

Worksheet 5. *Reconstruct the text.*<sup>1</sup>

## Philemon 1:6-8 (front side)

1.	[επιγνωσαι] παν[τος αγα-]	18 characters
2.	[θου του εν] <u>υμειν</u> <sup>2</sup> [χαρ]αν	18 characters
3.	[γαρ πο] <u>λλην</u> <u>εσχον</u> <sup>3</sup>	13 characters
4.	[και παρακ]λησιν επι	16 characters
5.	[τη αγαπη σ]ου· <sup>4</sup> οτι τα	16 characters
6.	[σπλαγχνα] των αγιων	16 characters
7.	[αναπεπα]υται δια σου	17 characters
8.	[αδελφε δι]ο <u>πε</u> λλην <sup>5</sup> εν	17 characters
9.	[ <u>χρω</u> <sup>6</sup> παρρησιαν] εχων ε- <sup>7</sup>	17 characters
10.	[πιτασσειν σοι το α]νη	17 characters

1 This is a reconstruction of the text of the Oxyrhynchus papyrus 83.5347, located at the Sackler Library at Oxford University in Oxford, England.

2 The evidence is split among even the early witnesses. The current critical texts prefer ημων, but this papyrus tips the balance toward υμων. Paul prefers the second person singular in the letter, but when he uses the plural elsewhere, it is the second person (1:22 twice, 1:25).

3 There are some textual variations here. The majority of the manuscripts read εχομεν πολλην, but the oldest and best manuscripts read as this early papyrus. This reading confirms the choice of the modern critical texts against the majority text.

4 This high dot is an example, found in almost all manuscripts, of punctuation in manuscripts.

5 This is clearly just a misspelling of πολλην.

6 In order for this text to fit in the available space, χριστω is likely abbreviated to the sacred name χρω, just like the spelling found on the back side of the manuscript.

7 Virtually all divisions of words in manuscripts occur at syllable divisions. This is another example of punctuation.

## Philemon 1:18-20 (back side)

- |    |  |               |
|----|--|---------------|
| 1. | [αδι]κη[σεν σε η οφειλει]  | 18 characters |
| 2. | <u>το ουτο</u> <sup>8</sup> εμ[οι ελλογα]                          | 16 characters |
| 3. | εγω παυλ[ος εγραψα τη]   | 17 characters |
| 4. | εμη χειρε <sup>9</sup> [εγω αποτι- <sup>10</sup> ]                 | 16 characters |
| 5. | σω <sup>11</sup> ινα <sup>12</sup> μη [λεγω σοι ο- <sup>13</sup> ] | 16 characters |
| 6. | τι και <u>εαυτο</u> [ν <sup>14</sup> μοι προσ- <sup>15</sup> ]     | 17 characters |
| 7. | οφιλεις <sup>16</sup> ν[αι αδελφε]                                 | 16 characters |
| 8. | εγω σου [οναιμην εν]   | 15 characters |
| 9. | <u>χρω</u> <sup>17</sup> [· <sup>18</sup> πεποιθως τη υπα-]        | 17 characters |

8 This reading is a unique variation from τουτο found in virtually all other manuscripts. This is likely an example of dittography, the unintentional repetition in copying of letters. It is a common copying error. Similarly, haplography, the unintentional omission of duplicate letters, is common.

9 This is likely a misspelling of χειρι.

10 The end of line breaks inside the word, but between syllables.

11 Another use of the high dot mark of punctuation.

12 The dieresis is a common mark of punctuation found over ια.

13 The end of line breaks inside the word, but between syllables.

14 This text includes an emendation above the original text. It is unknown whether it comes from the original hand or a later corrector. The ink and shape of the letter appears somewhat different than other epsilons, with a more elongated line. This reading is unique among the manuscript evidence, where σεαυτον is found elsewhere. Along with other misspellings and errors, it indicates either a mediocre copyist or one whose first language is not Greek.

15 The end of line breaks inside the word, but between syllables.

16 It is not unusual to find the diphthong ει elided to just ι. This is an alternate spelling.

17 The use of abbreviations for sacred names is a form of punctuation. They are quite common even within some of the earliest Christian papyri.

18 This is a conjectured mark of punctuation. It is a major break in the thought of the letter.