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**St. Paul's Concept of One Body in Christ (1 Cor 12: 4–13):
A Way of Enhancing Unity among the Christians in Zambia**

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A Long Essay Submitted In Partial Fulfillment of the
Requirements for the Baccalaureate in Sacred Theology

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STUDENT'S DECLARATION

I, the undersigned, declare that this thesis is my original work achieved through personal reading, scientific research method and critical reflection. This work is submitted in partial fulfilment of the requirements for the Baccalaureate of Sacred Theology. It has never been submitted to any other college or university for academic credit. All sources have been cited and acknowledged in full.

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DEDICATION

To my parents (Mr. and Mrs. Kafula), who first introduced me to the Christian Faith and to all who are, and have been part of my life's journey.

EPIGRAPH

“Those who trust in the Lord are like mount Zion, which cannot be moved, but abides
forever.” Ps 125: 1

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ABBREVIATIONS

1 Cor	1 Corinthians
2 Cor	2 Corinthians
Matt	Matthew
Num	Numbers
Isa	Isaiah
Col	Colossians
Phl	Philippians
1 Tim	1 Timothy
Eph	Ephesians
2 Macc	2 Maccabees
1 Kgs	1 Kings
Ps	Psalms
Jas	James
Acts	Acts of the Apostles
A.D	Anno Domini
Rom	Romans
CCZ	Council of Churches in Zambia
ZEC	Zambia Episcopal Conference
EFZ	Evangelical Fellowship of Zambia
Ch(s)	Chapter(s)
V/vv	Verse/Verses

General Introduction

From time immemorial, the Church has suffered from both internal and external upheavals. From the internal, the members within the Church fight and compete with each other for various things. In the quest to be noticed and seem relevant to others, believers have entered a situation where one's level of spiritual life is measured by his/her giftedness. From the external perspective, there is an element of Christians criticizing and condemning those who do not belong to their denomination. This behaviour is coupled up with words like; in that Church, there is no Holy Spirit. Thus, causing members to shift from one denomination to another. However, the pericope 1 Cor 12: 4–13 is going to address and offer a solution to this defect.

The first letter to the Corinthian is an address to the Church in Corinth. The bone of contention in the letter is all about the issues sent to him by various individuals. Among these people are the *Chloe's* people who arrived bringing news to Paul about factions and divisions 1 Cor 1: 11. The other information came from the community intending to seek clarity on several issues that the believers were confronted with 1 Cor 7: 1. Nevertheless,

aside from the lost letter to the Corinthians, Paul decided to write the second letter which is now considered as the canonical first Corinthians. The behaviour that dominated the city of Corinth and thereby influenced the believers negatively is that of feeling “self-sufficient,” “self-congratulatory,” and “success in competition.”

The first letter to the Corinthians is among the undisputed letters of St. Paul, and the main bone of contention was to address the following issues. In chs. 1–4, he addressed the issue of division (factions) and rivalry that existed among the believers in the community. Chs. 5–6: 20, was dedicated to dealing with the issue of immorality and lawsuits. In chs. 7: 1–40, the issue was all about marriage and celibacy. In chs. 8–11: 1, the controversy about food offered to idols and the issue of idolatry was addressed. The matters of worship and the Eucharist were addressed in ch. 11: 2–34. Furthermore, one of the biggest problems regarding the spiritual gifts was addressed in chs. 12: 1–14: 40. Finally, about the issue of the resurrection, St. Paul took time to talk about it in ch. 15.

Zambia has a large population of citizens as Christians, and this makes it have a similar experience as that of the Corinthian Church. The area in which there is the biggest problem among Christians in Zambia, is on the issue of spiritual gifts. Christians have classified gifts in such a way that those who are not gifted in a particular area feel inferior. And instead of concentrating and focusing our attention on the giver of gifts, God himself, the believers in Zambia are concerned more about the gifts.

Personal Motivation for the Study

Looking at the growth of the church in Zambia, in which we even celebrated 125 years in 2016, much is expected from us. Like the scriptures exhorts us, faith is like a mustard seed though one of the smallest among the seeds is able and capable to grow in a very big tree. Equally, the faith we have received as handed on by Jesus to the apostles and then to us through the Apostles is not left merely on the level of the intellect and catechesis but should transcend and go beyond by manifesting itself into fruitful actions. For faith without works is dead Jas 2: 26. Having reached a period of close to 130 years of the Catholic faith in Zambia has motivated me to evaluate how mature this faith has been concerning how we use the gifts God has freely bestowed upon each one of us. This will be centred on how the structure of the Catholic Church can give the platform to the Christians to discover and use the gifts God has given them. Extensively other Christian denominations will be included because they are Christians too and believe in the Trinity. Just like the church in Corinth to whom Paul wrote the text, we will address those tendencies of attributing superiority to other gifts at the expense of others, thus, causing factions among the believers. On a good note, the sole remedy that will be given is that of the analogy of the body parts and how they effectively coordinate by each performing a particular task given it.

Purpose and Objectives of the Study

St. Paul's main emphasis in writing to the church of Corinth as regards the spiritual gifts is to draw to their attention what defines a Christian. For St. Paul, having one particular gift is not synonymous with being more important and spiritual than the other. The core aspect of being gifted is to be at the service of the other in the spirit of love. As St. Paul would put it, what do we have that we have not received from the Lord? If we have just

received freely from God all that we have, then there is no cause for boasting. Nevertheless, what should be the mark and main ingredient in all our giftedness, is love. After my analysis, I spotted the following elements to be present in the church of Zambia. With the presence of the “Charismatic Renewal Movement” in most of the parishes, there has been a *tug of war* between the clergy and the lay, among the clergy themselves and the lay Christians themselves. A mature way of understanding the role and ministration of the spiritual gifts in the church of Zambia is highly needed.

Method

This research work will be focused on rereading different literary works that are in line with the subject matter under discussion. The main point of reference of the pericope under discussion, will be the Bible. However, there will be a need of using various commentaries as an additional point of reference. Besides, there will be an analysis and interpretation of the text in different contexts to establish the basis of our application. Finally, there will be a need of applying the content and work to a particular social setting, and in our case it will be Zambia.

Structure and Content of the Study

The paper will be divided into three chapters. Chapter one will tackle the situating of the text under discussion. That is, the delimitation of the text will be given, followed by the immediate and the remote context surrounding the text. Furthermore, the parallel texts both from the Old Testament and the New Testament will be brought out. The textual criticism, as well as the historical criticism, will also be the area of interest in analyzing the text.

The second chapter will focus mainly on the exegetical interpretation of the text. Many key terms and phrases will be analyzed for us to have a successful exegetical

interpretation, such as; “One God and one Spirit,” *Charisma* (gifts/grace), *diakonia* (service), “as the body is one, so it is with Christ,” “in the one Spirit we were all baptized,” and “into one body.”

Finally, in the third chapter, the situation or the context of Zambia will be brought to our attention. That is, the cooperation of the Christians in the Catholic Church, and extensively with the Christians of other denominations in the understanding and use of the spiritual gifts.

Chapter I

Preliminary Steps of 1 Cor 12: 4–13

1. Introduction

The first chapter of this paper will focus on some preliminary deliberations of the passage; that is, 1 Cor 12: 4–13. These considerations will facilitate the process of full analysis in the subsequent chapter. To achieve this end, we shall dedicate several pages to the introductory aspects of the biblical text. We shall begin by delimiting the text so that the boundaries of the passage are set. We shall also indicate the beginning and end of our passage to stress the focus and scope of our analysis. Thereafter, the textual criticism determining the originality, earliest script, text, and wording of our passage will be outlined.

We shall proceed by situating the context of the text within the entire letter by showing both the immediate and remote contexts of the text. Since there are similar passages in the Old and New Testament bearing the same contents, we shall identify and briefly discuss the parallel texts to our passage. Moreover, we will deal with the literary forms of the text to establish the literary genre and therefore determine the appropriate manner of

interpretation. The final part of this chapter will expose the historical circumstances that led to the development of the text and this will be followed by a conclusion to this chapter.

2. Delimitation of the Text

Before Paul addressed the issue of gifts, he talked about the role and conduct of both men and women in the gatherings in ch. 11. He as well addressed the issue of factions when people meet for the Lord's Supper.¹ This shows that the topic on factions began from the issue of the abuse of the Lord's Supper before he addressed it on spiritual gifts. It's nevertheless, relevant to delimit the text in question. Thus, the text that discusses the gifts in general and the concept of oneness in the body of Christ begins at 1 Cor 12: 4 and ends at 12: 30. Additionally, the subsequent verse 12: 31 comes with the theme Paul wants to introduce to the Corinthian believers and which they should aim at above all other gifts of the Spirit; the gift of love. In our case, we will not go as far as v. 30 instead our analysis and exegesis will end on v. 13.²

2.1. *Terminus A Quo*

διαίρεσις δὲ χαρισμάτων εἰσίν, τὸ δὲ αὐτὸ πνεῦμα· is the Greek translation of v. 4 which acts as our *terminus a quo*. διαίρεσις, is transliterated as *diareseis*, which points to the reality of “division, distribution, distinction or difference.”³ Thus, here in the text, some scholars presume it could mean a distinction which is due to the presence

¹ See Raymond F. Collins, *First Corinthians*; Sacra Pagina series, Vol 7., edited by Daniel J. Harrington (Minnesota: The Liturgical Press, 1935), 416.

² See Collins, 466.

³ See Roy E. Ciampa and Brian S. Rosner, *The First Letter to the Corinthians; The Pillar New Testament Commentary*, edited by D.A Carson (Michigan: Williams B. Eerdmans Publishing Company, 2010), 568.

of the different distribution of gifts to different individuals.⁴ 1 Cor 12: 4 is our *terminus a quo* which begins with the phrase, “there are different sorts of gifts but the same spirit.” That is, the *diareseis* of gifts.⁵ This is introducing the main discussion of Paul concerning the manifestation of the Holy Spirit (ta pneumatika) in the Church of Corinth.

‘χαρισμάτων’ is transliterated as *charismaton* which points to the fact that it is a favour which is unmerited or rather a gift of divine grace, faith, and holiness.⁶ The deliberate usage of the word *charismata* in this text differs from other parts of the letter to the Church in Corinth. Under this text, he categorically used it in reference to the individual spiritual gifts the Holy Spirit bestows upon each individual. In 1: 7 and in 7: 7 it is used in the sense of favour bestowed and sexual continence respectively. Other Pauline writings where the term *charismata* is engaged include Rom 1: 11; 5: 15–16; 6: 23; 11: 29//2 Cor 1: 11.⁷ Nevertheless, none of these passages carries the exact meaning it does in vv. 9, 28, and in v. 30 of 1 Cor 12.⁸ Thus, our *terminus a quo* is v. 4.

