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Not Discerning the Body in 1 Corinthians 11:29 in the Light of Pauline Eucharistic Theology of 1 Corinthians

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"NOT DISCERNING THE BODY" IN 1 CORINTHIANS 11:29
IN THE LIGHT OF PAULINE EUCHARISTIC
THEOLOGY OF 1 CORINTHIANS

A Thesis Presented to the Faculty
of Concordia Seminary, St. Louis,
Department of Exegetical Theology
in partial fulfillment of the
requirements for the degree of
Bachelor of Divinity

by

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June 1957

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CHAPTER I

INTRODUCTION

Theological trends determine the specific emphases of the confessional doctrines of the Church. As throughout the history of the Church when new trends and theological postulates appear, the student of theology is called upon to examine carefully their content on the basis of Scripture in order to reject or absorb these propositions into his own theology. Twentieth century theology, captivated by the ecumenical movement, is engaged in renewed study of the particular doctrines of the Church and Sacraments. The purpose of this thesis is to present for the reader's evaluation a brief study of a phrase from 1 Cor. 11:29 often quoted by modern theologians, "not discerning the body."

This passage has personal significance for two reasons. First, nearly every recent work concerning the Lord's Supper makes some reference to 1 Cor. 11:29, citing its value and importance in ecumenicity. Since Lutheran theologians have been more concerned with the doctrine of the Real Presence, there has been an almost complete silence in Lutheran circles in interpreting this passage other than referring to it as a basis for the doctrine of the Real Presence and the practise of Close Communion. This, by no means, suggests that this thesis attempts to minimize or dismiss in any manner these positions of the Lutheran Church. It is in complete agreement with these positions as set forth in the Book of Concord.¹ Yet this writer believes that

¹Book of Concord (St. Louis: Concordia Publishing House, 1950) pp. 13, 76, 146, 210ff., 224, 264ff.

1 Cor. 11:29 can also strengthen the Lutheran position regarding the fellowship which is involved in the Lord's Supper, thereby intensifying the doctrines of the Real Presence and Close Communion. Secondly, having served mission stations on last year's vicarage where many non-Lutherans attended services regularly, this writer was often called upon to explain the Lutheran position on Holy Communion with particular reference to Close Communion. Inevitably when he examined 1 Cor. 11:29, he was puzzled by the meaning of the phrase "not discerning the body."

Therefore this thesis is concerned with examining the three most commonly held interpretations of this phrase; namely, it refers either to the discernment of the body of Christ in the bread in the Eucharist, or to the discernment of the Church as the Lord's body or to a discernment of both. Though some definition of Paul's eucharistic theology in its historical setting is necessary for understanding this passage, this study summarizes only the eucharistic theology contained in 1 Corinthians. It does not venture into the history and origin of the eucharistic meal, nor does it discuss the parallels between Paul's theology and that of the Gospels. Also since a detailed study of such concepts as "body," "fellowship," and "Church" would involve research far exceeding the purpose of this study, this thesis does not contain an elaborate discussion of the meaning of these words. They should be understood in their customary sense. Throughout the thesis the Lutheran doctrine of the Real Presence is assumed to be the only correct teaching according to Scripture.

In order that the reader may evaluate the interpretations, chapter two outlines briefly the historical setting and context of the passage,

1 Cor. 11:29. Three pertinent sections dealing with Paul's eucharistic theology are examined, 1 Cor. 5:6-8; 10:1-22; 11:17-34. Chapter three is concerned with a study of the two key words of the passage, "discern" and "body", in the original Greek language since both words have received certain connotations from English usage. Chapter four, representing the core of the thesis, summarizes the various interpretations of theologians.

Unless otherwise noted all Bible passages are quoted from the Revised Standard Version.² The summary of the Pauline eucharistic theology follows the pattern used by A. J. B. Higgins.³ The word study of "discern" is based primarily on the recently published lexicon by William Arndt and F. W. Gingrich.⁴ Most of the quotations for the interpretations are direct quotes from such modern theologians as Higgins,⁵ Robinson,⁶ Clark,⁷ Schweitzer,⁸ and Thornton.⁹ Rather than paraphrase their words, it was considered better to incorporate larger

²Holy Bible, Revised Standard Version (New York: Thomas Nelson & Sons, 1953).

³A. J. B. Higgins, The Lord's Supper in the New Testament (London: SCM Press, Ltd., 1954).

⁴William Arndt and F. W. Gingrich, A Greek-English Lexicon of the New Testament (Chicago: University of Chicago Press, 1957).

⁵Higgins, op. cit.

⁶J. A. Robinson, The Body (London: SCM Press, Ltd., 1951).

⁷W. Clark, An Approach to the Theology of the Sacraments (London: SCM Press, Ltd., 1956).

⁸A. Schweitzer, The Mysticism of Paul the Apostle (New York: Henry Holt Co., 1931).

⁹L. S. Thornton, The Common Life in the Body of Christ (Westminster: Dacre Press, 1946).

sections from their works in order to enable the reader to evaluate statements in their context.

5A
 In summarizing Paul's eucharistic theology the writer has noted that two facts or emphases are stressed. [Under the conditions prevalent in Corinth, where riotous celebration had crept into the agape-eucharist meal, Paul reminded the Christians that their selfish eating and drinking were contrary to the nature and purpose of the meal. The Lord Jesus had instituted the Lord's Supper as a fellowship meal whereby the many might become one in Him. The Corinthians had also failed to make a distinction between the bread they gluttonously ate and the bread of the Eucharist which was the body of Christ. For their lovelessness and weakness of faith the Lord punished them with physical sicknesses and deaths.] From a mere study of the words "discern" and "body" no definite conclusions can be drawn regarding the meaning of 1 Cor. 11:29. Therefore the writer has presented the three interpretations of this passage, and he has concluded that the Apostle included both bread and Church in one term, "body", which thus is a one word commentary on Pauline eucharistic theology.

