

LETTER TO THE CORINTHIANS

Paul's letter is in *large italics*.

The Marcionite writing is in large straight characters.

The Catholic writings are in smaller size, the oldest in straight characters, the others in italics.

*1. Paul called to be an apostle of Christ Jesus by the will of God, and brother Sosthenes, 2 to the church of God which is in Corinth, to those who have been sanctified in Christ Jesus, called to be saints, with all who call on the name of our Lord Jesus Christ, wherever it may be, their place also being ours*¹, 3 *grace and peace to you from God our father and the Lord Jesus Christ.*

4 I continually thank my God for you for the grace of God which was given to you in Christ Jesus, 5 because in him you have been completely enriched in all speech and knowledge, 6 because the testimony of Christ has been firmly established among you, 7 so that you lack no gift while you wait for the revelation of our Lord Jesus Christ, 8 who will establish you until the end so that you will be without blemish in the day¹ of our Lord Jesus Christ. 9 Faithful is God, who has called you into the fellowship of his son Jesus Christ our Lord.

1. The Marcionite editor transforms Paul's letter into an encyclical addressed to Christians of all countries. The same author explains in verse 5 that the wealth obtained by the Corinthians consisted in the acquisition of doctrine (word) and knowledge, by which the truths hitherto hidden in God were revealed to them.

1. This word is borrowed from Isaiah II, 11,17, from Amos V, 18, from Zephaniah 1, 15. The “day” of Christ is that when Christ descending from heaven will cut the pagans to pieces and inaugurate his empire in Jerusalem in accordance with the promise made by God to Abraham.

THE COTERIES. THE MADNESS OF THE CROSS

10 I exhort you, brethren, by the name of our Lord Jesus Christ, that ye all speak one mind, and do not let divisions arise among you, but be united in one mind and one mind. 11 For, my brethren, I have heard of you from the people of Chloe, that there are quarrels among you. 12 What I mean is that each of you speaks thus: I belong to Paul - I belong to Apollos, I belong to Cephas - I belong to Christ¹. 13 Is Christ divided? Was Paul crucified for you? Or were you baptized in the name of Paul? 14 I am glad that I have not baptized any of you except Crispus and Gaius. 15 Therefore no one can say that you were baptized in my name. 16 I have also baptized the house of Stephanas; I don't know of having baptized anyone else. 17 For Christ did not send me to baptize but to evangelize, without wisdom of speech so that the cross of Christ would not be made in vain. 18. For the word of the cross is foolishness to those who are perishing; but to us who are saved it is the power of God. 19 For it is written: I will destroy the wisdom of the wise, and I will destroy the understanding of the wise. 20 Who is the wise? Where is the scribe? Where is the disputer of this age? Didn't God make mad the wisdom of the world? 21 For as a result of divine counsel, the world not having through its wisdom known God, God determined to save those who believe through the foolishness of preaching. 22 For the Jews seek signs, and the Greeks seek wisdom. 23 But we preach Christ crucified, a scandal to the Jews, folly to the Gentiles; 24 but to those who are chosen, whether Jews or Greeks, Christ the power of God and the wisdom of God. 25 For the foolishness of God is wiser than men, even men. 26. See, brothers, those who are called to the faith that is yours. There are few wise according to the flesh, few mighty, few of high origin. 27 But God has chosen foolishness in the world to shame the wise; and he chose what is weak in the world to shame what is strong; 28 and he

chose what is vile in the world, what is discarded, what is counted as nothing, to destroy what exists; 29 that no flesh should boast before God. 30 But through him you are in Christ Jesus, who has become for us wisdom from God, righteousness, sanctification, and redemption, 31 so that, as it is written, he who boasts may boast in the Lord ¹.

1. We saw in the introduction, p. 22 the origin of the party of Cephas. As for the party of Christ, it is due to a gloss inserted later by an unknown reader. The letter of the Roman Clement who knows the party of Cephas (47, 3) is later than 140. Until now it has been placed around 95 because it is used by the letter of Polycarp which was placed in around 112. Having demonstrated that the latter is later than 150, I have removed from the received opinion relating to Clement's letter its sole support.

1 The Catholic editor intervenes here to prove that human wisdom is mocked by the Old Testament just as by Christ.

1. The Catholic editor proves that the Old Testament, in agreement with the assertion of 29, prohibits the flesh from boasting.

II. And I, brethren, when I came to you, did not come with superiority of speech or of wisdom proclaiming to you the testimony of God. 2 For I thought I knew nothing among you except Jesus Christ and himself crucified. 3 And I came to you in weakness and fear and great trembling. 4 And my speech and my preaching were not in persuasive words of wisdom, but in demonstration of the Spirit and of power, 5 that your faith should not rest in the wisdom of men, but in the power of God. 6 Yet we preach wisdom among the perfect; not the wisdom of this world, nor of the princes of this world ¹ who are destroyed; 7 but we preach the wisdom of God hidden in mystery, which God before the ages intended for our glory, 8 which none of the princes of this world has known, for if they had known they would not have crucified the Lord of glory. 9 But as it is written: "Eye has not seen, and ear has not heard, and what has not entered into the heart of man, what God has prepared for those who love him. ¹" 10 God has revealed this wisdom to us in the Spirit, for the Spirit searches everything, even the depths of God. 11 For what man knows the things of man except the Spirit of man? man who is in him? Likewise no one knows the things of God except the Spirit of God. 12

But we have not received the spirit of the world, but the Spirit which is of God, that to know the things which have been freely given to us by God. 13 We speak of these things, not in speech learned by human wisdom, but in speech learned by the Spirit, explaining spiritual things to those who are spiritual. 14 But man an animal does not understand the things of the Spirit of God. They are foolishness to him, and he cannot know them, because they are spiritually appreciated. 15 But the spiritual judgeth all things, and he himself is judged by no man. 16 For who knows the mind of the Lord to instruct him? Now we have the mind of Christ.

