

*We proclaim Christ crucified . . .  
the power of God and the wisdom of God.  
1 Cor. 1:23-24*

# **1 Corinthians**

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## **I. INTRODUCTION**

The situation in the early church in Corinth did not yield to simplistic solutions. The church in which Paul wrote the first epistle to the Corinthians, from Christian's point of view, was in a condition of a great deal of concern and chaos. The Corinthians misinterpreted just about "everything Paul said and did" (Gorman, 2004: 227). Paul was, on the one hand, the person who founded the church in Corinth and was one who first preached the Gospel to the Corinthians. He therefore did not want to discourage in any way their enthusiasm for the new faith. On the other hand, the way in which the Corinthians were expressing their faith had some inauthentic elements connected with it, which Paul felt obliged to correct.

The Corinthians were infected with a divisiveness based on social and spiritual status. From Paul's perspective, this however was just symptomatic of a more fundamental problem: "a failure to understand the real-life consequences of the gospel of 'Jesus Christ, and him crucified' (1 Cor. 2:2)" (Gorman, 2004: 227). According to Professor McCrudden of Gonzaga University, two problematic areas which had been particularly misinterpreted by Christians in Corinth were: 1) already-earned salvation, and 2) over-realized eschatology.

Though 1 Corinthians is an epistle of great breadth, this paper shall attempt to describe the symptoms of these underlined problems. It also examines Paul's strategies to persuade the Corinthians of his thesis. Finally, this essay identifies the theological significance of the letter as well as the pastoral issues under the lens of Christian ethics.

## **II. SYMPTOMS OF THE CORINTHIANS' ILLNESS**

One of the symptoms of Corinthians' illness for which Paul is addressing in 1 Corinthians may have been the divisions among the believers: disputes between Christians were being brought before pagan courts for judgment (1 Cor.6:1-11). Some strictly stayed away from the idol temples, while others ate food sacrificed to idols and may have mocked others who had a more Christ-centered sense of right and wrong (1 Cor.8:1-13). Prejudice on social status was common among them, especially at the gatherings for the Lord's Supper where the poor were neglected (1 Cor.11:17-34, Gorman, 2004: 235).

In addition to the divisions in the community, Paul had to deal with moral scandals. As we shall see in the following sections, some of these problems were brought to Paul's attention by the Corinthians themselves. Other facets of their life did not appear to them to give any cause for concern, but when these came to Paul's attention, perhaps in the incidental conversation of Chloe's people (1 Cor.1:11) or other visitors (1 Cor.16:17), he felt obliged to take action. Among these problems are a case of incest (1 Cor.5:1-13), and casual fornication with a prostitute (1 Cor.6:12-20). Many

Corinthians were confused about sex and marriage (1 Cor.7:1-40). Most of all according to Gorman, “some Corinthians were denying the resurrection of the dead (1 Cor.15:12), which, for Paul, had profound moral implications about sexuality and about life more generally” (Gorman, 2004: 236).

The tendency of the Corinthians to separate conduct and commitment was related to their belief that they were definitively fixed in the state of salvation or at least more of the “already” being saved but little of the “not yet” according to Dr. McCrudden. For Paul, on the contrary, they were only in the process of “being saved” (1 Cor.1:18). Thus much of his effort in this letter is devoted to convincing the Corinthians that they could not have Christ without community, and freedom without responsibility and love.

#### **a. COMMUNITY DIVISIONS, 1 COR. 1:10-4:21**

A faith community should above all be characterized by unity (1 Cor. 1), and this was definitely not the situation at Corinth because of the immaturity of the Corinthians (1 Cor.3:1; 14:20). Paul begins the task of mending the division which had arisen among Christians at Corinth: after praising the audience, he states his thesis in 1:10, then turns to a narration of events leading to the symptom of the illness (1 Cor.1:11-17). He learned about the divisions from members of Chloe's household there were outbreaks of strife among them (1 Cor.1:11). All were not of “the same mind and the same judgment” and, in consequence did not “agree on what they said” (1 Cor.1:10). The parties, however, were not just apart from one another, but hostile to one another: “there is quarreling among you” (1 Cor.1:11).<sup>1</sup>

