

Oxyrhynchus Papyrus 1224 (50-150)

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October 7, 2014



Dating of (AD)50 is possible, though a date of around 150 is more widely accepted by scholars. Crossan suggests that the document might have been written as early as the mid-first century.

P. Oxy. 1224

"It seems an independent Gospel"

RECONSTRUCTED TEXT IN MODERN STYLE



Andrew Bernhard

“The following translation is based solely on the Greek text printed in *The Oxyrhynchus Papyri*, Vol. 10. POxy 1224 comes from a papyrus book which probably had pages that were probably about 20 lines long. The top portions of six pages (139, [138 or 140], 173, 174, 175, and 176) have been preserved in two fragments. The fragments which are separated by a substantial amount of material: fragment 1 is numbered as page 139, while the earliest visible page number on fragment 2 is 174. It is therefore not certain that the two fragments belong to the same text, although the possibility cannot be ruled out.” (*The Lost Gospels*)

- “It weighed me down. Then Jesus approached in a vision and said, ‘Why are you discouraged? For not . . . you, but the’”
- “you said, although you are not answering. What then did you renounce? What is the new doctrine that they say you teach, or what is the new baptism that you proclaim? Answer and”
- “When the scribes and Pharisees and priests saw him, they were angry that he was reclining in the midst of sinners. But when Jesus heard, he said, “Those who are healthy have no need of a physician”
- “and pray for your enemies. For the one who is not against you is for you. The one who is far away today, tomorrow will be near you and in . . . the adversary”

EXACT RECORD (WITH LACUNAE)

Fragment 1: recto

139

01 [. . .] in everything

02 [. . .]. Truly,

03 [I say to you . . .]

Fragment 1: verso

01 he will [. . .]. You [. . .]

02 [. . .]

03 [. . .]

Fragment 2: recto, col. ii

1[73]

01 It weighed me down. And [approach-]

02 ing [i]n a vis[ion], Jesus [said,]

03 “Why are you dis[cour]aged? For not [. . .]

04 [y]ou, but the [. . .]

05 [. . .]

Fragment 2: verso, col. i

174

01 [. . .] “you [sai]d, although you are not answer-

02 [ing. What then did] you [re]nounce? W[h]at

03 [is] the ne[w] doct[rine] [that they say]

04 [you] te[ach, or what is the] new [b]a[ptism]

05 [that you proclaim? Ans]wer and . . .

Fragment 2: verso, col. ii

[175]

01 When the scribes an[d Pharisees]

02 and priests sa[w hi]m,

03 they were angry [that with sin]ners

04 (right in the middle of them) [he was reclining.]

05 But when Jesus heard, he said,

06 "Those who are [healthy ha]ve [no need]

07 [of a physician . . .]

Fragment 2: recto, col. ii

[1]76

01 [. . . a]nd p[r]ay for

02 your [ene]mies. For the one who is not

03 [against yo]u is for you.

04 [The one who i]s far away [today], tomorrow

05 will be [near you] and in

06 [. . .] the advers[ary]

07 [. . .]



WHAT OTHERS HAVE SAID

Agapha of Jeremias

Listed by Jeremias: “[He who today i]s far away tomorrow [close at hand to you will] be.”

Bart D. Ehrman, Zlatko Pleše, ed.

“Fourth-century manuscript” – *The Other Gospels: Accounts of Jesus from Outside the New Testament*, p. 140:

Papyrus Oxyrhynchus 1224 is a fourth-century manuscript consisting of several papyrus fragments written front and back, the largest measuring 6.3 x 13.1 cm. Altogether, small portions of six different pages of text are preserved, and on three of the pages the page numbers are visible: pp. 139, 174, [1]76. Obviously these fragments came from a large codex, the complete contents of which, of course, are unknown. Moreover, since over thirty pages separate the first fragment from the second, it is impossible to determine whether they contain portions of the same literary work or of different works. The fragments date to the fourth century.

The text was first published in 1914 by Grenfell and Hunt, who thought that it belonged with that found in P.Oxy 1, 654, and 655. The publication of the Nag Hammadi Library, however, has shown that the latter three all belong to a Greek version (or versions) of the "Coptic" Gospel of Thomas. That is obviously not the case with P.Oxy 1224.

The early parts of the text are too fragmentary to be reconstructed. The remaining portions appear to contain four different passages: (a) a first-hand account of a dream in which the author speaks with Jesus (p. 173; this has no parallel in the NT Gospels); (b) a (hostile) question, presumably directed to Jesus, concerning his "new teaching" (p. 174; see Mark 1:27); (c) a controversy over Jesus' association with sinners (p. 175; see Mark 2:13–17, par.); (d) an exhortation, presumably by Jesus, to pray for one's enemies (p. 176; see Matt. 5:44; Luke 6:27; Didache 1:3).

We have translated the text as presented in the edition of Lührmann.

Text Excavation

"This series of fragments from an ancient codex, century IV or V, may come from the gospel of Peter, though there is no way to be certain. The issue is fragment 2 recto, column 1, line 2, in which the first-person narrative perspective is employed (με εβαρησεν, it weighed me down), just like the first-person perspective twice used in our longest extant fragment of the gospel of Peter, the Akhmîm fragment. Granted that this first-person perspective is not all that common in ancient Christian gospels, some scholars suspect that papyrus Oxyrhynchus 1224 and the Akhmîm fragment might be from the same work.

The lost papyrus book from which these fragments derive had numbered pages, most of which are legible. As there are so many missing pages between fragment 1 and fragment 2, it is not altogether certain that both fragments come from the same book."

Wikipedia

"Oxyrhynchus 1224 consists of two small papyrus fragments from the late 3rd or early 4th century. It contains six passages, each about a sentence. Two of the longer ones are parallel to Mark 2:17 and Luke 9:50, but the differences in phrasing show they are textually independent of the Gospels. A precise date for composition is unknown; 50 is possible,[5] though a date of around 150 AD. is more widely accepted by scholars.[6] John Dominic Crossan notes the mutilated condition in his introduction to the fragmentary text in *The Complete Gospels* resulting in highly conjectural reconstructions of the text, which, however, "does not seem to be

dependent on the New Testament gospels.... As an independent gospel, it belongs, insofar as its fragmentary state allows us to see, not with discourse gospels involving the risen Jesus (e.g., the Secret Book of James and the Gospel of Mary), but with sayings gospels involving the earthly Jesus (e.g., Q document and the Gospel of Thomas). Crossan suggests that the document might have been written as early as the mid-first century."