1. The princes of this world who have crucified the Lord of glory are the Creator and his angels. They are destroyed in the sense that, from now on, their power is broken and soon they will be annihilated. However, we know that this plural, which is nevertheless strange, is probably due to a retouching and that the text originally spoke (7) of the prince of this world who (8) would not have crucified the Lord of glory, he had known him. In the 4th Gospel Christ mentions several times the prince "of this world", that is to say the Creator (XII. 31; XIV, 30; XVI, 11) who is his bitter enemy and who will be defeated. In any case the opinion which sees in the princes of this world the dignitaries of the Roman Empire is not up for debate.

1. The Catholic editor approximately proves that the doctrine of truths superior to human reason is not foreign to the Old Testament (see Isaiah 64, 4 and 65, 16).

III. As for me, brothers, I could not speak to you as to those who are spiritual, but as to those who are carnal, as to children in Christ. 2 I gave you milk, not solid food, because you could not bear it, and even now you cannot. 3 For you are still carnal ¹. For since there are rivalries and strife among you, are you not carnal and do not behave according to human thoughts? 4 For when one says, "I belong to Paul," and the other, "I belong to Apollos," are you not men?

1. Transposed as it should be, this little dissertation explains why Marcion, for some time, conformed to vulgar teaching. His flock devoid of the Spirit were not capable of understanding him. Even today he foresees the resistance he will encounter.

5 So what is Apollos? And what is Paul? They are the ministers through whom you have believed, according to what the Lord has given to each one. 6 I planted, Apollos watered, but God made it grow. 7 And it is not he who plants, nor he who waters, but God who gives the increase. 8. He who plants and he who waters are one, and each will receive his own reward according to his own work. 9 For we are God's fellow workers. You are God's field, God's building. 10 According to the grace of God that was given to me, I have laid the foundation like a wise architect, another building on it: it is up to each man how he builds on it. 11 No one can lay any other foundation than that which is laid, even Jesus Christ. 12 But if anyone builds on the foundation, using gold, silver, precious stones, wood, hay, straw, 13 everyone's work will be made manifest. The Day ¹ will make it known, because it will be revealed by fire, and the fire will test everyone's work. 14 Whoever's work remains will receive a reward. 15 He whose work is consumed by fire will be punished, he himself will be saved, but as by fire.

1. Marcion believed in the "day" of the Creator. It was added that the good God would know how to save his own from this perverse being and would abandon the others to him. The Creator is not named in the text, and there is no need to take into account the lesson of the Vulgate which speaks of the "day of the Lord".

16 Do you not know that you are the temple of God and that the Spirit of God dwells in you? 17 If anyone destroys the temple of God, God will destroy him. For the temple of God is holy and this temple is you ¹. 18 What no one is under any illusion: if anyone among you thinks he is wise in this world, let him become a fool to be wise. 19 For the wisdom of this world is foolishness before God; for it is written: "He catches the wise in their deceitfulness." » 20 And again: "The Lord knows the thoughts of the wise. He knows that they are in vain ²." 21 Therefore let no one put his glory in men. For all things are yours, 22 whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things now, or things to come. Everything is yours; 23 you are Christ's and Christ is God's.

1. This text is of Montanist origin like VI, 19, to which it is closely related.

2. See the note on I, 20.

IV. Let us be regarded as servants of Christ and dispensers of the mysteries of God. 2 Moreover what is asked of the dispensers is that each one be found faithful. 3 For me I do not attach the slightest importance to being judged by you or by a human court. But I don't judge myself. 4 I know I am not guilty of anything, but I am not yet justified. The one who judges me is the Lord. 5 Therefore do not judge anything before the time, until the Lord comes, who will enlighten what is hidden in darkness and will reveal the plans of the hearts. Then praise will come for everyone from God. 6 Brothers, I have symbolized these things in myself and in Apollos for your sake, so that you may learn in us not to be above what is written¹, so that you may not be puffed up because of the 'one against the other. 7 For who distinguishes you? What have you that you have not received? And if you have received, why are you proud as if you had not received? 8 *You are already satisfied! You are already rich! Without us you rule! And may you reign, indeed, that we too may reign with you!* 9 For God seems to have made us apostles the lowest of men, as those condemned to death, for we are a spectacle to the world, to angels and to men. 10 We are fools for Christ's sake, but you are wise in Christ; we are weak, but you are strong; you are honored and we are despised. 11 Until this day we suffer hunger, thirst, and nakedness; we are beaten, we are wanderers, 12 and we toil working with our own hands. Injured, we bless; persecuted, we endure; 13 slandered, we pray. We have become like the scum of the world, the scum of everyone until now. 14 It is not to shame you that I write these things; but I warn you like beloved children. 15 For though you have ten thousand teachers in Christ, yet you do not have many fathers, since it was I who begot you in Christ Jesus through the gospel. 16 Therefore I beseech you, be imitators of me. 17 Therefore I have sent you Timothy, who is my faithful beloved child in the Lord. He will remind you of my ways in Christ Jesus, the way I teach everywhere in all the churches. 18 Some are puffed up as if I should not come to you. 19 But I will come to you shortly if it is the will of the Lord, and I will know not the words but the power of those who are puffed up. 20 For the kingdom of God consists not of words but of power. 21 What do you want? Whether I come to you with a rod or with love and in a spirit of gentleness?

1. Of these two propositions beginning with “so that” only the second is primitive. The first is an overload which refers either to the text of Jeremiah cited in I, 31 (see the note), or to the teaching given in III, 7-8. This second interpretation of “what is written” is the most probable.

THE INCESTUOUS; THE PREVIOUS LETTER

V. It is commonly said that there is fornication among you, and such fornication as is not found even among the pagans: someone has his father's wife. 2 And you are puffed up with pride! Nor were ye rather grieved, that he that did this thing should be cut off from among you! 3 But I, absent in body but present in spirit, have already judged as if I were present the one who did this. In the name of the Lord Jesus, you and my spirit being united with the power of our Lord Jesus, 5 let such a man be delivered over to Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus. 6 Your boasting is misplaced. Don't you know that a little leaven makes the whole dough rise? 7 Get rid of the old leaven to make new dough, since you are unleavened. Because our Passover lamb has been slain: it is Christ. 8 Therefore let us keep the feast, not with the old leaven, nor with the leaven of malice and wickedness, but with the unleavened leaves of purity and truth.

