

Papyrus 91: Dated to 240-260 CE Containing Acts 2:30-37, 46-3:2

Transcription and Direct Word Translation

Recto

Acts 2:30b-37a

Front Side of Leaf

Acts 2:30b-37a

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³⁰επι τον θρονου του [31 προιδων ελαλησεν περι της αναστασεως ουτε εγκατελειφθη εις αδην ουτε η σαρξ αυτου ειδεν [διαφθοραν ³² τουτον τον ΙΗΝ ανεστησεν ο Θς ου παντες ημεις μαρτυρες ³³ τη δεξια σου του ΘΥ υψωθεις τη ν τε επαγγελιαν του ΠΝΣ του αγιου λαβων παρα του ΠΡΣ εξεχεεν τουτο ο υμεις και βλεπετε και ακουεται^a [34 ου γαρ ΔΔ ανεβη εις τους ουρανους λεγει δε αυτος ειπεν [ο ΚΣ τω ΚΩ μου καθου εκ δεξιων μου ³⁵ εως αν θω τους [εχθρους σου υποποδιον των ποδων σου ³⁶ ασφαλως ουν γινωσκετω πας οικος Ισραηλ οτι ΧΡΝ [αυτον και ΚΝ εποησεν ο Θς τ[ο]υτον τον ΙΗΝ ον [υμεις ΕΣΦΩΣΑΤΕ ³⁷ ακουσαντες δε κατ ενυ]η[σ]αν [τ]ην καρδ[ι]αν ειπον τε προς τον Πετρον

^a Error for ακουετε via itacism, as ε and αι were pronounced similarly in the Koine period.

³⁰upon the throne is, [31]having foreseen he spoke concerning the resurrection[n, that] nei[ther He was left behind inside Hades, nor the flesh His saw [dissolution. ³²This the Yahushua raised up the God, whom al[l we witnesses.³³On the right therefore of the God having been lifted, th[e both pledge of the Spirit the set-apart having accepted from the Father, He poured out this which you both perceive and he heard^a. [34]Not for David ascended into the heavens, he says as himself, 'Said [the Master to the Master my, "Sit from right My, ³⁵until when I might install the [enemies Your as a footstool of the feet Your." ' ³⁶Saf[ely therefore understand all house of Yisra'el the fact that Messiah [Him and Master He accomplished the God, t[h]is the Yahushua Whom [you crucified." ³⁷Having heard and, they were com]pletely pierced [t]he hear[t, said then towards the Petros

^a Though the original reading is a known Greek word, it makes little sense in this context. Should give the meaning you hear.

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Verso

Acts 2:45b-3:2

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Acts 2:45b-3:2

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⁴⁵ πασιν καθοτι αν τις χριαν ειχεν ⁴⁶ καθ η]μεραν τ[ε] προσκαρτερουντες ομοθυμ]αδο[ν εν] τω ιερω κλωντες τε κατ οικον αρτον] μεταλαμβανον^a τροφης εν αγαλλιασει και αφελ]οτλοτητι^b καρδιας ⁴⁷ αιουντες τον ΘΝ και εχο]ντες χαριν προς ολ[ο] τον λαον ο δε ΚΣ προσετιθ]ει τους σωζομενους καθ ημεραν επι το αυτο ^{3:1} Πε]τρος δε και Ιωαννης ανεβαινον εις το ιερων επι] την ωραν της προσσευχης την ενατην ² και τις] ανηρ χωλος εκ κοιλιας μητρος αυτου υπαρχω]ν εβασταζετο ον

^a Misspelling of μετελαμβανον.
^b Mishap for αφελοτητι, with the scribe accidently going back to λωτ and completing the writing of the word.

⁴⁵all according to whatever necessity held. ⁴⁶Each day bo[th staying diligent unan]imous[ly in] the Temple, breaking and each house bread.] they are partaking of^a food with exultation and^b of heart, ⁴⁷praising the God and hol]ding favour towards whole the people. The also Master was imput]ing those being preserved each day upon the same. ^{3:1}Pe]tros and also Yahuchanon ascended into the Temple upon] the hour of the prayer the ninth. ²And a certain] man, lame from womb of mother his existin]g, was being carried, whom

^a The spelling of μετε as μετα changes the meaning from the imperfect (were) to the present (are) tense. Although as Luke here (since 2:42) has been explaining what the early adherents were doing using the imperfect tense, to suddenly go into the present tense would be out of character.
^b Initial reading is no known Greek word. Should say simplicity.

ετιθουν καθ ημεραν προς τ]ην θυραν του ιερου
την λεγομενην Ωραιαν το]υ αιτειν ελεμη[ο

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they were setting down each day before t]he entrance of the Temple
(The called 'Attractive'), t]o request donat[i]...