

SOENG YU LI

Paul's Teaching  
on the Pneumatika  
in 1 Corinthians 12–14

*Wissenschaftliche Untersuchungen  
zum Neuen Testament 2. Reihe*  
455

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**Mohr Siebeck**

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Soeng Yu Li

# Paul's Teaching on the Pneumatika in 1 Corinthians 12–14

Prophecy as the Paradigm of ta Charismata  
ta Meizona for the Future-Oriented Ekklēsia

Mohr Siebeck

SOENG YU LI, born 1980; studied sinology and theology; 2016 PhD; currently researcher for New Testament exegesis at the Faculty of Theology and Religious Studies, Katholieke Universiteit Leuven, Belgium.

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## Preface

The present book is a slightly amended version of my doctoral dissertation that was presented as partial requirement for the degree Doctor of Theology at the Faculty of Theology and Religious Study at Katholieke Universiteit Leuven, Belgium.

I would like to take this opportunity to express my sincere gratitude to the following persons for supporting this research project. I was a self-supporting PhD candidate with different part-time jobs. I thank my mother Shuk Han Yim for her emotional and financial support she provided. Further, I thank my family and friends for their support and prayers.

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Antwerpen, June 2017

S.Y. Li



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## List of Abbreviations

|                  |  |
|------------------|--|
| AB               | Anchor Bible   |
| ABD              | David Noel FREEDMAN (ed.), <i>The Anchor Bible Dictionary</i> , 6 vols., New York <i>et al.</i> : Doubleday, 1992.   |
| AnBib            | Analecta Biblica   |
| ASV              | American Standard Version (1901), <i>BibleWorks 9</i>  |
| AUSS             | <i>Andrews University Seminary Studies</i>   |
| BAR              | <i>Biblical Archaeology Review</i>   |
| BB               | Belichting van het bijbelboek  |
| BBR              | <i>Bulletin for Biblical Research</i>  |
| BCBC             | Believers Church Bible Commentary  |
| BDAG             | Walter BAUER, Frederick W. DANKER, William F. ARNDT & F. Wilbur GINGRICH, <i>A Greek-English Lexicon of the New Testament and Other Early Christian Literature</i> , Chicago – London: The University of Chicago Press, <sup>3</sup> 2000. |
| BDF              | Friedrich BLASS, Albert DEBRUNNER & Robert W. FUNK, <i>A Greek Grammar of the New Testament and Other Early Christian Literature</i> , Chicago – London: The University of Chicago Press, 1961.  |
| BDR              | Friedrich BLASS, Albert DEBRUNNER & Friedrich REHKOPF, <i>Grammatik des neutestamentlichen Griechisch</i> , Göttingen: Vandenhoeck & Ruprecht, <sup>18</sup> 2001.   |
| Berit Olam       | Berit Olam, Studies in Hebrew Narrative & Poetry   |
| BETL             | Bibliotheca Ephemeridum Theologicarum Lovaniensium   |
| BFC              | French Bible en français courant 1997, <i>BibleWorks 9</i>   |
| BHS              | Karl ELLIGER & Wilhelm RUDOLPH (ed.), <i>Biblia Hebraica Stuttgartensia</i> , Stuttgart: Deutsche Bibelgesellschaft, <sup>5</sup> 1997.  |
| BibInt           | Biblical Interpretation Series   |
| BiH              | Biblische Handbibliothek   |
| <i>Bijdragen</i> | <i>Bijdragen: Tijdschrift voor filosofie en theologie</i>  |
| BITS             | Biblical Tools and Studies   |
| BKAT             | Biblischer Kommentar Altes Testament   |
| <i>BN NF</i>     | <i>Biblische Notizen Neue Folge</i>  |
| BNT              | Die Botschaft des Neuen Testaments   |
| BNTC             | Black's New Testament Commentaries   |
| BPCI             | Biblical Perspectives on Current Issues  |
| <i>BSac</i>      | <i>Bibliotheca Sacra</i>   |
| <i>BT</i>        | <i>The Bible Translator</i>  |
| <i>BTB</i>       | <i>Biblical Theology Bulletin</i>  |
| BTh              | Bibliothèque Théologique   |
| BThSt            | Bilisch-Theologische Studien   |



|                    |   |
|--------------------|---|
| BWANT              | Beiträge zur Wissenschaft vom Alten und Neuen Testament   |
| BZ                 | <i>Biblische Zeitschrift</i>  |
| BZAW               | Beihefte zur Zeitschrift für die alttestamentliche Wissenschaft   |
| BZNW               | Beihefte zur Zeitschrift für die neutestamentliche Wissenschaft   |
| CEB                | Commentaire Évangélique de la Bible   |
| CBC                | Cambridge Bible Commentary  |
| CBET               | Contributions to Biblical Exegesis and Theology   |
| CBG                | <i>Collationes Brugenses et Gandavenses</i>   |
| CBQ                | <i>Catholic Biblical Quarterly</i>  |
| CEB                | Common English Bible, <i>BibleWorks 9</i>   |
| CGTC               | Cambridge Greek Testament Commentaries  |
| CNT                | Commentaire du Nouveau Testament  |
| ComNT              | Commentaar op het Nieuwe Testament  |
| ConBNT             | Coniectanea Biblica: New Testament Series   |
| CRINT              | Compendia Rerum Iudaicarum ad Novum Testamentum   |
| CTL                | Cambridge Textbooks in Linguistics  |
| CTQ                | <i>Concordia Theological Quarterly</i>  |
| CV                 | <i>Communio Viatorum</i>  |
| DPL                | Gerald F. HAWTHORNE, Ralph P. MARTIN & Daniel G. REID (ed.),<br><i>Dictionary of Paul and His Letters</i> , Downers Grove, IL – Leicester:<br>IVP, 1993.  |
| ÉBib               | Études Bibliques  |
| EDNT               | Horst BALZ & Gerhard SCHNEIDER (ed.), <i>Exegetical Dictionary of the<br/>New Testament</i> , 3 vols., Grand Rapids, MI: Eerdmans, 1990.  |
| EIN                | Einheitsübersetzung (1980), <i>BibleWorks 9</i>   |
| EKK                | Evangelisch-Katholischer Kommentar zum Neuen Testament  |
| ELB                | Revidierte Elberfelder (1993), <i>BibleWorks 9</i>  |
| ETB                | Edel-Taschenbücher  |
| ETL                | <i>Ephemerides Theologicae Lovanienses</i>  |
| ETR                | <i>Etudes théologiques et religieuses</i>   |
| EvLib              | Everyman's Library  |
| EvQ                | <i>Evangelical Quarterly</i>  |
| ExpTim             | <i>Expository Times</i>   |
| FB                 | Forschung zur Bibel   |
| FBJ                | French Bible Jerusalem, <i>BibleWorks 9</i>   |
| FF                 | Forum Fascicles   |
| FRLANT             | Forschungen zur Religion und Literatur des Alten und Neuen<br>Testaments  |
| FRLANT NF          | Forschungen zur Religion und Literatur des Alten und Neuen<br>Testaments Neue Folge   |
| GBMW               | Grove Booklet on Ministry and Worship   |
| GNT                | UBS Greek New Testament   |
| GTB                | Van Gorcum's theologische bibliotheek   |
| GThF               | Greifswalder theologische Forschungen   |
| GTS                | Gettysburg Theological Studies  |
| Hapag              | <i>Hapag: A Journal of Interdisciplinary Theological Research</i>   |
| HATCH &<br>REDPATH | Edwin HATCH & Henry A. REDPATH, <i>A Concordance to the Septuagint<br/>and the Other Greek Versions of the Old Testament (Including the<br/>Apocryphal Books)</i> , 2 + 1 vols., Oxford: Clarendon, 1897. |