9 I wrote to you in my letter not to associate with harlots. 10 Not absolutely the whoremongers of this world, or the swindlers or the thieves or the idolaters; otherwise you would have to leave the world ¹. 11 What I wrote to you is not to associate with anyone who, calling himself a brother, is an immodest or a knave or an idolater or a slanderer or a drunkard or a bandit. 12 Why do I judge those outside? Are it not those within that you judge? 13 As for those outside, God will judge them. ² Remove the evil one from among you.

1. According to 9 the letter Paul is supposed to refer to only spoke of harlots. The turn of phrase of 10 which presents her as having also mentioned swindlers, bandits, etc., is an artifice intended to lead into the dissertation which follows.

The alleged misunderstanding of the Corinthians who believed that Paul, in his letter, had ordered them to avoid all culprits, including those from outside, is another artifice intended for the same purpose. The Corinthians could not have fallen into this error, which even a ten-year-old child would have known how to avoid; but, without this useful error, the interpolator would not have had a pretext for placing his instruction here.

2. By abandoning them to the creator God.

DISPUTE SETTLEMENT

VI. Does anyone among you who has a matter with another dare to plead before the unrighteous and not before the saints? 2 Do you not know that the saints will judge the world? And, if it is by you that the world will be judged, are you unworthy to render small judgments? 3 Do you not know that we will judge the angels? Even more so the affairs of this life. 4 So when you have differences about the things of this life, it is those who are despised in the church that you call to sit! 5 I say this to your shame. So there is not a single wise man among you who can be the arbiter of his brothers! 6 But brother pleads against brother, and that before the unbelievers! 7 Indeed, it is already evil that you have lawsuits among yourselves. Why don't you rather suffer to be wronged? Why don't you accept to be robbed instead? 8 But it is you who do wrong and rob, and do so to the brethren! 9 Do you not know that the unrighteous will not inherit the kingdom of God? ¹ Do not delude yourself; neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor sodomites, 10 nor thieves, nor swindlers, nor drunkards, nor slanderers, nor robbers, shall inherit the kingdom of God. 11 And you have previously committed one or other of these sins. But you were washed, but you were sanctified, but you were justified in the name of the Lord Jesus Christ and by the Spirit of our God.

1. Dissertation VI, 1-9* cuts instruction V, 9-VI, 20 into two sections. It is of Catholic origin. It is the same author who inserted 14,16* and 19. In the first place he teaches the resurrection; in the second he proves that Christian dogmas are found in the Old Testament; in the third he highlights the Holy Spirit. Note that this character arrives here as a supernumerary since, according to 15, our bodies are already the members of Christ with whom the Christian is one spirit.

12 Everything is lawful for me, but everything is not useful. Everything is permitted to me, but I will not surrender myself to a foreign power. 13 Food is for the belly and the belly is for food, and God will destroy this and these.

But the body is not for fornication; it is for the Lord and the Lord is for the body. 14 God, who raised up the Lord, will also raise up you by his power. 15 Do you not know that your bodies are members of Christ? Shall I take the members of Christ and make them the members of a harlot? Far from there ! 16 Do you not know that he who joins himself to a prostitute is one body with her? For, it is said, the two will be one flesh. 17 But he who is united with the Lord is one mind with him. 18 Flee fornication. Every other sin that a man commits is outside the body; but he who commits fornication sins against his own body. 19. Do you not know that your body is the temple of the Holy Spirit who is in you, whom you have from God, and that you do not belong to yourselves? 20 You were bought with a price; glorify God in your body.

VARIOUS CASES OF CONSCIENCE

VII. Concerning the things about which you wrote to me, it is good for a man not to touch a woman. 2 But because of sexual immorality, let every man have his own wife, and let every woman have her own husband. 3 Let the man render to the woman what is due, and likewise let the woman render to the man. 4 The woman has no control over her own body, but the man; similarly, the man does not have his own body, but the woman does. 5 Do not deprive one another except by mutual agreement for a time, that you may worship; then return together, lest Satan tempt you with your incontinence. 6 But I say this by permission, not by command. 7. I would like all men to be like me; but each gets his gift from God, one in one way, another in another. 8 I say to those who are not married and to widows that it is good for them to remain as I am. 9 But if they cannot contain themselves, let them marry; for it is better to marry than to burn. 10 But to those who are married I command—not I but the Lord—that the wife do not separate from her husband. 11 And if she is separated from him, let her remain unmarried or be reconciled to her husband.

And let not the husband divorce his wife. 12 To others I say - not the Lord - if a brother has an unfaithful wife who consents to live with him, let him not divorce her. 13 And if a wife has an unfaithful husband who consents to live with her, let him she does not divorce her husband. 14 For the unfaithful husband is sanctified by the wife, and the unfaithful wife is sanctified by the brother; otherwise your children are impure, but now they are holy. 15 But if the unfaithful spouse separates, let him separate: the brother or sister are not bound in this case; for God has called us to peace. 16 For what do you know, woman, whether you will save your husband? And you, husband, what do you know if you will save your wife?

17 However it may be, let every man walk according to the part which the Lord hath given him, according to the calling which he has received of God: thus I command in all the churches. 18 Has anyone been called being circumcised? Let him not make circumcision disappear. Has anyone been called uncircumcised? Let him not be circumcised 19 Circumcision is nothing and uncircumcision is nothing: what matters is keeping the commandments of God. 20 Let each one remain in the state in which he was when he was called. 21 Were you a slave when you were called? Don't be saddened by it. On the contrary, even if you can become free, rather remain in slavery. 22 For the slave called in the Lord is the Lord's freedman; similarly 1 called free man is the slave of Christ. 23 You were bought with a high price; do not be the slaves of men. 24 Brothers, let each man remain before God in the state to which he has been called.

