

Notes on the Greek New Testament
Week 79 – 1 Corinthians 11:10-12:7

Day 391: 1 Corinthians 11:10-16

Verse 10

διὰ τοῦτο ὀφείλει ἡ γυνὴ ἐξουσίαν ἔχειν ἐπὶ τῆς κεφαλῆς διὰ τοὺς ἀγγέλους.

ὀφείλω see v.7

ἐξουσία, ας f authority, right, power

"A secondary gloss in certain patristic writers and VSS (but not in major uncials) inserts *καλυμμα*, *hood*, *covering* or *veil*, to explicate the meaning of ἐξουσία ... However, this is a witness to the early perceptions of the problematic meaning rather than to a genuine textual variant." Thistleton

This is a difficult verse both in regard to what is intended by ἐξουσία which seems a strange word for a mark of subjection, and regarding the reference to angels. Carson suggests that since a woman wearing her hair up signifies her subjection to the man, it signifies also her authority over the rest of the created order along with the man (Gen. 1:27,28). That created order includes the angels who serve her as well as the man (see Heb. 1:14). Morna Hooker suggests that *authority on her head* denotes her own active authority to use prophetic utterance as an empowered woman. She writes, "The headcovering ... also serves as a sign of the ἐξουσία which is given to the woman ... – authority: in prayer and prophecy..."

Thistleton thinks that the meaning is that "a veiled or hooded woman has her own power of protection in public because of what she wears... If a woman exercises 'the control' that exemplifies respectability in Roman society, and retains the semiotic code of gender differentiation in public, 'with the veil on her head she can go anywhere in security and profound respect.' (BAGD) This extends to the act of using prophetic speech in public worship, but (against MD Hooker) is not restricted to being specifically a sign of 'authority' to use prophetic speech as such. The *form* of the semiotic code may be culturally variable, but the need to express some kind of semiotic of gender differentiation belongs to the created order."

On *angels* Thistleton writes, "In NT traditions from Paul to the Revelation of John Christian theology shares the Jewish tradition that Christians worship the transcendent God of heaven in company with the heavenly host. In such a public context of universal cosmic reverence, Paul urges, the axiom 'as in heaven, so on earth' should apply to the recognition of respect, reverence, and order which receives symbolic and semiotic expression in the ways indicated. Paul attacks the notion that individual autonomy (questions about 'my rights,' 'my freedom') genuinely remains unqualified in the presence of the otherness of the other (created gender) and the heavenly hosts who perform their due roles and tasks."

Verse 11

πλὴν οὔτε γυνὴ χωρὶς ἀνδρὸς οὔτε ἀνὴρ χωρὶς γυναικὸς ἐν κυρίῳ·

πλὴν but, yet, nevertheless, however
οὔτε not, nor (οὔτε ... οὔτε neither ... nor)

Perhaps 'neither is the woman anything apart from the man...'

χωρὶς prep with gen without, apart from

"There is a partnership between the sexes, and in the Lord neither exists without the other. The man must not vaunt his position." Morris

The ἐν κυρίῳ Thistleton believes means 'among the Lord's people.' "Paul almost certainly means to say that gender differentiation is decreed in creation, expressed in convention, and not abrogated in the order of the gospel."

Verse 12

ὡσπερ γὰρ ἡ γυνὴ ἐκ τοῦ ἀνδρός, οὕτως καὶ ὁ ἀνὴρ διὰ τῆς γυναικὸς· τὰ δὲ πάντα ἐκ τοῦ θεοῦ.

ὡσπερ as, even as

Verse 13

ἐν ὑμῖν αὐτοῖς κρίνατε· πρέπον ἐστὶν γυναικὰ ἀκατακάλυπτον τῷ θεῷ προσεύχεσθαι;

κρινω judge, pass judgement on

Here, 'decide'

πρέπον Verb, pres act ptc, n nom/acc s
πρέπει impers verb it is fitting/proper;
πρέπον ἐστὶν it is fitting/proper

'it is appropriate'

ἀκατακαλυπτos see v.5

τῷ θεῷ προσεύχεσθαι Thistleton translates, 'conduct prayer' in order to emphasise that the context is that of public worship.

The appeal in verses 13-15 is clearly to cultural norms.

Verse 14

οὐδὲ ἡ φύσις αὐτῆ διδάσκει ὑμᾶς ὅτι ἀνήρ μὲν ἐὰν κομᾷ ἀτιμία αὐτῷ ἐστίν,

οὐδε neither, nor

φυσις, εως f nature, natural condition

Thistleton translates, 'the very nature of things.'

διδασκω teach

κομαω wear long hair

ἀτιμία, ας f disgrace, shame, dishonour

"Now he means by 'natural' what was accepted by common consent and usage at that time... For long hair was not always regarded as a disgraceful thing in a man." Calvin

Verse 15

γυνὴ δὲ ἐὰν κομᾷ δόξα αὐτῇ ἐστίν; ὅτι ἡ κόμη ἀντὶ περιβολαίου δέδοται [αὐτῇ].