- HALOT* Ludwig KOEHLER, Walter BAUMGARTNER & Johann Jakob STAMM (ed.), *The Hebrew and Aramaic Lexicon of the Old Testament*, M.E.J. RICHARDSON (trl. & ed.), 4 vols., Leiden – New York – Köln: Brill, 1994–1999.
- HAW Handbuch der klassischen Altertumswissenschaft
- HNT Handbuch zum Neuen Testament
- HOLLADAY William L. HOLLADAY, (ed.), *A Concise Hebrew and Aramaic Lexicon of the Old Testament: Based upon the Lexical Work of Ludwig Koehler & Walter Baumgartner*, Grand Rapids, MI: Eerdmans; Leiden: Brill, 1988.
- HSM Harvard Semitic Museum – Harvard Semitic Monographs
- HSNT Die Heilige Schrift des Neuen Testaments
- HTA Historisch Theologische Auslegung
- HTR* *Harvard Theological Review*
- ICC International Critical Commentary
- IDB* George Arthur BUTTRICK (ed.), *The Interpreter's Dictionary of the Bible. An Illustrated Encyclopedia*, 4 vols., New York – Nashville, TN: Abingdon, 1962.
- Int* *Interpretation*
- ITS.CBS International Theological Studies: Contributions of Baptist Scholars
- JBL* *Journal of Biblical Literature*
- JBMW* *Journal for Biblical Manhood and Womanhood*
- JBR* *Journal of Bible and Religion*
- JBTh Jahrbuch für biblische Theologie
- JETS* *Journal of the Evangelical Theological Society*
- JTS* *Journal of Theological Studies*
- JSNT* *Journal for the Study of the New Testament*
- JSNTSup Journal for the Study of the New Testament: Supplement Series
- JSOTSup Journal for the Study of the Old Testament: Supplement Series
- KBANT Kommentare und Beiträge zum Alten und Neuen Testament
- KD* *Kerygma und Dogma*
- KJV King James (1611/1769) with Codes, *BibleWorks 9*
- KNT Kommentar zum Neuen Testament
- LCL The Loeb Classical Library
- LEC Library of Early Christianity
- LEH Johan LUST, Erik EYNIKEL & Katrin HAUSPIE (ed.), *Greek-English Lexicon of the Septuagint*, Stuttgart: Deutsche Bibelgesellschaft, <sup>2</sup>2003, <sup>3</sup>2015.
- LEI Leidse Vertaling (1912/1994), *BibleWorks 9*
- LNTS Library of New Testament Studies
- LHBOTS The Library of Hebrew Bible/Old Testament Studies
- LOUW-NIDA Johannes P. LOUW & Eugene A. NIDA (ed.), *Greek-English Lexicon of the New Testament. Based on Semantic Domains*, 2 vols., New York: UBS, <sup>2</sup>1988, <sup>2</sup>1989.
- LS* *Louvain Studies*
- LSJ Henry George LIDDELL, Robert SCOTT & Henry Stuart JONES, *A Greek-English Lexicon. With a Supplement*, Oxford: Clarendon, 1968.
- LUT Revidierte Lutherbibel (1984), *BibleWorks 9*
- LUV Lutherse Vertaling (1750/1933/1994), *BibleWorks 9*

