

# From Blog, to Book, to the Larger Scholarly Discussion

(Nobody told me I couldn't do it)

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## Abstract

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In 2013, Lexham Press published the two-volume *Greek Apocryphal Gospels, Fragments, and Agrapha*. This collection of apocryphal material includes introductions, translations, and transcriptions or editions of most available apocryphal gospel material in Greek. While the volumes were under preparation in 2011–2013, several blogs reported the inclusion of a new apocryphal material represented in P.Oxy 5072. To evaluate, I wrote a blog post with a provisional transcription and translation. This formed the basis of what made it into the books, and the work was published in 2013. Since then, mention of the *Greek Apocryphal Gospels* books, only available digitally, have bubbled up in the larger scholarly discussion. This paper talks about the inclusion of P.Oxy. 5072 in the books, the reception of the material, and the role of blogs and online resources in the process as well as in the reception and discussion of the material.

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## Introduction

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It was late 2011 when a colleague at Logos (now Faithlife) asked me a question. I didn't think much about it at the time, but it stuck with me.

A friend of my colleague's was considering graduate school, and wanted to look into the traditions of the apostles for apologetic purposes. That is, he wanted to look at traditions of how the apostles died to see how they contributed toward showing the apostles who suffered martyrdom actually believed that Jesus rose from the dead.

He knew that I've read and written about the writings of the early church, so he asked me for recommendations for his friend.

I told him that his friend wanted to look into the "New Testament Apocrypha," but I also warned him that tradition and history are two different things, and his friend might want to consider if this was really the best source to mine for apologetic purposes.

I pointed him to Elliott's edition of the New Testament Apocrypha and to Hans-Josef Klauck's books. I told him the *Oxford Dictionary of the Christian Church* was the best dictionary he could get for people known in the early church. And this was just after Bart Ehrman and Zlatko Plese had published their Apocryphal Gospels book, so I pointed him there too.

(After all, it's a great translation of that material.)

I didn't think about the exchange much after that. It was just answering an email from a friend.

## The Hook is Set

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But something stuck in my craw about the whole thing. Not in a bad way. I don't know how the graduate work of my colleague's friend turned out, or what avenues he pursued. But being asked the question caused me to ponder about the noncanonical gospels.

*[Terminological note: I'll probably alternate between "Christian Apocrypha" when speaking generally of the larger group of material and "noncanonical gospels" when speaking specifically of gospels that are, well, noncanonical.]*

I realized that I wasn't overly familiar with this material, and I probably should be. I also realized that, outside of Ehrman and Plese's (at the time) just published volume, the Greek editions of the noncanonical gospel material wasn't easily available, and that my employer (then Logos, now Faithlife) had no original language editions available.

So, since I'm in a position to do stuff like this, I figured I'd bring up the idea to aggregate a bunch of the apocryphal gospel material in Greek, tag it morphologically, and make it available as a product to our users. I thought I was just going to be gathering a bunch of Greek material. But then it happened.

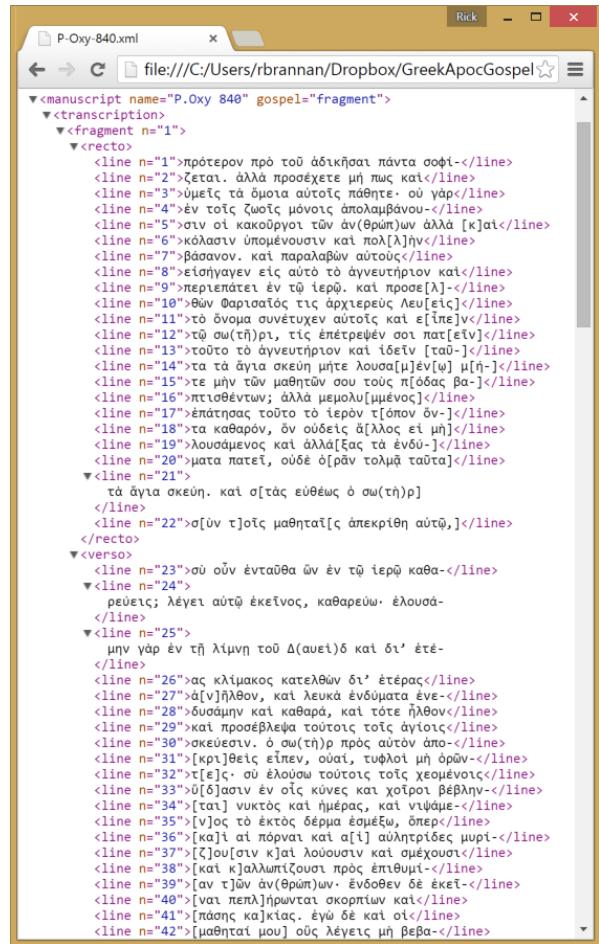
This material is *really* interesting.

