

Papyrus 13: Dated to Middle Third Century CE (225-250) Containing Hebrews 2:14 - 12:17ⁱ

Transcription and Direct Word Translation

Column 47

Hebrews 2:14-3:9a

Reverse Side of Scroll

Hebrews 2:14-3:9a

MZ

2:14καταργηση τον] το κρατος εχοντα του θανατου τουτ εστιν το]ν διαβολον: 15και απαλλαξη του τους οσοι φοβω θ]ανατου δια παντοντος του ζην ενοχοι ησαν δου]λειας: 16ου γαρ δηπου αγγελων επιλαμβανεται] αλλα σπερματος Αβρααμ επι λαμβανεται: 17οθ]εν ωφιλεν κατα παντα τοις α δελφοις ομοιωθ]ησαι: ινα ελεημων γενηται και πιστος αρχιε]ρευς τα προς τον Θ̅Ν̅ εις το ειλασ κεσθαι τας αμαρ]τιας του λαου: 18εν ω γαρ πεπονθεν αυτοις πειρασ]θεις: δυναται τοις πειραζομε νοις^a βοηθησαι: 3:1ο]θεν αδελφοι αγιοι κλησεως ε πουρανιου μετοχ]οι: κατανοησατε τον αποστολ̅ και αρχιερα της ο]μολογιας ημων Ι̅Ν̅ 2πιστον οντα τω ποιησαντι] αυτον: ως κε^b Μωϋσης εν τω οικω αυτου: 3πλειο]νος γαρ δοξης ουτος παρα Μωϋσην ηξιωται καθ ο]σον πλειονα τιμη εχει του [ο]ικου: ο κατασκευα]σας αυτον: 4πας γαρ οικος κατασκευ αζεται υ]πο] τινος: ο δε παντα κατασκευασας: Θ̅Σ̅ 5και Μωϋση]ς μεν πιστος εν ολω τω οικω αυτου ως θεραπω]ν εις μαρτυριον: των λαληθησομε νων 6Χ̅Σ̅ δε] ως υιος επι τον οικον αυτου ου οικος εσμεν ημει]ς: εαν την παρρησιαν και το χαυχη μα^c της ελπ]ιδος κατασχωμεν: 7διο καθως λεγει το Π̅Ν̅Α το α]γιον σημερον εαν της φωνης αυτου ακουσητε] 8μη σκληρυνητε τας καρδιας υμων ως εν τω πα]ραπικρασμω κατα την ημεραν του πειρασμου] εν τη ερημω 9ου επιρσαν^d οι πατερες υμων

^a Itacism error for πειραζομενοις.

^b Error for και via itacism.

^c The scribe changed this to καυχημα.

^d Mistake for επιρσαν via itacism.

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2:14He may abolish the one] the strength acquiring of death, this exists as th]e false accuser, 15and may release these, as many as in fear of d]eath throughout all of the life subject were to sla]very. 16Not for surely of messengers He is concerned,] notwithstanding of seed of Abraham He is concerned. 17He]nce He was indebted according to all the brethren to be made li]ke, in order that a merciful He may become and trustful high pr]iest of the things relating to God, to making reconciliation for the misses o]f the mark of the people, 18in which for having suffered Himself when He was te]sted, He is able those being te-sted^a to assist. 3:1H]ence, brethren set-apart, of summoning heavenly share]rs, contemplate the delegate and high priest of the co]nfession our, Yahushua, 2trustful being to the One Who appointed] Him, like also^b Moshe in the household his. 3Of grea]ter for splendour this One beside Moshe is thought deserving, inas]much as of greater value acquires of the house the one who constru]cts it. 4Every for house is constructed by] someone; the One however everything Who constructs is God. 5Also Mosh]e, indeed was trustful with entire the house his as a servan]t, to be a testimony of the things that should be uttered, 6Messiah however] like a Son over the house His, of Whose house exist u]s, if the outspokenness and the^c of the ho]pe we may hold fast to. 7Therefore exactly as says the Spirit the se]t-apart, "Today, if the voice His you all may listen to,] 8do not harden the hearts of you all, as in the re]bellion, according to the day of the testing] in the desert, 9where tested^d the ancestors of you all

^a During the Koine period, both ε and ι were pronounced similarly, so spelling mistakes like this were common. Main text has correct translation.

^b Both ε and αι had similar pronunciations in the Koine period. Main text contains the proper meaning.

^c Scribe seems to have originally mixed up χ/κ due to the similar appearance of the letters. Alteration gives grandeur.

^d As per ^a above, so here. Proper translation used in main text.

ⁱ P13 has the text of Hebrews written on the *Verso* side of a papyrus *roll* (compared to a papyrus *Codex*), and is therefore written in columns. The *Recto* side contains the *Epitome of Livy*. It was very common to re-use the unwritten side of scrolls for other texts, especially if the pages were of good condition.