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| MNT                  | Münchener NT (1998) with Codes, <i>BibleWorks 9</i>  |
| MOULTON-<br>MILLIGAN | James Hope MOULTON & George MILLIGAN, <i>The Vocabulary of the Greek Testament. Illustrated from the Papyri and Other Non-Literary Sources</i> , London: Hodder and Stoughton, 1949.                                       |
| MTL                  | Marshalls Theological Library  |
| NA <sup>28</sup>     | Barbara and Kurt ALAND, Johannes KARAVIDOPOULOS, Carlo M. MARTINI & Bruce M. METZGER (ed.), <i>Novum Testamentum Graece. Based on the Work of Eberhard and Erwin Nestle</i> , Stuttgart: Deutsche Bibelgesellschaft, 2012. |
| NAB                  | The New American Bible, <i>BibleWorks 9</i>  |
| NAS                  | New American Standard Bible (1977) with Codes, <i>BibleWorks 9</i>   |
| NBG                  | The Netherlands Bible Society 1951, <i>BibleWorks 9</i>  |
| NBV                  | <i>De Bijbel. De nieuwe Bijbelvertaling. Complete katholieke editie met inleidingen.</i> 's-Hertogenbosch: KBS; Leuven: VBS, 2005.   |
| NCB                  | New Century Bible  |
| NCBC                 | New Cambridge Bible Commentary   |
| NEG                  | Nouvelle Édition Genève (Codes, 1979), <i>BibleWorks 9</i>   |
| <i>NeoT</i>          | <i>Neotestamentica</i>   |
| NETS                 | New English Translation of the Septuagint (Electronic version: <a href="http://ccat.sas.upenn.edu/nets/edition/">http://ccat.sas.upenn.edu/nets/edition/</a> )   |
| NICNT                | New International Commentary on the New Testament  |
| <i>NIDNT</i>         | Colin BROWN (ed.), <i>The New International Dictionary of New Testament Theology</i> , 4 vols., Exeter: Paternoster, 1975–1978.  |
| <i>NIDOTTE</i>       | Willem A. VANGEMEREN (ed.), <i>New International Dictionary of Old Testament Theology and Exegesis</i> , 5 vols., Grand Rapids, MI: Zondervan, 1997.   |
| NIRV                 | New International Readers Version, <i>BibleWorks 9</i>   |
| NIV                  | New International Version (1984) (US), <i>BibleWorks 9</i>   |
| NJB                  | The New Jerusalem Bible, <i>BibleWorks 9</i>   |
| <i>NJBC</i>          | Raymond E. BROWN, Raymond F. COLLINS & Roland E. MURPHY (ed.), <i>The New Jerome Biblical Commentary</i> , Englewood Cliffs, NJ: Prentice-Hall, 1990.  |
| NKJV                 | New King James Version (1982), <i>BibleWorks 9</i>   |
| NLT                  | New Living Translation, <i>BibleWorks 9</i>  |
| <i>NovT</i>          | <i>Novum Testamentum</i>   |
| NovTSupp             | Novum Testamentum Supplements  |
| NRSV                 | New Revised Standard Version, <i>BibleWorks 9</i>  |
| <i>NRTh</i>          | <i>La nouvelle revue théologique</i>   |
| NTabh                | Neutestamentliche Abhandlungen   |
| NTabh NF             | Neutestamentliche Abhandlungen Neue Folge  |
| NTC                  | New Testament Commentary   |
| NTD                  | Das Neue Testament Deutsch   |
| NTOA                 | Novum Testamentum et Orbis Antiquus  |
| <i>NTS</i>           | <i>New Testament Studies</i>   |
| NTTS                 | New Testament Tools and Studies  |
| ÖF                   | Ökumenische Forschungen  |
| ÖF.E                 | Ökumenische Forschungen: Ekklesiologische Abteilung  |
| OPA                  | Les oeuvres de Philon d'Alexandrie   |
| ÖTK                  | Ökumenischer Taschenbuchkommentar zum Neuen Testament  |

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|----------|--|
| OTL      | The Old Testament Library  |
| PRSt     | <i>Perspectives in Religious Studies</i>   |
| PSt      | Pauline Studies  |
| RAC      | Theodor KLAUSER <i>et al.</i> (ed.), <i>Reallexikon für Antike und Christentum. Sachwörterbuch zur Auseinandersetzung des Christentums mit der Antiken Welt</i> , 26 vols., Leipzig: Hiersemann, 1950 – present. |
| ResQ     | <i>Restoration Quarterly</i>   |
| RevExp   | <i>Review and Expositor</i>  |
| RGG      | Hans Dieter BETZ <i>et al.</i> (ed.), <i>Religion in Geschichte und Gegenwart. Handwörterbuch für Theologie und Religions-wissenschaft</i> , 8 vols., Tübingen: Mohr Siebeck, <sup>4</sup> 1998–2005.            |
| RHPR     | <i>Revue d'histoire et de philosophie religieuses</i>  |
| RNT      | Regensburger Neues Testament   |
| RSR      | <i>Recherches de science religieuse</i>  |
| RTR      | <i>Reformed Theological Review</i>   |
| SANT     | Studien zum Alten und Neuen Testament  |
| SBLDS    | Society of Biblical Literature Dissertation Series   |
| SBM      | Stuttgarter biblische Monographien   |
| SBS      | Stuttgarter Bibelstudien   |
| SBLSymS  | Society of Biblical Literature Symposium Series  |
| SB.TS    | Skandinavische Beiträge / Scandinavian Contributions, Teologiske Studier   |
| SEÅ      | <i>Svensk exegetisk årsbok</i>   |
| SCH      | German Schlachter Version (1951), <i>BibleWorks 9</i>  |
| SCL      | German Schlachter Version (2000), <i>BibleWorks 9</i>  |
| SFF      | Studien zur Friedensforschung  |
| SFSHJ    | South Florida Studies in the History of Judaism  |
| SIGC     | Studien zur interkulturellen Geschichte des Christentums / Études d'histoire interculturelle du Christianisme / Studies in the Inter-cultural History of Christianity  |
| SJ       | Studia Judaica   |
| SMBen.Be | Monographische Reihe von "Benedictina," Biblisch-ökumenische Abteilung   |
| SMBen.P  | Série monographique de "Benedictina," section paulinienne  |
| SNT      | Studien zum Neuen Testament  |
| SNTSMS   | Society for New Testament Studies Monograph Series   |
| SNTU     | <i>Studien zum Neuen Testament und seiner Umwelt</i>   |
| SNTW     | Studies of the New Testament and Its World   |
| SP       | Sacra Pagina   |
| SPIB     | Scripta Pontificii Instituti Biblici   |
| ST       | <i>Studia Theologica</i>   |
| STAT     | Suomalaisen Tiedeakatemia Toimituksia Annales Academiae Scientiarum Fennicae   |
| SwJT     | <i>Southwestern Journal of Theology</i>  |
| SVV      | Statenvertaling (1637) with Codes, <i>BibleWorks 9</i>   |
| TANZ     | Texte und Arbeiten zum neutestamentlichen Zeitalter  |
| TB       | Theologische Bücherei  |