2.2. *Terminus Ad Quem*

Though the text goes beyond v. 13 we chose to have v. 13 as our *terminus ad quem* because in principle this is where the passage ends. The subsequent verses are an expansion of what he introduced in v. 13. That is the analogy of the body. The chosen verse ends with

⁴ See *Bible Net*, accessed 26th September, 2021, <https://netbible.org/bible/1+Corinthians+12>,

⁵ See Ciampa and Rosner, 569.

⁶ See *Bible Net*,

⁷ See *The Paulist Biblical Commentary*, edited by; Jose Enrique Aguilar Chiu, Richard J. Clifford, Carol J. Dempsey, Eileen M. Schuller, Thomas D. Stegman, Ronald D. Witherup (New York: Paulist Press, 2018), 1291-1293.

⁸ See *The Paulist Biblical Commentary*, 1290-1292.

the Greek word *καὶ* which could have similar conjunctive words like those in English such as; *and, also, even, or but*. Thus, the aforementioned conjunctive word *kai* connotes that what follows after v. 13 is an addition to the previously introduced idea. The conjunctive word *καὶ* is showing us that Paul is now concluding the previous sentence. In a nutshell, he was giving a premature conclusion on the topic he was discussing. Therefore, v. 13 becomes our *terminus ad quem* only because it has concluded Paul's idea of the diversity of gifts by using an analogy of the body.

3. Historical Criticism

The people who settled primarily in the old city of Corinth called themselves Hellenes. The original inhabitants were sent away by the Romans. This is evident by the dominance of Latin language instead of Greek which was originally spoken there. The coming of the Romans in this city influenced almost everything about them; their culture, their way of living, the coins with the inscription of Latin words on them.⁹ The people, later on, were called *Corinthienses* different from those in old Corinth who called themselves *Corinthii*.¹⁰ Nevertheless, Greek was still spoken by some Corinthians and some educated Romans. This is evident in the two letters of Paul written in the mid-50s AD to the Corinthians who were Christians. The language used in these letters was purely Greek.¹¹

First Corinthians was written by Paul in Ephesus. It was during the end of the three years of ministry in Ephesus; around 56 AD to 57 AD, before the feast of Pentecost in

⁹ See Joseph A. Fitzmyer, *First Corinthians; A New Translation with Introduction and Commentary* (London: Yale University Press, 2008), 30-31.

¹⁰ See Joseph A. Fitzmyer, *First Corinthians*, 30.

¹¹ See Joseph A. Fitzmyer, *First Corinthians*, 30.

1 Cor 16: 8, 19.¹² The key purpose of Paul writing this letter to the church in Corinth was basically to settle certain conflicts that arose as the result of the philosophies that prevailed in the minds of the people, for instance, issues about marriage, celibacy, and eating of food offered to idols.¹³

Chs. 12–14 addresses the issue of spiritual gifts. This probably had arisen because Paul was told how the church in Corinth misunderstood and misinterpreted the spiritual gifts.¹⁴ This could be because of the tendency of some individuals' behaviour to rank some gifts as the best and highest of them; which inevitably gave birth to unhealthy competition. Among all the gifts, is the gift of tongues (γλῶσσαι), that brought a lot of controversies, and Paul tried to emphasize on it. This is evident in the way it has been mentioned twenty-one times, beginning from chapters 12 to 14.¹⁵

Corinth as a city is said to be located somewhere around the south and west of the narrow isthmus of land which connects the Northern part of Greece with the Peloponnesus. The city of Corinth shared the two of the most famous ports that boosted the business world within the city. Namely; Cenchrea on the Saronic Gulf to the Southeast and Lechaem on the gulf of the city Corinth to the Northwest.¹⁶ The city of Corinth can be identified by two periods of the world's history, 146 BCE which was the Greek domination in the entire city and which was eventually destroyed by the Romans by 44 BCE. The city became a Roman

¹² See Collins, 466.

¹³ See Fitzmyer, 52.

¹⁴ See Gordon D. Fee, *The First Epistle to the Corinthians; The New International Commentary on the New Testament* (Michigan: William B. Eerdmans Publishing Company, 1987), 569.

¹⁵ See David E. Garland, *Baker Exegetical Commentary on the New Testament* (Grand Rapids: Baker Academic Press, 2003), 767-768.

¹⁶ See Fitzmyer, 1-2.

colony ruled and conquered by Emperor Julius Ceasar.¹⁷ The population of the city was constantly increasing; including Paul's time. This is explained by Corinth being a trading centre. Its cosmopolitan state, made it to be a place of diverse religions resulting in unhealthy competition which later on harmed the Church in Corinth.¹⁸ The letter to the Corinthians, nevertheless, is not a theological essay but rather a letter that was meant to address certain contentious issues affecting the people of Corinth. Thus, Paul is considered to be a pastoral theologian, simply because, in all his works, he endeavours to deal with practical issues instead of analyzing ideas.

Paul was a tentmaker and through the work of his hands, he sustained himself. But apart from supporting himself, he was also helped by the Corinthian converts such as Phoebe in Rom 16: 1, Stephanus in 1 Cor 1: 16; 16: 15, and Crispus in 1 Cor 1: 14.¹⁹ It is undisputedly held that the letter was written by Paul himself at Ephesus which was his mission base for two years. It was even while in Ephesus that he learned about the misconduct among the Corinthian believers. And the reports came from Chloe's people as well as the Corinthian people. The reports were of diverse concerns, such as factionalism in 1: 10–12, sexual immorality in 5: 1–13, litigation between believers carried out in public courts in 6: 1–9, how the Eucharist had become an occasion for division in 11: 17–22, on sex and marriage in 7: 1–40.²⁰

¹⁷ See Ben Witherington III, *Conflict and Community in Corinth; A Social-Rhetorical Commentary on 1 and 2 Corinthians* (Michigan: The Paternoster Press, 1995), 48-49.

¹⁸ See Witherington III, 50-54.

¹⁹ See *The Paulist Biblical Commentary*, 1291.

²⁰ See *The Paulist Biblical Commentary*, 1292.

4. Context of the Text

In this section, the paper is going to explore both the immediate and the remote context surrounding the text. We shall go through the context of the letter of 1 Cor, and find out the aspects that connect to the text that is been studied. This is because for us to understand the “part” we have first to understand the “whole”. As for the immediate context, it is the texts or verses that come immediately before and after the actual text that is being studied.

4.1. Remote Context

The remote context can be traced back to ch. 11, in which Paul addresses the issue concerning public worship. He began by addressing the issue concerning the role of women in Christian worship.²¹ And the question raised was, whether it was right for a woman to attend public worship with her head uncovered. This problem is primarily coming from the understanding that Greek women used to cover their heads at home or in public gatherings, and only removed them when attending pagan celebrations. Some of the Christian women, however, were emulating this practice. Thus, Paul strongly counteracts the practice.²² It was at the same time, a way of asking them to behave like women and not use religion as a “scapegoat” for negating certain essential cultural values.

Ch. 11: 17–34, addresses the abuses within the celebration of the Lord’s Supper. In it, Paul was concerned about the factions portrayed in the church by the believers in the Lord. He tried, by all means, to give a proper meaning to the celebration of the Lord’s Supper; which is not about eating and drinking of which everyone can do that from where they are

²¹ See Collins, 406-407.

²² See Fitzmyer, 405.

coming from. But instead, the Lord's supper is all about communion (koinonia); being one in Christ.²³ This part can be divided into five parts. The first one is in 11: 17–22, which talks about Paul's negative feelings on the attitude of the Christians in Corinth as regards the celebration of the Lord's Supper. The second part is Paul's reminder to the people concerning the tradition he had received himself from the Lord. He reminds them of the blueprint of the celebration of the Lord's Supper in 11: 23–25.

The third part, however, comes in when Paul is telling the believers of the value of partaking in the Lord's Supper worthily,²⁴ That is, it should not be eaten like any other meal, because it does not only satisfy the flesh but the spirit vv. 26–28. The fourth part gives the consequences or repercussions of participating in the Lord's Supper unworthily, that is, by taking the Body and Blood of our Lord Jesus Christ unworthily, we are partaking of our own judgment vv. 29–32. Finally, in vv. 33–34, Paul gives a possible solution to the problem. That is, they should wait for one another and each one should eat at home before participating in the Lord's Supper so that it does not lose its significance.²⁵

The remote context coming after the chosen pericope is chs. 13 and 14. Though they are taken as the remote context, they nevertheless discussed the same topic on spiritual gifts. Elaborately, ch. 13 gave a clear analysis and preference to love over all the gifts. That is, love is a common ingredient in all the gifts, for, without it, all the gifts are futile. The subsequent chapter that is, ch. 14, comes in also to give a clear distinction between the gift of tongues and the gift of prophecy. Paul encourages the Corinthian believers to aspire for

²³ See Fitzmyer, 404.

²⁴ See Fitzmyer, 425.

²⁵ See Fitzmyer, 425-426.

the gift of prophecy than speaking in tongues. This is because prophecy edifies many while speaking in tongues edifies only the speaker.

4.2. Immediate Context

The text that comes immediately before 12: 4–18, is 12: 1–3. This text can be categorized or termed as the “discernment of the Spirit.” For anyone who is inspired by the Holy Spirit will never say let Jesus be cursed, and no one can say Jesus is Lord except by the Holy Spirit.²⁶ However, for Paul, this is the blueprint he has set for determining who is truly inspired by the Holy Spirit. This portion of the text acts as an introduction for Paul to address the most pertinent issue in the church of Corinth. It is now the fourth time that the word *peri de* is used apart from the one on 7: 1, 7: 25, and 8: 1. However, this *peri de* has a connotation that a new topic is introduced or it is the response to a particular issue.²⁷ On the other hand, the immediate context that comes after the main text is 12: 14–29. This part of the text is an expansion on the topic of unity in diversity. Here Paul takes his time to elaborate on how the spiritual gifts and the individual members in the body of Christ complement each other. He does this with the help of an analogy of the body.