MH

εν δ[οκι]μασια και ειδον τα εργα μου ¹⁰τεσσερακον[τα
 ετη [δι]ο προσωχθεισα τη γενεα ταυτη και ειπ[ον
 αι [πλ]αν[ω]νται εν τη καρδια αυτων διο ουκ εγνω[σαν
 τα[ς οδους μου] ¹¹ως ωμοσα εν τη οργη μου ει εισ[ε
 λευ[σοντ]αι εις[] την καταπαυσιν μου: ¹²βλεπεται α[δελ
 φο[ι μη]ποτε εστε εν τινι υμων καρδια πονηρ[α
 απι]σ[τιας]: εν τω αποστηναι απο ΘΥ ζωντος: ¹³αλ
 λα] πα[ρα]καλεσατε εαυτους καθ εκαστην ημ[ε
 ρα]ν α[χι]ρι ου το σημερον καλε[ι]ται: ινα μη σκλη
 ρυν[θ]η τις εξ υμων απατη τ[η]ς αμαρτιας [¹⁴μετο
 χοι] γα[ρ του Χ]Υ γενοαμεν: εανπερ την α[ρχην
 τ]ης υποστασεως μεχρι τελους βεβαιαν [κατα
 σ]χωμεν ¹⁵εν τω λεγεσθαι σημερον εαν της φ[ω
 νης αυτου ακουσητε: μη σκληρυνητε τας κ[αρ
 δειας υμων ως εν τω παραπικρασμω: ¹⁶τι[νες
 γαρ ακουσαντες παρεπικραναν αλλ ου πα[ντες
 οι εξελθο[ντες εξ] Αιγυπτου δια Μωυσεως ¹⁷τισ[ι
 δε προσωχ[θεισεν] τεσερακοντα ετη ουχι τ[οις
 αμαρτησασιν ων τα κωλα επεσεν εν τη ε[ρη
 μω: ¹⁸τισ[ι]ν δε ωμοσεν μη εισελευσεσθαι εις
 τ[η]ν καταπαυσιν αυτου ει μη τοις απιθησασε[ιν]:
¹⁹κ[α]ι βλεπομεν οτι [ο]υκ ηδυνηθησαν εισε[λ
 θειν δι α[πιστ]ειαν: ^{4:1}φοβηθωμεν ουν μηπ[ο
 τε κατα[λι]πομενης επαγγελιας εισελθε[ιν
 ε]ις την καταπαυσιν αυτου δοκη τις εξ υμ[ων
 υστερ[η]κεναι: ²και γαρ εσμεν ευηγγελισμεν[οι

MO

καθαπερ κ]ακεινοι αλλ ουκ ωφελησεν ο λογος
 της ακοης] εκεινους μη συνκεκερασμενους
 τη πιστι το]ις ακουσασιν: ³εισερχομεθα γαρ εις
 καταπα]υσιν οι πιστευσαντες: καθως ειρηκεν
 ως ωμο]σα εν τη οργη μου ει[σ]ελευσοντε εις την κα
 ταπαυ]σιν μου: καιτοι τ[ω]ν εργαων απο καταβο
 λης κοσ]μου γενηθεντων ⁴ειρηκεν που περι της
 εβδομ]ης ουτως: και κα[τε]παυσεσ^a ο ΘΣ εν τη ημε
 ρα τη εβ]δομη απο παντ[ων] των εργαων αυτου: ⁵και

^a Spelling error for καταπαυσεν.

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by e[xami]nation, and saw the achievements My ¹⁰for for[ty
 years. [Theref]ore I was furious with the generation this, and I sa[id,
 'Always [th]ey go a[st]ray in the heart theirs, therefore not they unders[tand
 th[e ways M]y', ¹¹as I swore by the fury My, 'Never sha[ll t-
 hey e[n]ter in[to] the rest My.' " ¹²Look out, b[reth-
 re[n, le]st shall exist in some of you all a heart evi[,
 lacki]ng t[rus]t, by which to fall away from God living. ¹³Notwith-
 standing,] you al[! are to en]courage one another accordingly each d[-
 a]y, a[s lo]ng as the 'Today' it is add[re]ssed, in order that no[t may be hard-
 en]e[d some ou]t of you all by deception o[f t]he miss of the mark, [¹⁴part-
 akers] fo[r of the Anoi]nted One we have become, if only the s[tart
 of t]he confidence until completion secure [we may ho-
 ld f]ast to, ¹⁵in the saying, "Today, if the v[o-
 ice His you may listen to, do not harden the h[e-
 arts of you all as in the rebellion." ¹⁶W[ho
 for when they heard it, rebelled? Surely not ever[nyone of
 those who dep[arted out of] Egypt via Moshe? ¹⁷With w[hom
 then was He ve[ry angry] for forty years? Was it not t[hose
 who missed the mark, whose the dead bodies fell in the d[e-
 sert? ¹⁸To wh[o]m also did He swear not they shall enter i[n]to
 t[h]e rest His except those who were disobedi[nt]?
¹⁹S[o] we perceive that [n]ot they were capable to e[n-
 ter due to l[ack of t]rust. ^{4:1}Let us be afraid therefore th[a-
 t not, whils[t th]ere is left a promise to ent[er
 in] to the rest His, may seem some out of yo[u all
 to have fa[lle]n short of. ²Also for we exist as having being told good ne[ws

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just as also t]hey did, notwithstanding not did it benefit the message
 that attended to] them ones, not were they united
 in trust with th]ose who paid heed to it. ³We enter for into
 a re]st, those who have trusted, exactly as it has been said,
 "As I swo]re by the fury My, 'Shall t[he]y enter into the re-
 s]t My.' " And yet t[h]e achievements from found-
 ation of cos]mos have become. ⁴He has said somewhere concerning the
 seven]th in this way, "And ...[...].^a the God on the d-
 ay the se]venth from al[! the achievements His," ⁵and

^a Manuscript reading is no known Greek form of the verb καταπαυω. Should say He rested.

