Chapter 3

How Present is Romans in Early Christian School Exercises: Is P.Lond.Lit 207 Mislabelled?

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Abstract

Of the nine extant Christian school exercises from the third and fourth centuries, as many as one-third feature extracts from Paul's Roman epistle. The complicating factor behind a deeper exploration of what this might mean for studies of early Christian studies, especially those focussed on Christian formation and education, lies in the identity of papyrus fragment P.Lond.Lit. 207. This fragment has been catalogued as a catena of Psalms beginning with Psalm 13:3 (LXX); however, this catena of citations is the same as that used by Paul in Romans 3:13-18. Has this fragment been mislabelled and could this be another instance of the Roman epistle's presence in a school exercise? Focussing upon this exercise and current techniques for papyrological study, this paper will demonstrate the importance of papyri, and school texts in particular, for present day biblical scholarship and early Christian studies.

Keywords: P.Lond.Lit 207, Romans 3, Psalm 13, papyrology, school exercise, education

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Within the last century, nine school exercises explicitly citing what we now call scripture have been discovered in rubbish heaps, monasteries, and portfolios of antiquities dealers.[1] However, these Christian school exercises, like many documentary texts, are little known and almost never referenced in studies of the biblical texts they contain. For example, studies of Romans 1.1-7 do not include fragment P.Oxy 2.209—a third century school exercise containing these verses—when discussing the transmission of the text or when listing extant papyrological fragments. Furthermore, these nine school exercises are rarely considered by scholars of early Christian literacy and

[1] These nine exercises are part of a detailed catalogue of early Christian papyri by Macquarrie University (Macquarrie 2005).

education when exploring the connection between scripture and early Christian formation.[2]

The school exercise catalogued as P.Lond.Lit 207 provides us with another example of a fragment that has been little discussed in biblical scholarship. This exercise is significant because questions about its identity open up a whole world of biblical, historical and textual scholarship not at all discussed in the databases containing this text. Beginning with this exercise and relying upon current techniques for papyrological study, this paper seeks to demonstrate the importance of papyri, and school texts in particular, for present day biblical scholarship. Through this focus we will then discuss the implications papyrological identification can have for those who study early Christian teaching and formation. The question of whether P.Lond.Lit 207 has been misidentified by papyrologists will help us enter into this study and alert us to the difficulties scholars face when identifying papyrus fragments today.

1. Early Christian School Exercises and Papyrological Identification

Among the papyrological fragments from antiquity, two main types of texts are identified: literary texts, such as biblical fragments, often discerned by their Biblical Uncial or reformed documentary hand, and documentary or sub-literary texts, such as letters, accounts, and petitions, often determined by their documentary or cursive hand (Gamble 1995, 71; Metzger 1981, 22-24; Tuckett 2003, 455-6). School exercises are considered to be documentary papyri. This distinctive type of papyri does not necessarily refer to 'school' in the strict sense, but as Raffaella Cribiore describes, is determined 'on the basis of the activity carried on, rather than in terms of the identity of the person teaching, the student-teacher relationship, or the premises where teaching takes place' (Cribiore 1996, 6). Fragments of school exercises, therefore, are made up of 'students' work written in school or for school…[and of] teachers' preparations for their classes' (Cribiore 2009, 321) and are identified based on writing materials, content, punctuation, and handwriting (321-22). Some are alphabets and word lists, while others are longer portions of a literary text such as Homer, Isocrates, the Psalms, or even the apostle Paul.

School exercises are important for scholars of the New Testament and early Christianity because they provide a connection between the texts of the New Testament and the life and education of early Christians. However, until about twenty years ago papyri, and especially those that fall into the documentary category, have been underutilised in the field of New Testament

[2] One exception is Anne Marie Luijendijk and her use of school exercises to show the use of the *nomina sacra* in early Christian educational settings (Luijendijk 2008).

studies (Epp 2005, 309-310, 341).[3] While literary texts such as biblical manuscripts are referred to by scholars with some frequency, documentary texts are rarely if ever mentioned. When they are, little attention is given to them and the light they can shed on not only the formation of early Christians, but the transmission of Scripture, as well. These exercises from a category of papyri that are largely unexplored within the Christian context present us with the opportunity to examine more closely the dynamic relationship between scripture and early Christian teaching, as well as the importance of documentary papyri for biblical scholarship. From these exercises we do not just read about teachers, teaching methodology, and the use of scripture, but we actually meet students and teachers, read their exercises, and encounter scripture as used by these early Christians.