CHAPTER II

BACKGROUND AND SUMMARY OF PAULINE EUCHARISTIC THEOLOGY

The Historical Setting

Under the general theme of fellowship the first letter of Paul to the Corinthians with profound theology and practicality combats the factions and disorders. Nearing the end of his three year ministry in Ephesus in 55 A.D. (16:8), Paul had heard distressing reports about the activities of the Corinthians (1:11; 5:1). Also he had received a letter from the church asking for his advice in matters of moral conduct and worship (7:1). From Apollos and others he had learned that there was a tendency on the part of some members not to make a complete break with pagan society and to ignore the distinctiveness of genuine Christianity in practise if not in principle. Some members considered Paul's rules about worldliness too stringent; they had to associate with pagans in daily living. It was true that "the church was in the world, as it had to be, but the world was in the church as it ought not to be."¹ To overcome this worldly tendency causing factions and selfish attitudes, Paul preached true allegiance to Christ (3:11). Included in Paul's instruction concerning moral conduct and worship are the proper understanding and usage of the Eucharist. Disorders, caused by paganized riotous celebration, resulted in a purely farcical celebration of the Lord's Supper, meriting God's condemnation instead of His blessing.

¹Janes Moffatt, The First Epistle of Paul to the Corinthians (New York: Harper & Bros., 1951), p. xv.

Because Paul is dealing here with a particular and abnormal situation, attempts should not be made to deduce too much from the incomplete data. The Apostle is "not describing the regular Eucharist, much less laying down a fixed liturgy for its observance."² To some extent it is possible, though, to summarize Paul's eucharistic theology on the basis of three pertinent passages, 5:6-8; 10:1-22; 11:17-34. These passages are now treated in brief outline in the order in which they appear in the epistle.

Summary of the Eucharistic Theology

In 1 Cor. 5:6-8 a flagrant case of immorality in the church prompted Paul to remind the Christians that even an isolated instance of such immorality would contaminate the whole church and destroy purity of fellowship. Just as the Jews before the Passover cleaned out all leaven from their dwellings, so the Corinthians must cleanse themselves from all impurities of their pagan lives to celebrate the festival with sincerity and truth (5:6). Although this passage does not contain a specific reference to the Lord's Supper, "Christ our Passover has been sacrificed" (5:7) appears to be an allusion to the Eucharist.

It is probable that the idea of Christ as the paschal lamb was quite familiar to the Christians of Corinth, because it was a common property in the early church, as we know from the New Testament, and it probably goes back to the Lord's comparison of Himself with the paschal lamb at the Last Supper.³

²G. H. C. Macgregor, Eucharistic Origins (London: James Clarke & Co., 1928), p. 131.

³A. J. B. Higgins, The Lord's Supper in the New Testament (London: SCM Press, Ltd., 1952), p. 65.

To maintain proper fellowship with the Paschal Lamb and with each other require love and concern for each erring brother.

In 1 Cor. 10:1-22 Paul was confronted with the problem of dual allegiance, loyalty to Christ and continuance in idolatrous practises. The Corinthians saw no inconsistency in their religious syncretism of attending heathen temples and the Lord's Supper. Therefore Paul reminded the Corinthians that the experiences of Israel in the wilderness were a warning that the Sacraments were not an automatic protection from punishment for disloyalty.⁴ Drawing on Jewish traditions Paul found analogies to the Christian sacraments in the cloud and the crossing of the Red Sea, corresponding to baptism, and the supernatural food and drink, corresponding to the Eucharist. Even though all ate and drank of the supernatural food and drink, the Israelites were overthrown for their disloyalty, immorality, and idolatry (10:3,4). The same thing will happen to the Corinthians, if they are guilty of similar sins, warned the Apostle (10:22). He warns them: You will not escape because you have been duly baptised and have partaken of the Eucharist. There is no magical power in the Sacraments.⁵ To strengthen his argument against such syncretism, Paul reminded the Corinthians that by participation in the Eucharist, the believer not only participates in Christ's redeeming death on the cross in a personal faith relationship, but he is in the Body of Christ which consists of others in a like relationship

⁴Ibid., p. 65.

⁵Ibid., p. 67.

with Christ (10:16-17). As each believer receives the body and blood of Christ, he is participating sacramentally in the Body of Christ, the Church, as he shows himself to be a member of the Body.⁶ The many are one in the One. While these verses are the single authentic commentary in the New Testament about the words of institution, they are of highest importance and meaning since they express the special Pauline conception concerning the correlation between Eucharist and Church.⁷

A mystic band of union with him is acknowledged and those who partake of this common feast are not only in fellowship with their Lord but with one another. As they receive the bread and wine, so by faith and spiritual intuition they also receive the living Christ into their hearts and lives. All are thus one in Him, and through Him are in unity of faith and spirit and allegiance and service with one another.⁸

By participating in heathen rites the Corinthians not only disregarded the real-character of the Eucharist but the ecclesiological-character as well. Therefore, they cannot drink the cup of the Lord and the cup of demons (10:21).

In 1 Cor. 11:17-34 disregard for the proper understanding and celebration of the Eucharist had reached its zenith point as Paul attempted to eliminate the abuses and selfish conduct at the agape-eucharist meal in Corinth. Since the Eucharist at its institution was set within the larger framework of the agape meal, it was relatively simple for abuses

⁶G. Bornkamm, "Herrenmahl und Kirche bei Paulus", New Testament Studies, II (February, 1956), 204f. Translated into English by the writer of this thesis.

⁷Ibid., p. 205.

⁸The Interpreter's Bible, X, (New York: Abingdon - Cokesbury Press, 1953), p. III.

to develop. As the church became predominantly Gentile, pagan practises were an ever-present danger.

The reforms the the practise of the Corinthian church which Paul was forced to initiate foreshadowed a separation of agape and eucharist closely associated with a renewed emphasis on the primary significance of the eucharistic rite.⁹

During the agape meal one did not wait for another, but gorged himself and got drunk while his fellow-Christians would go hungry because they arrived later (11:21). For their lack of brotherly fellowship, Paul accused the Corinthians of not eating the Lord's Supper (11:20), and despising the Church of God (11:22).