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|--------------|---|
| TDNT         | Gerhard KITTEL & Gerhard FRIEDRICH (ed.), <i>Theological Dictionary of the New Testament</i> , 10 vols., Geoffrey W. Bromley (trl. & ed.), Grand Rapids, MI: Eerdmans, 1964–1976. |
| TDOT         | G. Johannes BOTTERWECK & Helmer RINGGREN (ed.), <i>Theological Dictionary of the Old Testament</i> , 8 vols., John T. WILLIS (trl.), Grand Rapids, MI, 1974–2006.                 |
| TEH          | Theologische Existenz Heute   |
| TG.ST        | Tesi Gregoriana: Serie Teologia   |
| ThHAT        | Ernst JENNI (ed.), <i>Theologisches Handwörterbuch zum Alten Testament</i> , 2 vols., München: Kaiser; Zürich: Theologischer Verlag, 1971–1976.                                   |
| ThZ          | <i>Theologische Zeitschrift</i>   |
| TLG          | Thesaurus Linguae Graecae ( <a href="http://stephanus.tlg.uci.edu/">http://stephanus.tlg.uci.edu/</a> )   |
| TLNT         | Ceslas SPICQ, <i>Theological Lexicon of the New Testament</i> , 3 vols., James D. Ernst (trl. & ed.), Peabody, MA: Hendrickson, 1994.   |
| THKNT        | Theologischer Handkommentar zum Neuen Testament   |
| ThWAT        | G. Johannes BOTTERWECK & Helmer RINGGREN (ed.), <i>Theologisches Wörterbuch zum Alten Testament</i> , 10 vols., Stuttgart et al.: Kohlhammer, 1973–2000.                          |
| TMSJ         | <i>The Master's Seminary Journal</i>  |
| TOB          | French Traduction Oecuménique de la Bible 1988, <i>BibleWorks 9</i>   |
| TPQ          | <i>Theologisch-praktische Quartalschrift</i>  |
| Transactions | Transactions: The Connecticut Academy of Arts and Sciences  |
| TRE          | Gerhard KRAUSE & Gerhard MÜLLER (ed.), <i>Theologische Real-encyklopädie</i> , 36 vols., Berlin – New York: de Gruyter, 1977–2004.  |
| T&K          | Texte und Kontexte  |
| TUNF         | Texte und Untersuchungen zur Geschichte der altchristlichen Literatur Neue Folge  |
| TvT          | <i>Tijdschrift voor theologie</i>   |
| TW           | Theologie und Wirklichkeit  |
| TynB         | <i>Tyndale Bulletin</i>   |
| OBO          | Orbis Biblicus et Orientalis  |
| UTB          | Uni-Taschenbücher   |
| WBC          | Word Biblical Commentary  |
| WdF          | Wege der Forschung  |
| WMANT        | Wissenschaftliche Monographien zum Alten und Neuen Testament  |
| WStB         | Wuppertaler Studienbibel  |
| WTJ          | <i>Westminster Theological Journal</i>  |
| WUNT         | Wissenschaftliche Untersuchungen zum Neuen Testament  |
| WUNT, II     | Wissenschaftliche Untersuchungen zum Neuen Testament 2. Reihe   |
| WV78         | Willibrordvertaling modern Dutch translation (1978), <i>BibleWorks 9</i>  |
| WV95         | Willibrordvertaling modern Dutch translation (1995), <i>BibleWorks 9</i>  |
| ZNW          | <i>Zeitschrift für die neutestamentliche Wissenschaft und die Kunde der älteren Kirche</i>  |
| ZTK          | <i>Zeitschrift für Theologie und Kirche</i>   |
| ZUR          | Zürcher Bibel 2007, 2008, <i>BibleWorks 9</i>   |

## General Introduction

The purpose of this study is twofold. First, we wish to explore Paul's understanding of the χαρίσματα in 1 Corinthians 12–14. Second, we wish to explore why Paul focuses on the χάρισμα of prophecy in 1 Corinthians 14. A popular understanding of χαρίσματα is “spiritual gifts.”<sup>1</sup> Plenty of studies have been written on “spiritual gifts”. In light of this, the reader would probably ask: Why another study on something that has already received so much popular and scholarly attention? Do we not already have a clear understanding of the χαρίσματα or spiritual gifts as presented by Paul in 1 Corinthians 12–14?

The following observations and reasons demonstrate that it is still meaningful and worthwhile to study the χαρίσματα in 1 Corinthians 12–14. First, we can point out that within scholarship the popular understanding of χαρίσματα as “spiritual gifts” has been questioned.<sup>2</sup> Second, in many studies

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<sup>1</sup> There are two major positions concerning “spiritual gifts,” in the words of Albert VANHOYE, *Le problème biblique des “charismes” après Vatican II*, in René LATOURELLE (ed.), *Vatican II bilan et perspectives vingt-cinq ans après (1962–1987)* (Recherches Nouvelle Série, 15), Montréal: Bellarmin; Paris: Cerf, 1988, pp. 441–467, p. 444, “D’un côté, on présentait les charismes comme des dons extraordinaires, miraculeux, accordés par Dieu de manière exceptionnelle; de l’autre, au contraire, on les concevait de façon beaucoup plus large, comme des dons de grâce de tout genre destinés à favoriser la croissance du peuple chrétien.” In the first understanding “spiritual gifts” are extremely rare and exceptional manifestations of God’s power. These manifestations confirm that God is present or active in a certain person or situation. In the second understanding “spiritual gifts” are part of the daily life of the church. All members are endowed with at least one “spiritual gift” in order to contribute to the building up and growth of the church. The second understanding is widely supported (e.g., *Lumen Gentium* § 12).

