

# Papyrus 100: Dated to Late Third Century CE Containing Ya'qob 3:13-4:4, 9-5:1

## Transcription and Direct Word Translation

### Recto

<sup>13</sup>δειξατω εκ της] καλης αναστροφης τα ερ  
γα αυτου εν πρα]υτητι σοφια[ς] <sup>14</sup>ει δε ζηλο̄  
πικρον εχετε] και ερειθειαν εν τη καρ  
δια υμων μη κ]ατακαυχασθε και ψευδευ  
σθε κατα της α]ληθειας <sup>15</sup>[ο]υκ εστιν αυτη  
η σοφια ανωθεν] κατερχομεν[η] αλλ επιγι  
ος ψυχικη δαιμ]ονιωδης <sup>16</sup>οπου γαρ ζη  
λος και εριθεια ε]κει ακαστασια και παν  
φauλον πραγμα] <sup>17</sup>η δε ανωθεν σοφια πρω  
τον μεν αγνη εστι]ν επειτα ειρηνικη επι  
εικης ευπειθης] μεστη ελεους και καρ  
πων αγαθων αδιακρ]ιτ[ο]ς και ανυποκρι  
τος <sup>18</sup>καρπος δε δι]καιο[συ]ν[η]ς εν ειρηνη  
σπειρεται τοις ποι]ουσ[ιν] ει]ρηνην <sup>4:1</sup>ποθεν  
πολεμοι και ποθεν μαχαι] εν υμειν ουκ  
εντευθεν εκ των η]δωνων υμων τω̄  
στρατευομενων εν τοις] μελε[σι]ν υμ[ω]ν  
<sup>2</sup>επιθυμειτε και ουκ εχετε] φονευετε και  
ζηλουτε και ου δ]υνα[σθ]ε επιτυ[χ]ει[ι]ν μα  
χεσθε και πολεμ]ειτε ουκ εχετε δια το μη  
αιτεισθαι υμας] <sup>3</sup>αιτειτε κ[αι] ου λαμβανε  
τε διοτι κακω]ς αιτειτε ι[να ε]ν ταις ηδο  
ναις υμων δα]πανησητ[ε] <sup>4</sup>μοιχ]αλιδες  
ουκ οιδατε οτι η φιλι]α του κο[σμου] εχθρ]α  
του ΘῩ εστιν ος εαν ουν βουληθη] φιλο[ς]  
[ειναι του κοσμου] εχθρος του ΘῩ και  
[θισαται] <sup>5</sup>η δοκειτε οτι κενως η γραφη]  
[λεγει προς φθονον] επιποθει το Π̄Ν̄Α  
[ο] κατωκησεν εν ημιν <sup>6</sup>μειζονα δε διδω]  
[σιν] χαριν διο λεγει ο Θ̄Σ̄ υπερηφανοις]  
[αντιτασεται ταπεινοις] δε διδωσιν]  
[χαριν] <sup>7</sup>υποταγητε ουν τω Θ̄Ω̄ αντιστητε]  
[δε τω] διαβωλω και φευξεται αφ υμων]  
<sup>8</sup>εγγισατε τω Θ̄Ω̄ και εγγιει υμειν καθα]  
[ρισατε] χειρας αμαρτωλοι και αγνισατε]  
[καρδιας] διψυχοι <sup>9</sup>ταλαιπωρησατε και]  
[πενθησατε] και κλαυσατε ο γελως υμων]