δόξα, ης f glory

κομη, ης f hair

ἀντι prep with gen for, in place of

περιβολαίου, ου n cloak, covering, veil

Carson argues that long hair is given to her in place of a covering/veil. He suggests that some from a hyper-Jewish group were insisting on a woman wearing a full Jewish veil as a sign of her submission. Paul discounts their argument and says that her hair is enough.

The point may be argued as to whether Paul is here saying that no form of covering other than the hair is required. Nevertheless, Carson's conclusion is sound that Paul was concerned to maintain creation structures in the home and in the church. We should also be concerned with this principle without being bound to the particular cultural forms in which it has been expressed in the past.

Verse 16

Εἰ δὲ τις δοκεῖ φιλόνηκος εἶναι, ἡμεῖς τοιαύτην συνήθειαν οὐκ ἔχομεν, οὐδὲ αἱ ἐκκλησίαι τοῦ θεοῦ.

δοκεω think, suppose

φιλονηκος, ον argumentative

τοιουτος, αυτη, ουτον such, of such kind, similar, like

συνηθεια, ας f custom, practice

οὐδε neither, nor

"Paul has no intention of arguing the matter with any who is given to wordy battles ... In the face of such an attitude Paul points to universal custom. *We have no such custom*, i.e. such as women praying or prophesying with head uncovered." Morris

Day 392: 1 Corinthians 11:17-22

Verse 17

Τοῦτο δὲ παραγγέλλων οὐκ ἐπαινώ ὅτι οὐκ εἰς τὸ κρεῖσσον ἀλλὰ εἰς τὸ ἥσσον συνέρχεσθε.

παραγγέλλω command, instruct

ἐπαινεω commend, praise

A deliberate contrast with 11:2.

κρεῖττον and κρεῖσσον adv. better ἥσσων, ον gen ονος less; εἰς το ἦ. for the worse

συνερχομαι come together, meet

Implies meeting *as a church*.

"Instead of the Communion being supremely an act of edification, it was having a disruptive effect." Morris.

Such meetings 'do more harm than good.'

Verse 18

πρῶτον μὲν γὰρ συνερχομένων ὑμῶν ἐν ἐκκλησίᾳ ἀκούω σχίσματα ἐν ὑμῖν ὑπάρχειν, καὶ μέρος τι πιστεύω.

ἐκκλησια, ας f congregation, church

σχίσματα Noun, nom & acc pl σχισμα, τος n division, opposing group

"There is a fundamental difference between 1:10-12 and the point here... In 1:10-12 the 'splits' seem to reflect tensions between *different ethos of different house groups*. The splits are 'external' to given groups, although internal to the whole church at Corinth. Here, however, *the very house meeting itself reflects 'splits' between the socially advantaged and the socially disadvantaged*. They are 'internal' even within a single gathered meeting."

Thistleton

ὑπαρχω be (equivalent to εἶμι)

μερος, ους n part, piece, in part, partly

πιστευω believe

"He did not accept every tale he heard. On this occasion he recognised that there was some exaggeration in the account that had reached him, but he recognised also an unpleasant amount of truth" Morris

Paul's phrase also reflects pastoral sensitivity. This malpractice may not have affected *all* home meetings, or not all to the same extent.

Verse 19

δεῖ γὰρ καὶ αἰρέσεις ἐν ὑμῖν εἶναι, ἵνα [καὶ] οἱ δόκιμοι φανεροὶ γένωνται ἐν ὑμῖν.

δεῖ impersonal verb it is necessary, must
αἰρέσεις, εως f religious party, faction,
false teaching

δοκιμος, ον approved, genuine, valued
φανερως, α, ον evident, plain, visible
γένωνται Verb, aor pass dep subj, 3 pl
γινομαι

Horsley suggests this verse represents Pauline irony, he is saying "For of course there must be 'discrimination' among you so that it will become clear who among you are 'the distinguished ones.'"

Verse 20

Συνερχομένων οὖν ὑμῶν ἐπὶ τὸ αὐτὸ οὐκ ἔστιν κυριακὸν δεῖπνον φαγεῖν,

κυριακος, η, ον belonging to the Lord
δειπνον, ου n supper, main meal

Whose meal is it? There is a contrast between what they pretended to be celebrating 'the Lord's supper' and the actuality described in the following verse το ἴδιον δεῖπνον. Who is the host? On whom is the focus? To whom does the occasion bring glory?

φαγεῖν Verb, aor act infin ἐσθιω eat

Verse 21

ἕκαστος γὰρ τὸ ἴδιον δεῖπνον προλαμβάνει ἐν τῷ φαγεῖν, καὶ ὃς μὲν πεινᾷ, ὃς δὲ μεθύει.

ἕκαστος, η, ον each, every
ἴδιος, α, ον one's own
προλαμβάνω do (something) ahead of time

Hayes says that the temporal sense is possible but not demanded. Horsley favours understanding the προ- prefix as intensive e.g. 'devours.' Thistleton suggests 'each consumes his own supper at the time of eating.'

