn down by the of the lawless in licentiousness^d manner of life He rescued,

^b Seems to indicate replacing τεφρωσας. Translates as He burned to ashes.
^c Inserts to be.
^d Meaning of intended word given in main text.

Σελιδα ΚΘ

2 Petros 2:8-12b

ΚΘ

⁸ ^a βλεμματι γαρ και ακοη ο δικεος ενκατυκων εν αυτοις ημεραν εξ ημερας ψυχην δικεαν ανομοις εργοις εβασασανιζεν^b ⁹οιδεν κυριος ευσεβεις εκ πειρασμου ρυσασθαι αδικους δε εις ημεραν κρισεως κολαζομενους τρειν^c ¹⁰μαλλιστα^d δε τους σπεισω σαρκος εν επειθυμειας σαρκος πορευομενους και κυριοτητος καταφρονοντας' τολμηται αυδαζει^e δοξης^f ου τρεμουσιν βλασφημουντες ¹¹οπου αγγελοι και δυναμεις μειζονες οντες ου φερουσιν κατ αυτων παρα ΚΥ βλασφημον κρισιν ¹²ουτοι δε ως αλογα ζωα φυσικα εις αλωσιν και φθοραν εν οις αγνοουσιν βλασφημουντες

^a ορασις has been written in the left margin.
^b Uncorrected mistake for εβασανιζεν.
^c Amended to τρειν by adding a superlinear η.
^d Spelling mistake for μαλιστα.
^e Mistake for αυθαδεις, due to similar pronunciation for θ and δ, and δ and ζ.
^f Spelling error for δοξας due to similar sounds of η and α.

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⁸ ^a In perceiving for and hearing, the upright one, residing among them all day after day, soul upright by Torahless achievements was tormenting^b, ⁹recognises Master pious out of a trial to rescue, non-upright however into a day of assessment to be punished to flee away^c, ¹⁰most of all^d also those after flesh in desires of flesh travelling, and of ownership disparaging. Presumptuous,^e, of splendours^f not do they tremble when slandering. ¹¹Whereas messengers indeed in powers greater being not they bring against them beside Yahuweh a slanderous assessment. ¹²These however like reasonless animals, with natural instinct for capture and destruction, about which thing they are ignorant of slandering;

^a Margin word translates as Seeing. Possible summary?
^b Translation of expected spelling given in main text.
^c Despite being a known Greek word, makes little sense here. Modification gives to guard.
^d Meaning of intended spelling used in main text.
^e Should say remorseless.
^f The genitive form is nonsensical here. Should be the accusative, and say splendours.

Σελιδα Λ

2 Petros 2:12c-16b

Λ

εν τη φθορα αυτων και και φθαρησονται ¹³αδικουμενοι μισθον αδικειας ηδονη^a ηγουμενοι την εν ημερα τρυφης σπειλοι και μωμοι εντρυφουντες^b εν ταις απαταις αυτων συνευωχουμενοι υμιν ¹⁴οφθαλμους εχοντες

^a Spelling error for ηδονη.
^b Mistake for εντρυφωντες.

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30

in the destruction there also also they shall be destroyed, ¹³being harmed as wages of non-uprightness. Pleasure^a they have considered the in daytime of indulgence; stains and blemishes, indulging^b in the deceitfulness their when feasting together with you all, ¹⁴eyes having

^a Translation of expected word given in main text.
^b Meaning of intended spelling in main text.

2 Petros 2:8-12b

μυχαλιδος και ακαταπαυστους
αμαρτιας δελεαζοντες ψυχας
αστηρικτους καρδιαν γεγυμνα
σμενην πλεονεξιας εχοντες ^c
καταρας τεκνα ¹⁵καταλιποντες
ευθειαν οδον επλανηθησαν
εξακολουθησαντες τη οδω του
βαλλααμ' του βοσορ' μισθον αδικιας
ηγαπησαν ¹⁶ελεγγιν δε' εσχεν
ιδιας παρανομιας υποζυγιον
αφωνων εν ανθρωποις φωνη

^cπερι τεκνα καταρας is
written in the right-hand
margin.

for an adultress, and not ceasing
from missing the mark, enticing souls
weak, hearts that have been
trained for greediness having. ^c
Cursed children! ¹⁵Having abandoned
straight route, they have gone astray,
following after the way of
Balaam, the son of Bosor, wages of non-uprightness
cherishing, ^{16a}rebruke however acquiring
for his own wrongdoing: a donkey
speechless, with a humans voice

^c Summary translates as
Concerning children cursed.

