

Papyrus 110: Dated to Middle Third Century CE Containing MattithYah 10:13-14, 25-27

Transcription and Direct Word Translation

Recto

MattithYah 10:13-14

Front Side of Leaf

MattithYah 10:13-14

¹³σασθε αυτην· και εαν μεν] η η ου
κια αξια ελθατω η ε]ιρηνη επ αυτη
εαν δε μη η] αξια· η ειρηνη υμων
εφ υμας επισ]τραφητω· ¹⁴και ος εαν μη
δεξεται υμα]ς μηδε ακουση τους λογους
υμων εξε]ρχομενων υμων της ου
κιας η της πο]λεως η κωμης εκ' μαξα
τε τον κονιορτο]ν απο των πο]δων

¹³meet them. And if indeed] shall exist the ho-
use worthy, let go the p]eace upon it.
If but not exists] as worthy, the peace of you all
upon you all let it c]ome back. ¹⁴And whoever not
may welcome any of y]ou, nor may listen to the words
of any of you, as go o]utside you all the ho-
use or the ci]ty or village, having wipe-
d off the blowi]ng dust from the fe[et

Verso

MattithYah 10:25-27

Reverse Side of Leaf

MattithYah 10:25-27

²⁵ται ως ο [διδασκαλος αυτου και ο δουλος
ως ο ΚΣ αυτου· ει [τον οικοδοεσποτην επεκα
λεσει^a βεελ'σεβουλ^b ποσω [μαλλον τους
οικιους^c αυτου· ²⁶μη ουν β^d φοβηθητε
αυτους· ουδεν γαρ εστιν [κεκαλυμμε
νον ο ουκ' αποκαλυφθ]ησεται και
κρ]υπτον ο ου γνωσθησε[ται ²⁷ο λεγω
υμιν εν τη σ]κο[τια ειπατε εν τω φωτι

^a Amended to επεκαλεσαν by
crossing out the final ε and writing
α above it.

^b Altered to βεελ'ζεβουλ by
converting σ into a ζ.

^c Corrected to οικιους by the
copyist who converted the ι to an υ
by adding two upper-strokes to the
ι. Both however are spelling
mistakes for οικιακους.

^d Copyist started to write out
φοβηθητε, but began from the
middle of the word. Erasing the β
(of which traces remain), the
copyist proceeded to write out the
word properly.

²⁵come as the [teacher his, and the slave
as the Master his. If [the householder he has add-
ressed^a as Ba'al-Seboul^b, how much [greater the
.....^c his. ²⁶Not then β may y[ou be fearful
of them. Nothing for exists as [having been conc-
ealed which not shall be unco[vered, and
hid]den which not shall be underst[ood. ²⁷What I say
to you in the d]arkn[ess, speak in the light

^a Modifies the case from 3rd person
singular to 3rd person plural, giving
they have addressed.

^b Both spellings are different
transliterations of the Hebrew בעל
זבוב, meaning Lord of Dung.

^c Manuscript reading is no known
Greek word. Should say
households.