

# 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

<sup>13</sup>σασθε 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· <sup>14</sup>και ος εαν μη  
δεξεται υμα]ς μηδε ακουση τους λογους  
υμων εξε]ρχομενων υμων της οι  
κιας η της πο]λεως η κωμης εκ' μαζα  
τε τον κονιορτο]ν απο των πο[δων

<sup>13</sup>et 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. <sup>14</sup>And 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

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

<sup>a</sup> Amended to επεκαλεσαν by  
crossing out the final ε and writing  
α above it.

<sup>b</sup> Altered to βεελ'ζεβουλ by  
converting σ into a ζ.

<sup>c</sup> 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.

<sup>d</sup> 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.

<sup>25</sup>ome as the [teacher his, and the slave  
as the Master his. If [the householder he has add-  
ressed<sup>a</sup> as Ba'al-Seboul<sup>b</sup>, how much [greater the  
.....<sup>c</sup> his. <sup>26</sup>Not 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. <sup>27</sup>What I say  
to you in the d]arkn[ess, speak in the light

<sup>a</sup> Modifies the case from 3<sup>rd</sup> person  
singular to 3<sup>rd</sup> person plural, giving  
they have addressed.

<sup>b</sup> Both spellings are different  
transliterations of the Hebrew בעל  
זבוב, meaning Lord of Dung.

<sup>c</sup> Manuscript reading is no known  
Greek word. Should say  
households.