Σελίδα ΛΑ

2 Petros 2:16b-21a

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2 Petros 2:16b-21a

ΛΑ

31

φθεγξαμενον εκωλυσεν την του
προφητου παραφρονιαν ¹⁷ουτοι ει
σιν πηγαι ανυδροι και ομειχλαι
υπο λελαπος ελαυνομενε ος ζο
φος του σκοτους τετηρητε ¹⁸υπερ
ογ'κα γαρ ματεοτητος φθεγ'γο
μενοι δελεαζουσιν εν επειθυ
μιας σαρκος ασ'σελγειαις^a τους ολιγως
αποφθευγοντας^b τους εν πλανη
αναστρεφομενους ¹⁹ελευθεριαν
αυτοις επαγγελλομενοι
αυτοι δουλοι υπαρχοντες της φθο
ρας ω γαρ τεις ητ'ητε τουτω δε
δουλωτε ²⁰ει γαρ αποφυγοντες
τα μασματα του κοσμου εν επει
γνωσει του ΚΥΡΙΟΥ ημων και σω
τηρος ΙΗΥ ΧΡΥ τουτοις δε παλιν
ενπλακεντες^c ητ'ωνται γεγο
νεν αυτοις τα εσχατα χειρονα
των πρωτων ²¹κριττον γαρ ην

^a Spelling mistake for
ασελγειαις.
^b Removal of θ indicated by a
dot above the letter.

^c Mishap for *εμπλακεντες* due
to similar pronunciation for
μ and *ν*.

proclaiming, it hindered the of the
prophet insanity. ¹⁷These ex-
ist as fountains wateless, and mists
by a hurricane being driving, for whom glo-
om of the darkness has been preserved. ¹⁸Boa-
stful for nonsense having procl-
aimed, they entice with desi-
res of flesh *with licentiousness^a* those barely
escaping from^b those in perversion
living their life. ¹⁹Freedom
to them after promising,
they themselves slaves being of the corru-
ption. To what for certain thing someone succumbs, to this also
he is enslaved. ²⁰If for after escaping
the defilements of the world by unde-
rstanding of the Master our and de-
liverer Yahushua Yahushua, with these now again
being entangled^c they succumb to, has co-
me to be to them the last *state* worse
than the first. ²¹Better for it would exist

^a Main text contains
translation of expected
word.

^b Meaning of intended
word given in main text.

^c Translation of expected
spelling in main text.

Σελίδα ΛΒ

2 Petros 2:21a-3:3a

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2 Petros 2:21a-3:3a

ΛΒ

32

αυτοις μη εγνωκεν την οδον

to them not to have understood the way

της δικαιοσύνης η επειγνοσιν
υποστρεψε εκ της παραδοθεισης
αυτοις αγιας εντολης
22συμβεβηκεν αυτοις το της αλη-
θου^a παρυμειας κυων επιστρε-
ψας επει το ιδιον εξεραμα και
υς λουσαμενη εις κυλεισμον βορ-
βορου 3:1 ταυτην ηδη αγαπητοι
δευτεραν υμιν γραφω επι
στολην εν αις διεγειρω υμων
εν υπομνησει την λιεικρινη
διανυαν 2 μνησθηται των προ-
ειρημενων ρηματων υπο των
αγιων προφητων και της των
αποστολων υμων εντολης
του ΚΥ και σωτηρος 3 τουτου πρωτον
γεινωσκοντες οτι ελυσονται^b

Σελιδα ΛΓ

ΛΓ

επ εσχατων των ημερων^a
ενπεγμονη^b εμπεκται
κατα τας ιδιας επειθυμιας πο-
ρευομενοι 4 και λεγοντες που
εστιν η επαγγελια της παρου-
σιας αυτου αφ ης γαρ οι πατερες
εκοιμηθησαν παντα ουτως
διαμενει απ αρχης κτεισεως
5 λανθανει γαρ αυτους του-
το θελοντας οτι ουρανοι ησαν
εκπαλαι και γη εξ υδατος και δια
υδατος συνεστωσης τω του ΘΥ
λογω 6 δι ων ο τοτε κοσμος^c υδατι
κατακλυσθεις απωλετο 7 οι δε
νυν ουρανοι και γη τω αυτω λογω
τεθησαυρισμενοι εισιν πυρει-
τηρουμενοι εις ημεραν κρισεως
και απωλειας ασεβων ανθρωπων
8 εν δε τουτω μη λανθανετω υμας
αγαπητοι οτι μια ημερα παρα

^a Scribe has misspelt
αληθους. There is also an S-
shaped letter above the
letter α, along with one in
the right margin that has
πμει written in Coptic.
Possibly means 'true', to
give a Coptic translation of
the Greek.