5. Parallels

It has been noted that the text under discussion has multiple parallel texts within the Bible, both in the Old Testament and the New Testament. This, however, proves the consistency of God’s operating actions. Thus, we will bring out both from the Old Testament

²⁶ See Fitzmyer, 454.

²⁷ See Anthony C. Thiselton, *The First Epistle to the Corinthians: New International Greek Testament Commentary*, (Michigan: The Paternoster Press, 2000), 910.

and the New Testament the texts that could be talking about what 1 Cor 12: 4–13 discusses on the nature of the same God bestowing freely the gifts upon humanity.

5.1. Old Testament

Num 11: 24–30 gives us a parallel scenario of God bestowing His Spirit upon the seventy elders. This is an indication that from the beginning of time God normally apportions His Spirit on whomever he wants. 1 Kgs 3: 9–12 gives us also the image of God who bestows spiritual gifts upon anyone who asks him. Nevertheless, God gave Solomon the manifold of wisdom he asked for. Isa 11: 2–3, gives an account of the list of gifts that are bestowed by the Holy Spirit. These gifts in the church are called the sevenfold gifts of the Holy Spirit; the gifts of wisdom, knowledge, counsel, understanding, fortitude, piety, and fear of the Lord. Thus, this chapter shows also a picture of a God who freely and gratuitously bestows gifts on whomever he chooses.

5.2. New Testament

Talking of the parallels found in the New Testament, we have among many of them; in the same letter chs. 8–10. That is, the manner of arguing is similar. In both parts, the key emphasis of Paul is that whatever is done, should be done with a motive of building up the body of Christ. And this is reached by not making a fellow Christian lose faith in God. For instance, 8: 7–11 talks of eating food sacrificed to idols. If eating that food makes one who is weak in faith stumble then it is better not to eat for the sake of that one person. 12: 18 recommends that God has set each member of the body as he desired. Thus, in both texts, Paul emphasizes the need of the stronger members in faith to be at the aid of the weaker ones

and not to use the strength as a weapon of diminishing even the little faith that the weaker ones possess.²⁸

Just like in 12: 4; 9 Paul uses the term *charismata* to mean that special grace “charisma” the Holy Spirit gives, which is equally used in Rom 1: 11; 5: 15-16; 6: 23; 11: 29. Furthermore, the distribution of the gifts by the Spirit to different individuals is similar to Rom 12: 6 which states that “we have gifts that differ according to the grace given to us.”²⁹ 12: 5 addresses the issue of *diakonia* as a gift of service to God. Equally, in Rom 12: 7 Paul also addresses the issue of *diakonia*. Nevertheless, even in 1 Cor 3: 5 and in 16: 15, the term *diakonos* was especially used to refer to a special ministry; Apollos or Paul and the ministry of Stephanas with his household respectively. Furthermore, 2 Cor 4: 1; 5: 18; 6: 3 points to the ministry or service of Paul. According to Fitzmyer, the term *diakonos* in this instance has not yet acquired the meaning of “deacon” as it does in Phil 1: 1//1 Tim 3: 8. Concerning the analogy of the body and its members, Paul uses it in expressing the aspects of complementarity among the believers in the body of Christ. In addition, the meaning has also its presence in Rom 12:4–5. But in the letter to the Romans, he does not explicitly relate it to the church. The deuteron-Pauline letters also express the notion of the language of the head, body, and the church in its theology, and the cosmic view of Christ Col 1: 18, 24//Eph 1: 23.³⁰

²⁸ See Garland, 768.

²⁹ See Fitzmyer, 464.

³⁰ See Fitzmyer, 466-476.

6. Form Criticism

The passage of 1 Cor 12: 4–13 must be situated within the broad epistolary genre of the entire letter. The letter as a whole fits in the New Testament letters' typical structure featuring the opening (greeting, recipient, thanksgiving), the main body and the conclusion. Most of these ancient letters included the preaching element, the liturgical element, creedal formulas, teaching and catechetical-instructional material. We have observed that some of these elements are found in the first letter to the Corinthians. The first letter to the Corinthians corresponds to the Corinthian congregation which was founded by Paul and was mainly composed of Gentile Christians. Unlike the letters to the Galatians and Romans for instance, which were written to Christians with Jewish and Roman legal concepts, the first letter to the Corinthians is different, and, thus, lacks the “justification” language.³¹

Paul is likely to have borrowed the *metaphorical* genre of the “body” from the stoic philosophy, which viewed society as an organism.³² Nevertheless, Paul used metaphorical language in attempting to explain the issue at hand. In the case of the pericope under discussion, he used the metaphor of the human body, to bring out the value of unity and interdependence among the Christian believers. In addition, the use of the *simile* is strongly noted in 1 Cor 12: 4–13, when Paul consistently likens the human body to various Spiritual gifts with their functions.

³¹ See Tow Project, *1 Corinthians and Work Bible Commentary*, accessed 11th October, 2021 <https://www.theologyofwork.org/new-testament/1-corinthians>

³² See Tow Project, *1 Corinthians and Work Bible Commentary*.

7. Textual Criticism

According to B. Metzger, the only portion which can be of great concern where textual criticism is concerned is 12: 9. That is, ἐν τῷ ἐνὶ πνεύματι. The word ἐνὶ was possibly added to avoid the monotony of its three successive presence in the text. That is “the same spirit.” The scholars think, there is a possibility that the copyist intentionally conformed ἐνὶ to the word αὐτῷ. Thus, there have been changes in the translation as compared to the original text.³³

The noun διαίρεσις (diairesis), is used in some translations to connote “varieties” or “difference” yet other translations prefer to use the words “allotments or distribution” coming from the Greek verb διαίρειν (diairein) which in 12: 7; 11 points to the aspect of distribution of gifts.³⁴

8. Conclusion

Based on our analysis of the preliminary issues, we would like to draw some conclusions. After wide consultation with various sources, we have established the limits of our text from v. 4 to v. 13. We have equally established the boundaries of the passage which we are discussing, recognizing it as a coherent unit. Regarding the text of our passage, we have found that there are some contrasting views from various scholars and sources. However, we have established and demonstrated that this text does not feature much of the textual problems that affect its meaning. We, therefore, do not express any doubts that this text was part of the original letter based on manuscript evidence. It has been observed that

³³ See Bruce M. Metzger, *A Textual Commentary on the Greek New Testament*, (New York: United Biblical Societies, 1971), 563.

³⁴ See Garland, 790.

this text forms a part of Church order regulations which begin right from the first chapter of the letter. We have also examined some parallel texts both in the Old Testament and the New Testament text, as well as within the same letter which is under discussion. The literary form of this text is the epistolary genre although it is *metaphorical* in nature. In addition, the *simile* as a genre was spotted to have featured strongly in the pericope. The historical setting in which this text was written has also been addressed. There were several factors such as the presence of factions, and unhealthy competition which arose from the background of the business mentality prevailing in the city of Corinth. Thus, this has been explained clearly in the entire letter to the Corinthians, where different issues were discussed systematically by Paul.

Chapter II

Exegetical Interpretation of 1 Cor 12:4–13

1. Introduction

The main objective of this chapter is to conduct an exegesis on the key verses that form the substratum of our research. Before we investigate the full analysis of our text, we shall present the outline and structure of the passage. Different opinions scholars have shared on the same topic will be addressed, while trying to target and place emphasis on the one which is generally accepted. In this chapter, we are going to specifically give a detailed analysis of the terms used, by deriving them from the original form in which they were written. This will require us to go an extra mile in bringing out the key terms such as *charismata*, *diakonia*, *deireiseis* etc used in the text. In addition to the aforementioned key terms, words like; “one lord,” “one baptism,” “same lord,” and “one Holy Spirit” will be

analyzed. Furthermore, the analogy of the body Paul used to justify his argument will equally be explained.

The pericope under discussion will deliberately describe and analyze the individual gifts of the Holy Spirit Paul brought out. This will bring to our attention the context in which Paul used them. And the gifts are words of wisdom, words of knowledge, and gifts of healing, faith, gift of miracles, prophecy, and discernment of spirits, speaking in tongues and interpretation of tongues. In conclusion, this chapter will bring out the core message underlying the pericope chosen, 1 Cor 12: 3–13. This will include the main issue that inspired and the reason behind why Paul brought the aspects discussed in the chosen text.

2. Structure of 1 Cor 12: 4–13

The pericope under discussion 1 Cor 12: 4–13 falls within the text of 12: 1–14: 40, which is mainly dedicated to talking about the spiritual gifts, charisms, and the Holy Spirit.³⁵ As his usual way of writing, Paul equally arranges this pericope in a chiastic manner as A-B-A' pattern. Ch. 12 as A brings out an overview of the spiritual gifts. Ch. 13 as B forms the fundamental basis of the argument on spiritual gifts. Finally, ch. 14 as A' speaks specifically on the core issue. That is the relation between the two gifts; the gift of tongues and the gift of prophecy in a detailed manner.³⁶ To narrow it down, Paul applied also the chiastic method in ch. 12. The A is vv. 1–11 which speaks generally about the gifts, and them having a common source, God. The B is vv. 12–26, which talks and lays the foundation of the argument. Here he mentions the gifts one by one and relates them to the human body. Finally, the A' is vv. 27–31a where he returns to the issue he introduced in vv. 1–11 in which he

³⁵ See *The Paulist Biblical Commentary*, 1326.

³⁶ See *The Paulist Biblical Commentary*, 1325.

talks again about each person being gifted differently.³⁷ Thus, the outline of 1 Cor 12: 4–13 is:

- a. **Vv. 4–7**, Paul’s preamble on the address of the topic on spiritual gifts. That there are varieties of gifts and the same God gives each accordingly.
- b. **Vv. 8–10**, the mentioning of individual gifts the Holy Spirit bestows on each.
- c. **Vv. 11–13**, the analogy of the human body in relation to the Spiritual gifts.

3. Analysis of 1 Cor 12: 4–13

For a better understanding of a given text in the Bible, there is a need for us to go back to the *worlds* that influenced it. That is the world behind the text, the world in front of the text, and the world within the text. Talking of the exegesis as the main topic of this chapter, it is the *world behind* and the *world within* the text that is going to be of great consideration. Nevertheless, we are going to analyze the different words and phrases as originally used by St. Paul for a better understanding of what he was trying to pass across.

