

# Papyrus 20: Dated to the Third Century CE Containing Ya'qob 2:19-3:9

## Transcription and Direct Word Translation

Recto

Ya'qob 2:1-19a-3:3a

Front Side of Leaf

Ya'qob 2:1-19a-3:3a

<sup>19</sup>Θ̄ς κ]αλως ποι[εις και τα δαιμονια πιστευουσιν  
κα]ι φριζουσιν<sup>a</sup> <sup>20</sup>θελε[ις δε γνωσαι ω ανθρωπε  
κ]ενε οτι η πιστις χ[ωρις των εργαων αργη εστιν  
<sup>21</sup>Αβ]ρααμ' ο πατηρ ημ[ων ουκ εξ εργαων εδικαι  
ωθη] ανενεγκας Ἰσα[ακ' τον υιον αυτου επι  
το] θυσιαστηριον <sup>22</sup>βλε[πεις οτι η πιστις συνηργ  
ει] τοις εργαοις αυτου και εκ των εργαων η πιστις  
ετε]λειωθη <sup>23</sup>και επληρ[ωθη η γραφη η λεγ  
ουσα επιστ]ευσε Αβρααμ[ τω Θ̄Ω και ελογισθη  
αυτω εις δ]ικαιοσυνη[ν και φιλος Θ̄Υ εκληθη  
<sup>24</sup>ορατε οτι] εξ εργαων [δικαιουται ανθρωπος  
κα]ι ουκ [ε]κ πιστεω[ς μονον <sup>25</sup>ομοιωσ δε και  
Ρ]ααβ' η πο[ρ]νη ου[κ εξ εργαων εδικαιωθ  
η] υποδεξαμενη τ[ους αγγελουοις και ετερα  
ο]δω εγβαλουσα <sup>26</sup>ω[σπερ γαρ το σωμα χω  
ρ]ις Π̄Ν̄Σ νεκρον ε[στιν ουτωοις και η πιστις]  
χωρις εργαων νεκρα [εστιν <sup>3:1</sup>μη πολλοι δι  
δασκαλοι γεινεσθε [αδελφοι μου ειδοτεοι  
ο]τι μειζον κριμα λ[ημψομεθα <sup>2</sup>πολλα  
γαρ πταιο]μεν απαντες ει τις εν λογω  
[ου πταιει ουτοοις τελειοοις ανηρ δυνατοοι  
[χαλιναγωγησαι και ολον το σωμα <sup>3</sup>ει δε]  
[των ἵππων τουοις χαλινοοις εις τα στοματα]  
[βαλλομεν εις το πειθεσθαι αυτοοις ημειν]

<sup>a</sup> Spelling error for  
φρισσοουσιν via itacism.

<sup>19</sup>God, exc]ellently you perfo[rm, also the demons place confidence,  
an]d .....<sup>a</sup> <sup>20</sup>Do you desi[re however to understand, O human  
emp]ty, the fact that the trust sep[arate from the deeds as lazy exists?  
<sup>21</sup>Ab]raham, the father o[ur not out of deeds was declar-  
ed upright,] having taken up Yitsch[aq the son his upon  
the] sacrificial altar? <sup>22</sup>You per[ceive the fact that the trust was acti-  
ng] in the deeds his, and ou[t of the deeds the trust  
was consti]tuted, <sup>23</sup>and was ful[filled the Scripture the say-  
ing, 'Trust]ed Abraham[ the God and it was counted  
to him on behalf of up]rightnes[s' and friend of God he was addressed.  
<sup>24</sup>Observe the fact that] out of deeds [is declared upright a man,  
an]d not [ou]t of trus[t alone. <sup>25</sup>In like manner so also  
R]achab the har[lot] not no[t from deeds was declared upright,  
t,] after welcoming t[he messengers and different  
r]oad sent out? <sup>26</sup>Ju[st as for the body sep-  
ar]ate Spirit as dead e[xists, in like manner also the trust]  
separate of deeds as dead [exists. <sup>3:1</sup>Do not numerous tea-  
chers you all let come into existence, [brethren my, acknowledging  
the fa]ct that extreme evaluation we sh[all accept. <sup>2</sup>By numerous ways  
for we fal[l over all. If some in a message  
[not falls over, he is a total male, able]  
[to bridle also entire the body. <sup>3</sup>If however]  
[of the horses the bridles into the mouths]  
[we put, on behalf of to obey them us,]

<sup>a</sup> As ζ and σσ were pronounced somewhat similarly in the koine period, mishaps like these were common, as seen throughout the papyri. Should say they shudder.

