

Papyrus 15: Dated to Late Third Century CE Containing 1 Corinthians 7:18-8:4

Transcription and Direct Word Translation

Verso

1 Corinthians 7:18-32a

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1 Corinthians 7:18-32a

¹⁸σπα]σθω εν ακροβυστια τις κε[κλ]η
ται] μη περιτεμνεσθω ¹⁹η περιτ[ο
μ]η ουδεν εστιν και η ακροβυστια
ουδ]εν εστιν αλλα τηρησις εντολῶ
ΘΥ] ²⁰εκαστος εν τη κλησει εν η εκλη
θη] εν ταυτη μενετω ²¹δουλος εκλη
θη]ς μη σοι μελετω αλλ' ει και δυνα
σαι] ελευθερος γενεσθαι μαλλον χρη
σαι] ²²ο γαρ' εν ΚΩ κληθεις δουλος απε
λε]υθερος ΚΥ εστιν ομοιος ο ελευ
θερ]ος κληθεις δουλος εστιν ΧΥ
²³τι]μης ηγορασθητε μη γινεσθε^a
δο]υλοι ΑΝΩΝ ²⁴εκαστος εν ω εκλη
θη] αδελφοι εν τούτω μενετω πα
ρα] ΘΩ ²⁵περι] δ[ε] των παρ[θω]ν ε
πι]ταγην ΚΥ [ουκ εχω γ]νωμην δε δ[ι
δ]ωμι ως ηλ[εημε]νος ὑπο ΚΥ πιστο[ς
ει]ναι ²⁶νομιζω ουν τουτο καλον ὑ
πα]ρχειν δι[α] την ενε[σ]τωσαν ανα[γ
κη]ν οτι κ[αλ]ον ΑΝΩ τ[ο] ουτως ειν[αι
²⁷δε]δεσα[ι] γυναικι μη ζητει λυσιν
λε]λυσαι απ[ο] γ]υναικος μη ζητει
γυ]ναικα ²⁸ε[αν] δε [και γ]αμησης ουχ'
η]μαρτες [και] εα[ν γη]μη η παρθε
ν]ος ουκ' η[μα]ρτ[εν θ]λειψιν δε τη
σα]ρκι εξου[σιν οι τοιου]τοι εγω δε
υ]μων φε[υδομαι ²⁹του]το δε φημι
αδ]ελφοι ο [καιρος συνε]σταλμενος
εσ]τιν λ[οιπον ινα κα]ι οι εχοντες γυ
ν]αικας ω[ς μη εχον]τες ωσιν ³⁰και
οι] κλαιον[τες ως μη] κλαιοντες
κα]ι οι χαι[ροντες] ως μη χαιρον
τε]ς και οι [αγοραζον]τες ως μη κα
τε]χοντες ³¹και οι χρω]μενοι τον κο
σμ]ον ως μη καταχρ]ωμενοι παρα
γε]ι γαρ το σ[χημα του] ΚΜΩΥ τουτου

^a Amended to γινεσθε by a corrector, who inserted ε superlinearly.

¹⁸to hi]de it. In uncircumcision someone has b[een inv]i-
ted?] Not let be circumcised. ¹⁹The circum[cis-
io]n as nothing exists and the uncircumcision
as noth]ing exists, notwithstanding observing instructions
of God.] ²⁰Each one in the invitation in which he was invi-
ted.] in this remain. ²¹As servants were you invi-
te]d? Not you be worried. (Notwithstanding if also you are capa-
ble] free to come into existence, rather it would be us-
eful.)] ²²The for in Yahuweh having been invited as servant, fre-
e]d man of Yahuweh he exists, in like manner the fr-
e]e having been invited, as servant he exists of Messiah.
²³At a p]rice you all were purchased. Do not come into existence^a
as ser]vants of men. ²⁴Each one in which he was invi-
ted.] brethren, in this let remain be-
side] God. ²⁵Con[cerning] no[w] the vir[g]in)s, in-
stru]ction of Yahuweh [not I acquire. An o]pinion then I g[r-
a]nt like having b[een shown comp]asion by Yahuweh trustfu[l
to ex]ist. ²⁶I deem therefore this excellent to ex-
i]st on the goun[ds of] the pre[s]ent circum[stan-
ce]s: that exc[elle]nt to human t[he] in this fashion to e[xist].
²⁷Ha]ve you been bou[n]d to a wife? Do not seek to be released.
Have you been r]eleased fr[om a w]ife? Do not seek
a w]ife. ²⁸I[f] however [also you m]ay marry, not
have you mis]sed the mark, [and] i[f may m]arry the virg-
i]n, not she mi[ssed t]he m[ark. Di]stress however in the
f]lesh shall ac[quire the su]ch, I however
y]ou all sp[are. ²⁹Thi]s however I affirm,
br]ethren, the [season bee]n diminished
exi]sts r[emaining, in order that als]o those acquiring a w-
i]fe li[ke not acquir]ing may exist, ³⁰and
those] cry[ing like not] crying,
an]d those bei[ng glad] like not being g-
la]d, and those [purchas]ing like not ta-
king po]sessions, [³¹and those making u]se the co-
sm]os like no[t mak]ing use of. Dis-
appear]ing for the f[igure of the] cosmos this.

^a As the spelling with γειν- as opposed to γιν- is also seen in v36, it is an early demonstration of the differentiation given between what is referred to as the 'long' as opposed to the 'short' /i/ in Greek pronunciation. Even though during the Koine period, the pronunciation difference between ει and ι had been reduced somewhat, the spelling thereof also changed to reflect it. Those manuscripts that use γειν- instead of γιν- exhibit the early stages of this non-standardised spelling. Either reading is acceptable.