As I scoured editions (Elliott and M.R. James' editions, Ehrman & Plese, Schneemelcher, Andrew Bernhard's work, several different volumes from Oxford University Press, etc.) to see all the different items included, I made spreadsheets and logged all sorts of stuff. I kept track of which editions handled

which gospels, fragments, and agrapha to figure out which were essential to handle. After a few weeks of work, I had a list. I also had sources, many of which were in the public domain.

I started sifting through hits on archive.org to find the proper (and clean) versions of Tischendorf. I even found a very reasonably priced print version of Tischendorf—de-accessioned from a public library in the U.K.—and snapped it up. I looked for other print copies, and was able to pick up some reasonably priced copies of some things that Tobias Nicklas edited for OUP's [series name] here. I found editions of relevant Oxyrhynchus Papyri volumes on archive.org that contained transcriptions for some of that material. Following the gold of citations in footnotes and bibliographies, I found scattered editions of the fragmentary papyri, the majority of which were in the public domain.

It was all coming together. A nice collection of Greek editions of all of this valuable noncanonical gospel material. On March 12, 2012, *Greek Apocryphal Gospels, Fragments, and Agrapha* became available for pre-publication subscription on Logos.com.<sup>2</sup> And then, just over two weeks later on March 28, 2012, costs were covered. I was right, people did want this stuff.<sup>3</sup>



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        <line n="2">ζεταί. ἀλλά προσέχετε μή πως κατ</line>
        <line n="3">μείς τά δόμα αὐτοῖς πάθητε- ού γάρ</line>
        <line n="4">ἐν τοῖς ζωσὶ μόνις ἀπολαμβάνου-</line>
        <line n="5">τοιούς οι κακοῦροι τῶν ἀνθρώπων ἀλλά [κατ]</line>
        <line n="6">κόλασις ὑπομένουσιν καὶ πολ[λ]ήν</line>
        <line n="7">βάσανον. καὶ παραλαβὼν αὐτούς</line>
        <line n="8">εἰσήγαγεν εἰς αὐτὸ τὸ ἀγνευτήριον κατ</line>
        <line n="9">περιεπάτει ἐν τῷ ιερῷ. καὶ προσ[λ]η-</line>
        <line n="10">θων Θριασίος τις ἀρχηρεύς λευ[ει]ς</line>
        <line n="11">τὸ δόμα συνέτυχεν αὐτοῖς καὶ εἰπεν</line>
        <line n="12">τῷ οὐτ[η]ρι, τις ἐπέτρεψεν σοι πατ[εί]ν</line>
        <line n="13">τοῦτο τὸ αγνευτήριον καὶ ιδεῖν [ταῦ]-</line>
        <line n="14">τα τὰ ἄγια σκεῦη μήτε λουσα[μ]έν[ω] μητ[η]-</line>
        <line n="15">τε μή τῶν μαθητῶν σου τούς πήδας βα-]</line>
        <line n="16">πιστιθέντων; ἀλλά μεμολυ[μ]ένος;</line>
        <line n="17">έπατάρας τοῦτο τὸ ιερὸν τίμον δν-]</line>
        <line n="18">τα καθαρόν, ὃν οὐδεὶς ἀ[λλος εἰ μη]</line>
        <line n="19">λουσάμενος καὶ ἀλλαζας τά ἐνδύ-]</line>
        <line n="20">ματα πατεῖ, οὐδέ οἴραν τολμα τάυτα]</line>
      </recto>
    <verso>
      <line n="21"> τά ἄγια σκεῦη. καὶ σ[τάς εύθεως ὁ οω(τη)ρ]
      </verso>
    <recto>
      <line n="22">σ[ύν τ]οις μαθηταῖς [ς ἀπεκριθ αὐτῷ,]</line>
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## And Then Two Things Happened

What happened?

Reality set in, and that meant the requirement for transcriptions of some material that had only been recently published became real. And after that, there was P.Oxy. 5072.