^b Amended to ελευσονται
by inserting a superlinear ε.

2 Petros 3:3a-8b

^a περι εμπεκται has been
written in the right margin;
should be spelt εμπαικται.
^b Mistake for εμπαιγμονη
via itacism.

^c A dot above the letter κ
indicates it is to be
removed.

of uprightness than having understood,
to turn away out of the handed over
to them set-apart commandment.
22 Has happened to them the of genu-
ine^a proverb, "A dog truns b-
ack to its own vomits' and
'A sow, after being washed, to wallow in utt-
er filth." 3:1 This already, beloved,
second to you all I write a le-
tter, by which I am rising up of you all
by a reminder the wholesome
perceptions, 2 to remember of the prev-
iously spoken statements by the
set-apart prophets, and the through the
sent ones of you all commandment
of the Master and deliverer. 3 This firstly
understanding, that^b

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33

upon last of the days^a
with mocking^b mockers,
according to the own desires tra-
velling, 4 and saying, 'Where
exists the promise of the arri-
val His? From when for the fathers
had fallen asleep, al thing in this manner
continue since start of creation."
5 It escapes for them th-
is wishing, that heavens they were
from long ago, and earth out of water and though
water has been held together by the of God
message, 6 through which the then world^c, by water
being flooded was destroyed. 7 The however
now heavens and earth by the same message
reserved existing for fire,
being preserved for a day of assessment,
and destruction of godless humans.
8 One now this not let it escape the notice of you all,
beloved, that one day beside

^a Scribe appears to slip in
certain cases with writing
the final σ of a word.
Meaning of expected
spelling given in main text.

^b Initial reading is no known
Greek word. Correction
gives shall appear.

2 Petros 3:3a-8b

^a Marginal summary means
Concerning mockers.
^b As noted previously, α
and ε were pronounced
similarly in the Koine
period. Meaning of proper
spelling given in main text.

^c Scribe seems to have
jumped back abit when
copying. Made the
correction mid-writing, and
continued with the proper
word accordingly.

ΛΔ

ΚΩ ως χιλια ετη ως ημερα μια
 9ου βραδυνει ΚΣ της επαγγελι
 ας ως τινες βραδυτητα ηγουν
 ται αλλα μακροθυμει εις υμας
 μη βουμενος^a νας^b απολεσθαι
 αλλα παντας εις μετανοιαν
 χωρησαι 10ηξει δε ημερα ΚΥ
 ως κλεπτης εν η οι ουρανοι ρυ
 ζηδον παρελευσονται συχιᾶ
 δε καυσουμενα λυθησεται και
 γη και τα εν αυτη εργα ευρεθησε
 ται λυομενα 11τουτων ουτως
 παντως λυομενων ποταπους
 δι υπαρχειν^c εν αγειαις αναστροφαις

^a An added superlinear **λο**
 changes this to
βουλομενος.
^b Altered to **τινας** by writing
 τι superlinearly.

^c A superlinear **υμας** was
 inserted.

ΛΕ

και ευσεβιαις 12προσδοκωντας
 και σπευδοντας την παρουσιαν
 της του ΘΥ ημερας δι ην ουρανοι
 πυρουμενοι λυθησονται και
 συχια καυσουμενα τηκεται
 13κενου^a δε ουρανους και γην και
 νην κατα το επαγγελμα αυτου
 προσδοκωμεν εν οις δικαιοσυνη
 κατοικει 14διο αγαπητοι
 ταυτα προσδοκωντες **σπουδα**
σεται^b ασπειλοι και **αμαμητοι**^c
 αυτω ευρεθηναι εν ειρηνη 15και^d
 την του ΚΥ ημων μακροθυμιαν
 σωτηριαν ηγεισθε καθως και
 ο αγαπητος ημων αδελφος
 Παυλος κατα την δοθισαν αυτω
 σοφιαν εγραψεν υμειν 16ως κε' εν
 πασαις επιστολαις λαλων εν αυ
 ταις

^a Case of itacism turns this
 into another word. Should
 be **καινους**.