25 As for virgins I have no command from the Lord, but I give my opinion inasmuch as the mercy of the Lord has given me faith. 26 I therefore consider that because of the difficult times which are approaching, it is good for man to be like this. 27. If you are linked to a woman, don't look for a breakup. If you're not related to a woman, don't look for a woman. 28. If you marry you do not sin, and if the virgin marries she does not sin.

But these will have affliction in the flesh; I'll spare you. 29 I say this, brothers: the time is short. So let those who have wives be as those who have none. 30 Let those who weep be as if they do not weep; those who rejoice as not rejoicing; those who buy as not owning; 31 those who use the world as not using it, for the shape of this world passes away. 32 I want you to be worry-free. He who is not married is concerned about the things of the Lord, about ways to please the Lord. 33 But he who is married is concerned about the things of the world, how to please his wife. 34 Same difference between the woman and the virgin. She who is not married cares about the things of the Lord, in order to be holy in body and spirit. But she who is married worries about the things of the world, about ways to please her husband. 35 I say this for your sake; not to set a trap for you, but to lead you to what is right and proper to attach you to the Lord without distraction.

36 If anyone has lustful thoughts about his virgin; if he is very ardent and things must be like this, let him do what he wants, he does not sin, let them get married. 37. But he who remains firm in his heart, who is not subjugated, but who is master of his will and who has decided in his heart to keep his virgin intact, he will do well. 38 Therefore he who marries his virgin does well; but he who does not marry her will do better.

39 A wife is bound as long as her husband lives. If her husband dies, she is free to marry anyone she wants, but only in the Lord. 40 But she is happier if she remains as she is. This is my feeling. And I too believe I have the Spirit of God.

MEAT DEVOTED TO IDOLS

VIII. Concerning meats dedicated to idols, we know that we all have knowledge. Knowledge puffs up, but charity edifies. 2. He who thinks he knows something does not yet know as he should know. 3 But whoever loves God, he is known to him. 5 So concerning eating meats dedicated to idols, we know that there is no idol in the world, and that there is only one God. 5 For although there are so-called gods whether in heaven or on earth, just as there are many gods and many lords, 6 for us there is one God, the Father, from whom come all things and for whom we are, and one Lord, Jesus Christ, through whom are all things and through whom we are. 7 But knowledge is not with everyone. Some, through the habituation of the idol that they have had until now, eat the meats consecrated to idols as if they were truly consecrated, and their conscience which is weak is defiled. 8 Food cannot bring us closer to God. If we eat, we have nothing more. If we don't eat we have nothing less. 9 But take care that your freedom does not become a scandal to the weak. 10 For if anyone sees you who have knowledge sitting in a temple of idols, will not his weak conscience lead him to eat things dedicated to idols? 11 So the weak are lost through your knowledge, the brother for whom Christ died! 12 By sinning in this way against the brothers and offending their weak conscience, you sin against Christ. 13 Therefore if any food offends my brother, I will never eat meat so as not to offend my brother.

SUBSISTENCE OF PREACHERS OF THE GOSPEL

IX. Am I not free? Am I not an apostle? Have I not seen Jesus our Lord? Are you not my work in the Lord? 2 If I am not an apostle to others, I am certainly one to you, for you are the seal of my apostleship in the Lord. 3 This is my defense against those who accuse me. 4 Do we not have the right to eat and drink? 5 Have we not the right to take with us a sister to be our wife, as do the other apostles and the brothers of the Lord and Cephas? 6 Or are we alone, me and Barnabé, who do not have the right not to work? 7 Who ever campaigns at their own expense? Who plants a vine without eating the fruit? Who grazes a flock without feeding on the milk of the flock? 8 Is this language that I speak human? Doesn't the law speak the same way? 9 For it is written in the law of Moses: "You shall not muzzle the ox that treads out the grain. » Does God care about oxen? 10 Or does he speak only for us? Yes, it is for us that it is written that he who plows must plow with hope, and that he who threshes the grain must hope to have his share. 11 If we have sown spiritual goods among you, is it such a big deal that we reap your material goods? 12 If others have this right over you, should it not rather be ours? *But we have not used this right; we endure everything, on the contrary, so as not to create an obstacle to the gospel of Christ.* 13 Do you not know that those who perform the sacrifices eat the sacrifice, and those who attend the altar have part in the altar? 14 So the Lord commanded those who preach the gospel to live by the gospel. 15 *But I have not profited by these things, nor do I write this that it might be so for me; because I would rather die than have someone else take away from me what makes me famous.* 16. *If I proclaim the gospel I have no reason to boast about it, because the necessity is imposed on me. Woe to me if I do not proclaim the gospel.* 17. *For if I do this of my own free will, I have the right to a reward; but if I do it in spite of myself, it is a charge that I have to fulfill.* 18 *What then is my reward? It is to offer free of charge the gospel that I announce, without using my right over the gospel.*

PAUL MAKES HIMSELF EVERYTHING TO EVERYONE

19 Being free to all, I have made myself the slave of all that I may gain the greatest number. 20 With the Jews I have been as a Jew, that I might win the Jews. With those who are under the law, I have been as under the law, without being under the law myself, that I might win those who are under the law. 21 With those who are without law I have been as without law—although I am not without the law of God, being under the law of Christ—that I may win those who are without law. 22 With the weak I have been weak, that I might win the weak. I have become all things to all people, in order to save some in any way. 23 I do everything for the sake of the gospel, that I may have part in it. 24 Do you not know that those who run in the stadium all run, but only one gets the prize? Run so as to win it. 25 All those who compete abstain from everything, and that to obtain a corruptible crown. We, on the contrary, to obtain an incorruptible crown. 26 So I run, not as if by adventure. I fight, not like punching the air. 27 But I beat my body and enslave it, so that I will not be rejected after I have preached to others.

