

LIFE FOR GOD · APOCRYPHA

OXYRHYNCHUS GOSPEL FRAGMENTS

P. Oxy. 840 and P. Oxy. 1224

From Grenfell and Hunt's editions
of 1908 and 1914

Reading edition
Life for God

2026

About this edition

This reading collection brings together two distinct Oxyrhynchus witnesses, P. Oxy. 840 and P. Oxy. 1224. The first is a small parchment leaf containing a dispute between the Saviour and a chief priest; the second comprises two papyrus fragments with remains of six pages or columns. They are not assumed to belong to the same Gospel; their ancient titles and authors are unknown. The first edition assigned leaf 840 to the fourth or fifth century and 1224 mainly to the fourth, while allowing a third-century date. These are estimates for the handwriting, not exact dates of composition. The selection covers these two witnesses, including the scant remains of fragment 1 of 1224. It is neither a collection of every Gospel discovery at Oxyrhynchus nor a reconstruction of complete lost books.

The Russian translation was prepared by Priest Sergey Koudy for Life for God. The continuous passages follow the English translations by B. P. Grenfell and A. S. Hunt in *The Oxyrhynchus Papyri* V (1908), pp. 7–8, and X (1914), pp. 6–9. Russian is translated from this English basis. Complete readable Greek words in fragment 1 of 1224 are rendered separately from volume X, p. 6. Translations and significant restorations were checked against scans and commentary in the first editions; no new full collation of the manuscripts or modern critical editions was performed.

The two sections and twelve passages are numbered by Life for God, not by ancient chapter and verse. 840 and 1224 are catalogue numbers. Labels retain recto/verso, columns and page numbers; brackets within numbers indicate restored digits. Ellipses represent unfilled losses; [...] separates isolated words. Bracketed text and [?] flag selected supplements and uncertainties. They do not enumerate every restored letter: the continuous translations already incorporate the first editors' reconstructions.

The historical basis consists of Grenfell and Hunt's public-domain editions of 1908 and 1914. Modern translations are not reprinted. The Russian translation was prepared by Priest Sergey Koudy for Life for God. Introduction, structure, additional flags and notes: Life for God, 2026.

Online edition:

[Life for God · read the book](#)

Sources

1. Grenfell & Hunt — The Oxyrhynchus Papyri V (1908), pp. 1-10

P. Oxy. 840: Greek text, English translation and commentary.

2. Grenfell & Hunt — The Oxyrhynchus Papyri X (1914), pp. 1-10

P. Oxy. 1224: Greek text, English translations and commentary.

3. Wikimedia Commons — volume 5: scan and public-domain status

Bibliographic record, scan and public-domain designation.

4. Wikimedia Commons — volume 10: scan and public-domain status

Bibliographic record, scan and public-domain designation.

Contents

About this edition 2

1. P. Oxy. 840 · A dispute about purity 5

2. P. Oxy. 1224 · Fragmentary pages 7

Translation notes 9

A separate parchment leaf, not papyrus: two sides, 45 lines. The narrative's beginning and end are lost. The reading translation below follows Grenfell and Hunt with their restorations of damaged lines. It does not represent the letter-by-letter preservation of every word; significant uncertainties are flagged in the text and notes.

1. P. Oxy. 840 · A dispute about purity

P. Oxy. 840, lines 1–7 · translation with editorial restorations

1. ...before he does wrong makes all manner of subtle excuse. But give heed lest ye also suffer the same things as they; for the evil-doers among men receive their reward not among the living only, but also await punishment and much torment. ^[1]

P. Oxy. 840, lines 7–21 · translation with editorial restorations

2. And he took them and brought them into the very place of purification, and was walking in the temple. And a certain Pharisee, a chief priest, whose name was Levi [?], met them and said to the Saviour, Who gave thee leave to walk in this place of purification and to see these holy vessels, when thou hast not washed nor yet have thy disciples bathed their feet? But defiled thou hast walked in this temple, which is a pure place, wherein no other man walks except he has washed himself and changed his garments, neither does he venture to see these holy vessels. ^{[2] [3]}

P. Oxy. 840, lines 21–24 · translation with editorial restorations

3. And the Saviour straightway stood still with his disciples and answered him, Art thou then, being here in the temple, clean? ^[4]

P. Oxy. 840, lines 24–30 · translation with editorial restorations

4. He saith unto him, I am clean; for I washed in the pool of David, and having descended by one staircase I ascended by another, and I put on white and clean garments, and then I came and looked upon these holy vessels. ^[5]

P. Oxy. 840, lines 30–41 · translation with editorial restorations

5. The Saviour answered and said unto him, Woe ye blind, who see not. Thou hast washed in these running waters wherein dogs and swine have been cast night and day, and hast cleansed and wiped the outside skin which also the harlots and flute-girls anoint and wash and wipe and beautify for the lust of men; but within they are full of scorpions and all wickedness. ^[6]

P. Oxy. 840, lines 41–45 · translation with editorial restorations

6. But I and my disciples, who thou sayest have not bathed, have been dipped in the waters of [eternal] life which come from... But woe unto the... ^[7] ^[8]

The speech breaks off. The continuation after “woe unto the” is not preserved.