In place of fraternal unity, “each of you has his own slogan” (1 Cor.1:12). Four slogans are given. On Corinthians’ claims to belong “to Paul,” “to Apollos,” “to Peter”, or “to Christ” (1 Cor.1:12), Paul argues that it is not the Corinthians who belong to their leaders, but their leaders who belong to them as the one church. The preachers are not “masters” in their own right, but “servants” of a higher authority on whom the Corinthians should focus their attention. The preachers are not initiators but instruments. Their function is to mediate faith which is God's gift. In this sense Paul and Apollos are “one” (1 Cor.3:8); they are on the same team; their missions are directed to the same goal. With regard to the specific community of Corinth, however, there was a difference (1 Cor. 3:6). Paul sowed the first seed (Acts 18:1; Rom 15:20) which Apollos nourished (Acts 18:17). Nonetheless the two roles were complementary. Their veneration of individual preachers had no basis in reality.<sup>2</sup>

There were those who claimed to belong to Paul. No doubt this was mainly a Gentile party.<sup>3</sup> Paul had always preached the gospel of Christian freedom and the end of the Jewish law. With the mindset of already being saved, being freed, it is most likely that this party was attempting to turn liberty into license and was using their new-found

Christianity as an excuse to do as they liked. They had forgotten that the fact that the good news brought the obligation of the Christian ethic. They had forgotten that “they were saved not to be free to sin, but to be free not to sin.”<sup>4</sup>

The second group claimed to belong to Apollos. There is a brief character sketch of Apollos in Acts 18:24. He was a Jew from Alexandria, an eloquent man and well versed in the Scriptures. Alexandria was the center of intellectual activity. The Alexandrians were enthusiasts for literary graces. They were in fact the people who intellectualized Christianity.<sup>5</sup> There is no hint that Apollos teaching differed from that of Paul (1 Cor.3:6), but his eloquence would have attracted followers among those who found Paul a poor speaker (2 Cor 10:10; 11:6). Those who claimed to belong to Apollos were, no doubt, the intellectuals who were fast turning Christianity into a philosophy rather than a religion.<sup>6</sup> In chapter 13, Paul warned some may have the gift of intellectual knowledge. The permanent danger of intellectual distinction is intellectual arrogance. People who have great knowledge run the grave danger of developing the spirit of contempt.<sup>7</sup> Only a knowledge which has been set flaming by the fire of love can really save them.

The third group was those who claimed to belong to Peter. These were most probably Jews, and they sought to teach that Christians must still observe the Jewish law.<sup>8</sup> They were legalists who exalted law, and, by so doing, demeaned grace.

The fourth group was those who claimed to belong to Christ. This statement, according to scholars may well not describe a party at all. It may be the comment of Paul himself.<sup>9</sup> If that is not so and this does describe a party, they must have been a small and rigid sect who claimed that they were the only true Christians in Corinth. Their real fault was not in saying that they belonged to Christ, but in acting as if Christ belonged to them. It may well describe a small-minded, intolerant, self-righteous group.<sup>10</sup> They are over-confident that salvation is for themselves as individual believers, while denying hope of salvation for other members of the community; it would in effect crush the unity of the community.

In trying to bring the Corinthians together, Paul asks them to make up their differences. He wishes them to be “knit together”, a medical word used of knitting together bones that have been fractured, like joining together a joint that has been dislocated.<sup>11</sup> The disunion is unnatural and must be cured for the sake of the health and efficiency of the body of the Church.

## **b. SEXUALITY**

### **i. A CASE OF INCEST, 1 COR. 5:1-8**

Paul had told the Corinthians that in Christ they had been saved from the power of sin. In order to maintain the feeling of “already” being saved, the Corinthians deliberately set aside one of the most sacrosanct moral prohibitions of both Jews and pagans,<sup>12</sup> namely incest in this case, sex with one's step-mother (1 Cor. 5:1). In their minds this rejection of societal norms was justified by their commitment to Christ who gave them access to a higher “wisdom”. Consequently, they praised the man who entered into a sexual relationship with his step-mother “in the name of the Lord Jesus” (1 Cor. 5:4). They took pride in this evidence of their “maturity” and “freedom” (1 Cor. 5:2a, 6a). For Paul, they should have been deeply sorrowful for their actions (1 Cor. 5:2b). The truth of the community could be preserved only if the sinner were expelled: “clean out the old leaven so that you may be a new lump, just as you are in fact unleavened. For Christ our Passover also has been sacrificed” (1 Cor. 5:7). There is no doubt that Paul conceived such excommunication, not as a punishment, but as a remedy. The purpose here is restorative; so the offender would be brought to repentance and his spirit “saved” in the end (1 Tim 1:20).<sup>13</sup> Paul’s ultimate goal is the salvation of the individual, and it is important to perceive how Paul expected this to be achieved. Paul's hope was that the sinner would change his pattern of behavior, and conceived excommunication as the stimulus that would produce this effect.