πεινω be hungry
μεθυω be drunk, drink freely

The divisions Paul speaks of were evidently divisions between rich and poor which, far from being overcome when they met together were exacerbated.

There are several suggestions as to what precisely was going on. Some suggest that each brought his own provisions for a common meal but that each ate what he had brought rather than sharing. In consequence, the rich had plenty but the poor went hungry. The poor, who may well have been slaves, would not be free to come before they had completed their day's work, by which time the rich had already feasted.

An alternative suggested by Theissen supposes that the owner of a house would invite all Christians of whatever social class to share in a simple supper of bread and wine. The problem arose because, in addition, the host invited his own social equals to a better meal which took place before the poorer people came along at the end of their day's work.

Archeological evidence suggests that fine houses had an ornate dining room or triclinium, in which a dozen people could recline on couches to eat a banquet. A scarcely furnished atrium, or sheltered courtyard, would serve as an overflow and could perhaps accommodate thirty or forty at a squeeze.

"The quality of food, drink, service and comfort would be of a higher order in the triclinium, especially if some in the atrium could arrive only after the best of the meal was over." Thistleton.

Whatever the circumstances, a meal designed to express unity was being so abused as to highlight the disunity of this fellowship.

Verse 22

μη γὰρ οἰκίας οὐκ ἔχετε εἰς τὸ ἐσθῆναι καὶ πίνειν; ἢ τῆς ἐκκλησίας τοῦ θεοῦ καταφρονεῖτε, καὶ κατασχύνετε τοὺς μὴ ἔχοντας; τί εἶπω ὑμῖν; ἐπαινέσω ὑμᾶς; ἐν τούτῳ οὐκ ἐπαινῶ.

οἰκια, ας f house, home
ἢ or
καταφρονεω despise, treat with contempt

They despise the gathering of the people of God by making it an extension of and reflection of their own social life. Paul seeks to reorder "social relations in the church by restricting the intrusion of household-based power." Barton

κατασχυνω put to shame, humiliate
εἶπω Verb, aor act subj, 1 s λεγω
ἐπαινέσω aor act subj, 1 s ἐπαινεω v.17

Day 393: 1 Corinthians 11:23-26**Verse 23**

Ἐγὼ γὰρ παρέλαβον ἀπὸ τοῦ κυρίου, ὃ καὶ παρέδωκα ὑμῖν, ὅτι ὁ κύριος Ἰησοῦς ἐν τῇ νυκτὶ ἣ παρεδίδετο ἔλαβεν ἄρτον

παρέλαβον Verb, aor act ind, 1s & 3pl
 παραλαμβάνω take, receive, accept
 παραδίδωμι hand or give over, deliver up

"The verbs *received* and *delivered* (παραλαμβάνω and παραδίδωμι) are almost technical terms for receiving and passing on the Christian tradition (cf. Verse 2)." Morris. On this ground (and, having noted that several phrases appear evidently pre-Pauline), most commentators argue that Paul is referring here to a tradition passed on to him within the Christian community but owing its origin to the Lord. Morris disagrees and believes that Paul is speaking here of a direct revelation. Cullmann argues that it is not the events of the Last Supper themselves which constitute Paul's revelation from the Lord but the connection between these and the celebratory meal which Christians were in the habit of taking together.

νύξ, νυκτός f night

Thistleton, citing Eriksson, says, "Here what dominates 11:17-34 is concern for the weak, the other, the despised, as precisely what sharing in Christ's death as the 'handing over' of the self to be used for God's loving work of reconciliation and redemption *includes*... Eriksson's careful argument is too detailed to reproduce here. However, it coheres precisely with these points. He writes: 'What is the behaviour prescribed in the words of institution? The answer ... lies in Paul's use of the tradition in 11:26... Their behaviour at the Lord's Supper celebrations is, or at least should be, a proclaiming of the Lord's death. For Paul this is a logical consequence of the tradition.' This explains precisely why underlying 11:17-34 is a factor which (again) 'the majority of interpreters have tended to overlook,' namely 'the Corinthians' claim that they deserved praise' (i.e., for *observing* the tradition). 'The tradition itself lifts the whole argumentation ... to a higher plane' which concerns what it is to share in the life and death of 'the Lord of the church Himself.'"

ἔλαβεν Verb, aor act indic, 3 s λαμβάνω
 ἄρτος, οὐ m bread, a loaf

Verse 24

καὶ εὐχαριστήσας ἔκλασεν καὶ εἶπεν,
 Τοῦτό μου ἐστὶν τὸ σῶμα τὸ ὑπὲρ ὑμῶν·
 τοῦτο ποιεῖτε εἰς τὴν ἐμὴν ἀνάμνησιν.

