

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

## Transcription and Direct Word Translation

Recto

Ya'qob 3:13-4:9a

Front Side of Leaf

Ya'qob 3:13-4:9a

<sup>13</sup>δειξατω εκ της] καλης αναστροφης τα ερ  
γα αυτου εν πρα]υτητι σοφια[ς] <sup>14</sup>ει δε ζηλο  
πικρον εχετε] και ερειθειαν εν τη καρ  
δια υμων μη κ]ατακαυασθε και ψευδευ  
σθε κατα της α]ληθειας <sup>15</sup>[ο]υκ εστιν αυτη  
η σοφια ανωθεν] κατερχομεν[η] αλλ επιγι  
ος ψυχικη δαμ]ονιωδης <sup>16</sup>οπου γαρ ζη  
λος και εριθεια ε]κει ακαστασια και παν  
φ αυλον 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[ος] και ανυποκρι  
τος <sup>18</sup>καρπος δε δι]καιο[συ]ν[η]ς εν ειρηνη  
σπειρεται τοις ποι]ουσι[ν ει]ρηνην <sup>4:1</sup>ποθεν  
πολεμοι και ποθεν μαχαι] εν υμειν ουκ  
εντευθεν εκ των η]δωνων υμων τω  
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]ε[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 θ̄ω εστιν ος εαν ουν βουληθη] φιλο[ς  
[ειναι του κοσμου εχθρος του θ̄ω κα]  
[θισταται <sup>5</sup>η δοκειτε οτι κενως η γραφη]  
[λεγει προς φθονον επιτοθει το π̄να]  
[ο κατωκησεν εν ημιν <sup>6</sup>μειζονα δε διδω]  
[σιν χαριν διο λεγει ο θς υπερηφανοις]  
[αντιτασεται ταπεινοις δε διδωσιν]  
[χαριν <sup>7</sup>υποταγητε ουν τω θ̄ω αντιστητε]  
[δε τω διαβολω και φευζεται αφ υμων]  
[<sup>8</sup>εγγισατε τω θ̄ω και εγγει υμειν καθα]  
[ρισατε χειρας αμαρτωλοι και αγνισατε]  
[καρδιας διψυχοι <sup>9</sup>ταλαιπωρησατε και]  
[πενθησατε και κλαυσατε ο γελως υμων]

<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 hold] and selfish ambition in the hea-  
rt your, do not ex]ult over and be fal-  
se against the t]ruth. <sup>15</sup>[N]ot exists this  
the wisdom from above] descendin[g,] notwithstanding terres-  
trial, animalistic, dem]onic. <sup>16</sup>Where for 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 hypocr-  
isy. <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? Not  
from this place, from the pl]asures your those  
combating in the] mem[ber]s yo[u]r?  
<sup>2</sup>You lust and not you hold,] you murder and  
are jealous, and not you ar]e powerf[u]l to at[t]a[i]n, yo-  
u fight and you w]ar, not you hold on the grounds that the not  
to ask you,] <sup>3</sup>you ask a[nd] not you acce-  
pt seeing that wrong]ly you ask so t[hat i]n the plea-  
sures your you m]ay spen[d. <sup>4</sup>Adu]lterers!  
not you recognise the fact 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 arrogant]  
[rages in battle against, lowly however He grants]  
[favour." <sup>7</sup>Voluntarily submit therefore to God, stand against]  
[however the devil, and He shall flee from you.]  
[<sup>8</sup>Draw near to the God, and He shall draw near to you. Cle-]  
[anse hands, Torah violators, and purge]  
[hearts, double-minded. <sup>9</sup>Be miserable and]  
[grieve and cry. The laughter your]