εν τούτῳ παλιν εισελευσονται εις την καταπαυσῆ μου: ⁶επιουν απολιπετε τινας εισελθειν εις αυτην και οι προτερον ευαγγελισθεντες ουκ εισηλθον δι απιθιαν ⁷παλιν τινα οριζει ημεραν σημερον εν Δαυειδ λεγων μετα τοσουτον χρονον [καθω]ς προειρηται: [σ]ημερον εαν της φωνης αυτο[υ α]κουσητε μη σκληρυνητε τας καρδιας υμων: ⁸ει γαρ αυτους Ισ κατεπαυσεν ουκ αν περι αλλης ελαλι μετα ταυτα ημερας: ⁹αρα απολιπεται σ[α]ββατισμος τω λαω του ΘΥ ¹⁰ο γαρ [εισ]ελθων εις την καταπαυσιν αυτου: και αυτος κατεπαυσεν απο των εργαων αυτου ωσπερ απο των ιδιων ο ΘΣ. ¹¹σπουδασωμεν [ο]υ[ν] εισελθειν εις εκεινην την καταπαυσιν μη εν τω αυτω τις υποδιγματι πεση της απιστιας ¹²ζωω γαρ ο λογος του ΘΥ και ενεργης: και [τ]ομ[ωτερο]ς υ

^b Mishap for επει via itacism.

in this on]e ag[a]in, "Shall the[y e]nter into the rest My." ⁶Si]nce^b therefore it is reserved for certain ones to enter into it, also those fo]rmerly proclaimed good news did not e[nt]er due to disobedi]ence, ⁷again a certain He appoints day, today, by Dav]id saying after such a long time, [exa]ct[ly a]s it has been said ab]ove, "Today, if the voice Hi[s you al- I may liste]n to, d[o not] harden the hearts of yo[u all]." ⁸If for t]hem Yahushua had given rest, not would co[n]cerning ano- ther he have spo]ken after these a day. ⁹As a result, is r[es- erved a S]abbath rest for the people of God. ¹⁰The for [who has e- ntered] int[o the] rest Hi[s], also h[e hi]mself re]st[s] from the achievements hi[s], ju[st as] did fr- om His o]wn the God. ¹¹Let us be eager [the]ref[ore] to e- nter int]o that the res[t, in order th]at not in the sam]e anyone example may fall of the lac[k of tr]ust. ¹²Is living for the mes]sage of God and active, and s[h]ar[pe]r th-

^b As mentioned before, both ει and ι were pronounced similarly in the Koine period. Main text includes proper meaning.

Column 50

Hebrews 4:12b-5:5a

Reverse Side of Scroll

Hebrews 4:12b-5:5a

N

περ πασαν μαχα[ιραν] διστομον και δικνουμε νος αχρει μερισμ[ου] ψυχης και ΠΝΣ αρμων τε και μυελων και κ[ριτικος] ενθυμησεων και εν νυων καρδεια: ¹³και ουκ εστιν κτισις αφανης ενωπιον αυτου: [παντα δε] γυμνα και τετραη λισμενα τοις οφ[θαλμοις] αυτου προς ον ημιν ο λογος: ¹⁴εχοντε[ς] ουν αρχιερα μεγαν διε ληλυθота του[ς] ουρανο[υ]ς ΙΝ τον υιον του ΘΥ κρατωμεν της [ομολογιας] ¹⁵ου γαρ εχομεν αρχι ρεα μη δυναμ[ενον] συνπαθησαι ταις ασθε νεια[ι]ς ημων [πεπιρασμενον] δε κατα παντα καθ ομοιοτητα [χωρις] αμαρτιας: ¹⁶προσερχωμε θα ουν μετα [παρρησιας] τω θρονω της χαριτος [ν]α λαβωμε[ν] ελεος και χαριν ευρωμεν εις ευ και]ρον βοηθ[ιαν]: ^{5:1}πας γαρ αρχιερευς εξ ανθρω πω]ν λαμβ[αν]ομενος υπερ ανθρωπων κα θι]στατα[ι] τα προς τον ΘΝ [να] προσφερη δωρα και θυ]σιας υ[περ] αμαρτιων ²μετριοπαθειν δυ ναμενος τοις α[γνοουσιν] και πλανωμενοις επει και αυτος περ[ικειται] ασθενια ³και δι αυτην οφιλει καθω[ς] περι του λαου ουτως και περι αυ του προσφερ[ειν] περι αμαρτιων: ⁴και ουχ ε αυτω τις λαμβ[ανει] την τιμην αλλα καλουμε

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an every swo[rd] double-edged, and pierc- es until the divis[ion] of soul and spirit, joints both and marrow, and ab[ile] to discern considerations and refl- ections of heart. ¹³And not exists a creature as invisible before Him, [all however as naked and complet- ely laid bare to the e]yes His, towards Whom we give the message. ¹⁴Acquri[ng] therefore a high priest great, Who has passed through th[e heavens, Yahushua the Son of God, let us hold fast to the [confession. ¹⁵Not for we acquire a high priest that is not capa[ble] to sympathise with the weak- ness[e]s ours, [having being tested also according to all things in the same manner, [without a miss of the mark. ¹⁶Let us appro- ach therefore with [outspokenness to the throne of favour, in order th]at we may acce[pt] mercy, and favour we may discover to at the rig]ht time assist. ^{5:1}Every for high priest out of huma- n]s who was acce[pted], on behalf of humans is or]daine[d] in the things relating to God, in order that He may offer gifts and sac]rifices on b[e]half of misses of the mark, ²to deal gently be- ing able with the i[gnorant and misled], since also he is surr[ounded] with weakness, ³and due to it he is indebted, exact[ly] as concerning the people thusly and concerning hi- mself to off[er] concerning misses of the mark. ⁴And not for hi- mself does anyone acce[pt] the honour, notwithstanding he is summon-