For Paul, every sin has a social dimension: “Do you not know that a little leaven leavens the whole lump of dough” (1 Cor. 5:6b).<sup>14</sup> The presence within the community of an attitude incompatible with Christ puts the freedom of all at risk. In the case of incest, the individual in question gave his personal pleasure more importance than the mission of the community. Such self-centeredness was a potent source of infection, and excision was the only solution. In speaking of “leaven” Paul draws on the ritual of the Jewish Passover. Leaven was used as a symbol of evil,<sup>15</sup> and so in preparation for the feast every scrap of leaven or yeast had to be scrupulously removed from all houses. Once the feast of Unleavened Bread was over, new leaven was provided. For the Corinthians, their turning to Christ was the dividing line between past “leaven” and present “new leaven.”<sup>16</sup>

### **ii. CASUAL COPULATION, 1 COR. 6:12-20**

Another issue of sexuality with which Paul deals in Corinth is their casual copulation with prostitutes. The mentality of the Corinthians to distance their conduct from their responsibility, was attributed to their belief that they had already earned salvation and therefore “All things are lawful” (1 Cor. 6:12). In 1 Cor. 6:13, the Corinthians’ key argument is that the body has no permanent value because it is swept away by death. God concurs in this assessment

because he permits the destruction of the body. Greco-Roman philosophical perspective regards the body as the tomb of the soul, what is done with the body is irrelevant to the fate of the soul. Hence, anything done in and through the body has no moral value thus “All things are lawful” (1 Cor. 6:12).<sup>17</sup> If no physical action has a moral character, everything on the bodily level is permissible. They can do what they like with their body and let it satisfy its appetites.

In his response, Paul introduces three statements prefaced by “Do you not know,” in which he draws out the implications of teaching which he had already communicated to them. Paul does not deny the statement “All things are lawful to me” (1 Cor. 6:12). He may even have said something like that himself when explaining the believer's freedom from the multiple prohibitions of Jewish law. What he does, is to attach two restrictions which bring it into line with his understanding of Christian community. If taken literally, the Corinthians principle implies the destruction of any community, and in particular a community founded on shared love, for it makes the self the standard. A thing is good because I want it. Paul's basis is that God raised Christ from the dead. God will also raise those who are “in Christ.”<sup>18</sup> Now, if the body is to be the object of a divine action, if it is to benefit by a display of divine power, it cannot be unimportant in God's eyes, and so he must attach some significance to actions performed in and through the body.<sup>19</sup> The body, therefore, is morally relevant and must be used for the purpose intended by God. It was wrong, therefore, to use the body for a non-creative purpose.

Paul confirms this teaching in the second “Do you not know,” statement (1 Cor. 6:16-17) where he quotes Gen 2:24, “The two will become one flesh.” The divine purpose was that the act of intercourse should bring a permanent union of a man and a woman. They should become interdependent parts of a single entity. The act of intercourse, therefore, implies acceptance of responsibility for the other. Union with a prostitute, on the contrary, is intended to be transitory.<sup>20</sup> Permanent commitment is positively excluded, and this is what makes it impossible for a Christian.

Having argued from the divine intention displayed in creation, Paul goes one step further in the third “Do you not know” statement: “Your body is a temple of the holy spirit who is in you” (1 Cor. 6:19). Here the Christological dimension of human existence is highlighted. The commitment of the Corinthians to Christ is spiritual; they become one spirit with him (1 Cor. 6:17) because they are committed to what He desired. In order to enable them to achieve this goal they were given the Holy Spirit who empowers them. It is only through membership in the Body that the believers become capable of honoring God. The ransom that Christ paid to make this possible (1 Cor. 6:20) involved his body, and so their physical body is the sphere in which the Corinthians must work out their salvation.<sup>21</sup> From Paul's Judeo-Christian perspective, the person as a composite of both body and soul cannot be separated from the spiritual soul that

animates it. Paul is writing in order to save the Corinthians in body and in soul; and so he pleads that other sins are external but that, in this case, the person sins against the body, which is destined for union with Christ. That is to say, body which rightly belongs to Christ has been prostituted to someone else (1 Cor. 6:15).