Until the most recent commentaries it was asserted that the Corinthians had forgotten the sacramental character of the Lord's Supper and had made a plain meal out of it. But already the context of chapter ten shows, that they, on the contrary, defend a very massive sacramental interpretation, certain in the thought of a ἄρτον ἑορταστικόν. The Sacraments are no guarantee against the judgment of God. Also the misunderstandings about the Lord's Supper, about which 1 Cor. 11 speaks, must not be understood as happening frequently, that the Corinthians had forgotten the sacramental character of the Lord's Supper. On the contrary: surely out of their sacramentality the misunderstanding developed. One celebrated the special sacramental action, as we saw, with the bread and cup at the end after the regular meal. In Corinth one would surely not exclude those who came late from it. Only the preceding meal did one celebrate for himself. The Corinthians would have made few scruples about the wrong for that reason, that they insult their brothers.¹⁰

To counteract such selfishness in disregarding the fellowship character of the meal, Paul reminded the Corinthians of the ultimate purpose of their assembly; he reiterated the account of the Lord's Supper which he

⁹Neville Clark, An Approach To The Theology of the Sacraments. (London: SCM Press, Ltd., 1956), p. 59.

¹⁰Bornkama, op. cit., pp. 205f.

had received by tradition to which, significantly, he added τὸ ὑπέρ
 ἡμῶν. By this phrase Paul expressed the fact that

the death of Christ on our behalf includes for him the life of
 believers as a consequence, and indeed not only as a moral
 obligation but also in meaning a reality, which is put directly
 in and shares in the salvation-event.¹¹

Since this is the true nature of the Eucharist, whoever eats and drinks
 in an unworthy manner will be guilty of profaning the body and blood of
 the Lord (11:27). Therefore, before participating in the Eucharist,
 each believer must examine himself as to the true nature and purpose
 of the Lord's Supper, or he will receive God's condemnation instead
 of His blessing.

Thus in Paul's eucharistic theology two factors are prominent:
 the proper understanding of the character of the elements and the proper
 evaluation of what such eating and drinking involve. At the Lord's
 Table the Christian is united with Christ in a faith relationship as he
 eats and drinks the body and blood of the Lord; but, at the same time,
 such eating and drinking is never an individual action. It is a
 corporate action by which the many are one Body of Christ, the Church.
 True sacramental union has a vertical but also a horizontal dimension.
 Omission of either of them results in condemnation either of lack of
 faith or lovelessness.

¹¹Ibid., p. 205.

CHAPTER III

WORD STUDY OF ΣΩΜΑ AND ΔΙΑΚΡΙΝΩ

ΔΙΑΚΡΙΝΩ

Rightly to interpret 1 Cor. 11:29 in the light of the eucharistic theology of Paul attention must be given to a study of the phrase in the original language. Such study is most important in this case since the key words which Paul uses in this phrase, *μὴ διακρίνῃ τὸ σῶμα*, are used elsewhere in his epistles with a variety of meanings. *Σῶμα*, while its subtleties of interpretation often pose difficult problems, is always translated with the word "body," whether referring to the physical body of a man, to the body of Christ present in the Sacrament, or to the Church as the Body of Christ. To determine a precise translation of *διακρίνῃ* is more difficult, as can be seen in the variety of translations given for this phrase: Revised Standard Version,¹ "without discerning the body"; Goodspeed,² "if he does not recognize the body"; Moffatt,³ "without the proper sense of the Body"; Vulgate,⁴ "non dijudicans corpus Domini."

¹The Holy Bible, Revised Standard Version (New York: Thomas Nelson & Sons, 1953).

²Edger Goodspeed, The Complete Bible (Chicago: University of Chicago Press, 1951).

³James Moffatt, First Epistle of Paul to the Corinthians (New York: Harper & Bros., 1951).

⁴Biblia Sacra, Vulgatae Editionis (Theissingiona: Monasterii Westphaliae, 1824).

The most recently published lexicon of New Testament Greek lists several meanings for διακρίνειν;⁵ (a) In the active voice its first meaning is to separate, to arrange something. In the passive it means to divide, to disperse, to part combatants, to part hair, to be divorced, or in philosophical language, to decompose into elemental parts.⁶ (b) The second meaning of διακρίνειν is to make a distinction, to differentiate, to tell one from another (Ac. 15:9; 1 Cor. 4:7). (c) A third meaning is to judge, either in the sense of passing judgment on or to deliberate or ponder (Mt. 16:3; 1 Cor. 11:31; 14:29). In legal matters it acquires the meaning of to render a decision or to get a dispute settled (1 Cor. 6:5). Other meanings are: to set apart for holy purposes, to interpret a dream, to question, or to doubt and waver. This last meaning appears first in New Testament usage; it arises out of the general sense of making distinctions (Mt. 21:21; Mk. 11:23; Ac. 10:20; Ro. 4:20; Jas. 1:6).

Septuagint usage suggests similar meaning of διακρίνειν.⁷ It is used to translate $\int \Pi \int$, to test, examine (Jb. 12:11; 23:10); $\gamma \Pi \int$, to choose (Jb. 9:14; 15:5); $\int \int \int$, to purify, select, purge (Ec. 3:18); $\int \int$, to contend, strive, quarrel (De. 33:7). Most often it is used

⁵William Arndt and F. Wilbur Gingrich, A Greek-English Lexicon of the New Testament (Chicago: University of Chicago Press, 1957), p. 164; Other works consulted included: Kittel, Theologisches Woerterbuch zum Neuen Testament, III, and The Classic Greek Dictionary, prepared by G. R. Berry.

⁶G. Liddell and R. Scott, A Greek-English Lexicon (New York: American Book Co., 1888), p. 319.

⁷E. Hatch and H. A. Redpath, A Concordance to the Septuagint, I, (Oxford: Clarendon Press, 1899), p. 304.

to translate $\Gamma^2 \bar{\eta}$, judgment or act of judging (Ps. 50:4), or $\Theta \bar{\eta} \psi$, to judge justly (Ex. 18:16; 1 Cor. 26:29; Jb. 21:22; Ps. 82:1; Ez. 20:35; 34:17,20; Joel 4:2).

From the preceding examination of the term it is evident that $\delta\iota\alpha\kappa\rho\iota\upsilon\omega$ does not mean simply "to understand" or "to recognize" but "discriminating, appreciating, estimating aright, an idea which includes a process of the heart and conscience as well as mental apprehension."⁸ The word "discern" is a suitable translation if it is understood in its fullest sense of judging aright with mature and penetrating consideration. It denotes more than mere superficial recognition. In the sense of "discern," $\delta\iota\alpha\kappa\rho\iota\upsilon\omega$ has the same meaning in this verse as it has in 1 Cor. 11:31, "If we discern ourselves truly, we should not be judged."