νος ὑπο του [ΘΥ: 5ουτως και ο ΧΣ ουχ εαυτον εδο
ξασεν γενη[θηναι αρχιερα αλλ ο λαλησας

Column 61

(Upper section of column missing)

10:8 ανωτερον λεγων οτι θυσιας και προσφορ]ας
και ολοκαυτωματα και περι αμαρτιας] ουκ
ηθελησας ουδε ευδοκησας αιτινες κατα] νομῶ

Column 62

ΞΒ

προσφεροντα[ι 9το]τε ειρη[κεν ι]δου η[κω του ποιησαι
το θελημα σου: αναιρει το [πρωτ]ον ινα [το δευτερον
στηση: 10εν ω θεληματι ηγιασμεν[ο]ι εσμ[εν δια της προσ
φορας του σωματος ΤΥ Χ[Υ] εφαπαξ: 11κα[ι πας μεν
ιερευς εστηκεν καθ ημεραν λιτου[ργων]α και τας αυ
τας πολλακις προσφερω[v] θυσιας αιτινες ου[δεπο
ται δυνανται περιελειν αμαρτιαν: 12ουτος δε [μιαν
υπερ αμαρτιω[v] προσενενκας θυσιαν εις το διη[νεκες
εκαθισεν εν δε[ξια] του ΘΥ 13το λοιπον εκδεχο[μενος
εως τεθωσιν οι εχθροι υποποδιον των ποδιω[v] αυτου
14μια γαρ προσφορα τετελειωκεν εις το διηνεκε[ς τους
αγιαζομενους: 15μαρτυρει δε ημειν και τ[ο ΠΝΑ
το αγιον μετα γαρ το ειρηκεναι 16αυτη δε η δια[θηκη
ην διαθησομαι προς αυτους μετα τας ημερ[ας εκει
νας λεγει ΚΣ διδους νομους μου επι καρδια[ς αυτω
και επι την διανοιαν αυτων & επιγραψω αυ[τους
17και των αμαρτιων και [τ]ων ανομιων αυτων ου μι
νηθησομαι ετι: 18οπου δε αφεις του[τ]ων ουκ
ετι προσφορα περι αμαρτιας: 19εχοντες ουν αδελ
φοι παρρησιαν εις την εισοδον των αγιων εν τω
αιματι ΤΥ 20ην ενεκενισεν ημιν οδον προσ
φατον και ζωσαν δια του καταπετασματος
τουτ εστιν της σαρκος αυτου: 21και ιερα μεγαν
επι τον οικον του ΘΥ 22προσερχωμεθα μετα

ned by the [God. 5In this manner also the Anointed One, not Himself
deemed to bec[ome high priest, notwithstanding the One Who said

Hebrews 10:8

Reverse Side of Scroll

Hebrews 10:8

10:8 Previously saying that "Sacrifices and offerin]gs
and whole-burnt offerings also concerning misses of the mark] not
You desired nor were pleased with," those which according to] law-code

Hebrews 10:8c-22a

Reverse Side of Scroll

Hebrews 10:8c-22a

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are presente[d, 9th]en He has sa[id, "Be]hold! I h[ave come to accomplish
the desire Your." He takes away the [fir]st, in order that [the second
He may stand, 10by which desire sanctif[ie]d we e[exist, through the offer-
ing of the body of Yahushua Me[ssiah] once for all. 11An[d every indeed
priest is stood upright each day minist[ering]a and the sa-
me many times offering sacrific[es], those which n[ev-
er are able to strip away a miss of the mark. 12This One however, [one
on behalf of misses of the m[ark] having offered sacrifice for all t[ime,
sat down at rig[ht hand] of God, 13henceforth awai[t]ing
until may be set the enemies as a footstool for fee[t His.
14By one for offering He has completed for all tim[e those
who are sanctified. 15Witnesses now to us also t[he Spirit
the set-apart, after for saying, 16" 'This now is the cov[enant
which I shall arrange with them after the day[s tho-
se,' says Yahweh, 'I am granting instructions My upon heart[s their,
and upon the mind their & I shall inscribe th[em,'] "

17and, "The misses of the mark and [t]he Torah-violations their never
shall I recollect again." 18Where now is forgiveness of the[s]e, no lon-
ger an offering is concerning misses of the mark. 19Acquring therefore bre-
thren outspokenness for the entrance to the sanctuary by the
blood of Yahushua, 20which He initiated for us way fre-
sh and living through the curtain;
this exists the flesh His, 21and a priest great
over the house of God, 22let us approach with

a The scribe altered this to
λειτουργων by adding ε
superlinearly.

a Though there are likely
other cases in the non-
extant portion of the
manuscript, this is one of
only three extant places
where the scribe has
amended the itacism
spelling mistake! Meaning
of the word given in main
text.