### **iii. SEXUAL RELATIONS IN MARRIAGE, 1 COR. 7:1-9.**

Those who are in fact married show that they have not been called by God to celibacy. Hence, they should have normal sexual relations (1 Cor. 7:3). As opposed to the licentious Corinthians discussed above, some other Corinthians had a mind-set of over-realized eschatology. In the case of sexual relationships; Paul was concerned about any marriage in which one partner had accepted the idea that permanent abstinence from sex was the ideal, but the other had not. Was one partner, then, to be forced into celibacy because the other had chosen it? Paul's answer is a resounding no. It is for this reason that he introduces the idea of "fulfill his/her duty" (1 Cor.7:3) which he substantiates in 1 Cor. 7:4.<sup>22</sup> Marriage is a mutual gift; the body of each is given to the other. This gift is part fact and part promise, and it is this latter aspect which gives rise to the idea of "fulfill his/her duty."<sup>23</sup> Obviously, then, such an obligation cannot be unilaterally renounced. If there is to be abstinence from sex within marriage it must be by mutual agreement (1 Cor.7:5). It cannot be legitimized by the appeal of one partner to a higher ideal. In this Paul is in reaction against the Jewish practice whereby a man could vow to avoid cohabitation for a while in order to devote himself to study or prayer without consulting his wife. Paul refuses the exclusiveness of the male decision, and insists on the equality of husband and wife in this regard, because the purpose of the agreement is that both may devote themselves to prayer (1 Cor.7:5). It is not to be thought that prayer was the only objective that would justify a mutual agreement not to have sex. Paul was fighting against a doctrinaire attitude that could destroy a marriage. Hence, he insists that the partners have a specific goal (of which prayer is but one example) and a time limit. He is assuming that they do not have the gift of celibacy, and so he advises them to attempt only what is feasible.<sup>24</sup> To reinforce this he underlines the very real possibility of temptation if individuals overestimate their strength.

### **c. THE GIFT OF THE SPIRIT - COMMUNAL WORSHIP**

The church in Corinth was very concerned with speaking in tongues. Paul therefore spent a considerable amount of writing in his epistle evaluating and admonishing the Corinthians upon this very subject. Why were the Corinthians so concerned about speaking in tongues? Why did they place such a high value upon it? It may have been that, as is described in the case of Cornelius the centurion (Acts 10), this was the way in which they came into the church in the first place.<sup>25</sup> However, along with this reception of the Spirit, the Christian converts also believed that they were free.

Paul meant by this of course freedom from the Jewish Law and the necessity to establish one's claim to God's favor by works.<sup>26</sup> Paul also meant freedom from the shackles of sin. What the Corinthians understood by this was evidently something quite different from what Paul preached as Gorman puts it: "the believers in Corinth managed to misunderstand just about everything Paul said and did, to their own detriment and Paul's utter astonishment" (Gorman, 2004: 227). Their slogan came to be "All things are lawful for me" (1 Cor. 6:12).

In chapter 13, Paul warned that they may possess any spiritual gift, but if it is unaccompanied by love it is useless. Some may have the gift of tongues, a characteristic of Gentile worship. Even the coveted gift of tongues was no better than the uproar of Gentile worship if love was absent.<sup>27</sup> Because they have received the Spirit, they think they can refer to themselves as the "spiritual ones,"<sup>28</sup> and they feel they possess higher spiritual status. Scholars question whether they would even allow this title to be used by anyone who had not had the experience of speaking in tongues.<sup>29</sup> In this misunderstanding of freedom, and with the mentality of already being saved, they are over-confident that they can worship Jesus, calling him "Lord," and they can also continue to frequent pagan temples and partake, if not in the worship, at least in the social life, which found its center there. In the market place, they thought it was acceptable to buy and consume meat which came from a pagan sacrifice.<sup>30</sup> By publicly attending these social functions at the temple, they were certainly condoning and probably participating in a certain degree of idolatry, which is associated with demonic powers. The "strong" Corinthian Christians saw no problem in eating meat sacrificed to idols, but the "weak" felt it to be against their conscience. Thus the "strong" scandalized the "weak" members. As a result, Paul prohibits public consumption of meat from pagan sacrifices, but permits private consumption to avoid scandalizing weaker members.

Paul's faith centered in his experience of the risen Lord Jesus. The faith of the Corinthians seems to have been centered in their experience of the Spirit,<sup>31</sup> speaking in tongues. For this reason they indulged in what seems to have been a highly individualistic kind of piety. They were far more concerned about their own possession of wisdom than they were in a concern for others who have no spiritual status, less gifted individuals, or the "weak" members of the community. Paul, therefore, compels to address these issues in this epistle.