MEATS CONSECRATED TO IDOLS (CONTINUED)

X. Brothers, I do not want to let you ignore that our fathers were all under the cloud and that all crossed the sea, 2 that all, in the cloud and in the sea, were baptized in Moses, 3 that they all ate the same spiritual food, 4 and they all drank the same spiritual drink. For they drank from the spiritual rock that followed them, and that rock was Christ. 5 But most of them did not please God, because they were slaughtered in the wilderness. 6 Now these things happened as an example for us, so that we would not have evil desires as they had. 7 Do not become idolaters like some (among them, as it is written: "The people sat down to eat and drink, and they stood up to play." 8 Let us not commit fornication like some. Some of them did so, and fell in one day, twenty-three thousand of them. 9 Let us not tempt the Lord as some of them tempted him and were killed by serpents. 10 Do not grumble not as some of them murmured and perished by the destroyer. 11 Now these things happened to them as an example, and they are written for the instruction of us who have reached the end of the age. 12 Therefore let him He who thinks he is standing takes care not to fall.

13 The temptation 1 that overtook you was only human; and God who is faithful will not allow you to be tempted beyond what you are able, but with the temptation he will provide the issue that you will be able to bear it.

1. This verse, which does not relate to anything in the context, was probably put down during the persecution of Marcus Aurelius.

14 Therefore, my beloved, flee from idolatry. 15 I speak to you as to intelligent people: judge for yourselves what I say. 16 Is not the cup of blessing which we bless a communion of the blood of Christ? Is not the bread that we break a communion with the body of Christ? 17 Since there is one bread, we are

one body, although we are many, for we all partake of one bread. 18 See Israel according to the flesh: are not those who eat the sacrifices in communion with the altar? 19 What then do I say? That meat dedicated to idols is something or that the idol is something? 20 No, but that what is sacrificed is sacrificed to demons and not to God. I don't want you to commune with demons. 21 You cannot drink the cup of the Lord and the cup of demons. You cannot partake of the table of the Lord and the table of demons. 22 Or do we provoke the Lord to jealousy? Are we stronger than him?

23 Everything is permitted, but not everything is useful. Everything is permitted, but not everything edifies. 24 Let no one seek his own interests, but the interests of others. 25 Eat everything that is sold in the market, without inquiring about anything out of conscience. 26 For the earth is the Lord's, and all that is in it. 27 If any of the unbelievers invite you, and you are willing to go, eat of whatever is served, without inquiring about anything out of conscience. 28 But if it is said to you, "This was offered as a sacrifice," do not eat it for the sake of the one who gave the warning and for the sake of conscience. 29 I am not speaking of your conscience, but of that of the other. Why should my freedom be judged by a foreign conscience? 30 If I eat with thanksgiving, why should I be slandered about the thing for which I give thanks? 31 Whether you eat or drink, whatever you do, do it all for the glory of God. 32 Do not offend Jews or Greeks or the church of God, 33 just as I am trying to please everyone, not seeking my own advantage but the advantage of the many. may the many be saved. XI Be imitators of me as I am of Christ.

XI, 2 I praise you that you remember me in everything, and that you keep the traditions as I handed them down to you.

WOMEN'S VEIL

3 But I want you to know that Christ is the head of every man, and man is the head of woman, and God is the head of Christ. 4 Everyone who prays or prophesies with his head covered dishonors his leader. 5 But every woman who prays or prophesies with her head unveiled dishonors her head; it is as if she were shaved. 6 For if a woman is not veiled, let her also cut her hair. Now, if it is shameful for a woman to have her hair cut or to be shaved, let her veil herself. 7 A man must not cover his head since he is the image and glory of God, 5 but a woman is the glory of man. 8 For man is not from woman, but woman is from man. 9 And man was not created for woman; it is woman who was created for man. 10 Therefore the woman must have on her head the mark of authority for the sake of the angels ¹. 11 *However, the woman is not without the man, nor the man without the woman in the Lord; 12 For as woman is of man, so is man of woman, and all things are of God.* 13 Judge for yourselves: is it proper for a woman to pray to God without being veiled? 14 Is it not nature itself that teaches us that it is a shame for a man to have long hair, 15 but that it is a glory for a woman to have it, because the hair given to her as a veil? 16 But if anyone thinks it necessary to argue, we do not have this custom, nor do the churches of God.

1. The mark of authority that man has over her.

THE CHRISTIAN BANQUET AND THE EUCHARIST

17 *But in prescribing this, I do not praise this, that you come together not for better but for worse.* 18 *For first of all when you come together in the church, I hear that there are divisions among you, and I believe it in part; 19 for there must also be heresies¹ among you, that those who are tested may become manifest among you.* 20 *So when you come together` , it is not eating the Lord's supper, 21 for each one takes his own meal first when he eats, and one is hungry while the other is drunk.* 22 *Do you not have houses to eat and drink? Or do you despise the church of God? And you shame those who have nothing. What will I tell you? Shall I praise you? In this I do not praise you.* 23 *For I have received from the Lord what I delivered to you, that the Lord Jesus, on the night when he was betrayed, took bread, 24 and when he had given thanks, he broke it, and said, This is my body for you. Do this in remembrance of me.* 24 *And likewise the cup after supper, saying: This cup is the new covenant in my blood. Do this, whenever you drink in remembrance of me.* 26 *For as often as you eat this bread and drink this cup, you profess the death of the Lord until he comes.¹* 27 *Therefore whoever eats the bread and drinks the cup of the Lord unworthily is guilty of the body and blood of the Lord².* 28 *Let everyone discipline himself and eat the bread and drink the cups like this.* 29 *For he who eats and drinks unworthily eats and drinks his condemnation, because he does not discern the body¹.* 30 *Therefore among you there are many sick and weak, and there is one large number of deaths.* 31 *If we censured ourselves, we would not be condemned.* 32 *But when we are condemned, we are chastised by the Lord, so that we are not condemned with the world.* 33 *Therefore, my brothers, when you come together to eat, welcome one another.* 34 *If anyone is hungry, let him eat at home, so that you do not gather together to condemnation. I'll sort out the rest when I come.*

1. The heresies announced here must be understood in the theological sense of the word. If it were only a question of simple cliques, "heresies" would not be distinguished from "schisms", while the particle "and" presents them as an aggravation: "it is even necessary". This is of Catholic origin.