While each papyrus fragment offers an 'abundant source of information for our knowledge of daily life in the ancient world,' the process of working with biblical fragments and incomplete texts is complex (Schubert 2009, 197). According to Geneva professor Paul Schubert, the process of editing a papyrus is a central but never-ending aspect of papyrological study and involves much trial and error (197, 200, and 213). Even with all of the modern advances and tools for processing a papyrus fragment and on top of the numerous databases of texts with which fragments can be compared for identification, Schubert emphasizes that 'the task of a scholar who undertakes the edition of a papyrus resembles that of a detective' (197). While the shape of the letters and the handwriting of the text found in each catalogue entry are of utmost importance, these are only part of the process of identifying and transcribing a fragment into a form that can be understood and used by others (202). The next step of text identification is what often proves to be most difficult and is important for the questions raised about the identification of our school exercise, P.Lond.Lit 207.

With our particular fragment, the first steps of identification and transcription have been done for us by scholars such as Cribiore, Don Barker, and the *Papyri from the Rise of Early Christianity* project at Macquarrie University. According to their studies, P.Lond.Lit 207 is a portion of a late third/early fourth century papyrus from the Egyptian city of Fayum that has broken off a roll and has writing on both sides. On the side called the *verso*, we encounter a portion of Isocrates' *Ad Demonicum*, a popular text for

[3] Adolf Deissmann is an exception to this statement with his study of how Graeco-Roman papyri illuminate New Testament texts (Deissmann 1927). Recent studies that give attention to documentary papyri include Luijendijk's study of letters from Oxyrhynchus (Luijendijk 2008) and the *Papyrologische Kommentar zum Neuen Testament* series by Vandenhoeck & Ruprecht.

Graeco-Roman school exercises (Cribiore 2009, 330).[4] On the other side called the *recto*, we find two columns identified as a catena of Psalms where punctuation and other reading helps are used. Evidence of corrections to the text by hands other than the primary one are also present, as well as a later addition of supralinear dots (Barker 2007, 2-3; Cribiore 1996, 297). According to Cribiore, this fragment is written in a 'large chancery hand' and is an exercise from a school for which 'a teacher may have been the writer, or the text was…used as a model' to teach others to read or write (Cribiore 1996, 245). This suggested identification as a school exercise gains merit since we know the other side contains a fragment from Isocrates. Thus, even if we were to stop at this point of the identification process, we already begin to see how this fragment is important for present day studies since 'texts such as this lend a measure of documentary evidence to the views of the earlier Greek fathers, particularly Origen...who encouraged Christian students to study Greek literature alongside biblical texts' (Martinez 2009, 595).

Once this stage of textual identification is reached, scholars work to identify a fragment's contents by first searching for parallels with previously published texts to see if a close match may be found. No matter how advanced technology may presently be, this process of identification is always a tedious and complex task requiring 'a well-furnished library' as well as 'extensive reading of the original sources' (Schubert 2009, 204). P.Lond.Lit 207, for instance, is broadly identified by Cribiore as Psalms 11:7 to 13:4 but she clarifies that 'the text is not very accurate' (Cribiore 1996, 245). The more recent Macquarrie publication also records that even with this identification from the Psalms, 'there are a number of slips in copying or memory' (Macquarrie 2005-2). While this fragment has been identified by every database in which it appears as catena of Psalms, we must also note that a portion of the fragment at the top of the second column contains the same catena used by Paul in Romans 3:13-18 which scholars identify as being comprised of portions of Psalms 5(6), 139(140), 9(10), 35(36), and Isaiah 59 (Aland et al. 1994, AT51; van Haelst 1976, 107; Macquarrie 2005-2; Stanley 1992, 82-98). Thus, even though finding a parallel and identifying a fragment appears to be a relatively straightforward process, our particular text does in fact present a difficulty since at least two possible parallels can be found. On the one hand it could be a catena of Psalms, and on the other, it could be a catena of Psalms with a section of Paul's Roman epistle. Could this exercise, therefore, be mislabeled and actually include a Pauline fragment? Has the connection between this text and the Psalms been too quickly made?