#### **d. RESURRECTION, 1 COR 15:12-49**

The Corinthians were denying not only the resurrection of Jesus Christ but also the resurrection of the body; Paul insists that if they denied the resurrection of the body, by doing so they denied the resurrection of Jesus Christ and therefore emptied the Christian message of its truth and the Christian life of its reality. This is incipient Gnosticism which

was all about “inside knowledge,” and about spirit is good, material is evil. This then played into their lack of understanding of how God cares about human body as discussed above. Death is an enemy and therefore must be subdued, something which could happen only at the resurrection; and there are no conceivable enemies to be subdued afterward (1 Cor.15:26).<sup>32</sup> Paul explains the resurrection by contrast between the first and eschatological Adam (1 Cor.15:45-49), and the humankind implied in both Adams. First, there is Adam, sin and death. Second, there is Christ, goodness and life. The first Adam was from the earth, a man of dust; the second Adam is from heaven. As was the man of dust, so are those who are of the dust; and as is the man of heaven, so are those who are of heaven. Just as we have borne the image of the man of dust, we shall also bear the image of the man of heaven.<sup>33</sup> Paul stresses that the proper Christian profession is “Christ died and is raised.” He warns the Corinthians, as they think that they are already individually saved; they cannot make this profession without providing the same basis of hope held out for others who have died. The hope is, after all, not a hope simply for individual salvation. This was a common idea among the gentiles, but it was not the way in which the Jews viewed salvation: “salvation lay in God's concern for his people.”<sup>34</sup> To belong to the people of God was to share in the hope of the people of God. If one were to affirm this hope for oneself as an individual believer, while denying this hope for the members of the community who had died, one would in effect be shattering the unity of the community in this particular respect.<sup>35</sup> And this kind of threat to the unity of the community was something which Paul would not tolerate.

### **III. THEOLOGICAL SIGNIFICANCE AND PASTORAL ISSUES**

#### **a. CHARISM IN THE CHURCH**

The church is a charismatic community of all those who share a common experience of new life through their unity in God's Spirit. The Spirit sustains the life of the church by bestowing its diverse charisms on all those who constitute the Christian community.<sup>36</sup> The Spirit awakens natural human talents: gifts for teaching, preaching, artistry, music, healing, justice advocacy, reconciliation, peace-making, and so forth (1 Cor. 12:10, 28), and elevates them to a new level of orientation toward God in the love and service of others. Charisms are given to all members of the Church and take many different forms. As Karl Rahner puts it: “the Church receives the fullness of the Spirit only in the totality of the gifts made by all Her members.”<sup>37</sup> Each member of Christ's body has, therefore, his or her own gifts (1 Cor. 7:7, 12:7, 11; 1); no member lacks a manifestation of grace. Not all, of course, “have” the same charisms (1 Cor. 12:17,19); and no individual manifests all the charisms (1 Cor. 12:18, 20, 29f). The gifts of the Spirit are not given to the faithful for their own pleasure, pride or self-advancement. They are gifts of service (diakonia, 1 Cor. 12:5), given through a particular believer for the common good (1 Cor. 12:7), the enrichment and actualization of the

church's life and witness in the world. From this perspective, charisms are of constitutive importance for the order and the structure of the church. Its vitality can be maintained only in the cooperative and at times tension-filled interaction of the various charisms and ministries. In the church all enjoy equal dignity; there is no room for privileges that destroy the unity of the whole: "the eye cannot say to the hand I do not need you nor can the head say to the feet I do not need you" (1 Cor. 12:21). The golden rule that preserves the unity of the community is that "all members must be concerned for one another" (1 Cor. 12:25).<sup>38</sup> This vision of charismatic community, however, encountered problems of disorder since its early inception. Paul reminded the early Christians at Corinth that, while all of their gifts are indispensable and significant, a certain hierarchy of charisms should be recognized as God-given: "Now you are Christ's body, and each of you members of it. And God has appointed in the church first apostles, second prophets, third teachers..." (1 Cor. 12:28). Thus, ministry can be conceived as "specificity of relationship"<sup>39</sup> within the unity of the body which makes the notion of the hierarchy inevitable because of the unity and the particularities of the ministries. The function and the notion of hierarchy in the church should be understood from the perspective of the Trinitarian faith which transcends any understanding of hierarchy as a structure of power that destroys the communion of love which presupposes freedom and sanctity of life.<sup>40</sup>

Nevertheless, the Holy Spirit, as the Spirit of communion, distributes its gifts in the church for the up-building of the Church and for the unity of all (1 Cor. 12:7) and, therefore, it does not create only good individual Christians but a community (Acts 2). Those who live by the Spirit of God, through their gifts, serve the Church in humility and love, and it is their task as ecclesial beings not only to recognize but additionally to actualize their own ministry for the enrichment of the church's life and witness. All ministries in the Church should be exercised in love, the highest gift of the Holy Spirit, which is not compatible with jealousy, boastfulness, arrogance, rudeness, resentfulness, and self-glorification (1 Cor. 13:3-7), sources of serious divisions in the Church.