εις πενθος μετατραπη[τω και η χαρα  
 εις κατηφιαν <sup>10</sup> ταπεινω[θητε ενωπι  
 ον του κ̄ω και υψωσει ῡμας <sup>11</sup> μη καταλα  
 λειτε αλληλων αδελφο[ι ο καταλαλων  
 αδελφου η κ[ρ]εινων τ[ον αδελφον αυ  
 του καταλαλει νομου και[ι κρινει νομον  
 ει δε **von**<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]νιναυ[τον και εμπο  
 ρευσομ[ε]θα και[ι κερ]δη[σομεν <sup>14</sup> οιτινες  
 ουκ επι[σ]τασθε [το της αυριον ποια  
 γαρ ζωη ῡμα[ω]ν [ατμς γαρ εστε προς  
 ολιγον φαιν[ομενη επειτα και αφα  
 νιζομενη [ <sup>15</sup> αντι] το[υ λεγειν ῡμας εαν  
 ο κ̄ς 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 και  
 χασθε ε[ν ταις] α[λ]αζον[ειαις ῡμων πα  
 σα κα[υχησις] τοιαυτη [πτονηρα 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 κλαυσατε ολολυζοντες  
 [επι ταις ταλαιπωριας ῡμων ταις επι]  
 [ερχομεναις <sup>2</sup> ο πλουτος ῡμων σεσηπεν]  
 [και τα ἴματια ῡμων σητοβρωτα γεγο]  
 [νεν <sup>3</sup> ο χρυσος ῡμων και ο αργυρος]  
 [κατιωται και ο ἴος αυτων εις μαρτυ]  
 [ριον ῡμειν εσται και φαγεται τας]  
 [σαρκας ῡμων ως πυρ εθησαυρισατε]  
 [εν εσχαις ημεραις <sup>4</sup> ιδου ο μισθος]  
 [των εργατων των αμησαντων τας]  
 [χωρας ῡμων ο απεστερημενος αφ]  
 [ῡμων κραζει και αι βοαι των θερισαν]  
 [των εις τα ωτα κ̄ω σαβαωθ εισεληλυ]

<sup>a</sup>The scribe misspelt **voμov**.

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. <sup>11</sup> Do not calum-  
 niate one another, brethre[n. The one calumniating  
 a brethren or se[parating t[he brethren hi-  
 s 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[rney 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 yo[u]r. [Vapor for you exist towards  
 small lum[inating, thereafter also van-  
 ishing. <sup>15</sup> Instead] of t[he to say you, "If  
 the Master ma[de]sire both we sh[all live and shal-  
 l accompli[sh] th[is] or t[h]a[t. <sup>16</sup> Now however you bo-  
 ast i[n the] b[o]as[ts your. Al-  
 l bo[ast] certain [wicked exists.  
<sup>17</sup> Hav[ing acknowledged therefore] beautiful to per[form and not per-  
 fo[rming, Torah violation to him it exists. <sup>5:1</sup> Come now  
 th[ose who are rich, cry, lamenting  
 [upon the grieving your those app-]  
 [earing. <sup>2</sup> The riches your are corrupted]  
 [and the clothes your moth-eaten have come into ex-]  
 [istence. <sup>3</sup> The gold your and the silver]  
 [is rusted and the poison their on behalf of witne-]  
 [ss to you shall exist, and it shall consume the]  
 [flesh your like fire. You have heaped up riches]  
 [in final days. <sup>4</sup> Behold! The wages]  
 [of the workers, those having harvest the]  
 [fields your, the one having been defrauded from]  
 [you cries out, and the loud shouts of the harvest-]  
 [ers 'Into the ears of Yahuweh Tsaba'ah' have ent-]

<sup>a</sup>The misspelling of **voμov**  
 as **vov** obviously makes no  
 sense, especially as **vov** was  
 no known Greek word at  
 this time (today it is a  
 Greek transliteration of the  
 English "non" in such  
 phrases as "non-stop"),  
 however it is obvious as to  
 what was intended. The  
 error probably came about  
 when the scribe's eye  
 jumped from the initial **o**  
 after the first **v** to the  
 second instance of **o** in the  
 word **voμov**. If **voμov** was in  
 the text, it would add "law-  
 code" to the translation.