3.1. On Unity/Diversity of Gifts Vv. 4–7

This portion of scripture has attracted two schools of thought depending on what one wants to disseminate, being it either the aspect of unity or the diversity of gifts. Meanwhile, others reconcile the two, as unity in diversity.³⁸ The use of the words “same Lord” and “same Spirit” as the source of all the gifts, comes in to give priority to “unity” and secondly to “diversity.” Some scholars also differ on what unity is oriented to or constituted. Some say it is a unity of the source, of which God is seen as the author of every grace through Jesus

³⁷ See *The Paulist Biblical Commentary*, 1327.

³⁸ See Thiselton, *The First Epistle to the Corinthians*, 928.

Christ and the Holy Spirit. Yet others say it is the unity of the goal the gifts are supposed to meet. Then again others refer to the unity of the community.³⁹

This portion of scripture in addition is spotted to have contained a double kind of importance. Firstly, it is blended with the value of bringing out the ground plan of the Trinitarian theology, and secondly, it brings strongly the element of unity and diversity.⁴⁰ The word “same” has been used intentionally to connote the belief in one God as the common source of all the spiritual gifts, and to whom all various kinds of serving are oriented. Secondly the word “same” also points to the fact that the apportioned gifts and various workings are not competitive but rather complement each other for the common good of the entire Church which is the body of Christ.⁴¹

3.2. *On Diareseis Vv. 4–5*

The word *diareseis* here is used to designate the terms “differences,” “distinctions,” or “apportionings.” Keen interest has been placed in the meaning of the aforementioned words. The word *diareseis* has been preferred to having the meaning of “distribution” or “apportioning.” To substantiate this point, Conzelmann, brings to our attention, Paul’s shift from the use of *pneumatika* (spiritual things) in other letters, to the use of *logos sophias charismata* (spiritual gifts) which is an emphasis on the gift of grace. This means that, the spiritual gifts are the gratuitous gifts of God to man, and that God in his own free will generously apportion various gifts to each person. And here a clear distinction has been made

³⁹ See Thiselton, *The First Epistle to the Corinthians*, 928.

⁴⁰ See Anthony. C. Thiselton, *First Corinthians: A Shorter Exegetical and Pastoral Commentary* (Michigan: William B. Eerdmans, 2006), 197.

⁴¹ See Thiselton, *First Corinthians*, 197.

that *charisma* is not synonymous with *pneumatikon*, as it has wrongly been done so in Rom 1:11.⁴²

The main emphasis and meaning found in vv. 4–6 is shown by the continuous recurring of the word “same.” This is deliberately done by the author to bring to our attention the fact that no one has more of the Holy Spirit than the other, and that no gift is greater than the other since all have the same source. Thus, the allocation is given depending on the purpose God wants to accomplish through the medium of that person. Meaning it is not the gift but the giver of gifts who willingly and faithfully accomplishes anything. That is the reason v. 6 retorts that God accomplishes everything in everyone.⁴³

Similarly, we see that *diareseis charismaton* is connected to the action of the Holy Spirit as the source of them all; so also *diareseis diakonon* is said to point to the act of serving the same Lord. Nevertheless, the aforementioned aspect brings to our notice that gifts are not distributed to fill us with pride and ignite competition among the believers, but instead they are meant solely to be of service to the entire body of Christ.⁴⁴

3.3. Gifts are Freely Given for Service V. 6–7

In v. 4 the word *diareseis* is said to mean “apportioning,” but in v. 6 is acquired a different translation meaning “varieties.” This tells us that, the same word was used according to a particular context. In v. 7 a shift is made from *exordium* to *confirmation*. However, the word *didotai* (is given) has a connotation of the action and the agency of God. That is, God is the initiator of the saving graces operating and manifesting in the gifts. In the

⁴² See Thiselton, *The First Epistle to the Corinthians*, 930

⁴³ See Thiselton, *The First Epistle to the Corinthians*, 930-931.

⁴⁴ See Thiselton, *The First Epistle to the Corinthians*, 930-931.

original text *qanerosis* which means originally “public manifestation” is used instead of just “manifestation” just like it has been used in 2 Macc 3:28 meaning publicly or openly. Nevertheless, the emphasis is drawn from the word publicly. That is, the gifts are meant to enrich the entire body and not for private and personal glorification.⁴⁵

3.4. *De Charisma (The Gifts) Vv. 8–11*

Scholars are divided in the way they classify the nine gifts of the Holy Spirit mentioned by Paul in the text under discussion. Weis and Allo divide them into three parts of threes while Collins divide them as 2+5+2 chiasmus. The three categories according to Bengel and Meyer are, first: Intellectual power v. 8; utterance of wisdom, and words of knowledge. The second category contains those that involve the special energy of faith. These are faith, gifts of healing, working of miracles, prophecy, and discernment of spirits.⁴⁶ Thirdly, it is the category of gifts that have to do with *logos sophia glossai*. And in this category, we have various kinds of tongues and the interpretation of tongues. The text under discussion has mentioned different kinds of Gifts bestowed upon the believers once one receives the Holy Spirit.

St. Paul arranged the gifts in the order contained in the text intentionally. Namely; wisdom, knowledge, faith, gifts of healing, working of miracles, prophecy, discernment of spirits, various kinds of tongues, and the interpretation of tongues. Why are they called spiritual gifts? Because they come from God’s munificence to men.⁴⁷ Why are they called ministries? Because they are freely given to humanity ordained for the service in the

⁴⁵ See Thiselton, *The First Epistle to the Corinthians*, 936.

⁴⁶ See Thiselton, *The First Epistle to the Corinthians*, 937.

⁴⁷ See Thiselton, *First Corinthians*, 201.

vineyard of God. And why are they called workings? It's because they are prompted and inspired by the divine nature who is God.⁴⁸ In addition, Craig identifies the first two gifts to the faith teaching ministry of the church.⁴⁹ The mention of the spiritual gifts in v. 4 anticipates the discussion of the individual gifts in vv. 7–11.

3.4.1. Logos Sophias, (Utterance of Wisdom)

The gift of wisdom as used by Paul here in this letter is translated into two senses. The genitive *sophias* is seen as either subjective genitive or objective genitive. The subjective genitive has to do with the articulate utterance which is derived from God's wisdom. On the other hand, objective genitive has to do with the articulate utterance which is about God's wisdom.⁵⁰ However, this gift has purely to do with divine wisdom. The wisdom Paul is talking about is differentiated from the wisdom of the world. It has to do with the utterance of the gospel with such wisdom, and not philosophy as most of the Corinthian believers would have been affected and thought. This is the wisdom that explains the mysteries of God to others in all its richness.⁵¹ Furthermore, to differentiate wisdom and knowledge, wisdom is accredited mainly with divine matters while knowledge is with human matters.

Paul mentions wisdom mostly in the consecutive first three chapters of First Corinthians. His main purpose in the usage and mentioning of the gift of wisdom was to challenge the conventional understanding of wisdom. He did this by differentiating it from

⁴⁸ See Thiselton, *First Corinthians*, 201.

⁴⁹ See Thiselton, *The First Epistle to the Corinthians*, 940.

⁵⁰ See Thiselton, *The First Epistle to the Corinthians*, 938.

⁵¹ See Archibald Robertson and Alfred Plummer, *A Critical and Exegetical Commentary on First Epistle of St. Paul to the Corinthians* (Scotland: Edinburgh & T Clark, 1963), 265.

the wisdom of the Jews who looked for miracles to believe in Christ and the Greeks who narrowed wisdom to the intellectual part of trying to know and understand God. Nevertheless, this inability of the Greeks to grasp the ways of God through human wisdom shows clearly its insufficiency. Based on the statement of Paul in 1 Cor 1: 24 that Christ indeed is the image of both the power of God, as well as the wisdom of God, strongly affirms that this wisdom of God is not founded on the ground of practical knowledge instead it is anchored on the action of Jesus on the cross. This, however, shows that it is only by having faith in Jesus and as him crucified that we gain the true wisdom of God. Besides, Paul is not against reason and logic, but he draws a dividing line pointing to the fact that the wisdom of God cannot be gained by human learning and philosophy but it comes as a consequence of believing in Christ. That is, it is a gift, and no one should boast of attaining it. This wisdom of God enables the believer to discern and pierce through the mysteries of God and be able to discern spiritual truths through the action of the indwelling Spirit of God 1 Cor 2: 5–13, 16.⁵²

3.4.2. *Logos Gnoseos (Utterance of Knowledge)*

The importance of the subject on knowledge to Paul is shown in the way it has featured 23 times as *gnosis* in his epistles and 12 times as *epignosko*. Within the 1st century, we come to understand that the Greeks possessed various pagan religions that had a strong conviction to having owned both divine revelation and divine knowledge. It is nevertheless, because of this that Paul comes to make a distinction between the knowledge claimed by pagans and that of the believers in God. The knowledge here Paul was referring to is the act

⁵² See *Spiritual Gifts: Wisdom and Knowledge; A Series on Spiritual Gifts*, accessed 23rd November, 2021 <http://helpmewithbiblestudy.org/3HolySpirit/WorksGiftsWisdomKnowledge.asp>

of having a well-informed mindset about the scripture and being able to integrate the Old Testament with the New Testament, and thus applying it to our daily life in a very mature way. It has equally to do with the possession of the factual information that the Spirit inspires in individuals. Thus, this gift goes hand in hand with the ability to teach, because once a certain knowledge is discovered, it ought to be transmitted if it is to survive for many years. Nevertheless, it is known chiefly by its ability to possess characteristics of realizing, amassing, exploring and cataloguing data and thoughts that are cardinal to the development and welfare of the body of Christ.⁵³

For Paul, this knowledge is the one that obliges and exposes one to action and obedience and not necessarily theoretical truth. Paul contrasts this Christian knowledge from other pagan or worldly knowledge by its ability to possess historical facts. For instance, the knowledge about Jesus that he was born, suffered persecution, was crucified and finally died is factual, unlike the pagan religions whose genesis cannot be traced and who base their knowledge on the unsupported assertions regarding the deity rather the mysterious as well as the secret knowledge. In addition, this Christian gift of knowledge has practical behaviour in it. That is, the believers with this gift of knowledge live their lives in a pattern that glorifies God. To differentiate the gift of knowledge from the gift of wisdom, we would say that, the gift of knowledge possesses the knowledge about what God wants of us to participate in the process of sanctification. On the other hand, the gift of wisdom is all about how one can live the acquired knowledge contextually.⁵⁴

⁵³ See Wagner, C. Peter. *The Third Wave of the Holy Spirit* (Michigan: Vine Books, 1988), 190.