A final consideration of the phrase $\mu\grave{\eta} \delta\iota\alpha\kappa\rho\iota\upsilon\omega \tau\omicron \epsilon\omega\mu\omicron$ is the fact that Paul uses present participle with $\mu\grave{\eta}$. $\mu\grave{\eta}$ is used with participles in conditional, conjunctive, concessive, causal, or purpose clauses. " $\mu\grave{\eta}$ is used regularly to negative participles and not confined, as it is in classical Greek, to participles equivalent to conditional clauses."⁹ As Lenski also states, "Greek participles of this kind are subject to a certain indefiniteness since the participial form fails to indicate the specific relation intended by the writer."¹⁰ The relation must be determined from the context. Lenski regards this to be a causal phrase.

⁸J. P. Milley, The Lord's Supper (Edinburgh: T & T Clark, 1891), p. 279.

⁹H. P. Nunn, A Short Syntax of New Testament Greek (Cambridge: University Press, 1949), p. 126.

¹⁰R. C. Lenski, The Interpretation of St. Paul's First and Second Epistle to the Corinthians (Columbus: Wartburg Press, 1946), p. 481.

To let the condition trail on behind seems to weaken its force whereas the condition would certainly be the vital point. "He eats and drinks a judgment to himself" is a categorical declaration and is complete in itself. We ask: "Why a judgment?" The participle answers: "Because he does not discern the body."¹¹

Some who consider this phrase as causal also adopt as genuine ἀναγιώσκων which however in this verse is spurious. Most grammarians and exegetes believe the phrase to be conditional, so that the phrase is equivalent to εἰ with a present indicative¹² or is a conditional clause like an adverbial participle of condition.¹³ The phrase is thus translated, "He who eats and drinks, eats and drinks a judgment to himself, if he does not judge the Body." Since the main verbs in the passage express action in progress by the present tense, so the participles express present iterated action. As Nunn says, "The time denoted by a participle is always relative to that of the main verb of the sentence in which it occurs, and must be inferred from it."¹⁴ This difference between the participles must be noted though; namely, "eats and drinks a judgment to himself," has futuristic implications since it is best to consider "if he does not judge the Body" as a conditional clause. Therefore "if he does not judge the Body" is the conditional clause or

¹¹Ibid., p. 481.

¹²J. H. Moulton and G. Milligan, The Vocabulary of the Greek New Testament (New York: Hodder and Stoughton, 1915), p. 230.

¹³E. W. Burton, Syntax of the Moods and Tenses in New Testament Greek (Chicago: University of Chicago Press, 1900), p. 169; Others who agree with this position are: A. T. Robertson, A Grammar of the Greek New Testament in the Light of Historical Research, and H. A. Meyer, Critical and Exegetical Handbook to the Epistles to the Corinthians.

¹⁴Nunn, op. cit., p. 126.

Protasis stating a supposition, while "eats and drinks a judgment to himself" is the Apodosis or the result of the fulfillment of this supposition. Judgment results from "not discerning the Body."

Σ ὠμκ

Perhaps no word marks the distinctiveness of Pauline theology as does ὠμκ. The whole development of the Pauline theology of the body is characteristically his own. A thorough study of ὠμκ entails a greater scope than this present study finds feasible, for

one could say without exaggeration that the concept of the body forms the keystone of Paul's theology. In its closely interconnected meanings, the word ὠμκ knits together all his great themes. . . . To trace the subtle links and interaction between the different senses of this word ὠμκ is to grasp the thread that leads through the maze of Pauline thought.¹⁵

Since this present study is limited, only the uses in 1 Corinthians will be discussed.¹⁶

Paul uses ὠμκ like ~~ψυχή~~ to designate external man, the physical being (1 Cor. 5:3; 13:3). It is used in this sense as the source and carrier of sexual power (1 Cor. 7:4). In 1 Cor. 6:13-20 there is a transition from the body as a carrier of sex to the body as a man's very self. Here ὠμκ is what a man is, being "the nearest equivalent to our word 'personality.'¹⁷ While on the other hand, the ὠμκ of a man is the outward manifestation of the soul, and body and soul are never

¹⁵J. Robinson, The Body (London: SCM Press, Ltd., 1952), p. 9.

¹⁶For a fuller discussion see, E. Best, One Body in Christ, (London: Society for the Promotion of Christian Knowledge, 1955), and L. S. Thornton, The Common Life in the Body of Christ (Westminster: Dacre Press, 1946).

¹⁷Robinson, op. cit., p. 28.

separated, on the other hand Paul is able to distinguish between body and spirit (1 Cor. 7:34). The body of man must die since it is corrupt in sin, but this same body will be raised from the dead in an incorruptible state, raised in power as a "spiritual body" (1 Cor. 15:35ff.).

A second usage of σῶμα becomes evident whenever Paul refers to the body of Christ in the bread used in the Eucharist (10:16; 11:24,27). In his eucharistic theology the bread is the physical body of Christ which the Divine Logos assumed at the Incarnation. This, for Paul, is a real entity; this is the body of Christ which was sacrificed on Calvary and which was raised from the dead on the third day. This is the glorified body of Christ which has ascended into heaven yet is essentially present in the bread, even as Christ Himself stated (11:24).

The σῶμα which describes the Church is just as real for Paul as the body in the Eucharist (12:12ff.). In keeping with his other uses of σῶμα Paul does not describe what the Church is "like." He says that believers are the Body of Christ in a real sense. Just as the human body has many parts and still remains one body, so it is with Christ (12:12). Though Christ has many members, individual believers, yet He is one. Each believer is a "part" of Christ, a "part" which cannot be ignored, wasted, or excluded from the whole body (12:14ff.).

From the standpoint of general usage in this epistle, τὸ σῶμα in 11:29 may have the meaning of any of those enumerated, or it can include all of them. It is possible, since Paul did not clearly define σῶμα, that he is using an all-inclusive word at this point to include both the bread in the Eucharist as well as the Church under the one word, σῶμα.