εὐχαριστεῖω thank, give thanks
 κλαῶ break (only of bread)

"*Breaking bread* has the communal sense of sharing in solidarity of objective fellowship (κοινωνία, that in which the participants or shareholders share, not primarily the subjective feeling associated with this), and this aspect finds expression in 1 Cor 10:16 (τον ἄρτον ὃν κλωμεν; ...) and probably in Acts 2:42, 46, (although the precise meaning of *breaking bread* in Acts 2 should not be presumed without careful inquiry)." Thistleton

After εἶπεν the TR, following most minuscules, adds (from Mt 26:26) λαβετε φραγετε

σῶμα, τος n body

"Following the benediction, the *karpas* (or hord d'oevre characteristic of the Passover) is dipped in salt water or in vinegar and distributed, associated with the hyssop dipped in the blood of the first Passover sacrifice, with the words of a further benediction, 'Blessed art Thou, O Lord our God, King of the Universe, Creator of the produce of the earth.' The Haggadah then begins: 'This is the bread of affliction that our forefathers ate in the land of Egypt.'... The 'surprise' (to use Leenhardt's imaginative phrase) is that 'my body' *now replaces the events or objects of redemption from Egypt made participatory and contemporary*. It is the event of Calvary, of the atoning death of Jesus as an event within the public domain, that is now appropriated in 'This is my body for you.'" Thistleton

After ὑπὲρ ὑμῶν a number of MSS add κλωμενον while a number of versions add δεδομενον (cf. Lk 22:19). Metzger comments, "The concise expression τοῦ ὑπὲρ ὑμῶν is characteristic of Paul's style. Attempts to explicate the meaning of the words resulted in the addition of various participles."

ἐμός, η, ον 1st pers possessive adj my,
 mine

ἀνάμνησις, εως f reminder,
 remembrance

"The Passover festival as a reminder of the Exodus from Egypt may be cited as an analogy." Hering

"Remembrance' of Christ and of Christ's death (i) retains the biblical aspect of a *self-involving remembering in gratitude, worship, trust, acknowledgment, and obedience ...* (ii) it also carries with it the experience of being *'there' in identification with the crucified Christ who is also 'here' in his raised presence.* However, still further, it embraces (iii) a *self-transforming retrieval of the founding event of the personal identity of the believer (as a believer) and the corporate identity of the church (as the Christian church of God)* as well as (iv) a *looking forward to the new 'possibility' for transformed identity opened up by the eschatological consummation* (v.25). All of this is gathered together in Paul's point that such 'remembrance' constitutes a self-involving *proclamation of Christ's death* through a life and a lifestyle which derives from understanding our identity as Christians in terms of sharing the identity of Christ who is 'for' the 'other'...

"As CFD Moule observes in his illuminating but often neglected essay 'The Judgment Theme in the Sacraments,' 'In 1 Cor 11:28-32 δοκιμαζειν, κριμα, διακρινειν, κρινειν and κατακρινειν are used in quick succession in a very striking way.' 'Remembering' the Lord's death means 'participation in the Lord's Supper [in which] we ought voluntarily to anticipate the Lord's judgment... If we fail to do so, he will himself judge us, but judge in order to save.' 'Remembering' is appropriating 'this sacramental verdict' in which, through involvement with the atoning death of Christ, believers say 'guilty,' only to share with Christ God's verdict of 'put right!'" Thistleton

Verse 25

ὡσαύτως καὶ τὸ ποτήριον μετὰ τὸ δειπνήσαι, λέγων, Τοῦτο τὸ ποτήριον ἡ καινὴ διαθήκη ἐστὶν ἐν τῷ ἔμφῳ αἵματι· τοῦτο ποιεῖτε, ὡσάκις ἐὰν πίνητε, εἰς τὴν ἔμην ἀνάμνησιν.

ὡσαυτως adv in the same way, likewise
ποτηριον, ου n cup

Maybe 'in the same way with reference to the cup', cf. 10:16.

δειπνήσαι Verb, aor act infin δειπνέω
eat, dine

καινος, η, ον new

διαθηκη, ης covenant, will, testament

Recalls Ex 24:8, the blood of the Covenant. This new and indissoluble covenant is sealed with the blood of Christ. "Jesus is saying ... that the shedding of his blood is the means of establishing a new covenant. It provides forgiveness of sins and opens the way for the activity of the Holy Spirit in the heart of the believer. The whole Jewish system is replaced by the Christian, and everything centres on the death of the Lord, which establishes the New Covenant." Morris

Thistleton makes the interesting point that "'Covenant' also reflects precisely the major theme which persists from 8:1 to 14:40, namely, that of *constraint*, or the *free choice to forego one's rights.* For God himself limits his own range of actions by free sovereign choice when he determines to act only in accordance with declared promises of grace. On such a basis Christian believers may be confident that they are redeemed and accepted. Hence the unwillingness of many of the 'strong' at Corinth to permit constraints on their own 'rights' for the sake of the weak (cf. 8:7-13; 9:1-12) contradicts not only identification with the Christ who shed his 'blood' for others, but also the very principle of divine 'covenant' in which the faithful God pledges his faithfulness and thereby also constrains his own 'rights' by a voluntary decision of sheer grace."