### Ya'qob 3:13-4:9a

### Front Side of Leaf

### Ya'qob 3:13-4:9a

<sup>13</sup>let demonstrate from the] beautiful conduct the de-  
eds his in gent]leness of wisdo[m.] <sup>14</sup>If however jealousy  
bitter you all hold] and selfish ambition in the hea-  
rt of you all, do not ex]ult over and be fal-  
se against the t]ruth. <sup>15</sup>[N]ot exists this  
the wisdom from above] decendin[g,] notwithstanding terres-  
trial, animalistic, dem]onic. <sup>16</sup>Wherever for is jea-  
lousy and selfish ambition, t]here confusion and every  
foul undertaking.] <sup>17</sup>The however from above wisdom chie-  
fly indeed immaculate exist]s. Thereupon tranquillity, mi-  
ld, compliant,] filled with compassion and prod-  
uce excellent, witho]ut d[oubts] and without hypocri-  
sy. <sup>18</sup>Produce however of u]prig[htn]e[s]s in tranquillity  
is scattered to those acc]ompli[shing tran]quillity. <sup>4:1</sup>From where  
wars and from where fights] among you all? Not  
from this place, from the pl]asures of you all those  
combating in the] mem[ber]s of yo[u] all?  
<sup>2</sup>You all lust and not you all hold,] you all murder and  
are jealous, and not you all ar]je powerf[u]l to at[t]a[i]n, yo-  
u all fight and you all make w]ar. Not do you acquire, because the not  
ask any of you.] <sup>3</sup>You all ask a[nd] not you acce-  
pt, seeing that wrong]ly you all ask, in order t[hat i]n the plea-  
sures of you all, you all m]ay spen[d. <sup>4</sup>Adu]lterers!  
Not any of you recognise that the lov]e of the wo[rld enem]y  
of the God exists? Whoever therefore may plot] companio[n]  
[to exist of the world, enemy of the God is in-]  
[stalled. <sup>5</sup>Or you presume the fact that worthless the writing]  
[says "Towards envy lusts longingly the Spirit]  
[which He placed within us." <sup>6</sup>Magnificent however He gra-]  
[nts favour? As a result it says, "The God to arrogant]  
[rages in battle against, to lowly however He grants]  
[favour." <sup>7</sup>Voluntarily submit therefore to God, stand against]  
[however the devil, and He shall flee from you all.]  
<sup>8</sup>Draw near to the God, and He shall draw near to you all. Cle-]  
[anse hands, those who miss the mark, and purge]  
[hearts, double-minded. <sup>9</sup>Be miserable and]  
[grieve and cry. The laughter of you all]

εις πενθος μετατραπη[τω και η χαρα  
 εις κατηφιαν <sup>10</sup>ταπεινω[θητε ενωπι  
 ον του ΚΥ και υψωσει υμ[ας <sup>11</sup>μη καταλα  
 λειτε αλληλων αδελφο[ι ο καταλαλων  
 αδελφου η κ[ρ]εινων τ[ον αδελφον αυ  
 του καταλαλει νομου κα[ι κρινει νομον  
 ει δε νον<sup>a</sup> κρινεις ουκ ει ποιητης νομου  
 αλ'λα κρ[ι]της <sup>12</sup>εις εστιν ν[ομοθετης και  
 κριτης ο δυναμενος [σωσαι και απολε  
 σαι συ δε τις ει ο κρινω[ν τον πλησιον  
<sup>13</sup>αγε νυν οι λεγοντες ση[μερον η αυρι  
 ον πορευσομ[εθα εις τηνδε την πολιν και  
 ποιησομεν εκ[ει ε]νι αυ[τον και εμπο  
 ρευσομ[ε]θα κα[ι κερ]δη[σομεν <sup>14</sup>οιτινες  
 ουκ επι[σ]τασθε [το της αυριον ποια  
 γαρ ζωη υμ[ω]ν [α]τιμς γαρ εστε προς  
 ολιγον φαιν[ομενη επειτα και αφα  
 νιζομενη [<sup>15</sup>αντι] το[υ λεγειν υμας εαν  
 ο ΚΣ θ[ε]ληση και ζησ[ω]μεν και ποιη  
 σομε[ν] το[υ]το ο η εκε[λ]ν[ο] <sup>16</sup>νυν δε καυ  
 χασθε ε[ν ταις] α[λ]αζον[ειαις υμων πα  
 σα κα[υχησις] τοιαυτη [π]ονηρα εστιν  
<sup>17</sup>ει[δοτι ουν] καλον ποι[ειν και μη ποι  
 ου[ντι] αμαρτια αυτω εστιν <sup>5:1</sup>αγε νυν  
 ο[ι] πλουσιοι κλαυσσατε ολολυζοντες  
 [επι ταις ταλαιπωριας υμων ταις επι]  
 [ερχομεναις <sup>2</sup>ο πλουτος υμων σεσηπεν]  
 [και τα ιματια υμων σητοβρωτα γεγο]  
 [νεν <sup>3</sup>ο χρυσος υμων και ο αργυρος]  
 [κατιωται και ο ιος αυτων εις μαρτυ]  
 [ριον υμειν εσται και φαγεται τας]  
 [σαρκας υμων ως πυρ εθησαυρισατε]  
 [εν εσχαις ημεραις <sup>4</sup>ιδου ο μισθος]  
 [των εργατων των αμησαντων τας]  
 [χωρας υμων ο απεστερημενος αφ]  
 [υμων κραζει και αι βοαι των θερισαν]  
 [των εις τα ωτα ΚΥ Σαβαωθ εισεληλυ]