<sup>2</sup> For instance, Kenneth BERDING, *Confusing Word and Concept in “Spiritual Gifts”: Have We Forgotten James Barr’s Exhortations?*, in *JETS* 43:1 (2000) 37–51; Kenneth BERDING, *What Are Spiritual Gifts? Rethinking the Conventional View*, Grand Rapids, MI: Kregel, 2006; Hughson T. ONG, *Is ‘Spiritual Gift(s)’ a Linguistically Fallacious Term? A Lexical Study of χάρισμα, πνευματικός, and πνεῦμα*, in *ExpTim* 125:12 (2014) 583–592; Max TURNER, *The Holy Spirit and Spiritual Gifts in the New Testament Church and Today*, Peabody, MA: Hendrickson, 2005, pp. 256–261; Max TURNER, *Modern Linguistics and the New Testament*, in Joel B. GREEN (ed.), *Hearing the Word in the New Testament: Strategies for Interpretation*, Grand Rapids, MI – Cambridge: Eerdmans, 2010, pp. 189–217, pp. 198–209.

the noun *χαρίσματα* is mainly studied within 1 Cor 12:1–11 or 12:4–11 and not within 1 Corinthians 12–14. Third, studies that do examine the noun *χαρίσματα* within 1 Corinthians 12–14 look at these chapters, with regard to content, isolated from each other. Thus, not much attention has been given to the coherence with respect to the content of 1 Corinthians 12–14 as a unity. Fourth, within scholarship new knowledge and insights have been acquired that can lead to a new and better understanding of *χαρίσματα* and 1 Corinthians 12–14. Fifth, charisms are mainly studied from the relation between charisma and office (*Amt*).<sup>3</sup> This perspective can be attributed to the “continuing influence”<sup>4</sup> of the thesis of Ernst Käsemann<sup>5</sup>. His thesis is that in the earliest Christian communities the so-called spiritual gifts “held sway”<sup>6</sup> rather than the offices. The offices only occurred later as a result of, what Max Weber calls, routinization of charisma.<sup>7</sup> Sixth, point five demonstrates that the study

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<sup>3</sup> For instance, Norbert BAUMERT, *Charisma und Amt bei Paulus*, in Albert VANHOYE (ed.), *L'apôtre Paul: Personnalité, style et conception du ministère* (BETL, 73), Leuven: University Press – Peeters, 1986, pp. 203–228; Ulrich BROCKHAUS, *Charisma und Amt: Die paulinische Charismenlehre auf dem Hintergrund der frühchristlichen Gemeindefunktionen*, Wuppertal: Brockhaus, <sup>2</sup>1975; Heinrich GREEVEN, *Die Geistesgaben bei Paulus*, in *WuDNF* 6 (1959) 111–120; Ferdinand HAHN, *Charisma und Amt: Die Diskussion über das kirchliche Amt im Lichte der neuteamentlichen Charismenlehre*, in *ZTK* 76 (1979) 419–449; Gotthold HASENHÜTTL, *Charisma: Ordnungsprinzip der Kirche* (Ö.F.E., 5), Freiburg – Basel – Wien: Herder, 1969; Ernst KÄSEMANN, *Amt und Gemeinde im Neuen Testament*, in IDEM, *Exegetische Versuche und Besinnungen*, 1. Band, Göttingen: Vandenhoeck & Ruprecht, <sup>5</sup>1967, pp. 109–134; Karl KERTELGE (ed.), *Das kirchliche Amt im Neuen Testament* (WdF, 439), Darmstadt: Wissenschaftliche Buchgesellschaft, 1977; Olof LINTON, *Das Problem der Urkirche in der neueren Forschung: Eine kritische Darstellung*, Uppsala: Almqvist & Wiksells, 1932; Enrique NARDONI, *Charism in the Early Church Since Rudolph Sohm: An Ecumenical Challenge*, in *Theological Studies* 53 (1992) 646–662; Rudolph SOHM, *Kirchenrecht I: Die geschichtlichen Grundlagen*, Leipzig: Duncker & Humblot, 1892; Hans VON CAMPENHAUSEN, *Kirchliches Amt und geistliche Vollmacht in den ersten drei Jahrhunderten* (BHTh, 14), Tübingen: Mohr Siebeck, <sup>2</sup>1963. With regard to the problem of using the term “office” as an anachronism, see Tobias NICKLAS, *Offices? Roles, Functions, Authorities and Their Ethos in Earliest Christianity: A Look into the World of Pauline Communities*, in Walter HOMOLKA & Heinz-Günther SCHÖTTLER (ed.), *Rabbi – Pastor – Priest: Their Roles and Profiles Through the Ages* (SJ, 64), Berlin – Boston: de Gruyter, 2013, pp. 23–40.

<sup>4</sup> BERDING, *Confusing Word and Concept in “Spiritual Gifts”*, p. 37.

<sup>5</sup> KÄSEMANN, *Amt und Gemeinde im Neuen Testament*, pp. 109–134. Käsemann’s position, which understands the noun *χάρισμα* to have a technical sense, is criticized by VANHOYE, *Le problème biblique des “charismes”*, pp. 448–453.

<sup>6</sup> BERDING, *Confusing Word and Concept in “Spiritual Gifts”*, p. 37.

<sup>7</sup> The idea of routinization of charisma is discussed by Max Weber in different works, e.g., Max WEBER, *Essays in Sociology*, H.H. GERTH & C. Wright MILLS (ed. & trl.), New York: Oxford University Press, 1946, pp. 262–264; Max WEBER, *Economy and Society: An Outline of Interpretive Sociology*, Guenther ROTH & Claus WITTICH (ed.), Berkeley, CA – Los Angeles, CA – London: University of California Press, 1978, pp. 1121–1123.

of χαρίσματα is strongly influenced by certain dogmatic views and confessional interests. As a consequence, new scholarly insights hardly are present or miss the strength to re-orientate the understanding of χαρίσματα and 1 Corinthians 12–14 outside and even inside the academic walls. Seventh, in order to understand the χαρίσματα as presented by Paul in 1 Corinthians 12–14 we need to look at the text itself and its *Sitz im Leben* without being guided by certain current interests. Finally, prophecy is presented as one of the χαρίσματα in 1 Corinthians 12. Therefore, it is necessary to understand χαρίσματα in order to understand prophecy in 1 Corinthians 12–14.