1. The Marcionite wording prescribed celebrating the Calvary memorial. The words “until he comes” are a Catholic addition which teaches the imminent return of Christ, to found the earthly kingdom, in which Justin, Irenaeus and Tertullian believe with all their souls. They have no meaning in the Marcionite doctrine according to which the Christian soul, upon leaving the body, goes immediately to God.

2. Commentators, to give meaning to this bizarre construction, translate that one is guilty “with respect to” the body or “towards” the body of the Lord. But these two particles are, both, artifices intended to correct the text which says that we are guilty of the body and blood of the Lord. In reality this expression is pure nonsense and can only be explained as a clumsy alteration. The original wording simply said that we are “guilty” when we eat and drink unworthily. It was the Catholic editor who added “of the body and blood of the Lord”. He carried out this operation without any concern for syntax and with the sole concern of affirming his faith in the incarnation of Christ.

1. The adverb “unworthily” is borrowed from the Vulgate. The Greek text which does not have 1 offers no meaning. It must be returned to him and the ending removed, which is a Catholic addition.

THE GIFTS OF THE HOLY SPIRIT

XII. Concerning spiritual gifts I do not want you, brothers, to be in ignorance. 2. Do you know? that when you were pagans, you were led away to dumb idols as you were led. 3 Therefore I inform you that no one speaking by the Spirit of God says, “Cursed be Jesus,” and no one can say, “Jesus is Lord,” except by the Holy Spirit ¹. 4 There are diversity of gifts, but it is the same Spirit.

5. And he has diversity of functions, but He is the same Lord. 6 And there is diversity of operations, but it is the same God who operates all in all.

7 To each is given the manifestation of 1 Spirit for the common benefit. 8 For to one is given by the Spirit the speech of wisdom; to the other the discourse of worship by the same Spirit; 9 to another faith in the same Spirit; 9 to another faith by the same Spirit; to another the gifts of healing by the same Spirit; 10 to another the workings of miracles, to another prophecy, to another the discerning of spirits, to another diverse tongues, to another the interpretation of tongues. 11 But one and the same Spirit produces all these things, distributing to everyone as he pleases.

1. a) There are no renegades among the Montanists; b) it is only among them that there is none.

THE MYSTIC BODY OF CHRIST

12 As the body which is one has many members, and all the members of the body, though many, are one body, so is Christ.

13 For by one Spirit we were all baptized into one body, whether Jews or Greeks, whether bond or free, and we were all made to drink of one Spirit.

14 For the body is not one member, but consists of many members. 15 If the foot said: "Since I am not the hand, I am not of the body," would it not therefore be of the body? 16 And if the ear said: "Since I am not the eye, I am not of the body," would it not therefore be of the body? 17 If the whole body were an eye, where would the hearing be? If he had all hearing, where would his sense of smell be? 18 But God placed each member in the body as he pleased. 19 If the whole were but one member, where would the body be? 20 But there are many members and one body. 21 The eye cannot say to the hand, "I have no need of you." » And the head in turn cannot say to the feet: "I don't need you." » 22 But rather it is the members of the body deemed to be the weakest which are the most necessary. 23 And those who appear to us to be the least honorable in the body, to these we attribute the most honor; and those who are ashamed receive the most marks of decency; 24 but those who are decent have no need of it. God arranged the body to give more honor to that which lacked it, 25 so that there would be no divisions in the body, but that the members would care for one another. 26 If one member suffers, all the members suffer with it; if one member is honored, all members rejoice with him. 27 You are the body of Christ, and you are its members, each in his own part. 28 God has ordained in the church first apostles, secondly prophets, thirdly teachers, then miracles, then gifts of healing, helps, guidance, various tongues. 29 Are all apostles? Are all prophets? Are they all doctors? Do they all work miracles? 30 Do all have the gift of healing? Do they all speak in tongues? Do they all interpret?

31 But long for the more important gifts.

THE CHARITY

XII. 31 And I still have a higher way to show you. XIII. Even though I speak the tongues of men and of angels, if I have not charity, I am a resounding brass, a clanging cymbal. 2 And even if I have the gift of prophecy and know all mysteries and all knowledge and even have all faith so as to move mountains, if I have not charity, I am nothing. 3 And if I distribute all my goods, even if I give my body to be burned, if I do not have charity, it is of no use to me. 4 Charity¹ is patient, charity is good, charity is not envious, it does not boast, it is not puffed up. 5 She does nothing shameful, she is not selfish, she is not angry, she is not resentful. 6 She does not rejoice in unrighteousness, but rejoices in the truth. 7 She endures all things, she believes all things, she hopes all things, she suffers all things. 8 Charity does not disappear. Prophecies will end, languages will cease, science will be abolished. 9 For we know only in fragments, and we only prophesy in fragments. 10 But when perfection comes, what is fragmentary will disappear. 11

When I was a child, I spoke like a child, I thought like a child, I calculated like a child. When I became a man, I suppressed what was childish. 12 Now we see in a mirror and in a shrouded manner; but then we will see face to face. Now I know in fragments; but then I will understand as I am understood. 13 Therefore the three things which remain are faith, hope, and love; but charity is the greatest of all. XIV. Seek charity.