⁵⁴ See Brown C, ed., *The New International Dictionary of New Testament Theology*, vols. 2-3, (Grand Rapids: Zondervan Publishing House, 1979), 254.

3.4.3. *Pistis (Faith)*

This kind of faith Paul was referring to is different from the doctrinal kind of faith. It has to do with the mountain–moving faith. This is the faith that is capable of effecting miracles and martyrdom.⁵⁵ P.C. Wagner “describes this gift as the special ability to discern with extraordinary confidence the will and purpose of God for the future of his work.”⁵⁶ This gift instils in the believers that firm conviction that God can intervene in any manner of the situation and can solve it. For nothing is impossible with God. This is the extraordinary faith that is different from the faith each person is given at baptism, as saving faith. Furthermore, a difference should be noted between the faith which is called “the saving faith” and the one called “the gift of faith.” In 1 Cor 12, Paul is mainly referring to the gift of faith which is supernatural in nature and not the saving faith which every believer acquires once baptized. This gift of faith is given gratuitously by the power of the Holy Spirit. Other scholars prefer to call this gift of faith a “mountain–moving” faith, because it is the type of faith that produces miraculous deeds.

This gift is marked mainly by the ability to have no trace of fear in its activities. Going through the scripture, we will find a good number of instances where this gift of faith has been portrayed. To begin with, Jesus in the gospel of Luke 8: 22–25, is seen to have calmed the storm. In this scene, we encounter Jesus who asks his disciples to cross over the other side of the sea on a boat. In the course of the journey, they encounter a colossal storm that disturbed them by instilling fear in them. Nevertheless, what we encounter here is Jesus who seems to be unconcerned about what is happening and sleeps. This is a gesture of one

⁵⁵ See Robertson and Plummer, 265.

⁵⁶ See Dunn, J. D. G. *Baptism in the Holy Spirit: Studies in Biblical Theology* (London: SCM Press, 1970), 211.

who is not afraid. When the storm grew worse, Jesus was woken up and asked him if he cared that they are perishing. In response, Jesus asks them, where is your faith? Consequently, we see the work of the supernatural gift of faith when Jesus commanded the wind to be still and it obeyed.⁵⁷

Another instance that gives us the scenario of the gift of faith is found among the believers of the early church. Stephen the first martyr in Acts 6 –7 gives us this picture of such great faith. Stephen being a man filled with the Holy Spirit and such great faith, became a stumbling block to the religious leaders for telling them the truth of them being responsible for crucifying the Messiah; and eventually ended up being stoned to death. However, even in the course of being murdered he never showed fear, but rather continued enjoying the *koinonia* (communion) with Christ, which is shown by the vision he had while being stoned.⁵⁸ This is indeed a true definition of the gift of faith in action.

3.4.4. *Charismata Hiamatonon (Gifts of Healing)*

This gift is the demonstration of power. It brings to effect the healing presence of God among the people of God. Even the church fathers appreciated it: As Justine the Martyr would say:

And now you may learn this from what goes on under your own eyes. Many of our Christian men have been healed in the name of Jesus Christ who was crucified under Pontius Pilate. And numberless demoniac throughout the whole world and in your city, when all other exorcist and specialist in incantation and drug have failed, they have healed them and still do heal rendering the demon impotent and driving them out.⁵⁹

⁵⁷ See *The Spiritual Gift Called The Gift Of Faith*, accessed 7th January, 2022 <https://viralbeliever.com/gift-of-faith/>

⁵⁸ See *The Spiritual Gift Called The Gift Of Faith*

⁵⁹ P. H. David “Healing, Illness,” *Dictionary of the Later New Testament and Its Development* (Leicester, England: Intervarsity Press, 1997), 438

The plural term is used “gifts of healing,” pointing to the fact that there are various kinds of healing gifts. Besides, different diseases require different healing methods. There are mental, physical, and spiritual healings. All of them without discriminating against the other render a healing process to the body of Christ. For instance, by prayer and faith, one can be healed from any form of disease be it spiritual, mental or physical. On the other hand, counselling is the healing remedy to individuals suffering from psychological problems just as medicine is a cure to the one having physical ailments.⁶⁰

The plural term “healings” is used here to designate that the healing action is not only limited to the healing of the physical sickness but also other forms of ailments. In both the Old Testament and the New Testament there is present a good number of instances where the gift of healing was exercised. For instance, in Mark 1: 29–31, we see Jesus upon coming from speaking in the synagogue, enters Peter’s house where he heals Peter’s mother in-law from fever. The action is depicted by Jesus holding her hand, lifting it up and finally, she is healed.⁶¹ This example of Jesus healing her from fever shows how the healing action of Jesus, or rather the ministry of the gifts of healing is not only limited to some of the most feared diseases like cancer, leprosy, or bleeding. Luke 5: 12–16 also gives us a scenario in which a leper went to ask Jesus for healing. He said, “Lord if you are willing, you can make me clean.” Upon hearing the leper’s request, Jesus’ response is positive and he says, “I am willing, be cleansed.” As soon as he finished pronouncing those words the leper was healed. Thus, it is the will of God to heal and to be healed.⁶²

⁶⁰ See David, 430.

⁶¹ See David, 428-436

⁶² See *The Spiritual Gift Called The Gift Of Healing*, accessed 12th December, 2021
<https://viralbeliever.com/gift-of-healing/>

Apart from Jesus, we see the early Church believers exercising the gifts of healing very strongly. For instance, in Acts 3: 1–10, Peter and John are seen as having exercised this gift. Being part of their routine of going to the temple at three o'clock for prayers, they once encountered a crippled man who was a beggar. Looking intently upon him with the eyes of mercy, they gave him what gold and silver cannot solve in his life. In the name of Jesus as they prayed the crippled man was healed immediately. Furthermore, in Acts 28: 8, Paul exercised the gift of healing by healing the father of a Roman official named Publius who suffered from fever and dysentery.⁶³

3.4.5. *Energemata Dynameon (Working of Miracles)*

This gift is referred to as the gift of power.⁶⁴ It is characterized by its ability to influence nature. This also includes exorcism. Nevertheless, under the working of miracles things happen that are considered not to be natural. For instance the raising of one from the dead, or the restoration of any body part that is considered dead beyond any possible doubt by science Acts 5:19–20//Acts 28:3-6.⁶⁵ This gift is also referred to as a gift without boundaries. Without boundaries in the sense that it acts even against what natural law dictates. Unlike other gifts of power such as the gift of faith and the gifts of healing, the gift of working of miracles can go beyond human logic by effecting a positive impact on both the possible and the impossible.⁶⁶ This gift is less common in the modern Church simply

⁶³ See *The Spiritual Gift Called The Gift Of Healing*

⁶⁴ See Thiselton, *First Corinthians*, 200.

⁶⁵ See Max Turner, *Holy Spirit and Spiritual Gift Then and Now* (Calislie, Cumbria: Paternoster Press, 1996), 249.

⁶⁶ See Turner, 250.

because the modern Church is so much affected by science and reason, even to the extent of replacing God. Thus, no room for God to perform extraordinary miracles.

Among so many instances we have in the Bible were the gift of working of miracles as seen in the following books: John 2: 1–12, in which Jesus turned water into the species of wine at the wedding feast at Cana. It is very evident that this action defeats the laws of nature as well as physics, simply because no law of nature or science can explain how water can be changed into wine. The other scenario is found in the gospel of Matt 14: 22–33, where Jesus walked on water. Jesus told the disciples to cross over the Sea of Galilee ahead of Him. Around dawn, he comes strolling out to them, walking on water. This freaked the disciples out, and they thought it was some type of ghost. Jesus tells them not to be afraid, and Peter’s response was, “If it is you, Lord, bid me come.” So Jesus said come! Not only did Jesus walk on water, but Peter did as well before he started to sink.⁶⁷

In the early Church, we have equally several examples in which the gift of working of miracles is portrayed. In Acts 8: 26–40, we see Philip, who had a vision from God asking him to meet the Ethiopian man who was reading the word of God yet not understanding. Having explained the scripture to him, he ended up baptizing him and as soon as he came out of the water he translocated body and soul to a different place called Azotus.⁶⁸ Furthermore, in Acts 20: 7–12, we see Paul resurrecting a boy who fell from a three-story building when he was preaching until midnight and the boy fell asleep. This is not a healing

⁶⁷ *The Spiritual Gift Called the Gift of Working of Miracles*, accessed 12th December, 2021 <https://viralbeliever.com/working-of-miracles/>

⁶⁸ See *The Spiritual Gift Called the Gift of Working of Miracles*

but an extraordinary work of a miracle, since the boy died and upon Paul praying for him he resurrected.

3.4.6. *Propheteia (Prophecy)*

Paul has used this gift in this context in a similar way it has been understood in the Old Testament. That is the ability to have a foresight into the future and the hidden past.⁶⁹ Thus, prophecy implies the revelation of the hidden spiritual mysteries now communicated or explained. The backbone and value of the gift of prophecy can be traced in the words of St. Paul 1 Cor 14:3 that one who prophesies can strengthen, encourage, and comfort others as well. Prophecy in the New Testament has been transformed from being pronouncements of devastation and discontentment to being the words that can build up, inspire, and comfort. Instances of the presence of the gift of prophecy in the life of Jesus can be found in Luke 22: 31–34, where Jesus predicted the denial of Peter.

Furthermore, in John 2: 19–22, Jesus exercises the gift of prophecy by predicting his passion, death and resurrection. We encounter Jesus who confronts the religious leaders and tells them, “destroy this temple and I will rebuild it in three days. What he was talking about was his own body the temple, and they assumed he was talking about the physical temple they worshipped at.”⁷⁰ Going to the early church, in Acts 21: 10–12, we see an incident where one man by the name of Agabus used the image of the belt he took from Paul, by

⁶⁹ See Turner, 250.