This link between the second column of P.Lond.Lit 207 and Paul's letter to the Romans is recognised by scholars at Macquarrie University. In

[4] The *verso* is catalogued as P.Lond.Lit 255 (Macquarrie 2005-2; Cribiore 1996, 297-298; Barker 2007, 11-14; Worp et al. 1997, 50).

fact, their commentary on this fragment is the only one to mention that the 'text of Psalm 13(14):3 is extended by the catena of modified citations that follow the citation of v.3 in Romans 3.13-18' (Macquarrie 2005-2). Despite this connection, the fragment is firmly identified as a catena of Psalms 11(12):7 to 14(15):4 and nothing further. Therefore, this paper asks, is a more comprehensive identification of our fragment needed? Even if we were to conclude that this school exercise contains only excerpts from the Psalms, this additional catena beginning the second column of our fragment challenges the identity of P.Lond.Lit 207. In order to begin to answer the questions raised by P.Lond.Lit 207, however, we must look at the fragment itself.[5]

2. Aspects of P.Lond.Lit 207

When a papyrus fragment has been identified by papyrologists and palaeographers as a biblical text, the task of biblical scholars is not only to assess whether or not this identification is correct, but also to ask how this identification affects and is affected by present discussions about the text involved. For example, what discussions and debates—questions of origin or composition of the text—surround a certain biblical citation? When we consider the catena found in P.Lond.Lit 207 and ask this question, we find that three different scholarly discussions emerge.

The first discussion that we must consider involves the recension history of Psalm 13(14):2-3, the place where this catena falls in our school exercise. When we consider this part of Psalm 13(14), we find that some texts of the Greek Old Testament include this extended catena in a form identical to both our school exercise and Romans 3:13-18. And when we compare our fragment with this supposed addition to the Septuagint (noted in brackets by Rahlfs), we find that the parallels between the two chains are almost identical. Surprisingly, however, few commentaries on the Psalms or on Romans engage in the discussion about this catena, offering only passing reference to its addition to Psalm 13(14), if it is mentioned at all.

Peter Craigie and Charles Briggs offer the most comprehensive look at this addition in their commentaries with Craigie noting that this 'additional piece of text inserted between vv2 and vv3' is found in some editions of the Greek Old Testament, the Septuagint, and a few Hebrew manuscripts and was 'not a part of the original text of the psalm' but rather created by Paul 'to make his point about the corruption of all mankind' (Craigie 1983, 146). Craigie relies heavily on Briggs 'persuasive' suggestion that this catena entered the Greek Old Testament 'by way of being a marginal reference to Romans 3:10-18, and eventually were incorporated within the text' (Craigie

[5] For the full transcription of P.Lond.Lit 207 as published by Don Barker (Barker 2007, 11-13), see Appendix I.

1983, 146-7; Briggs 1907, 104-105). Jewett notes in his commentary on Romans that 'with the exception of the slight redaction of LXX Ps 13:1-2 in [Romans] 3:10-11, the rest is found verbatim in several manuscript traditions of LXX Ps 13:3' (Jewett 2007, 254). He also clarifies in the next paragraph that this catena is 'woven together out of other psalm citations with great sophistication' (254). Apart from these few commentaries which engage the addition of this catena into Psalm 13(14), others such as Leslie (Leslie 1959, 118), Weiser (Weiser 1962, 164), and Oesterley (Oesterley 1953, 152) do not even acknowledge that this addition is a possible reading of Psalm 13(14). Still others, like Mays, only mention the possibility of an 'expanded version of the psalm' in a passing sentence (Mays 1994, 80).