CHAPTER IV

THREE INTERPRETATIONS

Since the Holy Eucharist is one of the basic doctrines of the Christian Church, the phrase, "not discerning the body," has received much attention, resulting in a variety of translations, as has been shown,¹ and a variety of interpretations. Three major interpretations can be identified. (a) The $\sigma\omega\mu\alpha$ in this passage refers to the body of Christ in the bread in the Eucharist. Many Lutheran theologians, with their particular stress on the Real Presence, agree with this view. This is the position which the Lutheran Symbols take when quoting this passage.

6A
We believe, teach, and confess also that there is only one kind of unworthy guest, namely, those who do not believe, concerning whom it is written John 3,18: "He that believeth not is condemned already." And this judgment becomes greater and more grievous, being aggravated by the unworthy use of the Holy Supper, 1 Cor. 11:29.²

According to this view the Corinthians were guilty of lack of faith in not recognizing the true nature of the elements in the Eucharist.

(b) The $\sigma\omega\mu\alpha$ in this passage refers to the Church. This interpretation relates the "body" not to the bread, but rather states that Paul combated the Corinthians' lovelessness by reminding them of the fellowship involved at the Lord's Table. (c) The $\sigma\omega\mu\alpha$ in this passage is used in an all-inclusive sense and denotes both bread and Church. This third interpretation, an assimilation of the previous two, proposes that Paul's

¹Supra., p. 1.

²The Book of Concord (St. Louis: Concordia Publishing House, 1950), p. 225.

concept of "body" cannot be disjoined into component parts but always includes all aspects. So it is said, Paul meant to remind the Corinthians of the need for both faith and love for a worthy participation in the Eucharist.

The Bread in the Sacrament

The term *σῶμα* in the phrase, "not discerning the body," understood as referring to the bread in the Lord's Supper stresses that the Corinthians were guilty of regarding the Eucharist as an ordinary meal and the eucharistic bread as ordinary food. Since the Eucharist was set within the framework of the agape-meal, which had been corrupted by selfish and gluttonous eating and drinking,³ it is possible that the Corinthians retained their riotous celebration in the Eucharist.⁴ Therefore, the Eucharist was nothing more for them than the continuation of the gluttonous meal and the bread was regarded as being only ordinary food. In the midst of such revelry the Corinthians proceeded to eat the Lord's body and drink the Lord's blood without examining their faith. Their eyes of faith were not directed to the body of the Lord, so as to differentiate it from ordinary food.⁵ By their actions revealing weakness in faith, they received the Eucharist to their condemnation instead of to their blessing. Thus

³Supra., p. 8.

⁴For further study on the history and development of the Eucharist see, F. Cirlot, The Early Eucharist, J. Hastings, Encyclopedia of Religion and Ethics, V, H. Lietzmann, Messe und Herrenmahl, Macgregor, Eucharistic Origins.

⁵H. L. Goudge, First Epistle to the Corinthians (London: Methuen & Co., 1903), p. 102.

the diseases and deaths in the Corinthian church, which Paul attributes to unworthy conduct at the Lord's Supper are, on this view, produced by a sort of automatic reaction of the elements, which, instead of being a medicine of immortality become a deadly poison.⁶

1 Cor. 11:17-34 would therefore supplement Paul's previous instruction in 1 Cor. 10:1-22 that the Corinthians cannot serve two separate lords (10:22), but they must believe sincerely in Christ alone. Lack of faith results in condemnation.

To regard the "body" as referring to the body of the Christ in the sacrament involves the necessity of determining the precise meaning of *σῶμα*. *Διακρίνειν* then has the meaning of finding the right and true by searching between two objects having resemblance. It would mean "to reach the essence by sifting from it the accidents, to discern the spiritual substance beyond the natural circumstance, to find and appreciate the noumenon of the body, discriminating it from the phenomenon of the bread."⁷ Discerning thus becomes an act of faith in which Christ's sacrificed body and blood, together with the purpose of His sacrifice, receive primary attention. It is an act of estimating the bread as "Christ's own personal manhood given us in the sacrament."⁸ By using this particular phrase, Paul "discharges the distinction which separates the body of Jesus from our body and His death from our death."⁹ For the Corinthians

⁶A. J. B. Higgins, The Lord's Supper in the New Testament (London: SCM Press, Ltd., 1952), p. 72.

⁷The Holy Bible With an Explanation and Critical Commentary, III, (London: John Murray, 1881), p. 327.

⁸Charles Gore, The Body of Christ (London: John Murray, 1904), p. 245.

⁹A. Schlatter, Faulus Der Bote Jesu (Stuttgart: Calwer, 1934), p. 328.

Jesus' body is nothing more than anybody's body and His death nothing more than our death. What happened on the cross does not extol it above another cross; it is a story like a thousand others.¹⁰

It is also argued that Paul, by including the words of institution in this context, reminded the Corinthians that they must make a distinction between the bread in the sacrament and ordinary food; they must reverence the bread for what it truly is, the very body of Christ sacrificed for sin. Christ had taken the bread and said, "This is my body which is for you" (11:24).

By interpreting "body" as referring to the bread this phrase in verse 29 would be an exact parallel of verse 27 preceding it.¹¹ The unworthy communicant, the one who "profanes the body and blood of the Lord," is he who has "neither the heart nor eye to discern the spiritual power of the sacrifice of Christ and the full provision it has made for his life and service."¹² By their participation in the body and blood of Christ the unworthy ones "carry a serious measure of responsibility for the rejection of Christ at the hands of wicked men."¹³ By not discerning the body as it is given in the bread of the Eucharist, the unworthy participant is guilty of desecrating the body and blood of Christ.

¹⁰Ibid., p. 328.

¹¹The Interpreter's Bible, X, (New York: ABingdon-Cokesbury Press, 1953), p. 142.

¹²Lilley, op. cit., p. 277.

¹³A. Richardson, A Theological Wordbook of the Bible (New York: Macmillan Co., 1951), p. 35.