[ΞΓ]

[αληθινης καρδιας εν πληροφορια πιστεως ρεραντισ]
 [μενοι τας καρδιας απο συνειδησεως πονηρας και]
 [λελουσμενοι το σωμα υδατι καθαρω ²³κατεχωμεν]
 [την ομολογίαν της ελπίδος ακλινη πιστος γαρ ο]
 [επαγγελιαμενος ²⁴και κατανωμεν αλληλους εις]
 [παροξυσμον αγαπης και καλων εργαων ²⁵μη ενκα]
 [ταλειποντες την επισυναγωγην εαυτων καθως]
 [εθος τισιν αλλα παρακαλουντες και τοσουτω]
 [μαλλον οσω βλεπετε εγγιζουσιν την ημεραν:]
²⁶εκουσιως γαρ αμαρτανοντων ημων μετα το λα]
 [βειν την επιγνωσιν της αληθειας ουκετι περι αμ]
 [αρτιων απολειπεται θυσια ²⁷φοβερα δε τις εκδοχη]
 [κρισεως και πυρος ζηλος εσθιειν μελλοντος τους]
 [υπεναντιους: ²⁸αθετησας τις νομον Μωυσεως χωρις]
 [οικτιρμων επι δυσιν η τρισιν μαρτυσιν αποθνησκει]
²⁹πο[σω δοκειτε χειρονος αξιωθησεται τιμωριας ο τον
 υ[ιον] τ[ο]υ [ΘΥ] καταπατησας και το αιμα της διαθηκης
 κοινον η[γησαμενος εν ω ηγιασθη και το ΠΝΑ της χα
 ριτος ενυ[βρισας ³⁰οιδαμεν γαρ τον ειποντα εμοι εκ
 δικης εγ[ω ανταποδωσω και παλιν κρινει ΚΣ τον
 λαον αυτο[υ: ³¹φοβερον το εμπεισειν εις χειρας ΘΥ
 ζωντος: ³²αναμνησκεσθε δε τας προτερον ημε
 ρας εν α[ις φωτισθεντες πολλην αθλησιν υπεμεινατε
 παθημ[ατων ³³τουτο μεν ονειδισμοις τε και θλειψεσιν

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[genuine hearts, with complete certainty of trust, having been]
 [sprinkled the hearts from a conscience noxious, and]
 [having been washed the body with water cleansed. ²³Let us hold fast to]
 [the confession of hope unwavering, is trustworthy for the One]
 [Who promised. ²⁴So let us think one another how]
 [to motivate to love and beautiful achievements, ²⁵not fo-]
 [rsaking the meeting our, exactly as]
 [habit to some, notwithstanding encouraging, and by so much]
 [more, as much as you all perceive is drawing near the day.]
²⁶If intentionally for missing the mark us, after acc-]
 [epting the recognition of truth, no more concerning miss-]
 [es of the mark is left a sacrifice, ²⁷a dreadful however certain expectation]
 [of assessment and of fire fury to consume is about to be of the]
 [hostile ones. ²⁸Who disregarded certain ones law-code of Moshe without]
 [pity upon two or three testimonies died,]
²⁹how m[uch do you all think of worse they shall be deemed punishment the one who the
 s[on] o[f] [God disdains, and the blood of the covenant
 as profane w[ho regards, by which he is sanctified, and the Spirit of fa-
 vour in[sults? ³⁰We acknowledge for the One Who said, "Is Mine ven-
 geance, I [shall pay back," and again, "Shall assess Yahweh the
 people Hi[s." ³¹Dreadful to plunge into hands of God
 living! ³²You all must remember now the previous da-
 ys, in wh[ich, after being enlightened, a severe struggle you all endured
 of suffer[ings, ³³this indeed verbal abuse both and oppressions

[ΞΔ]

θεα]τριζομενοι: τουτο δε κοινων[ο]ι των ουτως
 ανα]στρεφομενων γενηθεντες: ³⁴και γαρ τοις δεσ
 μοι]ς συνεπαθησατε: και την αρπαγην των υπαρ
 χον]των υμων μετα χαρας προσεδεξασθ[ε]: γινωσ
 κο]ντες εχιν εαυτους κρισσωνα^a υπαρξιν και μεν[ο]υ
 σαν]: ³⁵μη αποβαλητε ουν την παρρησιαν υμων
 ητ]ις εχει μεγαλην μισθαποδοσιαν ³⁶υπομονης
 γαρ] εχεται χρεϊαν ινα το θελημα του [ΘΥ] ποιησαντες
 κο]μισθητε την επαγγελίαν: ³⁷ετ[ι] μικρον οσον:
 οσο]ν ο ερχομενος ηξει και ου χρονισει ³⁸ο δε δικαιος
 εκ] πιστεως ζησεται: και εαν υποστειληται: [ο]υκ ευ

^a Double itacism error for
 κρισσωνα.

[64]

being pu]blically exposed to, this even partake[er]s of those thusly
 bein]g treated coming to be. ³⁴Both for with the priso-
 ner]s you all sympathised with, and the seizure of the bel-
 ong]ings of you all with gladness you all put up wi[th], having
 unde]rstood to acquire yourselves a better^b possession and perm[a]n-
 ent]. ³⁵Do not throw away therefore the outspokenness of you all,
 whi]ch acquires a fantastic reward. ³⁶Of endurance
 for] you all acquire a need, so that the desire of [Go]d having accomplished,
 you all m]ay receive the promise. ³⁷Ye[t], "A very, very little
 whi]le, the One who is appearing shall come and not delay. ³⁸The but Upright
 out of] trust shall live, and if he may shrink back, [n]ot de-

^a As seen prior, the scribe
 of ϑ13 mixes up ε/ι, and
 here also ο and ω, giving a
 spelling that mixes itacism
 and incorrect gender
 together! Reading out the
 word would help the reader
 understand what was
 intended. Correct
 translation employed in
 main text.