Furthermore, among those who engage this possible addition to Psalm 13(14), no scholar appears to go so far as to suggest a date when this addition may have happened. Briggs shows that the addition can be found in the Sinaitic text, the Vatican text of Swete, as well as the Vulgate version and the Syriac Hexapla. However, he finds it absent from the Hebrew consonantal text and later codices of the Greek Old Testament including the Alexandrine text, and rejected by both Origen and Jerome as being original to the text (Briggs 1907, 104-105). We know from a comparison with Origen's third century commentary on the Roman epistle that he did not attribute this catena to Psalm 13:3 but rather identified portions of the catena as Psalm 139:4, Psalm 9:28, Isaiah 59:7, and Psalm 35:2 (Origen 2009, 132-134). Other references to this specific catena, apart from Origen's thorough commentary, are not extant. Cyprian of Carthage in his third century treatise *In zelo et liuore*, refers to this catena in the course of his argument, but only attributes this reference to the apostle Paul and gives no further detail (Cyprian 2008, 8c).

The second discussion that we must consider is that this catena is Pauline. While this conclusion is challenged by the addition of the catena to some versions of the Greek Old Testament, it is worth looking at the parallels between our catena and Romans 3. For example, if we were to compare the first lines of the second column against both Romans and the Septuagint with the assumption that this is not an addition to Psalm 13, we would find that the second column begins as follows:

taphos aneōgmenos ho larynx au[tōn
tes glōsses autōn edolious[an

A quick glance at many versions of Psalm 13(14) will show that this line does not follow verse 3 from the first column. Rather, a search of the Greek text shows this part of the fragment to be a close match with Psalm 5(6):10b—*taphos aneōgmenos ho larynx autōn, tais glōssais autōn edoliousan*—a

connection not mentioned in catalogues identifying this exercise.[6] An even closer examination, however, shows that these lines of the fragment also closely parallel Romans 3:13: *taphos aneōgmenos ho larynx autōn, tais glossais autōn edoliousan*.[7] Until the online publication of the *Macquarrie Conspectus* in 2005, the parallels between our fragment and these two texts were not mentioned in any papyrological database.

If we continue in this way for the next eight lines of our fragment, as seen in the comparison below, we reach a similar conclusion. After these eight lines, the school exercise continues with Psalm 13(14):4.

P.Lond.Lit 207	Romans 3.13b-18	LXX
		Ps 139:4
eios aspidōn hupo ta chilē au[tōn	*ios aspidōn hupo ta cheilē autōn*	*ios aspidōn hupo ta cheilē autōn*
		Ps 9:28
hōn to stoma aras kai	*hōn to stoma aras kai*	*hou aras to stoma autou gemei*
pikreias [gemei	*pikrias gemei*	*kai pikrias kai dolou*
		Isa 59:7-8
oxis hoi podes autōn ekk[eai haima	*oxeis hoi podes autōn ekcheai haima*	*hoi de podes autōn*
suntrimma kai talepōre[ia en tes	*suntrimma kai talaipōria en tais*	*epi ponērian trechousin tachinoi*
hodois autōn	*hodois autōn*	*ekcheai haima...suntrimma kai*
kai hodon eirēnēs ouk egnōs[an	*kai hodon eirēnēs ouk egnōsan*	*talaipōria en tais odois autōn*
		kai hodon eirēnēs ouk oidasin
		Ps 35:2
ouk estin phobos theou apenan[ti	*ouk estin phobos theou apenanti*	*ouk estin phobos theou apenanti*
tōn ophthalmōn aut[ōn	*tōn ophthalmōn autōn*	*tōn ophthalmōn autou*

In this comparison, we find that the closest parallel for this part of P.Lond.Lit 207 is not only a catena from the Septuagint as first discussed, but also Romans 3. The close parallels not only with Psalms other than the ones identified by catalogues, but also with the Pauline epistle and even Isaiah suggest that the fullness of our fragment's identity has not been wholly explored. Therefore, if we did not know about the addition of this catena into Psalm 13(14), it would be difficult to show that this section of our fragment is not Pauline because of the almost exact parallel between the two texts.

The third discussion that must be considered, especially if the option is on the table that this exercise could contain a Pauline fragment, is whether or not the catena in Romans 3:13-18 and Psalm 13(14):3 is part of a larger *testimonia* or collection of texts used by early Christians. In other words, as

[6] All Septuagint parallels are from Rahlfs' *Psalmi cum odis*, 2nd edition (Rahlfs 2007).