Within scholarship it is common to discuss 1 Corinthians 12–14 as a literary unity.<sup>8</sup> This is due to the occurrence of the keyword πνευματικῶν (genitive plural) in 12:1 and πνευματικά (accusative plural) in 14:1. Contentwise, it is clear that 1 Corinthians 12–14 are a discussion on what is commonly understood as “spiritual gifts” or “charisms”. However, some scholars regard 1 Cor 11:2–14:40 to be a unity that is focusing on questions concerning the *Gottesdienst*.<sup>9</sup> The topic marker περὶ δέ in 12:1, however, signals that Paul is dealing with a new topic.<sup>10</sup> The main issue with regard to the unity of 1 Corinthians 12–14 is the function of 1 Corinthians 13. This chapter is commonly regarded as a digression that breaks off the argumentation between 1 Corinthians 12 and 14. It is, thus, not clear how the relation between 1 Corinthians 13 and its preceding and its succeeding chapter is to be understood. As a result, 1 Corinthians 13 has been understood as an insertion and therefore its Pauline authorship has been questioned.<sup>11</sup>

With regard to the study of 1 Corinthians 12–14, scholars build on the insights of previous scholars and on their hypothetical reconstruction of the background of the problems within the Corinthian ἐκκλησία. This led to the following widely accepted and common understanding of the three chapters of 1 Corinthians 12–14, which can be found, though with some nuances and

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See also Bengt HOLMBERG, *Paul and Power: The Structure of Authority in the Primitive Church as Reflected in the Pauline Epistles*, Eugene, OR: Wipf & Stock, 2004, p. 161.

<sup>8</sup> See José Enrique AGUILAR CHIU, *1 Cor 12–14 Literary Structure and Theology* (AnBib, 166), Roma: EPIB, 2007.

<sup>9</sup> For instance, Helmut MERKLEIN & Marlis GIELEN, *Der erste Brief an die Korinther: Kapitel 11,2–16,24* (ÖTK, 7/3), Gütersloh: Gütersloher Verlagshaus, 2005, pp. 7–8; Christian WOLFF, *Der erste Brief des Paulus an die Korinther* (THKNT, 7), Leipzig: Evangelische Verlagsanstalt, 2000, p. 243. Anthony C. THISELTON, *The First Epistle to the Corinthians* (NIGTC), Grand Rapids, MI – Cambridge: Eerdmans; Carlisle: Paternoster, 2000, p. 900 remarks that “[t]oo many writers treat 12:1–14:40 as if it were simply an ad hoc response to questions about spiritual gifts (or spiritual persons) rather than an address to this topic within the broader theological framework of 11:2–14:40 in deliberate continuity with 8:1–11:1, and indeed ultimately with 1:1–4:21.”

<sup>10</sup> See Margaret M. MITCHELL, *Concerning ΠΕΡΙ ΑΕ in 1 Corinthians*, in *NovT* 31:3 (1989) 229–256.

<sup>11</sup> We will discuss the issues concerning 1 Corinthians 13 in Chapter 6.



variations, in virtually all the standard commentaries. In 1 Corinthians 12–14, Paul is dealing with the so-called “spiritual gifts.” Certain gifts were due to their miraculous character more desired, e.g., glossolalia. The Corinthians who were endowed with the miraculous gifts did not practice them for the benefit of the ἐκκλησία but for their own benefit and esteem. Consequently, this led to spiritual elitism and abuse of the gifts. These problems jeopardized the unity of the Corinthian ἐκκλησία. In light of this reconstruction, both terms πνευματικά and χαρίσματα are commonly understood as “spiritual gifts.”<sup>12</sup> The term πνευματικά is the Corinthian term, which represents their misunderstanding concerning the “spiritual gifts,” whereas Paul prefers the term χαρίσματα, which serves as a corrective term. From this understanding, πνευματικά and χαρίσματα are regarded as synonyms or equivalent terms which have a different connotation. As a result of this common and widely accepted understanding, scholars hold and argue that Paul uses the term χάρισμα in a technical and non-technical or general sense. In their understanding, the technical sense of χαρίσματα is “spiritual gifts” as presented in 1 Corinthians 12 and Romans 12. The general sense of χάρισμα is “gracious gift” or “gift.” After having corrected the misunderstanding of the Corinthians in 1 Corinthians 12–13, Paul continues in 1 Corinthians 14 with demonstrating why prophecy is to be preferred over glossolalia. In this light, 1 Corinthians 14 is understood as a chapter that deals with prophecy in order to temper the Corinthian enthusiasm with respect to glossolalia. We would like to stress that the above sketched background is a hypothetical reconstruction. Based on the text of 1 Corinthians 12–14 we cannot find contextual traces that confirm this hypothetical reconstruction.

In this study, we approach 1 Corinthians 12–14 as a unity without following or being influenced, as far as this is possible, by its widely accepted hypothetical reconstruction. Different from other studies, we approach 1 Corinthians 12–14 as a coherent teaching on πνευματικά (cf. 1 Cor 12:1). In our understanding, all three chapters of 1 Corinthians 12–14 contribute to the understanding of the πνευματικά. This means that these three chapters form a unity in which the teaching and argumentation are coherent. Further, we apply the historical-critical method to our reading of 1 Corinthians 12–14 and other relevant texts. We also apply philological and semantic studies to the

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<sup>12</sup> See D.A. CARSON, *Showing the Spirit: A Theological Exposition of 1 Corinthians 12–14*, Grand Rapids, MI: Baker, 1987; Kenneth S. HEMPHILL, *Spiritual Gifts: Empowering the New Testament Church*, Nashville, TN: Broadman, 1988; Craig S. KEENER, *1–2 Corinthians* (NCBC), Cambridge: Cambridge University Press, 2005, pp. 100–121; Peter LAMPE, *The Corinthian Worship Services in Corinth and the Corinthians’ Enthusiasm (1 Cor. 12–14)*, in *Affirmation* 4 (1991) 17–25; Charles H. TALBERT, *Paul’s Understanding of the Holy Spirit: The Evidence of 1 Corinthians 12–14*, in *PRSt* 11:4 (1984) 95–108; Robert L. THOMAS, *Understanding Spiritual Gifts: A Verse-by-Verse Study of 1 Corinthians 12–14*, Grand Rapids, MI: Kregel, <sup>2</sup>1999.

words which are analyzed within their context. Further, we read 1 Corinthians 12–14 from a future-oriented or eschatological perspective. Already in the thanksgiving period (1 Cor 1:4–9) Paul makes clear that in the present the Corinthians are living in the in-between-times (*Zwischenzeit*), a time that is characterized by the tension between the “already” and the “not yet.” In the present, the Corinthians are waiting for the future *parousia* of Christ. In 1 Cor 13:8–12, there is also a clear reference to the promised eschatological future. While waiting for the realization of this promised eschatological future, the Corinthians have been entrusted with the task to build up the ἐκκλησία.