### Thing 1: Transcriptions (and Translations!)

I started digging into the literature and working through published transcriptions of the Greek fragments. Because it's what I do, I started devising a simple encoding system I could use to encode transcriptions of fragmentary material as well as agrapha, making it easy to type, and relatively easy to transform.

<sup>2</sup> "Pre-publication" (<http://logos.com/prepub>) is a method used by Faithlife to cover project costs before commencing work on a particular project.

<sup>3</sup> Interestingly, most of the promotion for this product was done on the Logos Bible Software blog and my own blog.

And then I started keying in public domain sources; *editio princeps* from the around the turn of the 20<sup>th</sup> century, mostly. But a funny thing happened as I dug through the data. Most of these also had decent quality images of the fragments themselves, so I got to consult the transcription against an image of the manuscript. When the edition itself did not have a photograph, I could usually find one online. I ended up working these transcriptions against the manuscript photos many, many times, with a magnifying glass, looking for places where I miskeyed or made other mistakes. And a funny thing happened: I started to have an opinion on certain readings, and began amending the transcriptions with notes where a published transcription indicated one thing, but I thought another. Typically, it involved me being more conservative than the published transcription I was consulting concerning text supplied based on reconstructions.

After my work on the Apostolic Fathers and the Septuagint,<sup>4</sup> it became natural to want to translate this material while working through it. So if the transcription I was using had been published with a translation — as happens with several, but not all, of the Oxyrhynchus Papyri material — I included it.

Where I thought necessary, I updated or revised it. But this left some holes with items that weren't translated, so I worked through those too. And this is where I began to think that translations and perhaps even introductory material should be included as well.

## Thing 2: P.Oxy. 5072 (Gulp!)

And then, the big thing happened. The further I got into the project, I began to remember P.Oxy. 5072. It had been mentioned in the blogosphere a few times, and for whatever reason, it came to mind more and more.

- ChristianOrigins.co.uk (Larry Hurtado, July 30, 2011):  
<http://christianorigins.co.uk/2011/07/30/new-unknown-gospel-fragment-identified/>



<sup>4</sup> *The Apostolic Fathers Greek-English Interlinear*, Bellingham, WA: Lexham Press, 2011 (online: <https://www.logos.com/product/6091/the-apostolic-fathers-greek-english-interlinear>); *The Apostolic Fathers in English*, Bellingham WA: Lexham Press, 2012 (online: <https://www.logos.com/product/27298/the-apostolic-fathers-in-english>); *The Lexham English Septuagint*, Bellingham WA: Lexham Press, 2012–2013 (online: <https://www.logos.com/product/36588/the-lexham-english-septuagint>).

- Tony Burke (September 19, 2011): <http://www.apocryphicity.ca/2011/09/19/new-unknown-gospel-from-oxyrhynchus/>
- Evangelical Textual Criticism (December 14, 2011): <http://evangelicaltextualcriticism.blogspot.com/2011/11/basileia-as-nomen-sacrum.html>

So, after re-finding these posts and remembering the fragment, I thought “Great, now I’ve got to include that too.” The problem was that it had only just been published, and I had no access to P.Oxy. volume 76. It wasn’t close to me in a library.

Enter Twitter. On May 3, 2012, I tweeted this:<sup>5</sup>

 **Rick Brannan**  
@RickBrannan

**Anybody out there with access to a copy of P.Oxy vol 76? I'd love to get a look at what it says regarding P.Oxy 5072.**

2:55 PM - 3 May 2012

Reply Retweet Star More

To my surprise, a friend in the Dallas area with access to the Dallas Seminary Library said he’d go get pictures of the volume for me. He took them with his phone, and emailed the pictures. For days I pored over the material and the transcription. Thankfully, images of recent Oxyrhynchus material are also available online, so I worked over the published transcription in comparison with the images, and came to a few different conclusions (almost all in reconstructed material where I am more cautious primarily because I am not nearly as experienced), and had what seemed to me to be a serviceable transcription. I also translated the material as there is no translation in the Oxyrhynchus volume.

I put the transcription and translation into a blog post,<sup>6</sup> along with a little discussion of the fragment. It was with fear and trepidation that I pushed the “Publish” button, but I figured folks would tell me if I messed it up, because people online are usually happy to point out when you do stuff that they think is wrong.