⁷⁰ See *The Spiritual Gift Called the Gift of Prophecy*, accessed 12th December, 2021 <https://viralbeliever.com/gift-of-prophecy/>

tying himself predicted rather prophesied how Paul will be arrested by the Jewish leaders if he happened to go to Jerusalem.⁷¹

3.4.7. *Diakriseis Pneumaton, (Discernment of Spirits)*

This gift mainly tries to separate the gifts that are truly inspired by the Holy Spirit from those that are not. Through this gift, one can distinguish the kind of spirit inspiring an individual. That is, is it the Holy Spirit, or the evil spirit or the human spirit?⁷² Being conscious that there are false teachers and false prophets everywhere this gift comes into play to tell really what kind of spirit is inspiring one. As Jesus says, by their fruits you shall know them. Dunn provides some windows that can pinpoint if one is a true prophet. And the criteria are as follow: firstly, there is a need of testing the kerygmatic tradition, and the question to be asked is, does this message bring about the exaltation of Jesus? 1 Cor 12: 3. Secondly, there is also a need of testing the character of the messenger. And the question to be asked is, does this particular messenger manifest and reflect the same love he is proclaiming? Finally, the third element to consider is the test of “*oikodomh*.” Meaning that the message should build up the faith.⁷³

Discernment of spirits should never be reduced to the mere act of distinguishing between right and wrong or sin and righteousness. This gift is all about recognizing and knowing the source of something. However, this gift enables one to know the kind of spirit influencing the person to be either human spirit, Holy Spirit or evil spirit. An instance of an exercise of this gift in the Bible is Matt 16: 13–20; 22-23 where Peter is depicted as having

⁷¹ See *The Spiritual Gift Called the Gift of Prophecy*

⁷² See Dunn, 176-179.

⁷³ See Dunn, 177.

a revelation from God that indeed Jesus is the son of God. And sooner or later is shown to have been rebuked by Jesus after he told them that he was to be put to death, and Peter responded “Lord this shall never happen to you.” Jesus with an eye of discernment responded “get behind me Satan.” Jesus did not call Peter Satan but referred to the diabolic spirit behind influencing Peter. Also in Luke 22: 21–23, we encounter Jesus who was able to pierce through the hearts of his disciples and foretold that one of them was going to betray him.

In the early Church, we equally notice this gift in Acts 8: 9–25, where the story of Simon the sorcerer is narrated and from which the Church has derived the sin of Simon. “He was a recent convert to Christianity and was amazed at the signs and wonders that were done in the name of Jesus. When Peter and John arrived and started laying hands on the believers to receive the baptism of the Holy Spirit he offered them money so he could have this gift.”⁷⁴ This aforementioned scenario gives us a perfect example of the value of discerning between the information coming from the human/demonic spirit and what is coming from the Holy Spirit.⁷⁵

3.4.8. *Gene Glosson (Various kinds of Tongues)*

This gift was and has been of great concern in the life of the church. Going back to the early church, this gift was considered to be superior to other gifts. This is the reason there was confusion in the church of Corinth and Paul wrote to rectify that. For Paul, *gene glosson*, has to do with speaking in other languages but yet still scholars are digging deep to get into the mind of Paul and understand what he believes tongues are.⁷⁶ For others see it as the

⁷⁴ See Dunn, 177.

⁷⁵ See Dunn, 177

⁷⁶ See Johannes Behm, "Tongues" *Theological Dictionary of the New Testament* (Michigan: William B. Eerdmans, 2001), 720

speech which is often experienced during ecstasy and is considered unintelligible. For Dunn, he distinguished this gift from the earthly language by holding the notion that, tongues talked about by Paul are mystery tongues or the praying language.⁷⁷ Meaning that they involve an eschatological secret that can only be understood by God and whomever He wishes to get the meaning.⁷⁸ Thus, these tongues are a codified language that is only taught by the Holy Spirit. Green on the other hand affirming what Dunn held said, tongues is the act or ability to utter words in a language only understandable by God and yet incomprehensible to the hearers and the speaker him/herself.

Nevertheless, this language is never learnt but inspired by the Holy Spirit.⁷⁹ Thus Paul, never said that tongues never exist, but instead, he was creating a system where people will understand the role of tongues in the body of Christ. And also to make them understand that the ability to speak in tongues is not granted to everyone but to some individuals upon whom God wishes to bestow such a gift. Furthermore, he exhorted the believers in the church of Corinth to value gifts like prophecy than tongues, simply because, the gift of prophecy edifies the entire body of Christ while the tongues edify the single person who is speaking with God at that particular moment.

⁷⁷ See Behm, 722.

⁷⁸ See Dunn, 243.

⁷⁹ See Turner, 162.

3.4.9. *Heremia Glosson (Interpretation of Tongues)*

This gift comes into play with the ability to interpret the unintelligible language spoken into the intelligible language.⁸⁰ This is done during public worship. Being a gift, another member can be granted the ability to interpret another's tongues. For Paul, this interpretation of tongues can come in a form of a revelation, prophecy, word of instruction or a word of wisdom/knowledge. Nevertheless, following the aforementioned statement, we can deduce that the primary goal of interpreting the tongues is for the edification of the body of Christ. Thus, the interpretation of tongues is not all about the personal tongues which are centred on worshipping and praising God, but instead to speak to the lives of people so that all the members can be nourished in one way or another. From here we see that God uses various dimensions to express himself. He can decide to use a codified language (the tongues) and he provides the meaning to that language (interpretation of tongues).

4. The Message of the Text

Though Corinth was a business centre, it has been noted that the majority of converts to Christianity were from the poor working class. That is approximately 90%. However, this also led to confusion in the Corinthian churches, where competition was at its peak.⁸¹ The text brings to our attention the fact that by our baptism each individual has received a unique gift from God through which He wishes to accomplish His salvific mission uniquely. Nevertheless, this is one and the same spirit effecting special and particular graces to each. These individual gifts have the role of edifying each other. Just like the body parts

⁸⁰ See Behm, 722.

⁸¹ See *The Paulist Biblical Commentary*, 1291.

compliments each other so also are the gifts of the Holy Spirit, they are not for show off or competition but of service to the body of Christ the Church.⁸² The text also emphasizes the point that each one has been given a gift, no one is left out. This means that no one is a spectator in the work of God. All that is needed is identifying the gift God has given you and using it within its boundaries. Among all the gifts Paul listed in the pericope under discussion, it's only the gift of prophecy that has been studied and seen to appear on every New Testament list of charism/gifts vv. 11, 28, 29//Rom 12: 6.

The experience the believers had in the Church of Corinth is a testimony to the fulfilment of what the prophets and Jesus Christ foretold. In Joel 2: 28 we hear God saying "I will pour out my Spirit on all flesh, your sons and your daughters will prophesy, your old men shall dream dreams and your young men shall see visions."⁸³ Equally, in Mark 16: 17–18, we hear the words of Jesus telling us, "these signs will accompany those who believe, in my name they will cast out demons, they will speak in new tongues, they will pick up snakes in their hands, and if they drink any deadly thing, it will not hurt them, they will lay hands on the sick, and they will recover."⁸⁴ In John 14: 26, before his crucifixion, Jesus promised that he will send the comforter the Holy Spirit who will be able to instruct and guide us and the Church at large.⁸⁵ Thus, all these things are seen in the believers of the Church in Corinth. Nevertheless, Paul comes in only to rectify the misunderstanding that existed among the believers as regards the spiritual gifts. Instead of using them to build up the body of Christ

⁸² See *The Paulist Biblical Commentary*, 1291-1292.

⁸³ See Collins, *The Definitive Bible Commentary* (London: Harper Collins Publishers, 1999), 1242.

⁸⁴ See Collins, 1242.

⁸⁵ See Collins, 1242.

the Church, they became the source of discrimination and prestige. He does this, by noting that God is the one who freely bestows gifts upon each person. It is never anyone's initiative, thus, there is no reason to boast about it. It was Paul's concern to call for unity in diversity.⁸⁶ That is, we have a common origin, one common purpose to serve God and one common destiny to attain salvation. If we all participate in this one common vision then it is useless to have division amongst ourselves. Thus, this calls for unity which is achieved when complementarity becomes our daily bread.⁸⁷

Paul went on to use the analogy of the body to solve the issue of superiority and division among the believers. And here are some of the points to be considered. Firstly, as the body is the organic whole that is given life and sustained by the one spirit, so it is with the church. That is, the Church though having many members in it, is animated by one Holy Spirit who is the principle and sustainer of life. Secondly, in the human body we see the unity that exists among the individual body parts of which each performs its designed purpose to meet the ultimate purpose of the entire body, so also is the role of our spiritual gifts in the church. That is, the animating principle of life the Holy Spirit is seen in his operation through the various gifts he bestows upon each member.⁸⁸ Thirdly, as the human body parts do not exist independent of each other, so also are the spiritual gifts in the church. No spiritual gift is for the self-benefit, but each contributes to the building up of the body of Christ in a unique way. Fourthly, as each body part of the body is designed and given a certain role by God himself, so also is with the spiritual gifts; God is the author and

⁸⁶ See Collins, 1242.

⁸⁷ See Collins, 1243.

⁸⁸ See Collins, 1243.

determinant of the gifts he gives to each one of us. Fifthly, as we all know, once the spirit is separated from the body, the person is pronounced dead, so also is the same effect when one separates oneself from God, he becomes spiritually dead, and his gifts can no longer function.⁸⁹

Going the extra mile, more lessons can be drawn from the analogy of the body. It is the call for contentment with what God has given you as an individual. Never compare your gifts with the gifts of someone else, but rather just work in the framework God has placed you following the grace aligned to that particular gift(s). The next lesson is that the church should be conscious of not falling into the temptation of exalting one particular member or gift(s) at the expense of the other. This is because each member and gift(s) has a particular role to fulfil. Lastly, as a church, we are called to sympathize with one another. Just like the entire body becomes disturbed or dysfunctional when one part of the body is in pain, so must individuals of the same body of Christ be concerned about uplifting and suffering together with one who is suffering so that altogether we can attain that one common goal.⁹⁰ Anyone who disregards another equally disregards God the author of Gifts. The one God is the source of all the gifts and these gifts are to be of service and not in competition with one another or be the cause for boasting. The numbering of gifts by Paul is an indication that all believers are charismatic, simply because each member at least possesses a particular gift but none has it all, not even the apostles themselves. The lacking of some gifts by some individuals is a juxtaposition that we are interdependent.⁹¹

⁸⁹ See Collins, 1243.

⁹⁰ See Collins, 1243.

⁹¹ See *The Paulist Biblical Commentary*, 1326.

5. Conclusion

In this chapter, we have explored the exegetical understanding of the pericope under discussion. Paul deliberately used certain terms to solve certain problems that arose among the believers in the Church of Corinth due to the misunderstanding or the misconception of the spiritual gifts. Terms such as “one lord,” “same God” and “one spirit” are used emphatically to solve the problem of thinking the gifts may have multiple sources as it was believed among the non-believers who believed in many gods and each god as a bestower of a particular gift. Nevertheless, as Christians, we are united by this one common origin/source who is God himself through the action of the Holy Spirit. Furthermore, we see that the term *diakonia* was used by Paul, to point to the fact that all these gifts are meant solely to be of service to God and the entire body of Christ and not for prestige. We have seen also that each member within the body of Christ is gifted differently, to promote teamwork and interdependence. Finally, as Jesus teaches us, freely you have received, freely you must give, the gifts are not for show off but of service to anyone in need.