Thus a worthy participant is one who recognizes the true and complete significance of Christ's sacrificial death and who recognizes the real bodily presence of Christ in the bread and wine. Self-examination would include repentance of sin, recognizing God's grace in Christ, and accepting that grace for the forgiveness of sins. Only then can one use his faith to "discern the body" for blessing and not for condemnation.

The Body as the Church

Other interpreters regard "body" in this phrase as the Body of Christ, the Church, either in a metaphorical or an ontological sense. It is pointed out that there are serious considerations against having "body" refer to the bread in the sacrament. If "body" refers to the bread, should we not expect the parallelism of verse 27 to be maintained here and have a reference to the blood as well? It is strange also that the words "of the Lord" and "unworthily" are absent. Also

if this view is correct, then this is the only place in Paul where body and bread are so closely identified, and where it is implied that believers eat the body; otherwise it is always the bread and not the body that is eaten.¹⁴

Finally, it is difficult to explain so it is said the uniqueness of the condemnation of the Corinthians in this passage in the light of the rest of Scripture.

In approaching the context of this passage the exponents of this view consider that since the Eucharist is placed within the framework of the agape-meal, the core of chapter eleven speaks of the fellowship-

¹⁴E. Best, One Body in Christ (London: SCPF, 1955), p. 106.

character in the Eucharist and not its sacramental-character; therefore, they regard $\epsilon\omega\mu\alpha$ in the phrase "not discerning the body" as a reference to the Church.

According to verses 20ff. under the heading "unworthy eating and drinking" can be understood only the destruction of the fellowship at the sacrament by the loveless self-seeking of the Corinthians. It does not, however, mean other sins or the general sinfulness of the people who come to the sacrament. For the sacrament according to Paul means exactly the erection of a new holy bond, which comes into being through the forgiveness of sins for sinners. Again this symptom fits exactly the Gnostic behavior of the Corinthians which always and again arises as the root of all trouble in the congregation. It is not that they would have wanted to dispute the real presence of the Lord in the sacrament; on the contrary an enormously developed understanding of the sacrament would fit their conception of the spirit excellently. However they do not act like "enthusiasts" and not here either. They ruin the sacrament by not understanding it as communion, as edification of the congregation into the Body of Christ.¹⁵

The Corinthians were not guilty of misunderstanding the sacramental-character of the Eucharist; for in chapter ten they appealed to the sacramental power to save them from condemnation for idolatry and immorality. Rather, in chapter eleven, they lost their fellowship-character and made the eucharist-agape meal a private meal. While in chapter ten the general emphasis lies on the relationship of believers to Christ and their unity with Him, here the stress lies on the social fellowship created by the Lord's Supper.

Here it is the unity of believers that comes to the fore, and the relation of unity to Christ retreats to the background. . . . Thus the Eucharist emphasizes the fellowship of believers, and that, not just among themselves only, but in relation to Christ; once this is seen it is easy to understand how Paul can pass to and fro from speaking of the bread as $\tau\acute{o}$ $\epsilon\omega\mu\alpha$ to speaking of the Church as $\tau\acute{o}$ $\epsilon\omega\mu\alpha$.¹⁶

¹⁵H. Wendland, Die Briefe an die Korinther (Göttingen: Vanderhoeck and Ruprecht, 1954), p. 87. Translated by writer of this thesis.

¹⁶Best, op. cit., p. 110.

Accordingly, 1 Cor. 11:29 would parallel 1 Cor. 10:17 emphasizing the unity of believers in Christ, while 1 Cor. 11:27 with stress on the believers' relationship with Christ would parallel 1 Cor. 10:16. Like the verses in chapter ten, these two verses of chapter eleven would constitute the whole basis of worthy participation.

To participate really in the redeeming sacrifice of the Lord is not only for those who are deeply conscious of their indebtedness to him, but for them only as they are equally conscious that, since they are his, they are bound over to one another, recognizing in every fellow-communicant the brother or sister for whom Christ died in his body.¹⁷

It cannot be denied that the immediate context in 1 Cor. 11:17-34 stresses fellowship. In verses 20-22 the Corinthians are accused of not eating the Lord's Supper as they thought; for, when they came together in the church, they gorged themselves, each satisfying his own passions, thereby despising the church of God (11:22).

The charge against the irreverent Corinthians is not that they failed to distinguish any consecrated elements in the meal, or that they undervalued the sacrificial side of communion, but that they forgot what the Body meant as they acted so selfishly toward their humbler fellow-Christians.¹⁸

Paul reiterated the words of institution at this point not because he wanted to establish a liturgical form, but because he was impelled to remind the Corinthians that since this was the true significance of

¹⁷ J. Moffatt, First Epistle of Paul to the Corinthians (New York: Harper & Bros., 1951), p. 172.

¹⁸ Ibid., p. 171.

assembling together, they should wait for another (11:31).¹⁹ The note of urgency on this point falls out of focus unless it is placed in line with what Paul had written on corporate fellowship (10:1ff.; 11:27ff.) as well as with what he intends to write 12:12-27; 13:1-13; 14:1-40, where he develops the "body" and "agape" themes to their fullest significance.

Since the "body" has this double reference in the context in verses 27 and 29,²⁰ failing to discern the Body and being guilty of profaning the body and blood of the Lord by indulging in gross misconduct at the Supper and violating the fellowship of the Church's common life was one and the same sin meriting one and the same condemnation.²¹ The sicknesses and deaths were not caused by the reaction of the elements endowed with some mysterious potency, but they are physical punishments inflicted by the Lord for sins of lovelessness and selfishness.²² Because the Corinthians did not judge themselves,²³ the Lord chastened them in His judgment. Discerning the spiritual Body of the Lord in the Eucharist was

¹⁹Although the parallels between the Gospel formulae and Paul's formula of the words of institution are not necessary for this present study, it should be noted that Paul added "given for you. This do in remembrance of me" to "Take, eat, this is my body." This addition gives particular stress to the "fellowship" idea. For further study see, H. Lietzmann, Messe und Herrenmahl; J. Jeremias, The Eucharistic Words of Jesus.

²⁰"Body" in verse 27 is clearly defined as the Lord's body in the bread.

²¹N. Clark, An Approach to the Theology of the Sacraments (London: SCM Press, Ltd., 1956), p. 52.