δοκ]ει μου η ψυχη εν αυτω: ³⁹ημις δε ουκ εσμεν [ü]ποστολη]ς εις απωλειαν: αλλα πιστεωσ εις περιτοι[η]σιν ψυχης: ^{11:1}εστι δε πιστις ελπιζομενων πραγματ[ω]ν αποστασις] ελλενχος ου βλεπομενων: ²εν αυτη γαρ εμαρτυρηθησ]αν οι πρεσβυτεροι: ³πιστι νοουμεν κατηρτισθαι του]ς αιωνας ρηματι ΘΥ εις το μη εκ φενομενων^b το βλ]επομενον γεγονεναι: ⁴πεισται πλειονα θυσιαν Αβε[λ] παρα Καειν προσηεν' κεν δι ης εμαρτυρηθη ειναι δ[ι] κ]αιος μαρτυρουντος επι τοις δωροις αυτου^c του ΘΥ και δ[ι] αυ] της αποθανων επι λαλει: ⁵πισται Ενωχ' μετετεθ[η] του [μη] ιδειν θανατον και ουχ ευρισκετο διοτι μετεθηκεν α[υτον] ο ΘΣ: προ γαρ της μεταθεσεωσ μεμαρτυρηται ευηρ[εστηκε

^b The scribe amended this to φαινομενων by putting a slash through the letter ε, and writing a superlinear αι.
^c The scribe modified this to αυτω by writing ω over ου.

light]s My the soul in him." ³⁹We however not exist [as of s]hrinking back into obliteration, notwithstanding of trust into preserv[a]tion of souls. ^{11:1}Exists now trust of hoped thin[g]s a renunciation,] evidence of not perceived. ²By this for were well spok]en the ancestors. ³By trust we comprehend to have prepared th]e ages by declaration of God, so that what not out of^b what is pe]rceived to have become. ⁴By trust a superior sacrifice Hebe[than Qayin offered, through which he was shown to exist as u[p-r]ight, after being approved upon the gifts his^c by God, and thr[ough whi-]ch, being deceased, still speaks. ⁵By trust Khanowkh was transfer[red] to [not] see death, and not he was discovered, seeing as had transferred h[im] the God. Before for the removal, he had been approved to be well p[leas-

^b Another itacism error of the scribe (αι and ε being pronounced similarly in Koine period), but which was amended. Gives is visible.
^c The original reading takes the quote from the LXX (Gen 4:4), the correction is more intelligible Greek. Either works, and mean the same thing.

Column 65

Hebrews 11:5c-14a

Reverse Side of Scroll

Hebrews 11:5c-14a

[ΞΕ]

ναι τω ΘΩ ⁶χωρις δε πιστεωσ αδυνατον ευαρεστησαι πιστευσαι γ[αρ] δει τον προσερχομενον τω ΘΩ οτι εστιν και τοις ζη[τουσιν αυτον] μισθαποδοτης γινεται: ⁷πισται χρηματι]σθεις Νωε περι των μηδεπω βλεπομενων ευλαβηθε[ις] κατεσκευασεν κιβωτον εις σωτηριαν του οικου αυτου [δι] ης κατεκρινεν τον κοσμον και της καταπισ[τι]ν δικα[ιοσυνης] εγενετο κληρονομος: ⁸πισται καλουμενος Αβραα[μ] υπηκουσεν εξελθειν εις τοπον ον ημελθεν λαμβαν[ειν] εις κληρονομιαν και εξηλθεν μη επισταμενος π[ου] ερχεται: ⁹πισται παρωκησεν εις γην της επαγγελιας [ως] αλλοτριαν εν σκηναις κατοικησας μετα Ισακ' και Ιακ[ωβ] των συνκληρονομων της επαγγελιας της αυτης: ¹⁰εξ[εδεχετο] γαρ την τους θεμελιους εχουσαν πολιν: ης τεχν[ιτης] και δημιουργος ο ΘΣ: ¹¹πισται και αυτη Σαρρα δυναμ[ιν] εις καταβολην σπερματος ελαβεν και παρα καιρον ηλ[ικιας] επει πιστον ηγησατο τον επαγγειλαμενον: ¹²διο και [αφ] ενος εγεννηθησαν και ταυτα νενεκρωμενου: κα[θως] τα αστρα του ουρανου τω πληθει και ως η αμμος η [παρα] το χειλος της θαλασσης η αναριθμητος: ¹³κατα πιστιν α[πεθανον] ουτοι παντες μη λαβοντες τας ε]παγγελιας [αλλα] πορρωθεν αυτας ιδοντες και ασπ]ασαμενοι κ[αι] ομολογησαντες οτι ξενοι και παρεπιδημοι ε]ισιν επι της [γης] ¹⁴οι γαρ τοιαυτα λεγοντες εμφανιζουσιν

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ing to God. ⁶Devoid however of trust, it is incapable to be well pleasing, to trust f[or] is necessary, the one approaching to God, that He exists, and of those se[eking] after Him a rewarder to be. ⁷By trust, after be[ing] warned Noah concerning the not yet perceived, from reveren[ce] made ready an ark, to deliver the household his, [via] which He condemned the world, and of the according to t[ru]st uprig[ht]ness he became a heir. ⁸By trust, after being called, Abrah[a]m obeyed, to depart into a place which he was intended to acce[pt] to be an inheritance, and he departed, not having a clue wh[ere] he was going. ⁹By trust he dwelled in land of the promise [as] a foreigner, in tents inhabiting with Yitschaq and Ya'q[ob] the fellow heirs of the promise the same. ¹⁰Aw[aiting] for the the foundations acquiring city, whose desi[gn]er and builder is the God. ¹¹By trust also, with Sarah, capabil[ity] to beget seed he accepted even past season pr[ime], since reliable he considered the One Who promised. ¹²Therefore and [from] one was fathered even these he being as good as dead, ex[actly] like the stars of the sky in large number, and like the sand the [beside] the shore of the sea the innumerable. ¹³In accordance with trust d[ied] these, all not accepting the p[ro]mise[s], notwithstanding from afar them seeing and we-ll]coming, a[nd] who admitted that strangers and temporary residents they ex]isted upon the [land]. ¹⁴Those for such things saying, make clear