Chapter III

Zambian Situation among the Catholics and other Christian Denominations in the Understanding of Spiritual Gifts; and the Possible Remedies

1. Introduction

It is in the interest of this final chapter to implement what has been explored in both chapter one and chapter two. Having given the exegesis of the text under discussion in the previous chapter, it is of great interest to this chapter to achieve the following; firstly; the evolution of the Christian faith in Zambia will be explored. That is, how it was introduced in the land by the early missionaries like David Livingstone, and eventually how the Catholic early missionaries came in to introduce the Catholic faith. Secondly; the interaction among the various Christian denomination will be brought to our attention. This will lead us to talk about ecumenical gatherings (Council of Churches in Zambia) among people of different denominations in Zambia. This is a board of Christians from various denominations coming

together in unity for a common goal. Thirdly; we are going to discuss the five elements that Paul discussed and taught to be behind the strengthening of the body of Christ. They will be highlighted with the aspect of fostering unity among the Christians of various denominations in Zambia. Finally, we will conclude in order, to sum up, what will be discussed in this chapter.

2. Christian Faith in Zambia

Through the collaboration of Dr David Livingstone with other African and European individuals, the Christian faith marked its entry into the central part of Africa, and the South part of Africa was its entry point.⁹² It was Botswana formally known as *Bechuanaland* that acted as a basis of the Afro-European friendship. Through the gospel message he preached, he converted the *Kwena* chief into the Christian faith. This happened when he was staying in *Sechele*. Many times he faced opposition from the Boers who prevented him from entering central Africa. Nevertheless, he had made up his mind to shed his blood for Christ. Among many territories he evangelized are Zambia, Zimbabwe and Malawi by then known as *Northern Rhodesia*, *Southern Rhodesia*, and *Nyasaland* respectively.

The work of Dr Livingstone of evangelizing was a stepping stone for the Catholic faith which was introduced in the country of Zambia by the Jesuits and the White Fathers.⁹³ Records have it that the LMS (London Missionary Society) were the pioneers to have settled in Zambia in the year 1875 in the northern part of Zambia. On the other hand, the Paris

⁹² See John Baur, *2000 Years of Christianity in Africa; An African Church History*, edited by Silvano Borruso (Nairobi: Pauline Publication Press, 2009), 185.

⁹³ See Baur, 187-196.

mission went to the *Barotseland* in the western part of Zambia in 1885.⁹⁴ When it comes to the Catholic faith, the white fathers are known to have introduced the faith in the North and the East, while in the South and central part of Zambia it was the Jesuits. According to history, the white fathers were the pioneers when it comes to the introduction of the Catholic faith in Zambia. Other religious congregations followed later. They arrived in the year 1891 and in the year 1905 they were joined by the Jesuits in the southern part of Zambia.⁹⁵ The year 1931 was the time the Conventual Franciscan friars (OFM. Conv.) and the Capuchin friars made their missionary journey to Zambia. On the part of the sisters, those who entered Zambia before the year 1940 are the White sisters in 1902, and the Dominican sisters in 1925.⁹⁶ The principal resolve for the institution of the Catholic Church in Zambia was chiefly to convert native people to the Catholic faith. Thus, since its inception, the church is seen to have been at the centre of the developmental agenda in the country.⁹⁷

There are three mother bodies in Zambia that foster unity in Zambia among the various denominations. Namely; the Zambia Episcopal Conference (ZEC) which is purely Catholic, the Evangelical Fellowship of Zambia (EFZ) which consists of protestant churches, and finally the Council of Churches in Zambia (CCZ) which is now an interaction and combination of all Christian denominations.⁹⁸

⁹⁴ See Baur, 198.

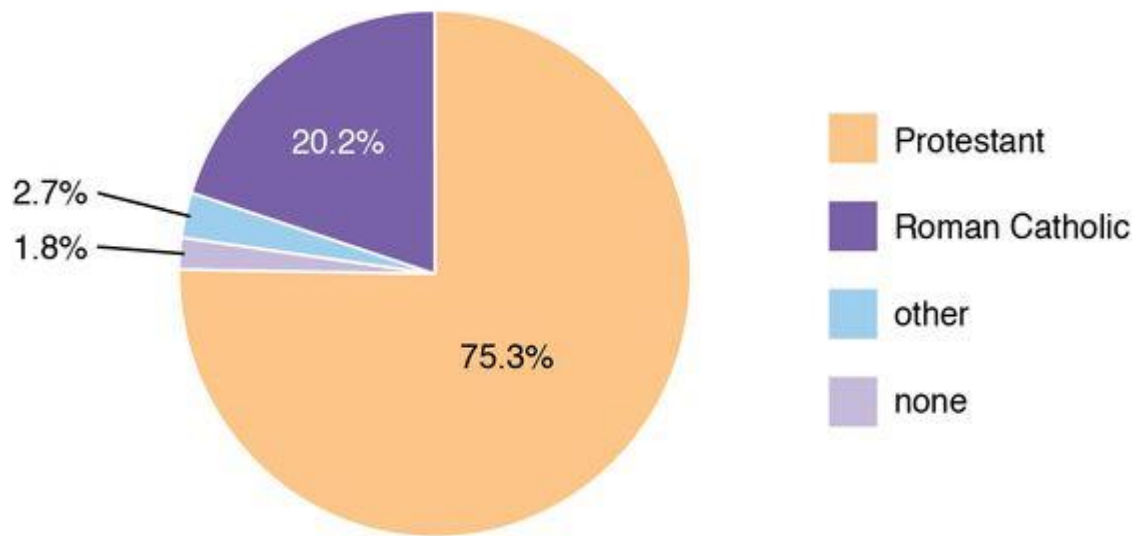
⁹⁵ See Edward. P Murphy, *A History of the Jesuits in Zambia: A Mission becomes a Province* (Nairobi: Pauline Publication Africa, 2003), 67.

⁹⁶ See Murphy, 78.

⁹⁷ See Murphy, 68–76.

⁹⁸ See Murphy, 69..

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3. Church as the Body

Paul does not speak of the body in a similar way the Greek anthropology do. That is the composition of the body and soul. On the contrary, his emphasis is placed mainly on the animated body person through which the somatic experience can give birth to the desires and the thoughts.⁹⁹ The description of the church as the body of Christ by Paul is because he considers Christians to be one with Christ. To give it a critical thought, some scholars have argued as to whether when Paul talks of the body of Christ was referring to the body vivified by Christ or the risen body of Christ himself.

⁹⁹ See Skydsgaard K. E, Barnabas Ahern, Walter J. Burghardt, Bernard Cooke, and Franklin H. Littell, *The Church as the Body of Christ* (Indiana: University of Notre Dame Press, 1963), 52.

This concept of the body of Christ has its meaning go deeper to the extent of touching the moral aspect. That is, it has enhanced the interdependent aspect of our social life. Nevertheless, this does not diminish and undermine the power of individuality among the members of the body of Christ.¹⁰⁰ Bernard Cooke in his book entitled “the church as the body of Christ” outlined five traits that define the body of Christ. Firstly, the church should be viewed from the lenses of it being the manifestation of Christ who has been entrusted with the role of emanating the life-giving spirit. Secondly, the church is a very useful instrument through which Christ continues his role of redemption in human history. Thirdly, the Church’s unity comes to its realization through the common life of faith in Christ and love of him alone. Fourthly, the Church is seen as the extension, ground, as well as product of the Eucharistic mystery. Fifthly, the Church as a manifestation and instrument of Christ has a social dimension that is actualized through the faith and the Eucharist which forms among the body of believers a true society.¹⁰¹

The oneness in the body of Christ of the Church is strongly culminated in the Easter event as well as at Pentecost. The Easter event effects upon us the command of Jesus Christ to go to the whole world making disciples of all nations and baptizing them in the name of the Father, and of the Son and of the Holy Spirit. Furthermore, the Pentecost scene crowns the oneness of the church. It happened when the apostles and disciples spoke in different tongues after the Holy Spirit descended upon each one of them. Though they spoke in various tongues they remained united. This gesture is a signal that though we may be of different nationalities or ethnicity, coming from different backgrounds, the bond the Spirit

¹⁰⁰ See Skydsgaard, Ahern, Burghardt, Cooke, and Littell, 108.

¹⁰¹ See Skydsgaard, Ahern, Burghardt, Cooke, and Littell, 108.

of God creates among the believers is unbreakable. Thus, we are one body in Christ of which the essential and uniting factor is the Holy Spirit, and the rest should be considered as accidents of life.¹⁰² Thus, the image of the body in Christ as presented in 1 Cor 12: shows our vertical relationship with God which makes us embrace our horizontal relationship with one another by working and living in unity.

For the Romans, they used the metaphor of the body to make the people of less status in the society believe that they are obliged and destined to serve the elite citizens. But Paul uses it oppositely to affirm the value and importance of the vulnerable citizens, simply because they have got a unique role to play in society. And in the actual sense, those less recognized or hidden body parts are the ones that are guarded with honour. Just like in the view of Paul, one may not have a strongly recognized gift but is needed in society at some point. For instance, certain body parts which are of less honour are respected the more knowing that they too are valuable in performing a unique role meant for them.

3.1. The Body as the Organic Whole

The body is addressed as “one” though having many members and so it is with the body of Christ. It is sustained by “one and the same” Holy Spirit. Despite belonging to different denominations, believers in Zambia need to understand that the Holy Spirit is the same and effects equal graces to all who believe and call upon Him. Here we have one common uniting factor the Holy Spirit, therefore no need for division.¹⁰³ Nevertheless, there is a need to intensify *ecumenism* to eliminate ungrounded beliefs that divides the believers

¹⁰² See Avery Dulles, *The Catholicity of the Church* (Oxford: Clarendon Press, 1985), 70.