So, not quite two weeks later on May 15, 2012, I did just that:<sup>7</sup>

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<sup>5</sup> <https://twitter.com/RickBrannan/status/198168985844449280>

<sup>6</sup> Here’s a small historical note: The domain where I used to have my online presence, supakoo.com, was hosted by my employer. In late spring 2015, they decided to cease that arrangement, which gave me opportunity to migrate to a new eponymous domain, RickBrannan.com. So the post I wrote regarding P.Oxy. 5072 is no longer available online. I have not yet decided if I will attempt to migrate older material to the new site.

<sup>7</sup> Text of the post is found in [Appendix 1](#).



**Rick Brannan**

@RickBrannan

## Blogged: P.Oxy 5072. [supakoo.com/rick/ricoblog/...](http://supakoo.com/rick/ricoblog/)

8:38 PM - 15 May 2012



As is apparent in the post, I was not yet set on including the P.Oxy 5072 material. But the post elicited no horrible response or calls for my drawing and quartering. Further, there was some linking amongst the blogosphere pointing readers my way.<sup>8</sup> So I figured it must not have been too far off the mark.

## Writing and Wrapping Up Development

As I worked through the material, both transcribing and translating as necessary, a question continued to hit me: How can this material be framed such that evangelicals might actually find it useful?

I was (and am) increasingly intrigued with the material, especially that of the early fragments, the infancy gospels, and the Gospel of Nicodemus/Acts of Pilate/Descent of Christ to Hades. What struck me most wasn't their fantastic nature or any sort of claim to canonicity. What struck me was the wrestling with what faith told the authors and readers to be true against what they themselves knew of reality. Several parts of these documents, at least as I read them, show the struggle between faith and knowledge. In addition, there is a curiosity about unknowable things.

To my mind, much of what is written in these documents reads like reconciliation between things that faith says must be so, and things that knowledge says mustn't be. And that's why I find them so intriguing, because it shows that early Christians were reasoning, thinking beings who were well aware of the claims that their faith required them to make. And it troubled them to the point that they wrote stories about it.

So I kept this in mind as I wrote the introductions to each fragment and each gospel text and focused on issues such as possible/probable references to canonical text, usefulness of the noncanonical text or material when reading and studying canonical material, and the like.

## Preparing for Publication: Asking for Blurb and Mentions

Before publication, as with any sort of book or thing that gets printed or published these days, we needed blurbs. So in January 2013, I turned to the folks I knew most: folks with blogs and/or Twitter accounts. I turned to people I knew who knew me, who have a social media following, and who I knew or guessed were familiar with the material.

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<sup>8</sup> At least, as I recall. I can't find any linked post as of the writing of this paper.

I asked (I believe) politely. I asked with no expectations; I was literally surprised with every response that said “sure, I’ll do it.” I was thankful for responses that were polite declines. These are busy people, and I didn’t want to make demands or usurp their schedules. After all, I was expecting them to actually read some degree of the material and give me an honest statement about it.

Then, of course, I was on pins and needles, fully anticipating every response to start with something like “Now that I’ve read some of what you’ve done, I can’t in good conscience recommend it.”

Thankfully, that wasn’t the case. Here are some of the responses I received:

Rick Brannan’s edition of the *Greek Apocryphal Gospels, Fragments, and Agrapha* for Logos offers an important new resource that anyone interested in the early history of Christianity will want to have. ... I expect this exciting resource will play an important role not only in providing more convenient access for scholars and students already in the habit of studying these texts, but in introducing a wider audience to them as well. Many thanks to Rick Brannan and Logos for their role in not merely providing a useful tool for the already-interested, but also helping to highlight these important texts and make them accessible to others who might not otherwise encounter them or realize their importance for our understanding of the ancient church!

—James F. McGrath, Clarence L. Goodwin Chair in New Testament Language & Literature,  
Butler University

The Apocryphal Gospels are significant for what they tell us about the Gospel tradition and Christian origins. These two books on Apocryphal Gospels by Rick Brannan are a great pair of resources for anyone who wants immediate access to reliable texts, translations, and introductions on their PC or tablet of non-canonical Jesus literature.

—Michael F. Bird, lecturer in theology and New Testament, Crossway College, Brisbane,  
Australia

Rick Brannan has taken the concept so brilliantly executed by Jeremias and improved it. High praise indeed I realize but completely justifiable—for in the soon to be released Logos edition titled *Greek Apocryphal Gospels, Fragments, and Agrapha*, Brannan offers the Greek texts of the ‘sayings of Jesus’ which are found outside the Gospels (in the letters of Paul and other New Testament texts along with extracanonical early Christian literature) along with introductions and translations. He also provides the more important ‘gospels’ which didn’t make the canonical cut, again in both the original Greek editions and in translation.