<sup>a</sup> Spelling error for νομον.

into grieving let be chan[ged, and the gladness  
 into dejection. <sup>10</sup>Be humb[le in presen-  
 ce of the Master, and He shall exalt yo[u] all. <sup>11</sup>Do not calum-  
 niate one another, brethre[n. The one calumniating  
 a brethren or se[p]arating t[he brethren hi-  
 mself calumniates a law-code, an[d separates a law-code.  
 If however ....<sup>a</sup> you separate, not yo[u] exist a performer of law-code,  
 notwithstanding a ju[d]ge. <sup>12</sup>One exists l[aw giver and  
 judge, the One being capable [to preserve and to annih-  
 late. You however who exists the one separa[ting the neighbour?  
<sup>13</sup>Come now those saying, "To[day or tomor-  
 row we shall jou[r]ney into this such the city, and  
 shall produce the[re a] yea[r and we shall  
 tra[d]e an[d sha]ll prof[it]." <sup>14</sup>Who  
 not you c[om]prehend [the of the tomorrow what kind  
 for life of yo[u] all. [Vapor for you all exist towards  
 small lum[inating, thereafter also van-  
 ishing. <sup>15</sup>Instead] of t[he to say you all, "If  
 the Master ma[de] sire, both we sh[all live and shal-  
 I accompli[sh] th[is] or t[h]a[t]." <sup>16</sup>Now however you bo-  
 ast i[n the] b[o]as[ts of you all. Al-  
 I bo[ast] certain [wicked exists.  
<sup>17</sup>Hav[ing acknowledged therefore] beautiful to per[form and not per-  
 fo[rm]ing, a miss of the mark to him it exists. <sup>5:1</sup>Come now  
 th[ose who are rich, cry, lamenting  
 [upon the grieving of you all those app-]  
 [earing. <sup>2</sup>The riches of you all are corrupted]  
 [and the clothes of you all moth-eaten have come into ex-]  
 [istence. <sup>3</sup>The gold of you all and the silver]  
 [is rusted and the poison their on behalf of witne-]  
 [ss to you all shall exist, and it shall consume the]  
 [flesh of you all like fire. You have heaped up riches]  
 [in final days. <sup>4</sup>Behold! The wages]  
 [of the workers, those having harvested the]  
 [fields of you all, the one having been defrauded because of]  
 [you all cries out, and the loud shouts of the harvest-]  
 [ers 'Into the ears of Yahuweh Tsaba'ah' have ent-]

<sup>a</sup> Initial reading was no known Koine Greek word (today it is a Greek transliteration of the English "non" in such phrases as "non-stop"); thought it is clear as to the intention. The mistake probably came about when the scribe's eye jumped from the initial ο after the first ν to the second instance of ο in the word νομον. Would say law-code.