1. The author uses here the Clement of Rome, 49, 5-6,

SPEAKING IN TONGUES

XIV, 1b Aspire for spiritual gifts, but above all to prophesy, 2 For he who speaks in a tongue does not speak for men but for God. For no one understands him, but he speaks mysteries by the Spirit. 3. He, on the contrary, who prophesies addresses to men a word of edification, of exhortation, of consolation. 4 He who speaks in a tongue edifies himself; he who prophesies builds the Church. 5 I want you all to speak in tongues, but especially to prophesy. He who prophesies is greater than he who speaks in tongues, unless he interprets so that the Church may receive edification. 6 See, brothers, if I come to you speaking in tongues, what good will I do you if I speak to you not by revelation, nor by knowledge, nor by prophecy, nor by teaching? 7 The same is true of inanimate objects that make a sound, such as a flute or a harp. If they do not emit distinct sounds, how will we know what is being played on the flute or the harp? 8 And if the trumpet makes a confused sound, who will prepare for battle? 9 Likewise you, if you do not utter a distinct word with your tongue, how will anyone know what is said? You will speak into the air. 10 However numerous there may be idioms in the world, there is none that is not composed of words. 11 If then I do not know the meaning of the words, I will be a barbarian to him who speaks to me, and he who speaks to me will be a barbarian to me. 12 Likewise you, since you long for spiritual gifts, strive to have them in abundance for the edification of the Church, 13 Therefore let him who speaks with a tongue pray in order to interpret. 14 For if I pray in a tongue, my spirit prays, but my understanding remains barren 15 What then does this mean? I will pray in the Spirit, but I will also pray with my understanding. I will sing by the Spirit but I will also sing by the intelligence. 16 Otherwise if you give thanks in the Spirit, how will he who is in the ranks of the common man say "amen" to your thanksgiving, since he does not know what till AD ? 18 You, without doubt, give a good thanksgiving; but the other is not edified. 18 Thanks be to God, I speak in tongues more than all of you; 19 but in the church I prefer to speak five words with my understanding to also instruct others than ten thousand words in the tongue. 20 Brothers, do not be children in reason. Be children in malice; but in the point of view of reason, be mature men.' 21 It is written in the law: By men of another tongue and by the lips of strangers will I speak to this people, and they will not even yet hear me, says the Lord. 22 Therefore tongues are a sign, not to believers but to unbelievers; prophecy, on the contrary, is a sign not for infidels but for believers. 23 If then the whole church comes together in one place, and all speak in tongues, and ignorant people or unbelievers arise, will they not say that you are crazy? 24 But if all prophesy, and an unbeliever or an ignorant person arises, he is rebuked by all, he is judged by all, 25 the secrets of his heart are revealed, so that he will fall down on the ground and worship God and proclaim that God is truly in the midst of you.

26 What then does this mean, brethren? When you come together, you have a song, some instruction, some revelation, some tongue, some interpretation: let all things be done for edification, are they speaking in tongues? Let two or three at most speak, each one in turn, and let someone interpret. 28 If

there is no interpreter, let people be silent in the church and talk to themselves and to God. 29 As for the prophets, let two or three speak, and the rest judge. 30 And if a revelation be given to any one who sits, let the first be silent. 31 For you are all able to prophesy one after the other, that all may be instructed and exhorted. 32 The spirits of the prophets are subject to the prophets; 33 for God is not for disorder but for peace.

PROHIBITING WOMEN FROM SPEAKING IN THE CHURCH

As in all the churches of the saints, 34 let women be silent in the assemblies, for it is not lawful for them to speak there; but let them be submissive as the law says. 35 If they want to learn anything, let them ask their husbands at home; because it is indecent for a woman to speak in church. 36 Did the word of God come from you? Or did it reach you alone? 37 If anyone thinks he is a prophet or inspired, let him know that what I write to you is from the Lord. 38 He who does not recognize him will not be recognized. 39 Therefore, my brethren, long to prophesy, and do not hinder speaking in tongues. 40 But let everything be done properly and in order.

THE RESURRECTION

XV I declare to you, brothers, the gospel which I preached to you, which you received, in which you stood, 2 by which you are saved, if you keep it as I preached it to you; otherwise you believed in vain. 3. I delivered to you first of all what I had received, that Christ died for our sins according to the Scriptures, 4 that he was buried, and that he rose again on the third day according to the Scriptures. , 5 that he appeared to Cephas, then to the Twelve. 6 Then he appeared at one time to more than five hundred brothers, most of whom are still living, but some are dead. 7 Then he appeared to James, then to all the apostles. 8 After them all he also appeared to me as to the abortion. 9 For I am the least of the apostles; I am not worthy to be called an apostle, because I have persecuted the Church of God. 10 By the grace of God I am what I am, and his grace toward me was not in vain; but I have worked more than them all, not I, but the grace of God with me. 22 So whether I or they, this is what we preach, and this is what you have believed.

12. But if it is preached that Christ is risen, how do some of you say that there is no resurrection of the dead? 13 If there is no resurrection of the dead, neither is Christ resurrected. 14 But if Christ is not raised, our preaching is in vain and our faith is in vain. 15 We are even convinced that we are false witnesses of God, because we have testified about God that he raised Christ, although he did not raise him if the dead do not rise. 16. For if the dead are not raised, neither is Christ raised. 17. But if Christ is not resurrected, your faith is in vain, you are still in your sins. And, therefore, those who have died in Christ are lost. 19 If we have hope in Christ only in this life, we are the most wretched of men. ¹ 20 But Christ has been raised

from the dead, the firstfruits of those who have died. 21 For since by a man there is death, even by a man there is the resurrection of the dead. 22 For as all die in Adam, so all will be quickened in Christ. 23 But each in his own rank. Christ as the firstfruits, then those who are of Christ at his coming. 24. Then the end will take place, when he will hand over the kingdom to God the Father, when he will have destroyed all dominion, all authority, all power. 25 For he must reign until he has put all enemies under his feet. 26 The last enemy destroyed will be death. 27 For God has put all things under his feet. 28 But when he says that all things were subject to him, it is evident that he must be excepted who submitted all things to him. 28 And when all things have been submitted to him, then the Son himself will be subject to him who subjected all things to him, that God may be all in all.

