

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
θῦ] ²⁰εκαστος εν τη κλησει εν ἡ 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 κῶ κληθεις δουλος απε
λε]υθερος κῶ εστιν ομοιως ο ελευ
θερ]ος κληθεις δουλος εστιν χῦ
²³τι]μης ηγορασθητε μη γινεσθε^a
δο]υλοι ανῶν ²⁴εκαστος εν ὡ εκλη
θη] αδελφοι εν τουτω μενετω πα
ρα] θῶ ²⁵π[ερι] δ[ε] των παρ[θῶ]ν ε
πι]ταγην κῶ [ουκ εχω γ]νωμην δε δ[ι
δ]ωμι ως ηλ[εημε]νος ὑπο κῶ 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 ανῶ 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[ιδομαι ²⁹του]το δε φημι
αδ]ελφοι ο [καιρος συνε]σταλμενος
εσ]τιν λ[οιπον ἵνα και] οι εχοντες γυ
ν]αικας ω[ς μη εχον]τες ωσιν ³⁰και
οι] κλαιον[τες ως μη] κλαιοντες
και] οι χαι[ροντες] ως μη χαιρον
τες] και οι [αγοραζον]τες ως μη κα
τε]χοντες [³¹και οι χρω]μενοι τον κο
σμ]ον ως μη καταχρ]ωμενοι παρα

^aA corrector changed γινεσθε
to γεινεσθε by adding a ε
superlinearly.

¹⁸[to 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 observe instructions
of God.] ²⁰Each one in the invitation in which he was invi-
ted,] in this remain. ²¹As servants were you invi-
ted?] 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 fre-
e]e having been invited, as servant he exists of Messiah.
²³A p]rice you were purchased. Do not come into existence as^a
ser]vants of men. ²⁴Each one in which he was invi-
ted,] brethren, in this let remain along-
side] God. ²⁵Con[cerning] no[w] the vir[g]in)s, in-
stru]ction of Yahuweh [not I hold. An o]pinion and I g[r-
a]nt like having b[een shown comp]asion under Yahuweh trustfu[l
to ex]ist. ²⁶I deem therefore this excellent to ex-
ist] on the goun[ds of] the pre[s]ent circum[stan-
ce]s, the fact that exc[elle]nt to human t[he] in this fashion to e[xist].
²⁷Ha]ve you been boun[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. ²⁸[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
fl]esh shall h[old the su]ch, I however
y]ou sp[are]. ²⁹This however I affirm,
br]ethren, the [season bee]n diminished
exi]sts r[emaining, so that als]o those holding a w-
i]fe li[ke not hold]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]ssessions, [³¹and those making u]se the co-
sm]os like no[t mak]ing use of. Diss-

^aThere was no reason for a
corrector to correct this, as
γινεσθε is the correct spelling
of the word. The only possible
reason why a corrector may
have added an ε is due to how
they themselves pronounced
the word. Another possible
reading is that the corrector
was probably trying to correct
γινεσθε to γεινεσθε, but forgot
to indicate that the ι was to be
removed. If my reasoning is
correct, then the correction
from γινεσθε to γεινεσθε would
change the translation to "let
come into existence".

γε]ι γαρ το σ[χημα του] κ̄μ̄οῡ τουτου
³²θε]λω δε ὑμ[ας ἀμερι]μνους ειναι
ο α]γαμος [μεριμνα τα] του κ̄ῡ πως

Recto

αρεις]η τω κ̄ω̄ ³³ο δε γαμησας μεριμνα
τα] του κ̄μ̄οῡ πως αρεση τη γυν[αικι
³⁴και μεμερισται και η γυνη η [αγα
μος και η παρ'θενος μεριμνα [τα του
κ̄ῡ] ἵνα η αγια και σωματι και [π̄νᾱτι
η δε γαμησασα μεριμνα τα το[υ κ̄μ̄οῡ
πως αρεση τω ανδρι ³⁵τουτο δε[ε προς
το ὑμων συμφορον λεγω ου[χ ἵνα
βροχον ὑμιν επιβαλω αλλα π[ρος
το ευσημον και ευπαρ'εδρο[ν τω
κ̄ω̄ απερισπαστους ειναι ³⁶ε[ι δε
τις ασχημονειν επι την παρ[θενον
αυτου νομιζει εαν η ὑπερ'ακ[μος
και ουτω οφίλει γεινεσθαι ο θε[λει
ποιε]ιτω ο[υχ' ἀμαρτα]νει γαμειτω
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
το]ς 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 θε]λει γαμ[ι]ηθην[αι μο
νον εν κ̄ω̄ ⁴⁰μακαριω]τερα δε [εστιν
εαν ουτως μ[εινη κατ]α την εμ[ην
γνωμην δ[οκω δε κα]γω π̄νᾱ χ̄[ῡ 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 θ̄ν ου[τος
εγνωσται ὑ[π αυτου] ⁴περι τ[ης

1 Corinthians 7:32b-8:4

appear]ing for the f[igure of the] cosmos this.
³²I de]sire however yo[u free from an]xiety to exist.
The unm]arried [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 your benefit I say, no[t so that
noose you 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 ne d[esires
to accomp]list, 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 holding [compul]sion, free[wi-
ll however he holds concerning the o[w]n des[i-
r]e and th[is] he has res[olv]ed in the ow[n
heart, to observe the his v[irg-
in, rightly he shall accomp[lish.] 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 accomp]lish. 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 h-
old. ^{8:1}Con[cerning now th]e idol sa[crifices,
we acknowledge the fac[t that 'everyone kn]owledge [ho-
lds', 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 loves th]e God, th[is
has been understood un[der Him.] ⁴Concerning t[he

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