Two papyrus fragments, with all six surviving text surfaces represented here. No continuous narrative is supplied between them. Only complete readable words from fragment 1 are rendered. The four passages from fragment 2 follow the editors' conjectural translations, which supply substantial losses. The page order and many readings are not certain.

2. P. Oxy. 1224 · Fragmentary pages

P. Oxy. 1224 · fragment 1, recto, p. 139 · isolated words

1. [...] in everything [...] amen [...] ^[9]

P. Oxy. 1224 · fragment 1, verso, page number lost · an isolated word

2. [...] you [...] ^[10]

P. Oxy. 1224 · fragment 2, recto II, p. 1[73] · conjectural reconstruction

**3. ...overcame me. And Jesus stood by in a vision and said,
Why art thou cast down? For it is not thou who... but he who
gave (?)... ^{[11] [12]}**

The editors' reconstruction, not a continuously preserved sentence.
Jesus' interlocutor is not named in the readable portion.

P. Oxy. 1224 · fragment 2, verso I, p. 174 · conjectural reconstruction

**4. ...thou didst say..., making no answer. What then hast
thou forbidden? What is the new doctrine that they say thou
teachest, or what the new [baptism] that thou dost preach?
Answer and... ^[13]**

"Baptism" is a proposed restoration of a loss; other readings are possible.

P. Oxy. 1224 · fragment 2, verso II, p. [175] · translation with editorial restorations

5. The scribes and Pharisees and priests seeing him had indignation because he reclined in the midst of sinners. And Jesus hearing them said, They that are whole need not a physician, [but they that are sick]. ^[14]

P. Oxy. 1224 · fragment 2, recto I, p. [1]76 · translation with editorial restorations

6. ...and pray for your enemies; for he that is not against you is with you. [He that to-day is afar off shall to-morrow be near you], and in... of the adversary... ^[15] ^[16]

The sentence about far and near is bracketed as a whole: the editors themselves called its restoration highly conjectural.

Translation notes

1. 1:1 — The beginning is missing, so the subject is unnamed. “Among the living” and “reward” follow the editors’ English rendering. They describe the Greek sentence as difficult and possibly corrupt; the reading is not certain.

2. 1:2 — Levi is conjectural: the Greek edition restores the name with a question mark. Chief priest does not establish that the character is the one incumbent high priest.

3. 1:2 — “Place of purification” follows the English basis. Its precise location in the Temple complex is not established. The story’s account of access and sacred vessels should not be used as a verified description of Temple regulations.

4. 1:3 — Part of the transition to the Saviour’s question is restored in damaged lines 21–22. The continuous English and Russian renderings include that supplement; they are not diplomatic transcriptions.

5. 1:4 — The person who washed in the pool of David is the Saviour’s interlocutor, the chief priest, not Jesus. The passage does not securely locate the pool.

6. 1:5 — “Harlots and flute-girls” belongs to the ancient speech’s polemical imagery. The translation retains it without adopting it as an editorial judgement about all women or musicians.

7. 1:6 — “Eternal” corresponds to restored αἰωνίου in the 1908 edition. Brackets have been added in both reading versions. The statement of where the waters come from is lost; “from God out of heaven” is not supplied here.

8. 1:6 — “Have been dipped” is retained. The contrast between outward washing and inward purity cannot, without further argument, establish a rejection of water baptism.

9. 2:1 — Volume X, p. 6 gives no continuous English translation of fragment 1. The complete Greek words ἐν παντί and ἀμήν are rendered here as “in everything” and “amen”. After ἀμήν there is the beginning of the next word and other partial words; the editors propose [μῦν λέγω...]. That supplement is not included in the reading text.

10. 2:2 — Only the complete ὑμεῖς, “you”, is rendered. The adjacent verb ending does not securely determine the verb’s meaning or subject. This side’s number and order relative to the recto are unknown; it cannot confidently be called page 138 or 140.

11. 2:3 — “Overcame me” is left without a subject: sleep, fear, sorrow or something else may have been meant. Peter’s name is absent from the surviving passage. Identifying the episode with Peter’s call, denial or restoration remains hypothetical.

12. 2:3 — The wording about Jesus standing by and speaking is partly restored. The editors themselves regard “Why art thou cast down?” as very doubtful; the (?) after “gave” is retained from their translation.

13. 2:4 — The editors propose “forbidden” but also allow “declared”. “New baptism” is a reconstruction: their commentary also considers “new law” and a word for proclamation. The questioner is not named in the readable portion.

14. 2:5 — Compare Mark 2:15–17; Matthew 9:10–12; Luke 5:29–31. The Greek is badly damaged: restorations include parts of the earlier clauses, not only the final bracketed words. The editors allow a different reconstruction of lines 5–7. Resemblance to Luke does not establish verbatim preservation.

15. 2:6 — Prayer for enemies may be compared with Matthew 5:44 and Luke 6:27–28, and “he that is not against you is with you” with Luke 9:50. The sayings stand together here. Do not replace their wording with a complete quotation from a canonical Gospel.

16. 2:6 — Lines 4–5 preserve words for “far”, “tomorrow” and parts of other words. The continuous sentence “He that to-day is afar off shall to-morrow be near you” was proposed by the editors, who expressly called it highly conjectural. Brackets around the whole sentence mark that status, not an exact count of lost letters.