1. In verses 19 and 32 the opponents of the resurrection are presented as materialists who rejected any kind of survival. Now they certainly admitted the immortality of the soul since they were baptized for the dead. The author believes that the soul separated from the body is incapable of carrying out a vital operation. It is Gétte philosophy - 'common at this time since we find it in Tertullian, Apologetics, XLVIII which made him commit his mistake.

29 Otherwise what do those who are baptized for the dead do? If the dead are not resurrected at all, why are we baptized for them? 30 And why are we in peril at all times? 31 Every day I am in danger of death; I testify, brothers, by the glory that I give to you in Christ Jesus our Lord. 32 If I fought against the beasts in Ephesus with human intentions, what advantage has it accrued to me? If the dead do not rise again, let us eat and drink because tomorrow we will die. 33 Do not delude yourself: bad company corrupts good morals. 34 Return to yourselves as is proper, and do not sin. Because some are in ignorance of God. I say this to your confusion.

35 But, it will be said, how are the dead raised? And what body do they come with? 36 Fool! What you sow is only made alive after passing through death. 37 And what you sow is not the body that is to be born, but a simple grain of wheat, for example, or of some other seed. 38 But God gives him a body as he pleases, and to each seed he gives a body of its own. 39 All flesh is not the same flesh, but the flesh of men is one, the flesh of four-footed animals is one, the flesh of birds is another, and the flesh of fish is another. 40 And there are heavenly bodies and earthly bodies; but the brightness of celestial bodies is different, that of terrestrial bodies is different. 41 One is the brightness of the sun, another is the brightness of the moon, another is the brightness of the stars; even one star differs from another star in brightness. 42 It is the same with the resurrection of the dead. The body is sown corruptible; he rises incorruptible. 43 He is sown contemptible, he is raised glorious. It is sown in weakness, it rises in strength. 44 He is sown an animal body, he resurrects a spiritual body. If there is an animal body, there is also a spiritual body.

45 According to what is written: "The first Lord, Adam, was made a living soul"; but the last Adam was made a life-giving spirit ¹. 46 But it is not what is spiritual that is first, but what is animal; what is spiritual is after. 47 The first man taken from the earth is earthly; the second man is from heaven. 48 As is the earthly, so also are the earthly; and as is the celestial, so also are the celestials. 49 And just as we have borne the image of the earthly,

let us also bear the image of the heavenly. 50 What I say, brothers, is that flesh and blood cannot possess the kingdom of God, and corruption does not inherit incorruption. 51 Behold, I tell you a mystery: we will not all die, but we will all be changed 52 in an instant; in the twinkling of an eye, at the last trumpet. For the trumpet will sound and the dead will be raised incorruptible and we will be transformed. 53 For this corruptible body must put on incorruption, and this mortal body must put on immortality. 54 When this corruptible body has put on incorruptibility, and this mortal body has put on immortality, then the Erite saying will be fulfilled: Death has been swallowed up in victory. 55 Where is your victory, death? Where is, O death, your sting? 56 The sting of death is sin, and the power of sin is the law. 57. But thanks be to God who gives us victory through our Lord Jesus Christ. 58 Therefore, my beloved brothers, be steadfast, steadfast, always working better and better in the work of the Lord, knowing that your labor will not be in vain in the Lord.

1 In the Dialogue of Adamanlius, section 5, Pat. gr. 10, 1873, the Catholic interlocutor reports thus 47: "The first carnal man, Adam, came from the earth; the Lord who is the second comes from the heaven". Tertullian, Adv. Marc. V, 10, reads in the same way: "Primus homo de humo terrenus; secundus Dommus de coelo." As for 45, the Marcionite text was this (loc. cit.): "the first man, Adam, was a living soul: the Lord who is the last was a life-giving spirit."

THE QUEST

XVI. As for the collection for the saints, follow the instructions I gave to the churches of Galatia. 2 On the first day of each week, let each of you set aside what he has been fortunate enough to collect, so that they do not wait for my arrival to collect the gifts. 3 When I come, I will send those whom you have approved to carry your gifts with letters to Jerusalem. 4 If it is necessary for me also to go, they will go with me. 5 I will come to you when I have passed through Macedonia, for I will pass through Macedonia. 6 It is possible that I will stay with you or even spend the winter there, so that you can accompany me wherever I go. 7 For I do not want to see you only in passing, but I hope to stay with you for a while if the Lord permits. 8

However, I will remain in Ephesus until Pentecost; 9 for a wide door of success is open to me, and there are many adversaries.

10 If Timothy comes, let him be without fear among you; for he does the work of the Lord like me. 11 Therefore let him not be despised. Accompany him in peace so that he can come to me. Because I am waiting for him with the brothers.

12. As for Brother Apollos, I strongly urged him to come to you with the brothers. But it was definitely not his desire to go now. He will go when he gets the chance.

13 Watch, stand firm in the faith, be men, be strong. 14 Let everything you do be done in love.

15 I pray to you, brothers. You know that the house of Stephanas is the firstfruits of Achaia and that it served the saints. 16 Be submissive to such people and to all who work with them and work with them.

17 I rejoice in the presence of Stephanas. of Fortunatus and Achaicus, because they made up for your absence. 18 They have calmed my spirit and yours. So appreciate such men. 19 The churches of Asia salute you. Aquila and Prisca, with the church that is held in their house, greet you greatly in the Lord. 20 All the brothers salute you. Greet one another with a holy kiss.

21 Greetings from my own hand, Paul.

22 If anyone does not love the Lord, let him be anathema.

Maranatha ¹. 23. May the grace of the Lord Jesus be with you. 24 My love is with you all in Christ Jesus.

1. Aramaic formula which means: "Come, Lord!" The Jews addressed this prayer to God, at the end of their "steps" to ask him to destroy the Roman empire and to re-establish the rule of Israel (see the Didache, x, 6). Paul follows 1 Jewish

usage. The formula written in Aramaic so that the Romans would understand nothing.