ΞΖ

²⁸πρωτοτοκα θιγη α]υτων: ²⁹πιστει διεβησαν την ερυθραν θαλασσαν ως δια ξηρ]ας γης: η[ς] πειραν λαβοντες οι αιγου πτιοι κατεποθησαν: ³⁰πιστει τα τιχη Ιεριχω επεσαν κυκλω θεντα επι επτα ημερα]ς: ³¹πιστει Ρααβ η πορνη ου συναπω λετο τοις απιθησασιν] δεξαμενη τους κατασκοπους μετ' ειρηνης: ³²και τι ετι λε]γω επιλιψει γαρ με διηγουμενον ο χρονος περι Γεδεων Βαρ]ακ' Σαμφω ΐεφθαε Δαυειδ' τε και Σαμουηλ και των προφητων] ³³οι δια πιστεως κατηγωνισαντο βασιλειας ειργασαντο δικαιοσυ]νην: επετυχον επαγγελιων[:] εφραξαν στοματα λεον]των: ³⁴εσβεσαν δυναμιν πυρος: εφυγον στοματα μαχ]αιρης: εδυναμωθησαν απο ασθενειας εγενηθησαν ἰσ]χυροι εμ πολεμω παρεμβολας εκλειναν αλλοτριων ³⁵ελ]αβον γυνεκα[ς] εξ αναστασεως τους νεκρους αυτων α]λλοι δε ετοιμ[πα]νισθησαν ου προσδεξαμενοι την απολυτ]ρωσιν ἱνα κρειττονος αναστασεως τυχωσιν ³⁶ετεροι δε] εμπεγμων και μαστειγων πειραν ελαβον ετι δε δεσμ]ων και φυλακης: ³⁷ελιθασθησαν επιρσθησαν ε]πι[ρα]σθησαν: εν φονω μαχαιρης απεθανον περι]η[λ]θον εν μηλωταις εν εγιοις δερμασιν ὑστερουμενοι] θλειβομενοι: κακουχουμενοι ³⁸ων ουκ ην αξιος] ο [κο]σμος: επι ερημειαις πλανωμενοι και ορεσι και σ]πηλειοις και ταις οπαις της γης: ³⁹και ουτοι παντες μαρτυρηθε]ντες δια της πιστεως ουκ εκομισαντο την επι]αγγελ[λ]ειαν ⁴⁰του ΘΥ περι ημων κριττον τι προβλεψα]μενου ἱνα μη χωρις ημων τελειωθωσ[τ] ^{12:1}τοιγαρουν και] ημεις τοσουτον εχοντες περικιμενον

ΞΗ

ημ[iv v]εφος μαρ[τ]υρων ογκον: αποθ[ε]μενοι] παντα και τη[iv ευπ]εριστατον αμαρτιαν δι υπομονης τρεχωμεν τῷ π[ροκειμ]ενον ημειν αγωνα ²αφορωντες εις τον της πιστεως αρχηγον και τελειωτην ἸἸ]ος αντι της προκειμενης αυτω χαρας ὑπεμεινεν τον σταυρον αισχυνης καταφρονησας εν δεξια τε [τ]ου θρονου του ΘΥ κεκαθι[κ]εν: ³αναλογισασθαι γαρ τοιαυτην ὑπομεμενηκοτα ὑπο των αμαρτων. εις αυτους αντιλογιαν ἱνα μη καμητε ταις ψυχαις εκλελυμενοι: ⁴ουπω μεχρι αιματος αντικατεστητε προς την α

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²⁸firstborn may touch t]hem. ²⁹By trust they passed through the red sea, like through dr]y land, of which attempt accepting the Egyptians were drowned.] ³⁰By trust the walls of Yarikhuw toppled, after encircling upon seven day]s. ³¹By trust Rakhhab the prostitute not perished with the disobedient.] after receiving the spies with peace. ³²And what yet I s]ay? It would fail for me relating the time concerning Gid'own, Bar]aq, Shimshowan, Yiphtach, David both and Shamuw'el and the prophets.] ³³who through trust defeated kings, performed uprightn]ess, obtained promises, trapped shut mouths of li]ons, ³⁴extinguished effectiveness of fire, escaped edges of sw]ords, were made mighty from weaknesses, became st]rong in battle, battle lines caused to flee of hostile foreigners. ³⁵Acc]epted wome[n] out of resurrection the dead theirs. Ot]hers however were sla[vis]hly tortured, not consenting to liber]ation, in order superior resurrection they may attain. ³⁶Different ones also] mocking and lashings experienced accepted, in addition even chai]ns and imprisonment. ³⁷Pelted with stones, sawn in two, t]es[t]ed, by murder with a sword they died, they tr]ave[ll]ed around in sheepskin, in goat skins, impoverished.] afflicted, mistreated, ³⁸of whom not existed deservin]g the [wo]rld, over deserts wandering about and hills, and in c]aves and the holes of the ground. ³⁹And these, all were appr]oved due to the trust, not did they receive the p]ro[m]ise, ⁴⁰the God concerning us superior something had pro]vided, in order that not without us would they be perfect[ed.] ^{12:1}Therefore, also] we such a great acquiring surrounding