αἷμα, ατος f blood

ὡσάκις adv. as often as, whenever

ἐάν here equivalent to ἄν particle indicating contingency and introducing subjunctive

πίνω drink

Verse 26

ὡσάκις γὰρ ἐὰν ἐσθίητε τὸν ἄρτον τοῦτου καὶ τὸ ποτήριον πίνητε, τὸν θάνατον τοῦ κυρίου καταγγέλλετε, ἄχρις οὗ ἔλθῃ.

ἐσθίω eat

θανατος, ου m death

καταγγέλλω proclaim, make known,
preach

"It is no accident that καταγγελλετε means 'you are proclaiming' or *you are preaching.* By 'eating this bread' and 'drinking this cup' the whole assembled congregation stands in a witness box and pulpit to proclaim their 'part' (cf. κοινωνια in 10:16, objective sharing with a stake; and μετεχειν in 10:17, being an involved participant; see on communal participation under 10:16 and 17...)." Thistleton

ἄχρι (and ἄχρις) prep with gen until, as far as; ἄχρι οὗ until the point when

"The eschatological tone should not surprise us when in addition to playing a role in the common tradition, eschatology in this epistle serves to remind complacent groups within the congregation at Corinth of their fallibility, vulnerability and status as pilgrims or travelers still *en route* to their final goal (1 Cor 1:7b-9, 18; 3:13-15, 17, 18; 4:5, 8-13; 6:9-14; 8:1-2, 7-13; 9:24-27; 10:1-5, 12; 11:26; 13:8-13)...
"All the same, Paul means more than this. Just as the full sun outshines any source of illumination otherwise provided in everyday life, so when 'he' (*the Lord*) 'comes,' this reality will eclipse and outshine the pledges and promises that have hitherto pointed to it. In this sense the fellowship *gathered* around 'the table of the Lord' (10:21) provisionally and in partial measure constitutes the pledge and first preliminary foretaste of the 'Supper of the Lamb' of the final consummation to which the Lord's Supper points in promise... The founding event of the cross is constitutive for Christian corporate and individual identity. Self-involvement in the story of the cross shapes the story of the self and the Christian church. However, this is not yet the whole story. The story does not reach its culmination 'until he comes,' and only then will the full meaning of all present moments be disclosed, beyond the need for partial significations."
Thistleton

Day 394: 1 Corinthians 11:27-34

Verse 27

Ὅστε ὅς ἂν ἐσθίῃ τὸν ἄρτον ἢ πίῃ τὸ ποτήριον τοῦ κυρίου ἀναξίως, ἔνοχος ἔσται τοῦ σώματος καὶ τοῦ αἵματος τοῦ κυρίου.

ὥστε so that, with the result that
ἂν particle indicating contingency ὅς ἂν =
whoever

ἀναξίως adv. in an improper manner

ἀξίως may mean 'fit' as in Luke 12:48, 'I am no longer fit to be called your son.' The adjective ἀξίως denotes 'fitting correspondence' BAGD. "Paul's primary point is that attitude and conduct should *fit* the message and solemnity of what is proclaimed. At Corinth these were too often 'not fitting,' or, in Meyer's accurate words, '*in a way morally out of keeping with the nature (10:16) and design of the ordinance (11:24-25)*'."
Thistleton

ἔνοχος, ον liable, answerable, guilty
αἷμα, ατος see v.25

"The syntax ... implies *not a sacrilege against the elements of the Lord's Supper* but answerability or being 'held accountable' for the sin against Christ of *claiming identification with him* while using the celebration of the meal *as an occasion of social enjoyment and status enhancement without regard to what sharing in what the Lord's Supper proclaims.*"
Thistleton
"That 'body' is not to be interpreted here as equivalent to *church* is shown by the addition of 'blood.'" Barrett

Verse 28

δοκιμαζέτω δὲ ἄνθρωπος ἑαυτόν, καὶ οὕτως ἐκ τοῦ ἄρτου ἐσθιέτω καὶ ἐκ τοῦ ποτηρίου πινέτω·

δοκιμαζέτω test, examine

I.e. examine their motives and understanding and then come to eat and drink in a fitting manner because they are conscious of what they are doing.

ἑαυτός reflexive pronoun, himself ...
ἐσθιέτω Verb, pres act imperat, 3 pl ἐσθιω

Verse 29

ὁ γὰρ ἐσθίων καὶ πίνων κρίμα ἑαυτῷ ἐσθίει καὶ πίνει μὴ διακρίνων τὸ σῶμα.

This shorter reading is preserved in the oldest and best MSS but supplemented in most. Metzger writes, "The meaning of the shorter text, which is preserved in the best witnesses, was clarified by adding ἀναξίως (from v.27) after πίνων and του κυριου after σωμα. In each instance there appears to be no good reason to account for the omission if the words had been present originally."

κρίμα, τος n judgement, condemnation

"The cross stands as an anticipation of God's final, definitive judgment which takes the form of a double verdict 'guilty' and 'justified' (1 Cor 1:30-31)." Thistleton. Hence, to participate in these pointers to the cross without discernment of all that such participation implies is to bring oneself into the context of judgment without that identification with the Christ who alone can save.

