

Papyrus 23: Dated to Late Second Century CE Containing Ya'qob 1:10-12, 15-18

Transcription and Direct Word Translation

Recto

¹⁰τη ταπεινουσι^a αυτου οτι
ως ανθος χορτου παρε
λευσεται ¹¹ανετειλεν γαρ
ο ηλιος συν τω καυσωνι
και εξηρανε τον χορτῶ
και το ανθος αυτου εξεπε
σεν ^b η ευπρεπεια του προσω
που αυτου απωλετο ου
τως και ο πλουσιος εν ταις
πορειαις αυτου μαραν
θησεται ¹²μακαριος ανη
ρ ος υπομενει πειρα
σμον οτι δοκιμος γενο
μενος λημψεται τον
στεφανον της ζωης
ον επη[γ]'[γειλ]ατο τοις
αγ[απωσιν αυτον
[¹³μηδεις πειραζομεν]
[ος λεγετω οτι απο ΘΥ]
[πειραζομαι ο γαρ ΘΣ]
[απειραστος εστιν κα]
[κων πειραζει δε αυτος]
[ουδενα ¹⁴εκαστος δε]
[πειραζεται υπο της]
[ιδιας επιθυμιας εξελ]
[κομενος και δελεαζο]
[μενος ¹⁵ειτα η επιθυμια]

Ya'qob 1:10-15a

^a Modified to ταπεινωσι by
a cross being put through
ου, and ω being inserted
superlinearly.

^b The scribe wrote και
superlinearly.

Front Side of Leaf

¹⁰the shall humble^a his, because
like a flower of grass, he shall
pass by. ¹¹Arose for
the sun together with the burning heat,
and it dries out the grass,
and the flower its perished,^b the comeliness of the appearance
its was obliterated." In this
manner also the rich in the
undertakings his shall be consumed.
¹²Blessed is a man whom endures
temptation, because approved having
come into existence, he shall accept
the crown of the life,
that which He p[er]ished to those
ch[erishing Him].
[¹³Nobody being tempted]
[that let say the fact that, "From God]
[I am being tempted." The for God]
[untentable exists of vic-]
[ious, tempts and Himself]
[nobody. ¹⁴Each however]
[is tempted by the]
[own lustings, being drawn out and
baited. ¹⁵Next the lust]

Ya'qob 1:10-15a

^a As ου and ω were pronounced similarly in the
Koine period, it was quite common to see such
spellings, and then have to correct themselves.
the spelling as ταπεινουσι is actually a verb
however, which is nonsensical in this context.
Correction to the noun gives humbleness.

^b Ascribes and.

Verso

συλλαβουσα τικτει αμαρ
τιαν η δε αμαρτια αποτε
λεσθεισα αποκυει θανα
τον. ¹⁶μη πλανασθαι α
δελφοι μου αγαπητοι
¹⁷πασα δοσις αγαθη και
παν δωρημα τελειον
ανωθεν εστιν κατα
βαινον απο του Πατρος
των φωτων παρ ω ουκ ε
νι παραλλαγης η τρο
πης αποσκιασματος
¹⁸βουληθεις απεκυησεν
ημας λογω αληθειας
εις το ειναι ημα[ς απ]αρ
χην τι[να των αυτου
[κτισματων ¹⁹ιστε αδελ
[φοι μου αγαπητοι εστω
[δε πας ανθρωπος ταχυς
[εις το ακουσαι βραδυς
[εις το λαλησαι βραδυς
[εις οργην ²⁰οργη γαρ αν
[δρος δικαιοσυνην ουκ
[εργαζεται ²¹διο αποθεμεν
[οι πασαν ρυπαριαν και
[περισσειαν κακιας εν]
[πραυτητι δεξασθε τον]

Ya'qob 1:15b-21a

Reverse Side of Leaf

Ya'qob 1:15b-21a

having conceived, produces a miss of
the mark, the and miss of the mark havi-
ng been perfected, brings forth sep-
aration. ¹⁶Do not be led astray, b-
rethren my beloved,
¹⁷every gift beautiful and
every benefaction complete
from above exists, desc-
ending from the Father
of the illumination, alongside Whom not e-
xists variant or tur-
ning of a shadow.
¹⁸Having planned, He brought forth
us with a word of truth,
on behalf of the to exist u[s fir]st-
fruits cer[tain of the His
[creations. ¹⁹Acknowledge, breth-
[ren, my beloved, let exist]
[moreover all humans speedy]
[into the to listen, sluggish]
[into the to speak, sluggish]
[into rage. ²⁰Rage for of a m-]
[an, uprightness of God not]
[accomplishes. ²¹As a result, having remov-]
[ed all defilement and]
[abundant badness with]
[mildness, welcome the]