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u[s cl]oud of tes[t]ifiers, weight settin[g aside] every, and th[e tightly c]ontrolling miss of the mark, through endurance let us run the s[et bef]ore us race, ²looking towards the of the trust originator and perfecter, Yahushua, Whom for the set before Him gladness endured the upright stake, shame disregarding, at right hand and [o]f the throne of God has been sat d[o]wn. ³Consider for such One Who endured by the missers of the mark against Himself hostility, in order not may you all grow weary in the souls, having given up. ⁴Not yet to the point of blood have you resisted, against the α

μαρτιαν αγων[ι]ζομενοι ⁵και εκλελησθαι της παρακλησεως ητις υμειν ως υιοις διαλεγεται υιε μου μη ολιγωρει παιδειας ΚΥ και μη εγλυου υπ αυτου ελεγχομενος: ⁶ον γαρ αγαπα ΚΣ πεδευει μαστειγοι δε παντα υιον ον παραδεχεται[ι: ⁷εις παιδειαν υπομ[ε]νεται ως υ[ι]οις υμειν προσφερεται ο ΘΣ τις γαρ υιος ον ου πεδευει πατηρ ⁸ει δε χωρις [εστ]αι παιδειας ης μετοχοι γεγονασι παντες: αρα νο[θοι και] ουκ υιοι εστε: ⁹ειτα τους μεν της σαρκος ημων π[ατ]ερα[ς ε]ιχο μεν παιδευτας και ενετρεπομεθα: ου πολυ δε μαλ λον υποταγησομεθα τω πατρι των πνευματων και ζησομεν: ¹⁰οι μεν γαρ προς ολιγας ημερας κατα το δοκοῦ αυτοις επαιδευον: ο δε επι το συμφερον εις το μετα λαβειν της **αγιοτατης**^a αυτου: ¹¹πασα δε παιδεια προ μεν το παρον ου δοκει χαρας ειναι αλλα λυτης υστερον δε καρπον **ιρηνικον**^b τοις δι **αυτοις**^c γεγυμνασμενοις αποδιδω[σ]

^a The scribe misspelt **αγιοτητος**.

^b The scribe altered this to **ειρηνικον** by inserting the ε in the gap.

^c The scribe amended this to **αυτης**.

Column 69

[ΞΘ]

δικ[αιοσυνης: ¹²διο τας παρειμενας χειρας και τα παραλελυμενα [γονατα ανορθωσατε ¹³και τροχιας ορθας ποιειτε τοις πο[σιν υμων ινα μη το χωλον εκτραπη ιαθη δε μαλλον: ¹⁴ειρ[ηνην διωκετε μετα παντων και τον αγιασμον ου χωρις ου[δεις οψεται τον ΚΝ ¹⁵επισκοπουντες μη τις υστερων απο της χα[ριτος του ΘΥ μη τις ριζα πικριας ανω φυουσα ενοχηλη κα[ι δι αυτης μιανθωσιν πολλοι ¹⁶μη τις πορνος η βεβηλος ως [ησαυ ος αντι βρωσεως μιας απεδετο τα πρωτοτοκια: ¹⁷ιστε [γαρ οτι και μετεπειτα θελων κληρονομησαι την ευλογιαν [απεδοκιμασθη μετανοιας γαρ τοπον ουχ ευρεν καιτε

(Lower section of column missing)

Hebrews 12:11c-17

ss of the mark con[t]ending. ⁵And have you all forgotten the exhortation, which to you all like sons addresses? "My son, do not make light of discipline of Yahweh, and do not give up by Him being corrected. ⁶Whom for cherishes Yahweh, He disciplines, punishes and every son that He receives." ⁷For discipline, en[d]ure. Like s[on]s you all is treating the God. What for son who is not disciplined by a father? ⁸If but without [you exist] discipline, by which partakers have become all, then illegit[imate and] not as sons you all exist. ⁹Moreover, the indeed of the flesh our f[at]her[s we a]quired as disciplinarians and we gave respect. Not much now rather shall we be subjected to the Father of the Spirits, and shall live? ¹⁰Those indeed for to a few days according to what was deemed to them disciplined, He however upon the benefit, so that to have a share in the^a His. ¹¹All however disciplined from indeed the moment not is deemed as gladness to exist, yet sorrow, later however produce **tranquil**^b for those through **them**^c who are schooled it repay[s

^a The scribe's eye appears to have been all over the place when writing out this word. Should say **set-apartness**.

^b Common itacism seen in 9313. The third and final time the alteration is seen. Main text has meaning of the word.

^c Scribe appears to have skipped back when writing out the word, giving something that is impossible in Greek. Emendation gives **it**.

Reverse Side of Scroll

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of up[righ]tness. ¹²Therefore the sluggish hands and the exhausted [knees you all must rejuvenate, ¹³and tracks straight you all must make for the fe[et] of you all, in order that not the lame is dislocated, healed however much more. ¹⁴Tran[quillity you all must pursue with everyone, and the proper behaviour, which devoid of no [one shall see the Master. ¹⁵See to it that not someone is falling short from the fa[vour of God, no one as a root of bitterness up growing causes trouble, an[d] due to it are corrupted many; ¹⁶not someone be immoral or worldly like [Esau, whom for meal one traded the birth-right. ¹⁷You all have recognised [for that also afterwards, desiring to inherit the blessing, [he was rejected, change of mind for an occasion not he discovered, although