Before we start with our reading of 1 Corinthians 12–14, we need to clarify two points. First, we need to know whether Paul distinguishes between a general and technical sense of χάρισμα. Second, we need to understand the semantic relationship between the terms πνευματικά and χαρίσματα. The clarification of these two points will be done in Part I and II respectively. After these clarifications, we will offer in Part III our exegetical analysis and reading of 1 Corinthians 12–14 and in Part IV we will focus on the χάρισμα of prophecy in 1 Corinthians 12–14.

Part I consists of two chapters. The aim of this part is to explore the question as to whether for Paul the noun χάρισμα has a general and a technical meaning. This distinction is held by many scholars. In our study, we will make a difference between meaning and referent of the noun χάρισμα. The advantage of making this distinction is that we must look into the context in which the noun χάρισμα/χαρίσματα occurs in order to identify the contextual referent, which is not the same as the meaning of χάρισμα. In Chapter 1, we will focus in the first instance on the noun χάρισμα itself as a verbal noun. Afterwards, we will look into the occurrences of this verbal noun in the non-Pauline texts in order to identify the contextual referent of χάρισμα/χαρίσματα. In Chapter 2, we will identify the referent of the noun χάρισμα/χαρίσματα within the New Testament, except for 1 Corinthians 12. In Chapter 2, the noun χάρισμα/χαρίσματα will be studied in a chronological way and not according to the canonical order of the biblical books of the New Testament. First, 1 Cor 1:7 and 7:7 will be studied. These two occurrences will receive much more attention than the other occurrences in the New Testament. With regard to 1:7 and 7:7 scholars are divided about the meaning of χάρισμα. Some hold that in 1:7 the noun χάρισμα is used in the technical sense of 1 Corinthians 12–14 and Romans 12, whereas others hold that χάρισμα has a general meaning in 1:7. As to 7:7 it is commonly accepted that χάρισμα refers to a specific gift, namely the gift of sexual abstinence or celibacy. However, the implied negative view of marriage is for many a thorn in the flesh and it reflects a certain later dogmatic view. We will look at the referent of χάρισμα in 7:7 within its larger context, 1 Corinthians 7, and from a future-oriented perspective. Afterwards, we will briefly discuss ten occurrences of χάρισμα/χαρίσματα within the New Testament (2 Cor 1:11;

Rom 1:11, 5:15.16, 6:23, 11:29, 12:6; 1 Tim 4:14; 2 Tim 1:6 and 1 Pet 4:10). These occurrences are briefly discussed, because the contextual referent of *χάρισμα/χαρίσματα* is rather straightforward in these instances. We agree with the scholars who argue that within the New Testament no distinction is made between the general and technical meaning of *χάρισμα/χαρίσματα*. However, we will demonstrate that for Paul *χάρισμα/χαρίσματα* can be personal or communal.

Part II consists of Chapters 3 and 4. In Chapter 3 we will argue that the grammatical gender of the genitive plural *πνευματικῶν* (12:1) is neuter. In Chapter 4, we will focus on the semantic relationship between *χαρίσματα* and *πνευματικά* in 1 Corinthians 12–14. This has not received due attention within scholarship. We hold that understanding this semantic relationship can contribute to a better understanding of Paul’s teaching on the *πνευματικά*, what role the *χαρίσματα* play within it and on the understanding of 1 Corinthians 12–14. We will discuss the semantic relationship between *πνευματικά* and *χαρίσματα* as described or presented by scholars. Based on their descriptions we will demonstrate that the semantic relationship between *πνευματικά* and *χαρίσματα* has been understood in four different ways, namely (1) synonymy, (2) *χαρίσματα* as hypernym of *πνευματικά* (“hyponymy I”), (3) *πνευματικά* as a hypernym of *χαρίσματα* (“hyponymy II”), and (4) meronymy, though in an embryonic and unconscious way. In our discussion, it will become clear that the semantic relationship between *πνευματικά* and *χαρίσματα* can neither be synonymy nor hyponymy (I and II). We will opt to understand the semantic relationship between *χαρίσματα* and *πνευματικά* as meronymy. In this semantic relationship the term *πνευματικά* is the whole or holonym and the term *χαρίσματα* is one of the many parts or meronyms. In this relationship the different parts contribute to a better understanding of the whole. This semantic relationship, however, has not fully been described and presented by scholars. Throughout the wide literature on 1 Corinthians 12–14 and “spiritual gifts,” the term meronymy has not been used by scholars to present their understanding concerning the relationship between *χαρίσματα* and *πνευματικά*. Understanding the relationship between *χαρίσματα* and *πνευματικά* as meronymy highlights that 1 Corinthians 12–14 must be read as a unity, in which all elements can be regarded as parts of the whole, which is about the topic *πνευματικά*. This means that in order to understand Paul’s teaching on the *πνευματικά* we must read 1 Corinthians 14 as a chapter that resonates the two previous chapters, 1 Corinthians 12–13, and that 1 Corinthians 13 is a chapter that resonates the teaching of 1 Corinthians 12. Due to the meronymic relationship it is not possible to understand *πνευματικά* and *χαρίσματα* as “spiritual gifts.” The term *χαρίσματα* is compared to *πνευματικά* more specific and can be understood as “gracious gifts.” The term *πνευματικά* is more general in comparison to the term *χαρίσματα*. Its literal translation is “spiritual things.”

John M.G. Barclay has suggested that the term πνευματικά has the semantic potential to mean things that characterize the life of the πνευματικοί.<sup>13</sup> In our exegesis of 1 Corinthians 12–14 we will follow and build on Barclay’s suggestion.

