

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 ¹¹ ανετειλεν γαρ
ο ηλιος συν τω καυσωνι
και εξηρανε τον χορτο
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 ¹² μακαριος 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

^aThe scribe changed
ταπεινουσι to ταπεινωσι by
putting a cross through ου
and adding ω superlinearly.

^bThe scribe added 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 promised to those
loving Him.
¹³Nobody being tempted]
[that let say the fact that, "From God]
[I am being tempted." The for God]
[untemptable exists of vic-]
[ious, tempts and Himself]
[nobody. ¹⁴Each however]
[is tempted under the]
[own lusting, being drawn out and bait-]
[ted. ¹⁵Next the lust]

Ya'qob 1:10-15a

^aDue to ου and ω sounding similar in spoken Greek, it was quite easy for scribes to accidentally write one or the other, and then have to correct themselves. As it happens, ταπεινουσι is actually a verb, which makes no sense in this context. However, it is obvious that ταπεινωσι was intended originally, as the noun works perfectly here. This would change the translation from "shall humble" to "humbleness".

^bAdds the word "and" here.

Verso

συλλαβουσα τικτει αμαρ
τιαν η δε αμαρτια αποτε
λεσθεισα αποκτει 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 θ̄ου ουκ]
[εργαζεται ²¹διο αποθεμεν]
[οι πασαν ρυπαριαν και]
[περισσειαν κακιας εν]
[πραϋτητι δεξασθε τον]

Ya'qob 1:15b-21a

Reverse Side of Leaf

Ya'qob 1:15b-21a

having conceived, produces Torah vi-
olation, the and Torah violation 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]