[7] All New Testament parallels are from Nestle-Aland's *Novum Testamentum Graece,* 27th edition (Nestle et al. 2004).

has been suggested by more than one scholar and is the source of much discussion in biblical scholarship, this catena may not be an original composition of Paul's. This idea has been proposed by scholars such as Martin Albl, Leander Keck, and Ernst Käsemann who argue that this catena did not originate with Paul (Keck 1977, 146-151, 154n4, 155n13 and n17; Käsemann 1954; Albl 1999, 172-174; Jewett 2007, 254-255). Some scholars, like Keck, have even found parallels between the catena and treatises in the works of Justin Martyr and the *Damascus Document* from Qumran and used these parallels as proof of a shared collection of texts (Keck 1977, 141-142). However, other scholars such as Christopher Stanley, James Dunn, and Beverly Gaventa maintain that this catena was composed by Paul for this particular argument in his Roman epistle (Stanley 1992, 82-99; Dunn 1988, 149-150; Gaventa 2008, 395-397, 399). As with many arguments from antiquity, the attribution of origin and authorship can quickly become circular in nature and Richard Bell adds to the debate with his observation that the relationship between this catena and parallels in Justin Martyr's *Dialogues* (27.3) as well as *4 Ezra* (7.22-4) and the *Damascus Document* (CD 5.11-14) are reversible and provide no clear evidence of the catena's origin apart from Paul (Gaventa 2008, 396; Bell 1998, 218-221; Dunn 1988, 149-151). This problem, as well as others with the thesis of non-Pauline origin, leads Gaventa to conclude that the 'most reasonable explanation' is Pauline composition (Gaventa 2008, 396-397; Watson 2004, 63n71). This debate adds a third element into the identification of our fragment, offering the possibility that the catena it contains could also be part of a *testimonia* that is no longer extant. If, however, from this scholarly discussion we conclude with Gaventa and others that the catena is original to Paul, then we also observe that the possibility of a Pauline identity of our fragment re-emerges.

3. The identity of P.Lond.Lit 207

Now that we have seen the different discussions from biblical scholarship that affect the identity of our fragment, we wonder where this leaves us with regard to our original task. With the unclear recension history of Ps 13(14):3 and the possibility that this catena may be a part of a pre-Pauline *testimonia* or even Pauline itself, the questions surrounding the identity or mis-identity of our fragment are very real. Moreover, our examination of this fragment and the issues raised by its identification give us at least two prospective ways of identifying and utilising this text.

The first is that the fragment is a catena of Psalms 11(12):7 to 13(14):4 as catalogued in current papyrological databases. Even with this conclusion, however, the questions surrounding the date and nature of the addition of this catena to Psalm 13(14) are significant. Do catalogues need to acknowledge that this fragment is more complex and includes a wider range

of citations than simply Psalms 11(12) to 13(14)? The catena that we have examined is made up of other references from the Septuagint (e.g. Psalms LXX 5, 9, 35, 139, and Isaiah 59) and we would argue that these need to be acknowledged in the identification of P.Lond.Lit 207.

Even so, the implications of identifying this text as a catena of Psalms also leaves us with the possibility that, depending on the date of the addition, this school exercise could be one of the earliest and even one of the only examples of this version of the Psalm in an educational setting and a documentary text. If this is the case, questions about the importance of documentary texts and especially school exercises for the history of text transmission are raised. Current scholarship rarely, if ever, mentions these types of papyri in studies of textual transmission. Further questions are also raised about early Christian education and the versions of texts that may have been used by and taught to early Christians.