—Jim West, adjunct professor of biblical studies, Quartz Hill School of Theology

In his latest contribution to the study of early Christian literature, *Greek Apocryphal Gospels, Fragments, and Agrapha*, Rick Brannan places pseudepigraphal gospels, agrapha, and fragments in their due place, allowing the scholar quick access to a world that could reshape some of our understanding of early Christian theological and literary development.

—Joel L. Watts, author, *Mimetic Criticism and the Gospel of Mark: An Introduction and Commentary*

This work is a very valuable contribution that goes beyond previous lists of sayings and publications of only the English gospels. Rick's brief but insightful comments about each of the sayings, variants, and gospels round out his work in a way that makes it accessible to both lay readers and scholars.

—William C. Varner, professor of Bible and Greek, The Master's College

It turns out that participation in the “biblioblogosphere” and, later, social media such as Twitter, had a payoff. And it is an important reminder to me to support the projects of people I know through social media, and to give honest feedback to them when I'm asked.

## Post-Publication: Mentions, Interactions, and Open Doors

After a lot of work, the volumes were published for Logos users on March 7, 2013. This means that everyone who pre-ordered the material (over 500 people) received it.

Since then, we've sold copies, but not nearly at that initial rate. But I have seen the material pop up in recently published (and to be published) work.

### Michael Bird's *Gospel of the Lord*

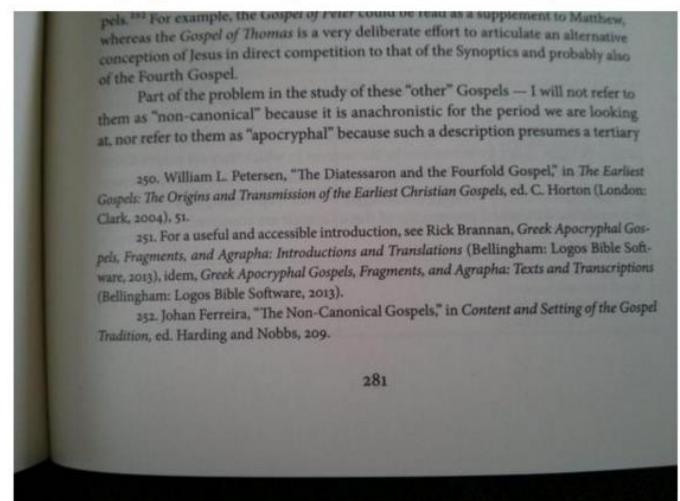
The first place I saw a reference to *Greek Apocryphal Gospels* crop up in the wild was in Michael Bird's 2014 book *The Gospel of the Lord*. Page 281, note 251, to be exact. It made my day. So, of course, I tweeted it.<sup>9</sup> If you can't read it, it says:

“For a useful and accessible introduction, see Rick Brannan, *Greek Apocryphal Gospels, Fragments, and Agrapha: Introductions and Translations* (Bellingham: Logos Bible Software, 2013), idem, *Greek Apocryphal Gospels, Fragments, and Agrapha: Texts and Transcriptions* (Bellingham: Logos Bible Software, 2013).”

The words “useful and accessible” put a smile on my face (and they still do).



Thanks again to Mike Bird (@mbird12) for kind words about my apocryphal gospels books ([logos.com/product/17854/...](http://logos.com/product/17854/))



<sup>9</sup><https://twitter.com/RickBrannan/status/554405109115805696/photo/1>

## New Testament Apocrypha: More Noncanonical Scriptures

It was December, 2013. I had been reading (devouring, mostly) Davila and Bauckham's *Old Testament Pseudepigrapha: More Noncanonical Scriptures* volume that had recently been published by Eerdmans.<sup>10</sup>

Then I read Tony Burke's post about Burke & Landau's forthcoming *New Testament Apocrypha: More Noncanonical Scriptures*.<sup>11</sup> I'd read Burke's posts about this project previously, but something hit me with this one. At the end of the post, Tony wrote:

We have made every effort to contact scholars in the field with the expertise to contribute to the project, but if we have somehow left you out of this process, don't hesitate to contact us and let us know what text you would be interested in working with. For a list of possible candidates, visit my More Christian Apocrypha page.