^b Mishap for **σπουδασατε**.
^c Altered to **αμωμητοι** by
 filling in the second **α** to
 make it look like a dot, then
 inserting a superlinear **ω**.
^d Right margin contains **περι**
ειρηνη.

34

Yahweh like a thousand years like a day one.
 9Not is hesitating Yahweh the promi-
 se, as certain ones slowness consi-
 der, notwithstanding He is being patient for you all,
 not^a you flow^b to perish,
 notwithstanding that all into a change of mind
 to reach. 10Shall come however day of Yahweh
 like a thief, in which the heavens with a
 rushing noise shall disappear, heavenly bodies
 and being burned up shall be destroyed, and
 earth and the on it achievements shall be discove-
 red destroyed. 11As these things in this manner
 all are being destroyed, of what sort
 is it necessary^c to exist in a set-apart manner of life

^a Initial reading is no known
 Greek word. Alteration
 gives **planning**.
^b Albeit a known Greek
 word, original reading
 makes little sense.
 Emendation translates as
anyone.

^c Inserts **for you all**.

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and piousness, 12eagerly awaiting
 and hastening the arrival
 of the of God day, because of which heavens
 being burned shall be destroyed, and
 heavenly bodies being consumed by heat shall melt.
 13Empty^a however heavens and earth fr-
 esh according to the promise His
 we eagerly await, within which uprightness
 inhabits. 14Therefore, beloved,
 these things eagerly awaiting, **he shall dil-**
igent^b, spotless and^c
 in Him to be discovered with tranquillity. 15And^d
 the of Master our long-suffering
 deliverance you are all to regard, exactly as also
 the cherished our brother
 Paulos, according to the granted to him
 wisdom he wrote to you all, 16as also within
 every epistle speaking in th-
 em

^a Although a known Greek
 word, manuscript reading is
 nonsensical. Should say
New.
^b Meaning of expected
 word given in main text.
^c Original reading is no
 known Greek word.
 Correction gives **blameless**.
^d Summary says **Concerning**
tranquillity.

ΛΣ

περι τουτων εν αις εστιν
δυσνοητα τινα α οι αμαθεις
και αστηρικτοι στρεβλωσουσιν
ως και τας λυπας γραφας προς την
ιδιαν εαυτων απωλειαν
¹⁷υμεις ουν αγαπητοι προγινωσ
κοντες φυλασσεσθαι^a ινα μη τη
των αθεσμων πλανησ^b συναπα
χθεντες εκπεσητε του ιδιου
στηριγμου ¹⁸αυξανεσθε δε εν χαριτι
και γνωσ^c του ΚΥ ημων και
σωτηρος ΙΗΥ ΧΡΥ αυτω η δοξα
και νυν και εις ημεραν αιωνος αμην

Петру επιστολη β
ειρηνη τω γραψαντι
και τω αγινωσκοντι^d

^a Scribal mistake for φυλασσεσθε.

^b Spelling error for πλανη.

^c Itacism error for γνωσει.

^d This was modified to αναγινωσκοντι by having an να added superlinearly.

ΞΒ

Ιουδα^a επειστολη

^{1:1}Ιουδας ΙΗΥ ΧΡΥ δουλος αδελφος
δε Ιακωβου τοις εν ΘΩ ΠΡΙ ηγα
πημενοις και ΙΗΥ ΧΡΩ τετηρη
μενοις κλητοις ²ελεος υμιν και
ειρηνη και αγαπη πληθυνθη
³αγαπητοι πασαν σπουδην ποι
ησαμενος του γραφιν υμιν περει
της κοινης ημων σωτηριας
αναγκην εσχον γραψαι υμιν
παρακαλων επαγωνιζεσθε
τη απαξ παραοθειση^b ~~πεισει~~^c
τοις αγιοις πεισται ⁴παρεισεδυσαν

^a Amended to Ιουδα by inserting a superlinear u.

^b Modified to παραδοθειση by writing δ superlinearly.

^c Dots above the letters indicate their omission.

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concerning these thing, in which exists
difficult to understand thing, thing which the ignorant
and unstable distort,
as even the other writings, towards the
own their destruction.

¹⁷You all therefore, beloved, knowing this
beforehand, you all must guard yourselves^a so that not by the
of the lawless deceit^b being led
astray, you all may lose the own
safe position. ¹⁸You all must increase now with favour
and knowledge^c of the Master our and
deliverer Yahushua Messiah. To Him be the splendour,
both now and into day of eternity. This is certain.