The second potential way of identifying and utilising this fragment is to conclude that it is made up of citations from both the Psalms and Paul's epistle to the Romans. Without knowing the date or origin of this catena or its addition to the Septuagint, however, this possibility cannot be fully proved. Nevertheless, the possibility of Pauline identity remains. As suggested, the catena may have been initially Pauline but subsequently over time it was detached and included within Psalm 13(14), as in P.Lond.Lit 207. That this catena is found in some versions of the Greek Old Testament does not fully negate a Pauline origin, for as studies of scribal habits show, this portion of the Psalms and in fact all of the Greek Old Testament may have been copied by Christian scribes and therefore by scribes who were familiar with the Pauline epistle to Rome (Haines-Eitzen 2000, 54-55). Could this catena be so familiar to them that it was simply folded into the copying of Psalm 13(14) through familiarity with Romans, as some like Briggs and even Origen seem to imply?[8] If we conclude that this catena is Pauline, might this papyrus help us to see how the expansion of Psalm 13(14) could have happened? Whether we can ultimately identify this fragment as Pauline is not possible with the little information we have; however, putting forth the possibility that P.Lond.Lit 207 contains a Pauline catena leads us to important questions for both early Christian studies and biblical scholarship today. And these questions focus not only upon the transmission and origin of the citations included in our fragment but also upon how early Christian education might have worked and whom it was being educated.

[8] With gratitude to Prof. Christopher Rowland for this suggestion.

4. Going back to school exercises

The two possibilities above take us back to our original questions and intent: to demonstrate the complexities behind and importance of papyrological study for biblical scholarship and through this to engage further the connections between scripture and the formation of early Christians. Even if we cannot fully answer the question about the identification of P.Lond.Lit 207 and whether it has been mislabelled, what this study has shown is that the cataloguing of a papyrological text is not just the task of palaeographers and papyrologists, but when the fragment is a biblical one, its identification involves biblical scholars, as well. If we miss this connection, we also miss engaging a fragment to its full potential.

Why does the identification, and especially whether or not this text is from Paul's Roman epistle, matter? Of the nine Christian school exercises with which we began, two of these are Pauline and four are from the Psalms. Of the Pauline exercises, both are fragments from the Roman epistle. An early fourth century fragment, catalogued as P.Oxy. 2.209, contains most of the first seven verses of Romans (Grenfell and Hunt 1898, 8; Cribiore 1996, 247). Another fourth century fragment, catalogued as P.Mich 926, contains syllable lists, lists of biblical names, and most of the first fifteen verses of Paul's epistle to Rome (Husselman 1947, 130). So, if P.Lond.Lit 207 does contain a Pauline citation, then we must also consider that not just two but three extant school exercises are connected to Romans, an equal number of exercises as those containing Psalms.

This is important because scholars of Graeco-Roman literate education, for instance, have looked at proportions of texts occurring among a group such as school exercises and concluded that the proportions of literature and authors extant represent a close estimation of the proportions of this literature and authors available in antiquity (Morgan 1998, 69, 93, and 104). Because school exercises help us better to know what went on in an ancient school context, we can use this approach to ask questions about what scripture may have been taught to early Christians. In other words, if references to a specific text occur at a higher frequency than others, we can offer the proposal that this text may have formed a more significant part of the core of early Christian formation.[9]

While we cannot know who the specific students were who used our extant school exercises—be they catechumens, children, adults, or scribes—we can still engage the conversation about the connection between scripture and early Christian formation and teaching. And we can do this because no

[9] For the purposes of this paper, 'early Christian formation' includes texts produced in the period up to the first half of the fourth century CE, drawing to a close around the time when Christianity's official status within the Roman Empire was changing.

matter the specific identity of those using these texts, education is always education for something and is not a static institution. Certainly Christians studied scripture for practical reasons: to learn to write, to learn the texts, and to copy texts. But connection is made with the text in the act of writing and the text itself is given the opportunity to teach and persuade (Morgan 1998, 39). If, therefore, P.Lond.Lit 207 has a connection to the Pauline epistle to Rome, so that one-third of our extant Christian school exercises refer to Romans, this can further solidify conclusions about the importance of this letter in early Christian education. In this way, the identity of P.Lond.Lit 207 contributes to questions about what early Christians may have known and how they might have been formed by the Pauline epistles.