So, I went to the page. I scanned the material, and there were a few that actually looked interesting to me. Feeling somewhat buoyed by the reception of the *Greek Apocryphal Gospels* books, I decided I'd inquire. I asked about "John and the Young Bishop of Ephesus," the story of which is in Clement of Alexandria's *Quis dives salvetur* 42.1–15, and if I might take it on.

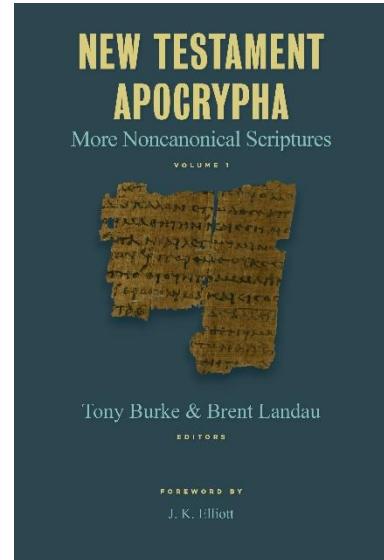
To my surprise, Tony responded with approval. He said it would be great, offered to help as necessary, and pointed me off in the right direction.

I set aside some time for this project in early April 2014, so during that time I focused on the translation and introduction to this material. Tony was most helpful and excellent in all the help he offered; the article is better because of him. I slipped in just in time to make the cutoff for the first volume, which means that when the volume is published (Fall 2016?), "John and the Robber" will be included. I'm pretty stoked.

### More About P.Oxy. 5072

This whole episode led me to discover a reference to the discussion of P.Oxy 5072 in *Greek Apocryphal Gospels*. In a blog post,<sup>12</sup> Tony Burke mentioned that *New Testament Apocrypha: More Noncanonical Scriptures* volume will include various translations and introductions to gospel fragment, among them a translation and introduction of P.Oxy 5072 by Ross Ponder. In the blog post, Burke mentions my work on P.Oxy 5072:

P. Oxy. 5072 is the newest apocryphal gospel fragment to be published; the *editio princeps* appeared only in 2011. Since then it has appeared only in Rick Brannans' *Greek Apocryphal Gospels, Fragments and Agrapha: Introductions and Translations* (Bellingham, WA: Lexham Press, 2013).



<sup>10</sup> Disclosure: I received a review copy from Eerdmans. Another benefit of the blogging community and an audience.

<sup>11</sup> <http://www.apocryphicity.ca/2013/12/21/more-christian-apocrypha-vol-1-update/>

<sup>12</sup> <http://www.apocryphicity.ca/2014/10/10/more-christian-apocrypha-updates-12-gospel-fragments/>

My understanding is that Ponder's introduction interacts with my work in some way. I'm anxious to be able to interact with Ponder's discussion in a future revision. My own work was more summary than anything, Ponder's work will be the *de facto* place that both scholars and students can turn to in order to learn more about this fascinating fragment.

## Summary and Conclusion

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The call for papers for this session was as follows:

The Blogger and Online Publication Section has focused most of its attention in recent years on the blogging side of its name. And thus discussions related to online publication - such as the challenges of preserving digital materials, and the ways in which online publications are appreciated, or fail to be appreciated, in faculty evaluation - are especially encouraged.

My own experience parallels something like online publication, as the work under discussion is only available digitally. The important part for me, however, has been the social network — the community — built up around academic Biblical studies.

The aspects that have most benefitted my journey have been those interactions with people who evaluate and support my work, who help publicize it, and as a result help to make it better. And it also includes the opportunity for me to do similar things for them.

Specific places where I received help in this particular story include:

- Provision of scans of the *editio princeps* for P.Oxy 5072
- Review of initial work and discussion
- Blog reviews, mentions, and blurbs
- Further mention in relevant books (in print!)
- Further work in the area of Christian Apocrypha.

It's been pretty awesome. I can only hope others have had and will have similarly encouraging experiences.

## Appendix 1: Initial P.Oxy. 5072 blog post

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### A Provisional Transcription and Translation of P.Oxy 5072

There was some talk in the blogosphere last year about P.Oxy 5072. ([here](#), [here](#), [here](#), and [here](#)) It has been published in the most recent volume of the Oxyrhynchus Papyri (vol. 76, p. 1-10, ed. J. Chapa) and, even better, images are [online](#) ([recto](#), [verso](#)), and they're clear and relatively readable.