²²A parallel account of God's punishing lovelessness would be the case of Ananias and Sapphira in Acts 5.

²³Note that the same word, *διακρίνω*, is used in this verse (11:31) as is used in 11:29.

just as important as discerning the natural body of Christ. Both discernments are required for worthy and proper participation. In his early career Martin Luther stressed this point.²⁴

When they have done this (slanderers who honor Christ in the sacrament only with their prayers and devotion) they think they have done their whole duty, although Christ has given His body for this purpose, that the significance of the sacrament, that is, fellowship and mutual love, may be put into practise, and His own natural body be less regarded than His spiritual body, which is the fellowship of His saints. What concerns Him most, especially in this sacrament, is that faith in the fellowship with Him and with His saints may be rightly exercised and become strong in us, and that we, in accordance with it, may rightly exercise our fellowship with one another. . . . Therefore take heed; it is more needful that you discern the spiritual than that you discern the natural body of Christ, and faith in the spiritual is more needful than faith in the natural. For the natural with the spiritual profiteth us nothing in this sacrament; a change must occur and manifest itself through love.²⁵

Among the interpreters who regard "body" in this verse as the Church, there are two schools of thought: those who interpret this term in a metaphorical sense and those who interpret it in an ontological sense. According to the former school of thought, Paul when he spoke of the Church as the Body of Christ, was not describing the Church in its real existence. He merely used figurative language to express the close connection which Christ has with His believers. When one tries to draw an accurate map of a part of the earth's surface, one must use projections.

In a very similar way the different phrases "Body of Christ," "in Christ," etc., are "projections" of the fundamental idea of the

²⁴It should be noted that later in his career when Luther was involved with Zwingli and the papists on the question of Holy Communion Luther placed more emphasis on the real presence than on fellowship.

²⁵Martin Luther, Works of Martin Luther (Philadelphia: Holman Co. & Castle Press, 1915), II, pp. 21f.

corporate personality of Christ and believers. The same is true of other phrases which describe the Church - olive tree, building, bride; each tell us something about the Church but no one of them fully describes the Church. Consequently the Church is not really and ontologically the Body of Christ.²⁶

Others disagree with this view, pointing out that the word "body" in the sense of a group of people is so familiar to us, that it is easy to forget that this was quite unfamiliar to the Corinthians.²⁷ Paul did not intend to convey the idea of a collection of people. He called attention not to a social aggregate but to Christ.

Christians are not individuals in a society, not members of the body or association which serves and worships Christ, but membranes, joints, ligaments, organs in the body "of Christ". . . . as His earthly body was the organism of Christ's incarnate person so the Church is the resurrection body of the Lord.²⁸

The body which Paul had in mind was as concrete and singular as the body of the Incarnation. The Church is not a supra-personal collection of people but a specific personal organism.

Consequently, one must be chary of speaking of "the metaphor" of the Body of Christ. Paul uses the analogy of the human body to elucidate his teaching that Christians form Christ's body. But the analogy holds because they are in literal fact the risen organism of Christ's person in all its concrete reality. What is arresting is his identification of this personality with the Church. But to say that the Church is the body of Christ is no more of a metaphor than to say that the flesh of the incarnate Jesus or the bread of the Eucharist is the body of Christ. None of them is "like" His body: each of them "is" the body of Christ in that each is the physical complement and extension of the one and the same Person and Life. They are all expressions of a single Christology.²⁹

²⁶Rest, op. cit., p. 100.

²⁷Robinson, The Body (London: SCM Press, Ltd., 1952), p. 119.

²⁸Clark, op. cit., p. 66.

²⁹Robinson, op. cit., p. 51.

For Paul, the Church as the mystical body of Christ is an actual entity, not a mere pictorial expression nor a conception which has arisen out of symbolical and ethical reflections.³⁰ Believers are not a mass of individuals or a personified society, but they are one individual in Christ, The One, The New Man.³¹ As Rall has said,

The Church in a very real sense is a continuing incarnation. The God Who entered human life in Jesus of Nazareth is visibly and actively manifest to men in the Church of Christ. Here Christ's spirit dwells and works. Here his reconciling word is heard. Here he unites men in faith and love and service. If the Church in its life does not make Christ visible to man then it is not the Church of Christ; so far as it does, it is his body, and his spirit is its essential motivating life.³²

"There is only one Body of Christ. But it has different aspects. We are members of that one body which was nailed to the Cross, laid in the tomb, and raised to life on the third day."³³ As a natural body it was seen on earth in the person of Jesus Christ. As a mystical body it appeared on earth as the Church. As a sacramental body it is present at every Eucharist.³⁴ But in all these modes there is but one body, that is, Jesus Christ. It is this particular emphasis which has brought about a third interpretation.

³⁰A. Schweitzer, The Mysticism of Paul the Apostle (New York: Henry Holt, 1931), p. 127.

³¹K. Barth, The Epistle to the Romans (London: Oxford University Press, 1950), p. 113.

³²H. Rall, According to Paul (New York: Chas. Scribner's Sons, 1944), p. 157.

³³L. S. Thornton, The Common Life in the Body of Christ (Westminster: Dacre Press, 1946), p. 298.

³⁴Masceall, Christ, The Christian, and The Church (London: Longmans, 1946), pp. 161f.

Body as Bread and Church

The third alternative interpretation of "not discerning the body" is not one basically different from the two previous interpretations presented; rather it combines much of what has been said concerning both bread and Church under one heading. Since $\epsilon\omega\mu\alpha$ is unqualified in this verse,³⁵ Paul here asserts that Christ and His Church are one organism.³⁶

$\Sigma\omega\mu\alpha$ is an all-inclusive word which summarizes the totality of Pauline eucharistic theology and which includes both facets of bread and Church. Thornton says:

Now when St. Paul wrote 1 Cor. he thought in terms of One Body without distinctions. This one Body was nailed to the Cross and raised from the tomb. To it we belong as the limbs belong to a human body. It has always 2 aspects. For it is both the Christ and the Church, the Messiah and His people in the one organism of the New Israel. The unity of this one Body, however, wholly depends upon the fact that it is the Christ. We "the many" find our unity only in him. Church membership has no other significance than this. Thus, though we be called the Body of Christ (12:27) this continues to be true only because we are in him, and because we partake of him.³⁷

For Paul there was no true fellowship at the Eucharist unless the participants were united in eating and drinking the true body and blood of Christ; but at the same time there was no true sacrament unless the participants were united in love and fellowship. Therefore, "body" in this verse is a one-word commentary on these two basic elements in

³⁵There is no attached as in verse 29.