#### **IV. CONCLUSION**

There is still much to learn about St. Paul's first epistle to the Corinthians, but the scope of this paper leads to the conclusion at this point. First Corinthians is one of the most practical and contemporary letters in the New Testament.<sup>41</sup> In this letter, Paul opened his mind and heart to the early Christians whom he loved. Through the letter, to our day, we can see his great mind wrestling with the problems of the early Church, and feel that his great heart burning with love for God's people, even when "they managed to misunderstand everything he said and did" (Gorman, 2004: 227).

Reading Paul's letter is like listening to one side of a telephone conversation.<sup>42</sup> First Corinthians was written to address a threatening situation in Corinth. These were not systematic arguments which Paul sat down to write in the peace and silence of his study.<sup>43</sup> Nevertheless, his words have enriched the sacred literature of the Christian churches

throughout history. Because all Christians of every age face basically the same challenges and choices, through First Corinthians, Paul continues to encourage and motivate us about our destiny. He reminds us of the goal and purpose of our lives, and to renew our faith in a process that is ultimately eschatological in scope.

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## VI. END NOTES

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- <sup>2</sup> *Ibid.*, 23.
- <sup>3</sup> William Barclay, *The New Daily Study Bible, The Letters to the Corinthians*, (Louisville: Westminster John Knox Press, 2002),18.
- <sup>4</sup> *Ibid.*,18.
- <sup>5</sup> *Ibid.*
- <sup>6</sup> *Ibid.*
- <sup>7</sup> *Ibid.*, 138.
- <sup>8</sup> *Ibid.*, 18.
- <sup>9</sup> *Ibid.*
- <sup>10</sup> *Ibid.*
- <sup>11</sup> *Ibid.*, 17.
- <sup>12</sup> Murphy-O'Connor, O.P., *1 Corinthians*, 41.
- <sup>13</sup> *Ibid.*
- <sup>14</sup> *Ibid.*, 43.
- <sup>15</sup> *Ibid.*
- <sup>16</sup> *Ibid.*
- <sup>17</sup> *Ibid.*, 49.
- <sup>18</sup> *Ibid.*, 52.
- <sup>19</sup> *Ibid.*

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<sup>20</sup> Ibid.

<sup>21</sup> Ibid., 53.

<sup>22</sup> Ibid., 61.

<sup>23</sup> Ibid.

<sup>24</sup> Ibid.

<sup>25</sup> John Ruef, *Thomas Merton's American Prophecy*, (Philadelphia: SCM Press Ltd., 1977), xxvi.

<sup>26</sup> Ibid.

<sup>27</sup> Barclay, *The New Daily Study Bible, The Letters to the Corinthians*, 138.

<sup>28</sup> Ruef, *Thomas Merton's American Prophecy*, xxvi.

<sup>29</sup> Ibid.

<sup>30</sup> Ibid.

<sup>31</sup> Ibid.

<sup>32</sup> Craig S. Keener, *1 - 2 Corinthians*, (New York: Cambridge University Press, 2005), 127.

<sup>33</sup> Ibid.

<sup>34</sup> Ruef, *Thomas Merton's American Prophecy*, xxiii.

<sup>35</sup> Ibid.

<sup>36</sup> Karl Rahner, *The Spirit in the Church*, (New York: Paulist Press, 1979), 157.

<sup>37</sup> Ibid.

<sup>38</sup> Rahner, *The Spirit in the Church*, (New York: Paulist Press, 1979), 157.

<sup>39</sup> John D. Zizioulas, "The Pneumatological Dimension of the Church", *Communio/International Catholic Review* (1974): 151.

<sup>40</sup> Emmanuel Clapsis, "The Holy Spirit in the Church," *Ecumenical Review* 41 no 3 (1989):341.

<sup>41</sup> Barclay, *The New Daily Study Bible, The Letters to the Corinthians*, xxiii.

<sup>42</sup> Ibid.

<sup>43</sup> Ibid., xxiv.