διακρίνω judge, evaluate, discern

The phrase 'not discerning the body' is difficult and the subject of many interpretations. In light of the abuses at Corinth, it is perhaps best to understand the reference to be to discerning the body of Christ, namely the church.

(Certainly not to discerning the sacramental presence of the body and the blood of Christ in the elements!). So Banks, *Paul's Idea of Community*, says, "Although this has been generally interpreted as a reference to Christ's crucified body, the community itself is almost certainly in view as well, if not exclusively. By means of it [this phrase], the need for the members of the community to recognise their unity by 'receiving' one another (this is preferable to the RSV's 'waiting' for one another) is stressed (v.33). The fact that there are many members of the community should not lead to the assertion of individualistic attitudes, nor to the formation of cliques within it, but instead to a continuing affirmation of its solidarity."

Thistleton follows Barrett, Marshall, Wolff and Schrage in suggesting "the issue is understanding the entailments of 'sharing as participants in the death of Jesus "for you" (Wolff)... I.e., be mindful of the uniqueness of Christ, who is *separated* from others in the sense of giving himself for others in sheer grace. The Lord's Supper, by underlining participation in, and identification with, the cruciform Christ, thereby generates the social transformation, which is Paul's *second concern*."

The Lord's Supper was intended to express unity not only with Christ but also one with another (see 10:17). Yet they had made it an expression of their divisions (see vv 18-21). Hence, in this meal where the body of the Lord is commemorated in the bread they failed to discern the living reality of the body of Christ of which they were severally a part (see v.33).

Verse 30

διὰ τοῦτο ἐν ὑμῖν πολλοὶ ἀσθενεῖς καὶ ἄρρωστοὶ καὶ κοιμῶνται ἱκανοί.

πολυς, πολλη, πολυ much, many
ἀσθενεῖς Adjective, m nom pl ἀσθενης, ες
sick, weak

ἄρρωστος, ον sick, ill
κοιμαομαι sleep, fall asleep, die
ἱκανος, η, ον sufficient, large, much

What should have been for their blessing and strengthening had become a confirmation of judgment (cf. v.29).

Verse 31

εἰ δὲ ἑαυτοὺς διεκρίνομεν, οὐκ ἂν ἐκρινόμεθα·

διακρινω v.29

"We should make a practice (such is the force of the imperfect tense) of 'distinguishing ourselves' ... i.e. distinguishing between what we are and what we ought to be." Morris Thistleton says, "What is required is 'recognising' *our portion in the cruciform Christ 'for us,'* i.e., 'recognising' our status and obligations as 'Christian believers,' or, to replicate v.29, 'recognising what characterises us as Christian believers.' This is to *discern* our *distinctiveness*, not as individuals, but as *the having-died-and-being-raised-one-body-of-Christ*." And quoting Moule he continues, "Rightly appropriated divine grace, expressed through 'the sacramental verdict,' invites and promotes 'entry beyond judgment into the life of the age to come.'"

ἂν particle indicating contingency

Thistleton says, "Fee's view that the issue turns on 'self-examination' (vv. 28,31) not only deprives δοκιμαζω and διακρινω of their proper force as embracing specific effects as well as processes but also substitutes a psychologism for a more robust theological conception of a genuine appropriation of grace anchored in identification with the crucified Christ. Paul's concern anticipates Bonhoeffer's declarations about 'cheap grace.' Cheap grace is 'the preaching of forgiveness without repentance... Communion without confession, grace without discipleship... Christianity without Christ.' By contrast, a costly but authentic appropriation of grace entails 'taking up the cross ... sharing Christ's crucifixion ... the cup of suffering.' This is why identification with Christ and the cross in the Lord's Supper is at the same time a dialectical passing through judgment as 'guilty' and 'accepted' or 'rightwised,' as 1:18-25, 30-31 paves the way for the Corinthians to perceive."

And, quoting Pannenberg, he continues, "If 'to belong to Jesus Christ means to participate in his giving of himself to God and his kingdom ... in fellowship with all who are related in this way to the same Lord,' then 'in right receiving' (11:27) .. 'we judge ourselves *aright*' (my italics) '[and] will not be judged (at the last judgment, v.31).' For we 'pass on ourselves God's verdict.'"

Verse 32

κρινόμενοι δὲ ὑπὸ [τοῦ] κυρίου
παιδευόμεθα, ἵνα μὴ σὺν τῷ κόσμῳ
κατακριθῶμεν.

παιδεύω **train, teach, discipline**

These troubles are tokens of God's Fatherly love for them.

κατακριθῶμεν Verb, aor pass subj, 1 pl
κατακρίνω **condemn**

Verse 33

ὥστε, ἀδελφοί μου, συνερχόμενοι εἰς τὸ
φαγεῖν ἀλλήλους ἐκδέχεσθε.

ὥστε **so that, with the result that**

συνερχομαι v.17

ἀλληλων, οἰς, οὖς reciprocal pronoun **one another**

ἐκδέχομαι **wait for**

Cf. Rom 15:7.