¹⁰³ See Randolph. R. H, *Church and State in Rhodesia 1969–1971* (Rhodesia: Mambo Press, 1971), 7.

in Zambia. Different doctrines should never cause divisions. This is because doctrines are just like a route to the common destination. Provided the doctrines promoted by each denomination leads them to Christ, then there is no cause for alarm. For instance, within the Catholic faith are numerous devotions, and all these have a common purpose of leading one to a life of sanctity. In this case, one is free to cultivate and incorporate ones choice of devotion in his or her life.

3.2. Unity among the Individual Members

As we all know, each body part functions according to its designed purpose, and no part interferes with the other in terms of functioning but compliments each other harmoniously.¹⁰⁴ Lack of unity is the beginning of confusion and failure. For instance, stroke (body paralysis) comes in when the veins are affected and the heart consequently fails to pump blood accordingly and later on results in incapacitating the entire body. Equally, the spiritual gifts given to each Christian is entitled to work in unity and harmony with other gifts in other people. By so doing the common goal of serving one God will be attained. Believers in Zambia need to know that no denomination has more of the Holy Spirit than the other, but should aim at working together to form a united body of Christ. This will even help the Church to speak with one voice when injustice has been spotted among the people of Zambia.¹⁰⁵

This unity can be explained with an analogy of a company. In a company is found the CEO, the board members/of governance as well as the general workers. All these different personnel perform the responsibilities given them accordingly. Also in the church

¹⁰⁴ See Randolph, 17.

¹⁰⁵ See Randolph, 20.

which is one like the aforementioned company is found different persons with their respective duties. Just like the CEO in the company so also is Jesus Christ to the Church. Jesus is there to give life and has a final say about every decision made in the church. Within the church is also found priests who act *in persona Christi*, of which the pope is the supreme pontiff to whom is entrusted the responsibility Jesus left to St. Peter to feed His flock. The Bishops who are the successors of the apostles and to whom the fullness of priesthood is bestowed are mandated to assist the Roman pontiff the guardian of the universal church to guard and shepherd the flock at the local level or in the particular churches.¹⁰⁶

Finally within the church is found the laity who are the important member or component of the Church. This group of the laity are the reason even the church is in existence; for without them the mission Jesus granted St. Peter of taking care of the flock becomes futile. Thus, the church is one, composed of individuals with different abilities; each member of the church starting from the pope to the laity is very important. Thus, the collaborative ministry is a “team approach to ministry whereby two or more persons (rather than an individual), with clearly defined roles, are engaged in ministry; rendering a designated set of services to a given community.”¹⁰⁷

3.3. Interdependence of Body Parts

Just like the body parts are dependent on each other for the entire body to be sound so also is with the spiritual gifts. No spiritual gift is superior to the other, but each gift is unique depending on the intended purpose. Imagine in the world where everyone was a

¹⁰⁶ See Uchem R. N, *Collaborative Ministry and Inculturation; Experience in two Centuries*, Vol 20 (Nigeria: The Journal of Theology, 2006), 53-67.

¹⁰⁷ See Uchem R. N, 58.

medical doctor, who will be entrusted to look after the affairs of electricity or who will be running the Church. The gifts Paul mentions in the pericope under discussion are found within and among the Christians in Zambia, but they are meant to support each other adequately. The element of attributing superiority to the prophetic ministry at the expense of other gifts need to be changed in the mindset of the believers in Zambia. This is because the prophetic ministry will be leaping without the teaching ministry and the gifts of power (faith, working of miracle, and gifts of healing).

One thing that causes a crisis in the Church, is the failure to identify our gifts. If the Church aims at promoting unity among her members, there is a great need of the Church in investing in an endeavour to help her members discover their respective giftedness. Once each member discovers his/her specific calling from God, there will no longer be factions and competition in the Church. Thus, this task is left for the Church through her pastors to help the members discover their respective giftedness. And I propose if at all in our catechism lessons, the larger part of the lesson plan should be reserved for this noble task.¹⁰⁸ We see the practical example of the power of interdependence by what the Council of Churches in Zambia (CCZ) did:

The Council of Churches in Zambia (CCZ) on Monday morning 8th March 2021 joined the rest of the world to commemorate the 2021 International Women's Day by donating sanitary and other COVID-19 preventive items to female inmates at *Chainama* and Lusaka Central Correctional facilities. The donated items which included sanitary pads, hand sanitiser, hand washing liquid soap, Dettol bathing soap and second-hand clothes were acquired with support from *Tearfund*.¹⁰⁹

¹⁰⁸ See See Pope Pius XII, *Mystici Corporis Christi*, *Encyclical Letter*, *Vatican Website*, 29th June 1943, http://www.vatican.va/content/pius-xii/en/encyclicals/documents/hf_p-xii_enc_29061943_mystici-corporis-christi.html

¹⁰⁹ *Council of Churches in Zambia*, accessed 31st January 2022 <https://ccz.org.zm/index.php>

3.4. Each Body Part has a Unique Role

In every organization is present what is called the “mission statement.” This is what defines what a particular institute or organization want to accomplish. This is the same with the body parts. To each body part is attached a particular role that cannot be performed by other body parts. For instance, within the ear is found a part called the *cochlea* (vestibular system for balance). It is responsible for maintaining body balance. No other part can perform a similar function like this. Extending this understanding to the spiritual gifts, it is noticed that there are roles that are unique to a certain gift that cannot be performed by others. For instance, the teaching ministry cannot heal one physically, but it takes the gifts of healing and the gift of working miracles to perform that task. Furthermore, each gift has a particular and unique grace God attaches to it, to enable it perform that unique role.

In terms of enhancing or fostering unity in the body of Christ; the Church through the pastors is called upon to take up the task of ensuring that the individual initiatives are respected. By so doing each member within the Church will have a sense of belonging. In as much as the personal initiative will be upheld, there is a need for each member to know his/her limit. Just like the Pauline analogy of the interaction of the body components entails. In as much as we say that each member of the body is important, equally each has its limit. For instance, no matter how much the ear will do, it can never perform the function of the feet nor do the teeth perform the function of the heart. Once the individual members come to the full realization of them not being the same with the priests in functionality, for instance, they will come to appreciate it and they will faithfully perform the duties befitting them.¹¹⁰

¹¹⁰ See Pope Pius XII, 56–58.

3.5. Unity of Body, Soul, and Spirit

In the religious understanding, once the person's body is separated from the soul and the spirit he/she is pronounced dead. What gives life to the body is the soul, and what animates the soul is the spirit. However, the body parts cannot claim independence from the soul and the spirit. Their vital force is exclusively dependent on the soul and the spirit. This is equally the same with spiritual gifts. Their relevance is found in them being connected to God the life-giver. Detaching oneself from God brings about the death of spiritual gifts. This is an affirmation of the words of Jesus in John 15: 5 "I am the vine, you are the branches. Whoever remains in me and I in him will bear much fruit." Thus, the believers in Zambia should be concerned more about having an authentic connection with God because He alone is the one who gives life to our spiritual life.

4. Conclusion

In this third chapter, we have explored how Christianity entered Zambia. Several various denominations have been briefly addressed and how finally the Catholic faith entered Zambia. Realizing that, a larger percentage of citizens are Christians, we have tried to address the problem of faction among Christians. We have used Paul's analogy of the body to rectify the problem among Christians in Zambia. To have a proper format we have used the five notions some scholars discussed when addressing the issue of oneness in Christ. And these are; the view of the body as the organic whole, the aspect of unity among the individual members, the presence of the Interdependence of body parts, the view that each body part has a unique role, and finally the aspect of the unity of body, soul, and spirit.

General Conclusion

Can this pericope under discussion be used in fostering unity among the believers in Zambia? Yes, it can! If studied and reflected upon seriously, this portion of scripture will help heal the wounds of division and unhealthy competition in the body of Christ in Zambia and the entire world at large. Unfortunately, the Church affairs are not distinguished from political affairs. The behaviour of competition and factionalism present in the civil political world today is channeled in the world of the Church affairs. Today, members can campaign for positions in the Church though not openly. And we are forgetting that every gift one possesses in the Church is unmerited, leadership inclusive. Today in the Church, the holiness of an individual is measured by the kind of gift one has, and yet forgetting that it is the fruits of the Holy Spirit that determines the level of holiness and not the spiritual gifts. This is because God can give spiritual gifts to anybody if He so wishes just to accomplish His salvific mission to humanity. On the other hand, the fruits are the results of one being in communion with God. Thus, no gift is higher than the other, what is cardinal is possessing Christ.

1 Cor 12, has answered innumerable questions about the problems the body of Christ faces in Zambia and the entire world at large. The question of interdependency has been answered. That is, no one is self-sufficient that is why no one possesses all the gifts in oneself. To enhance our horizontal relationship, the relationship with one another, God in His wisdom has granted a variety of spiritual gifts to each person. The question of superiority has also been addressed. Just like the human body parts as St. Paul would put it has many members some big and some small physically, some work every moment, and yet no body part is regarded as superior or inferior. Equally, the spiritual gifts are unique in themselves. No spiritual gift is superior to the other. Attaching superiority to one gift at the expense of the other is the same as saying that the gifts are not given by the “same and one God.” The truth is, it is the one and same God who nourishes and gives unique gifts to all. Furthermore, the spiritual gifts given to each member in the body of Christ is not for prestige but service. This is in fulfilment of the command, “to go to the entire world making disciples of all nations and baptizing them in the name of the Father, and of the Son and of the Holy Spirit” Matt 28: 19. To carry out this noble task successfully, God through our Lord Jesus Christ and the action of the Holy Spirit equips us with necessary tools and these are the spiritual gifts. Nevertheless, whichever gift one has, is solely meant for service and not for show off.

Zambia has faced various problems arising from religious circles. What causes these conflicts among the clergy and the Christians at large? A larger percentage of it has been realized to have emerged because of the spiritual gifts. There has been a poor theology in understanding the action and role of the spiritual gifts within the body of Christ. This is because, once one discovers the kind of gift God has given them, the next thing you hear is that he/she has broken-away from that Church claiming to form one’s own Church. God is a God of harmony, if He gives an individual such and such a gift, He also intends that you

use that gift within that framework. There is a great need for The Church(s) in Zambia to invest much time in helping Christians understand what it entails to have spiritual gifts. Some go astray simply because they do not have anyone to guide them. In connection to the aforementioned statement, the pastors of different denominations need to help Christians discover their unique giftedness to avoid idleness and unhealthy competition among the members of the body of Christ. An emphasis should also be made that, despite belonging to different denominations we are one in Christ. Provided we are worshipping “the one and the same God” we are all brothers and sisters in Christ who should work in harmony.

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