Of Petros, Letter B
Tranquillity to the one writing
and to the one^d.

^a Translation of intended word used in main text.

^b Meaning of expected spelling given in main text.

^c Not a common spelling of the word. Main text contains proper meaning.

^d Initial reading is no known Greek word. Emendation gives who reads.

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Of Yowdah^a, Letter

^{1:1}Yahuwdah, of Yahushua Messiah a servant, brother and of
Ya'qob; to those, by God the Father che-
rished, and for Yahushua Messiah that have been prot-
ected, summoned. ²Mercy to you all, and
tranquillity and love may increase.
³Beloved, all diligence hav-
ing made to write to you all concerning
the common our deliverance,
necessity having to write to you all,
encouraging to contend
for the once for all^b trust^c
to the set-apart ones trust. ⁴Have slipped in secretly

^a Correction gives Yahuwdah.

^b Initial manuscript reading is no known Greek word. Alteration means transmitted.

^c Scribe seems to have presupposed which word was going to follow.

ΞΓ

γαρ τινες ΑΝΘΙ οι παλε προγε γραμενοι^a εις τουτο ^b κριμα ασε βεις τη^c του ΘΥ ημων χαρειτα μετατιθεντες εις ασελγειαν και τον ~~νομον~~ ημων δεσπο την και ΚΝ ΙΗΝ ΧΡΝ ημων αρνου μενοι ⁵υπομνησε δε υμας βου λομαι ειδοτας απαξ παντας οτι ΘΣ ΧΡΣ λαον εγ^e γης εγυπτου σωσας το δευτερον τους μη πειστευσαντας απωλεσεν ⁶αγ' γελους τε τους μη τηρησαν τας την εαυτων αρχην αλλα απολειποντας το ιδιον οικητηριον εις κρισιν μεγα λης ημερας δεσμοις αιει δειοις υπο ζοφον τετηρηκεν

- ^a Spelling error for προγεγραμμενοι.
- ^b A superlinear το was inserted here.
- ^c Altered to την by writing v superlinearly.
- ^d Mistake for εκ.

ΞΔ

⁷ως Σοδομα και Γομορα και ε περι αυτας πολεις τον ομοιον τροπον τουτοις εκπορνει σασθαι^a και απελθουσε οπισω σαρκος τερας^b προσκειντε^c διγμα πυρος εωνιου δικην υπε χουσαι ⁸ομοιως μεντοι και ουτοι ενυπνιαζομενοι σαρκα μει ενουσιν κυριοτητα δε αθετουσι δοξας δε βλασφημουσιν^d ⁹ο δε ΜΙΧΑΗΣ ο αρχαγ' γελος οτε τω διαβολω διακρινομενος διε λεγετο περι του μουσεως σωματος ουκ ετολμησεν κρισιν επενεγ' κειν βλασφημιας αλλα ειπεν επειτειμησαι

- ^a Changed to εκπορνεισασαι via the omission of θ indicated by a dot above.
- ^b Scribal error for ετερας.
- ^c Mistake for προκεινται via itacism.
- ^d Scribal mishap for βλασφημουσιν.

63

for certain humans, those of long ago proscribed^a for this ^b assessment, impious, the^c of the God our favour who change into licentiousness, and the law our Ruler, and Master Yahushua Messiah our denying. ⁵To remind now you all I plan, having recognised once for all everything that God Messiah, people ...^d land of Egypt having delivered, the second time those not placing trust He obliterated. ⁶Messengers and those not who protected the of their own domain, notwithstanding who forsook the own inhabitation, for assessment of great day, in chains eternal under gloom He has protected;

- ^a Translation of meant word given in main text.
- ^b Inserts the.
- ^c Alteration gives the correct definite article agreement. Makes no change to English translation.
- ^d As stated prior, the letters γ and κ were pronounced somewhat similarly. Should say out of.

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⁷like Sodom and Gomora, and those around them towns, the similar manner to these^a, and went after flesh wonderful^b, they are exhibited^c as an example of fire eternal punishment undergoing. ⁸Likewise despite that, also these who are dreaming, flesh they pollute, authorities also they reject, splendours also^d ⁹The however Mikay'el, the chief messenger, when with the Devil disputing he argued concerning the of Moshe body, not he dared an assessment to pronounce slanderous, notwithstanding he said, "Rebuke

- ^a Modification gives committed sexual immorality.
- ^b Though a known Greek word, reading makes no sense. Should say different.
- ^c Correct meaning of intended word given in main text.
- ^d Should mean they slander.