Verse 34

εἴ τις πεινᾷ, ἐν οἴκῳ ἐσθιέτω, ἵνα μὴ εἰς
κρίμα συνέρχησθε. Τὰ δὲ λοιπὰ ὡς ἂν
ἔλθῃ διατάξομαι.

πειναῶ **be hungry**

ἐσθιέτω Verb, pres act imperat, 3 pl ἐσθίω

"If the well-to-do take their more elaborate meals in their own private houses (ἐν οἴκῳ, at home, as NJB, NRSV), the poor and disadvantaged will not be shamed as they are in the case of current practices." Thistleton

κρίμα, τος v.29

λοιπος, η, ον **rest, remaining, other**

ὡς ἂν **when, whenever**

An indefinite form which implies that Paul did not know when he would be able to visit them.

ἔλθῃ Verb, aor act subj, 1 s ἐρχομαι

διατάξομαι Verb, fut midd dep indic, 1 s

διατασσω **command, instruct**

Day 395: 1 Corinthians 12:1-7**Verses 1-3**

Thistleton stresses that chs 12-14 must be viewed as part of the continuing argument over the difference between status-seeking and the cruciform life. "The way in which some ranked their self-perceived 'spirituality' or giftedness by the Holy Spirit so as to encourage superior status enhancement which resulted in the attitude 'I have no need of you' (12:21-26) provides a close parallel to the status enjoyment of those who enjoyed the more comfortable location and better table fare than the latecomers at the Lord's Supper (11:21-22; see above)... The problem of rich and poor, of influential and deprived, however, offers less subtle opportunities for status enhancement and self-deception than issues of 'spirituality.' Here the temptation to glory in being 'one of us' (i.e., those people who are 'spiritual') takes a more insidious and ultimately more disasterously damaging form. For it engenders a self-glorifying at variance with the reality of divine grace and the transformative proclamation of the cross (1:18-2:5, esp. 1:10,31)."

On verses 1-3 Thistleton provides the following quotes from Mitchell and Eriksson to support his heading for these verses: "Paul relativises all claims to greater or less spiritual attainment because of ecstatic gifts by saying that *every Christian is indeed a spiritual person*, because every Christian who makes the common acclamation Κύριος Ἰησοῦς (cf. 8:6) shows that he or she is possessed by the Holy Spirit" Mitchell

"First, Paul treats the finite question of the pneumatics' spiritual status by redefining all baptised Christians as spiritual. Then he continues with the second finite question, the spiritual gifts, by elaborating the charismatic giftedness of all." Eriksson

Verse 1

Περὶ δὲ τῶν πνευματικῶν, ἀδελφοί, οὐ θέλω ὑμᾶς ἀγνοεῖν.

περὶ δὲ cf. 7:1,25.

πνευματικος, η, ον **spiritual, pertaining to the spirit**

πνευματικῶν is of indeterminate gender and hence could be 'spiritual men' or 'spiritual things' i.e. gifts. The latter is probably intended. "But if both the writer and the readers well knew that the Greek ending included *both* genders (i.e., excluded neither), why should the meaning be construed in either-or terms at all?" Thistleton

θελῶ wish, will

ἀγνοεῶ not know, be ignorant, fail to understand

Verse 2

Οἴδατε ὅτι ὅτε ἔθνη ἦτε πρὸς τὰ εἰδῶλα τὰ ἄφωνα ὡς ἂν ἤγεσθε ἀπαγόμενοι.

"... this verse in Greek is ungrammatical. Two possibilities have been suggested with some plausibility. The one is Hort's suggestion that for ὅτε we should read ποτε, when the sense would be, 'You know that formerly you were Gentiles, carried away ...' The other is that we supply another *ye were* (ἦτε) with the participle ἀπαγομένοι, *carried away*... This would yield 'You know when you were Gentiles, you were carried away...'" Morris

οἶδα know, understand

ὅτε conj when, at which time

ἔθνη Noun, nom & acc pl ἔθνος, ους n nation, people; τα ἔ. Gentiles

εἰδῶλον, ου n idol

ἄφωνος, ον dumb, silent

It is difficult to be certain of the import of the reference to idols as *dumb*. Clearly there is an allusion to the OT contrast between lifeless and dumb idols and the living God. There may also be the implication that the ecstatic religion "that characterised many of the Corinthians prior to their conversion was an attempt to make up for the silence of their gods... With Christ as their Lord they have no need to construct some 'spirituality' as if God were silent. Their varied experiences of the different gifts which God actively apportioned out (12:4-11) rest upon his choice and initiative, not upon their own self-generated choices and motivations." Thistleton

ἤγεσθε Verb, imperf pass indic, 2 pl ἄγω ἀπαγῶ lead away by force, lead astray

"*Even as ye were led* is probably 'how ye were led whenever the occasion happened' (Edwards). The construction is unusual (Moulton says that it is one of only three places in the New Testament where the old iterative use of ἂν survives), and serves to underline the plight of the heathen." Morris.

Paige suggests that ἀπαγῶ is used here in a physical sense of being 'carried along' in the festal processions to the idols.