After all the hubbub, however, nobody (that I have seen) has really mentioned it again, let alone really interacted with the text of the papyrus. I ran across it again when looking for fragments of 'apocryphal' gospels in Greek to include with the fragments in my [Greek Apocryphal Gospels, Fragments and Agrapha](#) project. I am still unsure if P.Oxy 5072 will be included in that work (should I? please let me know!), but am leaning towards doing so.

I could not, however, locate vol. 76 of the Oxyrhynchus Papyri in a library anywhere near me. A friend (you know who you are) came to the rescue and sent along pictures of the article. For that I'm grateful. It gave me an opportunity to work through the text visible on the papyrus images available online in consultation with the official transcription and reconstruction.

I begin by readily admitting I am not familiar with more recent volumes of the Oxyrhynchus Papyri; I have only been able to examine portions of the first 15 volumes in any detail while working on other fragments (e.g. P.Oxy 840; P.Oxy 1224) as those volumes are in the public domain and relatively easily available via archive.org. But those early volumes seem, to me, much more helpful than this portion on P.Oxy 5072. Grenfell and Hunt give a transcription, they discuss possibilities, they determine which they think is most likely, and they give a translation. Their work is very helpful, most of the time.

Chapa's discussion, however, nearly made me pull my hair out. The issues and possibilities are thoroughly discussed, but positive statements are almost never made about which possibilities could be thought most likely and why. To be sure, Chapa does make some decisions in that reconstructions are included in the transcriptions. Even still, I was frustrated that Chapa's discussions and suggestions concluded with text like "again, this is speculative" and "which makes it difficult" and "but the expected traces are not visible" and the like. I appreciate the discussion of options (it is helpful and thorough) and understand there is a place for "scholarly caution," but I also want decisions and positive prescriptions. *Of course* guessing about reconstructions is not certain. That's the point, and that's why experts *need* to weigh in.

Also, I was a bit surprised that there is no translation of P.Oxy 5072 given; though perhaps lack of translation is standard with the newer P.Oxy volumes. Since no translation was available, I thought I'd offer a preliminary transcription and two(!) translations below. While informed by Chapa's work, I do not simply copy it. If you consult the below against the transcription in P.Oxy 76, you'll find a few spots where I'm more uncertain than Chapa is (rightly so, I have not examined the actual papyrus, only the images online) and perhaps even differ. You will note that I did not put any accents/breathing marks on the text (they are in Chapa's reconstruction in P.Oxy 76). I also do not include Chapa's reconstructions in this transcription, though I do translate Chapa's reconstructions and mention them in the notes (so one can see what I'm translating). The suggestions I offer as reconstructions are things that seem relatively secure to me; I even differ with Chapa in a few spots.

I would not be surprised if there are typos in the transcription and issues with the translation. This is not final, by any means. I'm still working through it and need to do more work examining the possible parallels. If you cite it, please note its provisional nature, and please link to this page.

Also, rather than note actual/probable numbers of missing characters using specific under-dots, I simply note that a group of characters is missing with a “[...]”. Images are readily available ([recto](#), [verso](#)) so check them for the actual layout. “.” indicates a visible but indiscernable character. Letters with under-dots indicate uncertainty. Recto line 3  $\nu(\iota)\epsilon$  indicates an expanded abbreviation and possible nomen sacrum, as does verso 9  $\beta\alpha(\sigma\iota)\lambda\epsilon\iota\alpha$ . If you hover the asterisk at the end of most lines, you should see a note pop up. All notes are offered at the end, numbered by line, though some may be slightly edited/expanded.

## recto

1. [...] εναντιου [...].ου. [...]	1. [...] before [...]	... before ... but
2. [...] αλλα κατερρησεν οσα. [...]*	2. [...] but he tore apart as much as [...]*	he tore apart as much as ... he
3. [...] γ ανεκραξε λεγων $\nu(\iota)\epsilon$ [...]*	3. [...] he cried out, saying, Son [...]*	cried out, saying, "Son ...
4. [...] ες προ καιρου ημας π. [...]*	4. [...] have you come before the time us [...]*	have you come before the time
5. [...] επετιμησεν αυτωι λε[γων...]*	5. [...] he rebuked him, say[ing...]*	us ...?" ... he rebuked him,
6. [...] εξελθε απο του ανθρωπου [...]*	6. [...] go out from the man [...]*	saying, "... go out from the
7. [...] ελθων εκαθισεν [...]	7. [...] going he sat down [...]	man ..." ... going he sat
8. [...] των πε. [...]*	8. [...] of them [...]*	down ... of
9. [...] ζ περιες. [...]*	9. [...] Jesu]s [...]*	them ... Jesus
10. [...] ον ενδυσ[...]*	10. [...] [...]*	... someone to him ...
11. [...] ει τις αυτω[...]	11. [...] someone to him [...]	