σοι ¹⁰ΚΣ̄ ουτοι δε οσα μεν ου
κ υδασιν βασφημουσιν^e

^e A superlinear λ changed this
to βασφημουσιν.

you Yahuweh!" ¹⁰These now all that indeed no-
t they recognise^e,

^e Emendation gives they
slander.

Σελίδα ΞΕ

Yahuwdah 1:10a-13a

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Yahuwdah 1:10a-13a

ΞΕ

65

οσα δε φυσικως ως τα αλογα ζωα
επεισανται εν τουτοις φθιρῶ
ται ¹¹ουαι αυτοι^a οτι τη οδω του Κατ̄
επορευθησαν και τη πλανη του
Βαλαακ μεισθου εξεχυθησαν
και τη αντιλογεια του Κορε απω
λοντο ¹²ουτοι εισιν οι εν ταις αγα
παις υμων σπειλαδες συνευ
χομενοι αφοβως αυτοις^b πυμε
νοντες νεφελε ανυδροι υπο
ανεμων παραφερομενοι^c
δενδρα φθινοπωρινα ακαρ
πα δις αποθανοντα εκριζω
θεντα ¹³κυματα κυματα^d αγρια
θαλασης^e απαφριζοντα τας
εαυτων αισχυνας αστερες

^a Altered to αυτοις by
inserting ς superlinearly.

^b Amended to εαυτους with a
superlinear ε added.

^c Modified to παραφερομεναι
by firstly putting a dot above
the second ο to indicate its
deletion, then writing α
superlinearly.

^d Omission indicated by dots
above.

^e Spelling mistake for
θαλασσης.

all that however by instinct like the irrational animals
they understand, by these they are being corr-
upted. ¹¹Woe these^a, because by the way of Qayin
they have travelled, and by the deceit of
Balaak for wages they have dedicated themselves,
and by the rebellion of Korah they have been d-
estroyed. ¹²These are those in the love-
feast of you all hidden reefs feasting
together boldly, of themselves^b only
caring, clouds waterless by
winds being carried off^c,
trees late autumn without
produce, twice dead, having be-
en uprooted; ¹³waves waves^d wild
of sea^e foaming the
of themselves shameful acts; stars

^a Gives to them.

^b Alteration gives the more
common reflexive pronoun.
No change to translation.

^c Change is from the
masculine to the feminine,
having the word agree with
νεφελε. No change to
translation.

^d One of the few places where
the scribe repeated a word via
homoeoteleuton.

^e The translation of what the
word should've been written
like given in main text.

Σελίδα ΞΖ

Yahuwdah 1:13b-18a

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Yahuwdah 1:13b-18a

ΞΖ

66

πλανητε οις ζοφος του σκοτους
εις εωνα τετηρητε ¹⁴επροφη
τευσεν δε και τουτοις εβδο
μος απο Αδαμ ΕνΧ̄ λεγῶ
ιδου ηλθεν ΚΣ̄ εν αγιων
αγγελων μυριασιν ¹⁵ποιησαι κριστ̄
κατα παντων και ελεγ'ξε πασᾱ
ψυχην περει παντων ^a σκληρω̄
ων ελαλησαν κατ αυτου αμαρ
τωλοι ασεβεις ¹⁶ουτοι εισιν γογ'γυσ
τε μεμψιμοιροι και στομα αυ ^b
των λαλει υπερογ'κα θαυμαζον
τες προσωπα ωφελιας χαρειν
¹⁷υμει^c δε αγαπητοι^d μνησθητε

^a A superlinear των was
inserted here.

^b Insert mark to the right
points to the following in the
lower margin: κατα τας
επιθυμιας εαυτω πορομενοι.

^c A superlinear ς alters this to
υμεις.

^d A dot above the letter ς
changes this to αγαπητοι.

roaming, to whom gloom of darkness
into eternity has been protected. ¹⁴He prop-
hecised now also of them seve-
neth from Adam Khanowk, saying,
"Behold, appears Yahweh with set-apart
messengers ten thousand, ¹⁵to make assessment
against all things, and to expose every
soul concerning all ^a harsh things
which have spoken against Him missers
of the mark impious". ¹⁶These exist as grumbl-
ers, faultfinders, and mouth th- ^b
eir speak bombastic things, giving won-
der to faces to achieve favour.
¹⁷.....^c however beloveds^d, you all must remember

^a Inserts of the.