Verse 3

διὸ γνωρίζω ὑμῖν ὅτι οὐδεὶς ἐν πνεύματι θεοῦ λαλῶν λέγει, Ἀνάθεμα Ἰησοῦς, καὶ οὐδεὶς δύναται εἰπεῖν, Κύριος Ἰησοῦς, εἰ μὴ ἐν πνεύματι ἁγίῳ.

διὸ therefore, for this reason

γνωρίζω make known, disclose, know

"It appears that Paul is taking up the claim of those who style themselves as οἱ πνευματικοὶ to have γνωσις." Thistleton

οὐδεὶς, οὐδεμία, οὐδέν no one, nothing λαλεῶ speak, talk

ἀνάθεμα, τος n cursed, under God's curse

"Paul means that it is not a human discovery that *Jesus is the Lord*. It is a discovery that can be made only when the Spirit works in a man's heart." Morris

Hence this fundamental confession of the Christian marks each Christian as one possessed of the Spirit and demands that each person possessed of the Spirit remains Christocentric.

Cullmann suggests that 'Jesus is cursed' is related to demands in time of persecution to own 'Caesar is Lord' and to curse or disown Christ. Dunn, however, suggests that during Christian worship at Corinth "some members had cried out under inspiration 'Jesus be cursed.'" Dunn links this with quasi-gnostic devaluation of the earthly Jesus (cf. 1 Jn 4:2). Hering argues that the utterance is that of a charismatic "possessed only by an evil spirit," a suggestion which Fee finds attractive. Many others, such as Aune, Bruce and Kistemaker think the phrase is used here hypothetically by Paul rather than referring to an actual incident. Whatever may be said on 'Jesus is cursed' the thrust of Paul's argument is clear, the confession that 'Jesus is Lord' "is no mere 'floating' fragment of descriptive statement or abstract proposition, but is a *spoken act of personal devotion and commitment which is part and parcel of a Christ-centred worship and lifestyle*." Thistleton

Verse 4

Διαρέσεις δὲ χαρισμάτων εἰσὶν, τὸ δὲ αὐτὸ πνεῦμα:

διαρεσεις, εως f variety, difference

Thistleton says, 'different apportionings.'

χαρισμα, τος n gift (from God)

Paul stresses that spiritual gifts are *gifts* which cannot be the source of pride but only of thankfulness.

Verse 5

καὶ διαιρέσεις διακονιῶν εἰσιν, καὶ ὁ αὐτὸς κύριος·

διακονία, ας f **ministry, service**

"The thought of service might be that of service rendered to Christ [cf. 3:5]. But since in the previous and following section it is the action of the divine within the believer that is described, we should probably understand this verse of the service that the indwelling Christ enables His people to render, or perhaps of the service to which he calls them." Morris.
"In 12:4-11 Paul continually stresses unity in diversity in order to overcome divisiveness owing to different valuations being assigned to different gifts." Martin

Verse 6

καὶ διαιρέσεις ἐνεργημάτων εἰσίν, ὁ δὲ αὐτὸς θεός, ὁ ἐνεργῶν τὰ πάντα ἐν πάνσιν.

Note that vv 4-6 are implicitly Trinitarian. "In 12:4-6 .. we encounter the only place in Paul's writings where πνεῦμα, Χριστός, and θεός occur in consecutive and closely parallel statements." Richardson

ἐνεργημα, τος n **working, activity**
ἐνεργεω **work, be at work (in)**

πανσιν could be neuter, 'in all things', or masc, 'in all men'. The latter is more probable in context. "Paul completes the argument that *different gifts* imply no ranking of 'having the Spirit' in greater or lesser degree, since 'the same Spirit' is active in all according to God's own purposes which determine their 'apportioning.' Similarly, 'different ways of serving,' if they are genuine, all honour 'the same Lord.' Finally, *whatever* 'activates effects' 'activity' (the usual meaning of ἐνεργημα, according to BAGD; cf. Collins, *activities*) of a spiritual nature which constitutes a work of 'the same God who brings about everything in everyone.'" Thistleton

Verse 7

ἐκάστῳ δὲ δίδεται ἢ φανέρωσις τοῦ πνεύματος πρὸς τὸ συμφέρον.

ἐκάστος, η, ον **each, every**

"probably indicates that the gifts of the Spirit are not reserved for a few outstanding men. Some gift is given to each." Morris

δίδωμι **give**

φανέρωσις, εως f **bringing to light, disclosure**

"It is not clear whether we should understand *the manifestation of the Spirit* meaning 'that which the Spirit makes manifest', or 'that which makes the Spirit manifest'. Either way the thought is of the spiritual gifts, and of the exercise of the spiritual gifts as something public and open, which others than their possessors perceive." Morris.
Thistleton says, 'public manifestation.'

συμφερον, ου n **good, advantage, benefit**

"Spiritual gifts are ... for the edification of the whole body of believers." Morris.
"The Spirit produces visible effects for the profit of all, not for self-glorification." Thistleton