³²θε]λω δε ὑμ[ας αμερι]μνους ειναι
ο α]γαμος [μεριμνα τα] του ΚΥ πως

Recto

αρες]η τω ΚΩ ³³ο δε γαμησας μερ[ιμνα
τα] του ΚΜΩΥ πως αρεση τη γυν[αικι
³⁴και μεμερισται και η γυνη η [αγα
μος και η παρ'θενος μεριμνα [τα του
κω] ινα η αγια και σωματι και [π̄ΝΑΤ̄
η δε γαμησασα μεριμνα τα το[υ ΚΜΩΥ
πως αρεση τω ανδρι ³⁵τουτο δε[ε προς
το ὑμων συμφορον λεγω ου[χ ινα
βροχον ὑμιν επιβαλω αλλα π[ρος
το ευσημον και ευπαρ'εδρο[ν τω
ΚΩ απερισπαστους ειναι ³⁶ε[ι δε
τις ασχημονειν επι την παρ[θενον
αυτου νομιζει εαν η ὑπερ'ακ[μος
και ουτω οφιλει γεινεσθαι ο θ[ελει
ποιε]ιτω ου[χ' αμαρτα]νει γαμε[ιτω
σαν ³⁷ος δε]ε εστ[ηκεν τη] καρδια α[υτου
εδραιος μη εχων [ανα]γκην εξο[υσι
αν δε εχει περι του ἴ[δ]ιου θελη[μα
τος] και το[υ]το κεκρ[ικ]εν εν τη ἴδ[ια
καρ'δια τηρειν την εαυτου π[αρθε
νον καλως ποιησ[ει] ³⁸ωστε κα[ι ο γα
μειζων τη[ν ε]αυ[του παρ]θενον [κα
λως ποιησε[ι κ]αι ο [μη] γαμιζω[ν
κρεισ'σον π[οιησ]ει ³⁹γυνη δε[δε]ται
εφ'οσον χρο[νον] ζη [ο αν]ηρ' αυτ[ης
εαν δε κο[ιμηθη ο αν]ηρ' ελευ[θε
ρα εστιν [ω θελει γαμ]ηθην[αι μο
νον εν ΚΩ ⁴⁰μακαριω]τερα δε [εστιν
εαν ουτως μ[εινη κατ]α την εμ[ην
γνωμην δ[οκω δε κα]γω Π̄ΝΑ Χ[Υ ε
χειν ^{8:1}π[ερι δε τω]ν ειδωλο[θυτω̄
οιδαμεν οτ[ι παντες γ]νωσιν [εχο
μεν η γνω[σις φυσιοι] η δε αγ[απη
οικοδομει ²ει τις δοκ]ει εγνω[κε
ναι τι ουπ[ω εγνω κ]αθως δε[ι γνω
ναι ³ει δε τι[ς αγαπα το]ν ὄ̄Ν ου[τος
εγνωσται ὑ[π αυτου] ⁴περι τ[ης

1 Corinthians 7:32b-8:4

³²I de]sire however yo[u all free from an]xiety to exist.
The unma]rried [cares for the things] of the Master, how

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to pleas]e the Master. ³³The however married ca[res for
the things] of the cosmos, how he may please the wi[fe,
³⁴and has been torn in two. And the wife the [unma-
rried and the virgin cares for [the things of the
Master] so that she may exist as set-apart both in body and [in Spirit.
The however married cares for the things of th[e cosmos,
how she may please the husband. ³⁵This an[d towards
the of you all benefit I say, no[t in order that
noose you all I may cast upon, notwithstanding to[wards
the honourable conduct and as devote[d to the
Master completely to exist. ³⁶[f however
someone to be disgraceful upon the vi[rgin
his deems, if she may exist beyond the pr[ime of life,
and in this fashion it ought to come into existence, what he d[esires
to accomp]lish, n[ot he misses the ma]rk, le[t ma-
rry. ³⁷Whom howe]ver has stoo[d upright in the] heart h[is
firm not acquiring [compul]sion, free[wi-
ll however he acquires concerning the o[w]n des[i-
r]e and th[is] he has res[olv]ed in the ow[n
heart, to protect the his v[irg-
in, rightly he shall accompl[ish.] ³⁸So that bot[h the ma-
rrying th[e hi]ms[elf v]irgin, [ri-
ghtly he shall accompli]sh, a]nd the [not] marryin[g
better advantage he s[hall accompl]ish. ³⁹Wife has b[een bound
upon as much as ti[me] may live [the m]an he[r.
If however may f[all asleep the m]an, fr[e-
e she exists [to whom she desires to be m]arri[ed, on-
ly in Yahu[weh. ⁴⁰Bette]r off yet [it exists
if in this fashion she m[ay remain, accordi]ng to the m[ay
opinion. I de[em however al]so I Spirit of Mess[iah to acq-
uire. ^{8:1}Con[cerning now th]e idol sa[crifices,
we acknowledge the fac[t that 'everyone kn]owledge [acqu-
ires', this 'know[ledge' blows up,] the however I[ove
promotes growth. ²If someone deem]s to ha[ve understo-
od something, not y[et understands ex]actly like it is beh[oved to und-
erstand. ³If however some[one cherishes th]e God, th[is
has been understood b[y Him.] ⁴Concerning t[he

1 Corinthians 7:32b-8:4