The complexities behind the identification of papyrus fragments continues to this day to be an important topic of study which biblical scholars cannot take for granted, especially as new fragments and new discoveries in textual transmission and reception come to light. What we have shown by an examination of one fragment of a school exercise, P.Lond.Lit 207, is how these complexities interact to raise questions not only about the identity of a text, but also how this identity can affect our conclusions about the origin of a passage and the influence of one text on another. We began with a question of whether or not this fragment has been mislabelled and have demonstrated the difficulties that lie behind the identity of this text. Because questions remain about the origin of the catena found in the fragment and its dating, we cannot conclude that this text has been mislabelled, although we offer the possibility that the current identity of the text is not as comprehensive as it could be. Mention of the debates behind the identification of this catena, as Pauline, Septuagintal, or otherwise, are an important element of this fragment and its implications for textual reception and implications for the place of Paul's Roman epistle in an early Christian school environment.

Papyrological fragments are a 'vital conduit' for our understanding of early Christians (Martinez 2009, 610) and are crucially important for any study of early Christian education and formation. The history of education and the study of documentary biblical papyri are both relatively 'young' topics in early Christian studies (Morgan 1998, 8). This paper offers just one example of how these texts can be engaged and why papyri, and especially those oft overlooked documentary fragments, are essential to biblical scholarship and early Christian studies.

Appendix 1: P.Lond.Lit 207

Transliterated from Barker's transcription (Barker 2007, 11-13)
*underlined words indicate *nomina sacra*

Col. i

ta] logia <u>ku</u> logeia'agna*
arg]urion pepurōmenon dokimon tē gē
k]ekatharismenon eptaplasion
s]u <u>ke</u> phulaxis ēmas
kai dia]t[ērē]sis ēmas apo tēs geneas tautēs
eis ton aiōna
kuklō oi]asebis peripatousin
kata] to upsos sou epoluōrēnsas tous
u]ious tōn anthrōpōn

is] to telos psalmos tō
Daveit
IB eō]s pote <u>ke</u> epilēsi moue is telos
eōs pot]e apostrepsis to prosōpon
sou a]p emou
eō]s tinos thēsome tas Boulas en psu[chē mo]u
odunas] en kardeia mou hēmere[s]
eō]s pote upsōthēsete o echthr[os mo]u [ep em]e
phōtiso]n tous adelphous mou m[ē pot]e
u]pnō[sōsi]n eis than[ton]
Mē pote ei]p [ē o e]chthros [mo]u ischu[sa
pros auton] oi [th]l[ibontes me
agall]iasontai [ean saleuthō
e[gō] de epi tō elaiei sou ēlpisa
agalliasete [ē ka]rdeia mou epi tō [sō]t[ē]ri[ō s]ou
asō tō <u>kō</u> tō euergetēsanti me
kai ps[al]ō tō onomati ku [to]u [u]psis[tou
is to telos tō Daveid
psalmos
IG] eipen aphrōn en kardeia autou ouk estin theos
di]ephthar[[sa]]ēsan kai ebdelysthēsan en epi tēdeumasin
o]uk estin poiōn chrēstotēta ouk estin eēs enos
ks] ek tōn ouranōn diekupsen epi tous
uious tōn anthrōpōn
t]ou idin ei estin suneiōn ekz[ētōn t]on [[anpn]]<u>thn</u>

pa]ntes exeklinan ama ēchr[eōthēsa]n
ou]k estin o poiōn chrēstotēt[a ouk estin] [[ōn]] eēs enos

Col ii

taphos aneōgmenos o larux au[tōn
tes glōsses autōn edolious[an
eios aspidōn upo ta chilē au[tōn
ōn to stoma aras kai pikreias [gemei
oxis oi podes autōn ekk[eai aima
suntrim ma kai talepōre[ia en tes odois autōn
kai odon eirēnēs ouk egnōs[an
ouk estin phobos theou apenan[ti tōn ophthlamōn aut[ōn
ouchi gnōsonte pantes oi erg[azome noi tēn anomeian
oi katesthontes ton laon mou b[rōsei artou
ton <u>kn</u> ouk epekalesan [to
ekei edeiliasan phobō ou[diakazi en genea dik[
boulēn ptōchou katēsch[unate
oti <u>ks</u> elpis auton estin
ti[s d]ōsi e[k Si]ōn to sōtēr ion [is]raēl
e[n t]ō epistrepse <u>kn</u> tnv aichmalōs]ian [tou laou autou
agal liasthō Iakōb / kai eu[phran thētō Israēl

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