και ολον το σωμα αυτων μετ]αγομεν <sup>4</sup>ιδου κ[αι  
 πλοια τηλικαυτα οντα] κα[ι] υπο ανεμων  
 σκληρων ελαυνομενα] μεταγεται υπο [ελα  
 χιστου πηδαλιου οπ]ου η ορμη του ευ[θυ  
 οντος βουλεται <sup>5</sup>ουτω]ς και η γλωσσα [μι  
 κρον μελος εστιν και] μεγαυαχει<sup>a</sup> ιδ[ου  
 ηλικον πυρ ηλικην υ]λην αναπτει <sup>6</sup>κα[ι  
 η γλωσσα πυρ ο κοσ]μος της αδικ[ι]ας η  
 γλωσσα καθισταται] εν τοις μελεσ[ιν] η[μω  
 η σπιλουσα ολον το σ]ωμα και φλογι[ζου  
 σα τον τροχον της γεν]εσεως και φ[λο  
 γιζομενη υπο της Γεε]ννης <sup>7</sup>πασα γαρ φ[υ  
 σις θηριων τε και πε]τεινων ερπετων [τε  
 και εναλιων δεδαμα]σαι και δαμαζεται  
 τη φυσει τη ανθρωπ]ινη <sup>8</sup>την δε γλωσσ[αν  
 ουδεις δαμασαι δυ]νατα[ι] ανθρωπων α  
 καταστατον κακον] μεστη ιου θανατη  
 φορου <sup>9</sup>εν αυτη ευλογου]μεν τον Κ̅Ν̅ κ[αι  
 Π̅Ρ̅Α̅ και εν αυτη καταρ]ωμεθα του[ς  
 ανθρωπους τους καθ ομοι]ωσιν ΘΥ [γε  
 [γονοτας <sup>10</sup>εκ του αυτου στοματος εξ]  
 [ερχεται ευλογια και καταρα ου χρη]  
 [αδελφοι μου ταυτα ουτως γεινεσθαι]  
 [<sup>11</sup>μητι η πηγη εκ της αυτης οπησ βρυει]

<sup>a</sup> Modified to *μεγαλαυχει*  
 by filling in the first *υ*, then  
 writing *λ* straight after.

also entire the body their we gui]de around. <sup>4</sup>Behold! A[iso  
 boats, so enormous existing] an[d] subject to winds  
 violent being driven.] they are guided about by [an insig-  
 nificant rudder, wh]erever the impulse of the stee[rm-  
 an decrees. <sup>5</sup>In like man]ner also the tongue [sma-  
 ll member exists, yet] .....<sup>a</sup> Be[hold!  
 How small fire how a great for]est ignites! <sup>6</sup>An[d  
 the tongue *is* a fire, the wor]ld of the unright[te]ous, the  
 tongue, is installed] in the membe[rs] o[ur],  
 that spoils entire the b]ody and setting o[n fi-  
 re the cycle of bi]rth, and bei[ng set o-  
 n fire by the Gehe]nna. <sup>7</sup>All for n[a-  
 ture of wild animals both and bi]rds, reptiles [both  
 and sea creatures, has been ta]med and is being tamed  
 in the nature by huma]ns. <sup>8</sup>The however tong[ue  
 nobody to tame is po]werfu[l] of humans, a r-  
 estless noxiousness,] full of poison dea-  
 dly. <sup>9</sup>By same thing we bl]ess the Master a[nd  
 Father, and by same thing we c]urse th[e  
 humans those according to lik]eness of God [havi-  
 [ng come into existence. <sup>10</sup>From the same mouth de-]  
 [parts a beautiful word and a curse. Not should it,]  
 [brethren my, these in this fashion to come into existence.]  
 [<sup>11</sup>Does the spring out of the same opening gush]

<sup>a</sup> Initial reading is no known  
 Greek word, but as the scribe  
 noticed the error and  
 corrected immediately.  
 Alteration gives *speaks*  
*haughtily*.