## verso

1. [...] . [...]	1. [...] . [...]	... a teacher, but I
2. [...] μετ[...]. ον ομο. [...]*	2. [...] . [...] . [...]*	myself will deny you
3. [...] δι]δασκαλον εγω δε σε απ[...]	3. [...] a teacher, myself but you I will [deny...]	... of my disciple and
4. [...] ον μαθητην και εση αισ[...]*	4. [...] of my disciple and you will be shame[fully...]*	you will be shamefully
5. [...] ατα ναι λεγω υμιν. [...]*	5. [...] las]t things. Yes, I say to you, fr[iend...]*	... last things. Yes, I
6. [...] ον υπερ εμε ουκ εστ[ιν...]*	6. [...] of him more than me, not he [is...]*	say to you, friend ...
7. [...] μαθητης ει ουν γραμματικ[οι...]*	7. [...] dis]ciple. If then scrib[es...]*	of him more than me,
8. [...] Ιεροσολυμα και ει σοφ[...]	8. [...] Jerusalem and if [...]	he is not ... disciple. If
9. [...] τα. [...] . δε βα(σι)λεια [...]	9. [...] . [...] and Kingdom [...]	then scribes ...
10. [...] . εν υμ. [...]*	10. [...] be]fore yo[u...]*	Jerusalem and if ...
11. [...] . των απεκ[...]*	11. [...] inte]lligent he kept hid[den...]*	and Kingdom ...
12. [...] μ]αθητας α. [...]*		before you ...
13. [...] . [...]		intelligent he kept
		hidden ... disciples ...

12. [...d]isciples [...]\*

13. [...].[...]

## Notes By Line

### Recto

1. [no notes]
2. There is a possibility that instead of οσα, at the end of the line, it could be ο σα., thus opening the door for possible readings like ο σατ[ανας] or others. Chapa discusses and dismisses this, noting that "traces of ink" exclude these as possibilities (Chapa 10).
3. Parallel passages that mention casting out of demons (Mk 5:7; Lk 8:28; Mt 8:29) all use υιε του θεου in address of Jesus; it is very possible this is used here too.
4. Chapa reconstructs the beginning of the line as ηλ]θες, in line with parallels (particularly Mt 8:29).
5. Chapa reconstructs the end of the line as λε[γων.
6. Chapa also suggests εξ]ελθε at the beginning of the line.
7. [no notes]
8. Chapa reconstructs the beginning of the line as α]υτων.
9. Chapa reconstructs the beginning of the line as Ι(ησου)ζ.
10. Chapa does not read the last character in the line (σ) as it could be either an omega or a sigma, but from the images it appears to be consistent in shape and placement with other probable sigmas (cf. especially verso line 4).
11. [no notes]

### Verso

1. [no notes]
2. Chapa notes the following parallels for reconstructions of lines 2–5: Lk 12:8–9; Mt 10:32–33; Lk 9:26; Mk 8:38.
3. [no notes]
4. Chapa reconstructs the beginning of the line as μ]ου; the end of the line as αισ[χυνομενος.
5. Chapa notes the following parallels for reconstructions of lines 5–7: Mt 10:37–38; Lk 14:26–27, 33. He reconstructs the start of the line as εσ]χατα and the end of the line as ο φ[ιλων.
6. Chapa reconstructs the beginning of the line as αν]του. He also suggests εστ[ιν at the end of the line.
7. The word μαθητης seems frequent, hence the suggestion at the start of line 7 and line 12. This agrees with Chapa. The end of the line, however, Chapa neglects to reconstruct because γραμματικ[οι/γραμματικ[ος is not known in the New Testament as it has been received. However,

the word is in use (Is 33.18; Dan 1.4, 17), and I think it could have been used here in a sense similar to γραμματευς.

8. [no notes]
9. [no notes]
10. Chapa reconstructs the beginning of the line as εμπρο]σθεν; the end of the line as υμω[ν.
11. Chapa reconstructs the beginning of the line as συν]ετων; the end of the line as απεκ[ρυψε.
12. Chapa also suggests μ]αθητας at the start of the line.
13. [no notes]