^b Adds according to the
desires his own travelling.
Addition should have εαυτων
instead of εαυτω, to give their
own (see v18 below).
Probably omitted to begin
with due to the ending of
μεμψιμοιροι and πορομενοι.

^c Alteration gives You all.

^d Scribe may've been
influenced by the word
directly above (ωφελιας).
Main text contains the correct
translation.

των ρημάτων των προειρη
μένων υπο των αποστόλων
του ΚΥ ημών ΙΗΥ ΧΡΥ ¹⁸οτι ελεγον υμῖ

Σελίδα ΞΖ

ΞΖ

οτι επ εσχατου χρονου εσονται
εμπεκτε κατα τας **εαυτω^a** επει
θυμιας **πορευομενοι^b** των ασε
βων ¹⁹ουτοι εισιν οι **αποδιωριζο^c**
τες^c ψυχικοι ΠΝΑ μη εχοντες ²⁰υ
μις δε αγαπητοι τη εαυτων **αγιο**
τητι^d πειστι ανυκοδομεισθαι εν
ΠΝΤΙ αγιω **προσεχομενοι^e** εαυτοις·
²¹εαυτους εν αγαπη ΘΥ τηρησω
μεν προσδεχομενοι το ελεος
του ΚΥ εις **ζοην^f** ημων ΙΗΥ ΧΡΥ
αιωνιον ²²ους μεν εκ πυρος αρπα
σατε ²³διακρινομενους δε ελεει
τε εν φοβω μεισουντες και
τον απο της σαρκος **εσπειλω^g**
μενοι^g χιτωνα ²⁴τω δε δυναμε
νω στηριξαι ασπειλους αμω
μους

Σελίδα ΞΗ

ΞΗ

αγνευομενους απεναντι
της δοξης αυτου εν αγαλλια
σι ²⁵μονω ΘΩ ημων αυτω δο
ξα κρατος τιμη δια ΙΗΥ ΧΡΥ του
ΚΥ **α^a** ημων αυτω δοξα και με
γαλοσυνη και νυν και εις τους
παντας εωνας αμην

Ἰουδα επειστολη

Yahuwdah 1:18a-24a

^a Amended to **εαυτων** by
writing a superlinear **v**.
^b Spelling error for
πορευομενοι.
^c Error via itacism for
αποδιωριζοντες.
^d Itacism mishap for
αγιωτατη.
^e A superlinear **u** alters this
to **προσευχομενοι**.
^f Itacism error for **ζοην**.

^g Spelling mistake for
εσπειλωμενον.

Yahuwdah 1:24b-25

^a A dot above the letter
indicates its deletion.

the statements the previously
spoken by the delegates
of the Master our, Yahushua Messiah, ¹⁸that they said to you all

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that, "Upon last time shall exist
scoffers according to **his own^a** des-
ires^b of the imp-
ious. ¹⁹These are those
...^c, worldly, Spirit not having. ²⁰Yo-
u all however beloved, in the yourselves
.....^d trust, you all must build up yourselves, by
Spirit set-apart^e for yourselves.
²¹Yourselves in love of God may we prot-
ect, eagerly awaiting the mercy
of the Master for **life^f** our Yahushua Messiah
eternal. ²²Some indeed out of fire you all mu-
st snatch away, ²³to those who dispute and you all must
show mercy with reverence, despising even
the by means of the flesh
.....^g stained tunic. ²⁴To the One now Who is a-
ble to establish *you all* as spotless, blam-
eless,

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purified, before
the splendour His with great glad-
ness. ²⁵To only God our, to Him *be sple-*
ndour, might, honour, though Yahushua Messiah the
Master **α^a** our; to Him *be splendour and gre-*
atness, also now and for the
all eternity. This is certain.

Of Yahuwdah, Letter.

Yahuwdah 1:18a-24a

^a Initial reading doesn't agree
with the rest of the words
surrounding it, being singular
rather than plural. Alteration
gives the plural, meaning **their**
own.
^b Should say **travelling**.
^c Should say **who divide**.
^d Should say **set-apart**.
^e Original reading is no known
Greek word. Alteration gives
by praying.
^f Translation of intended word
given in main text.

^g Should say **completely**.

Yahuwdah 1:24b-25

^a Not known as to what the
scribe was about to write
here.