Part III consists of Chapters 5–8. In Chapters 5, 6 and 7 an exegesis of respectively 1 Corinthians 12, 13 and 14 will be given from a meronymic point of view, i.e., understanding the semantic relationship between χαρίσματα and πνευματικά as meronymy. In Chapter 8, we will offer a synthesis of our findings with regard to our exegesis and reading of 1 Corinthians 12–14. As a result of our exegesis, it will be demonstrated that the common delimitation of 1 Corinthians 12 is not helpful to understand the topic πνευματικά. We will offer another delimitation of 1 Corinthians 12 in which 12:4–6 contains a theological programme that plays a key role in Paul’s teaching on the πνευματικά. Further, we will also demonstrate that 12:31 is a transitional verse, where Paul speaks of τὰ χαρίσματα τὰ μείζονα. We will demonstrate that only after reading 1 Corinthians 13 it will become clear what Paul means with τὰ χαρίσματα τὰ μείζονα. Our exegesis of 1 Corinthians 13 will highlight that ἀγάπη is an eschatological reality that is already present in the present age and it will continue to be present once τὸ τέλειον (13:10) has arrived. The χαρίσματα are ἐκ μέρους and will be rendered ineffective once τὸ τέλειον has arrived. In light of our exegesis of 1 Corinthians 13, we will demonstrate that τὰ χαρίσματα τὰ μείζονα are those χαρίσματα that are practiced in love and building up the ἐκκλησία towards the promised eschatological future in the future-oriented present. Our exegesis of 1 Corinthians 14 will demonstrate that it is neither Paul’s intention to define nor to discuss prophecy as such. We will demonstrate that in 1 Corinthians 14 Paul uses prophecy as the paradigm for τὰ χαρίσματα τὰ μείζονα and glossolalia as the counter paradigm. The findings of Part III will serve as the background for our discussion on prophecy in 1 Corinthians 12–14.

Part IV consists of two chapters in which we focus on prophecy as the paradigm of τὰ χαρίσματα τὰ μείζονα in 1 Corinthians 12–14. In Chapter 9 we will discuss 1 Corinthians 12 and 13 together and in Chapter 10 we will discuss 1 Corinthians 14. In Chapter 9 the χάρισμα of prophecy will first be discussed in light of our reading of 1 Corinthians 12. Afterwards, we will demonstrate that 1 Corinthians 13 surprisingly offers much more information and insights concerning Paul’s understanding of prophecy than one would think at a first reading. It will be demonstrated that for Paul the content of prophecy is related to the μυστήρια, the hidden secrets and wisdom of God.

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<sup>13</sup> John M.G. BARCLAY, *Πνευματικός in the Social Dialect of Pauline Christianity*, in Graham N. STANTON, Bruce W. LONGENECKER & Stephen C. BARTON (ed.), *The Holy Spirit and Christian Origins: Essays in Honor of James D.G. Dunn*, Grand Rapids, MI – Cambridge: Eerdmans, 2004, pp. 157–167, p. 165.

In our reading of 13:8–12, it will be demonstrated that prophecy offers glimpses of what the promised eschatological future might be like. In Chapter 10, we will look at prophecy in 1 Corinthians 14. This final chapter of this section of the letter is practically orientated and puts the teaching of 1 Corinthians 12–13 into practice, thus, prophecy is described as being “in action” within the gathered ἐκκλησία. It will be demonstrated that prophecy is not only a matter of the prophet. Prophecy is a communal activity in which God takes the initiative to guide those who are called by him towards the promised eschatological future while they are living in the future-oriented present. This guidance happens by means of the holy Spirit who reveals ἐκ μέρους the μυστήρια to the prophet who proclaims the revealed μυστήρια to the ἐκκλησία. The whole ἐκκλησία is encouraged to evaluate the prophetic words in order to formulate a vision that can guide them to realize partially in the future-oriented present the promised eschatological future. Finally, we will present our findings in the general conclusion.

In our study we have used the Greek text of NA<sup>28</sup> and the Hebrew text of BHS. For the LXX we have used the editions of Alfred Rahlfs and Joseph Ziegler and the NETS translation. In this study we mainly used the NRSV when we have used another Bible translation we have indicated this. The text editions and tools that we have used are listed in the bibliography. In the footnotes, the first reference of a study is given in its full form and the subsequent references to the same study are the short form. Further, in the footnotes we have listed the authors who share the same opinion in an alphabetical order.

## Part I

# The Verbal Noun χάρισμα in Non-Pauline Literature and the New Testament

Today when people speak about χάρισμα in a religious context, they automatically think about spiritual gifts. These spiritual gifts are perceived as a technical term in the sense of supernatural gifts or abilities. For the ancient Greeks of the first century CE, the common present technical understanding of χάρισμα is an odd one.<sup>1</sup> The salient meaning<sup>2</sup> of χάρισμα in a religious context is for them rather “grace or favour from God,” and the more general meaning<sup>3</sup> is “gift.”<sup>4</sup> This raises the question whether the technical understanding of χάρισμα is (latently) present in the ancient – secular and religious – texts. In this part, which consists of two chapters, we will investigate whether the distinction between a technical and general meaning of the verbal noun χάρισμα is present within non-Pauline literature (Chapter 1) and the New Testament (Chapter 2).

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<sup>1</sup> For a discussion of the history of the various meanings assigned to “charisma” from the first century to the twenty-first century, see John POTTS, *A History of Charisma*, Basingstoke: MacMillan, 2009.

<sup>2</sup> René DIRVEN & Marjolijn VERSPOOR (ed.), *Cognitive Exploration of Language and Linguistics*, Amsterdam – Philadelphia, PA: Benjamins, 2004, pp. 30–31.

<sup>3</sup> *Ibid.*, p. 34.

<sup>4</sup> The concept of “gift” differs from culture to culture and from time to time. For a discussion of this see John M.G. BARCLAY, *Paul and the Gift*, Grand Rapids, MI – Cambridge: Eerdmans, 2015, pp. 11–65 who discusses from an anthropological understanding the various notions of “gift”. See also Michael L. SATLOW (ed.), *The Gift in Antiquity* (The Ancient World: Comparative Histories), Chichester: Wiley-Blackwell, 2013.