³⁶Clark, op. cit., p. 51.

³⁷Thornton, op. cit., p. 335f.

Pauline eucharistic theology. By leaving it undefined Paul called attention to both the real-character of the bread in the meal and the fellowship-character of those eating the body.) For this reason Schweitzer has said:

The old question whether Paul means by the body, against which a man must not sin at the "Lord's Meal", is the body of the crucified historical Jesus, or that of the risen Lord, is to be answered to the effect that he refers Jesus' words at the Supper to the mystical body, that is, to the extended corporeity of Christ, which includes the existence of believers. . . . Consequently the mystical corporeity of Christ, since it includes within itself both the exalted Christ and beings who are still in their earthly pilgrimage, is at once natural and supernatural.³⁸

To be sure, the Lord's body is really present in what the faithful eat and drink, but not less really present in the person of each brother in prayer beside them in whom, as well as for them, the Lord lives.³⁹ The Body of Christ cannot be separated, compartmentalized, or disjoined into segments; it is a substantial entity involving the immortal body of Christ and the mystical body of Christ.⁴⁰ At the Lord's Supper the full realization of fellowship with Christ is present in the elements and in each believer. The elements are more than bread and wine; they are the body and blood of the Risen Lord, "pneumatic substances which enter, with their miraculous powers, into those who share the meal, transforming them into the spiritual body of Christ."⁴¹ The body of

³⁸Schweitzer, op. cit., p. 270. This writer could not understand the fullest implications of this interpretation of Schweitzer. Carried to extremes it would result in a type of pantheism, destroying completely the human nature of the Risen Christ.

³⁹Hoffatt, op. cit., p. 173.

⁴⁰Macgregor, op. cit., p. 170.

⁴¹H. Lietzmann, The Beginnings of the Christian Church (London: Lutterworth Press, 1952), p. 124.

Christ, which was given into death for sinners, makes believers such as are received into the body of fellowship. The Church is the "body" only through her sharing in the body and blood of Christ. This is the sacramentally established communion.⁴² Here appears the sacramental union. Christians do not eat the same bread because they form one and the same body. They form one and the same body because they eat the same bread.⁴³ Therefore the Eucharist is neither primarily a personal communion between Christ and the believer; nor is it primarily a social meal illustrating human fellowship. Rather it is the "means through which the whole common life of the Church, as a participation in Christ, is corporately manifested in its full significance and actuality."⁴⁴ The term "communion" so often applied to the Lord's Supper becomes laden with a double significance. On the one hand it reminds believers of their oneness with Christ in the elements of bread and wine in the Eucharist. On the other hand, it reminds believers of their oneness with each other, the "many" are "one" by participating in the life of Christ as that life is imparted to the Church through the Eucharist.

In the light of this interpretation to "discern the body" is

to perceive the glory of Christ's sacrifice. It is to recognize that His life which we receive is sacrificial and that in receiving it we also become sacrificial. It is to recognize the joy of self-giving to others in the One Body, even as Christ gave Himself up for us and to us. To be partakers in Christ's sacrificial action in the Holy Eucharist is a joyful solemnity whose counterpart is

⁴²Wendland, op. cit., p. 73.

⁴³Macgregor, op. cit., p. 186.

⁴⁴Thornton, op. cit., p. 328.

equally joyful, namely, to be brethren in Christ. These two are, so to speak, the concave and convex of the same figure, the inward and the outward aspects of the same sacrificial life.⁴⁵

Rightly to discern the Body is a discernment of self (11:31), a self-examination in which one is aware of the redeeming work of Jesus Christ and in which one is aware of Christians, communing together, as being the Body of Christ. It does not mean "simply to recognize Christ as present but to make a comparison and judgment between this body of people together, and any other that exists in the world."⁴⁶

The communicant must test himself whether he is discerning, recognizing the body of Christ and preferring it above any other. His act of communion must be at one and the same time an understanding of what goes on in communion and a demonstration of his faith in the body of Christ and his raising the body of Christ to a position in his own heart and mind above any other. . . . The Christian communicant should be watching himself to tell whether he prizes what he is here receiving more highly than anything else that he could consume; whether he recognizes that here he is together in a fellowship more important than any other with which he can be joined.⁴⁷

Worthy participation means more than that the sacramental-character of the food is recognized and regarded by all. Worthiness depends on grasping in faith the whole phrase, "Take, eat, this is my body which is given for you" (11:24). It means to understand the body of Christ as the body of Christ given for me, by which, when I receive it, I am brought together into the Body of the Church and by it I am made responsible for others.⁴⁸ Not to understand the full realization of

⁴⁵Ibid., p. 343.

⁴⁶R. R. Gaesmerer, "The Practise of Holy Communion," unpublished manuscript in the possession of the author, Concordia Seminary, St. Louis, Mo., p. 37.

⁴⁷Ibid., p. 31.

⁴⁸G. Hornkamm, Das Ende des Gesetzes (München: Chr. Kaiser, 1952), p. 121.

this unity of Christ and His Church evidenced in the eucharistic elements and the participants is unworthy and careless eating and drinking resulting in physical sickness and death. Lack of faith and lovelessness reap the Lord's fierce condemnation; faith and love result in blessing. For, since the Church and the bread are the one body of Christ, partaking of Holy Communion, though many, believers are one in Him Who gave Himself for the Church.

The Lord's Supper is a fellowship with Him who is the Head of the Church, and the members of His body. It is a fellowship with Him who is the Head of the Church, and the members of His body. It is a fellowship with Him who is the Head of the Church, and the members of His body.

In the Christian Church every member is called to love and to be loved. It is a fellowship with Him who is the Head of the Church, and the members of His body. It is a fellowship with Him who is the Head of the Church, and the members of His body. It is a fellowship with Him who is the Head of the Church, and the members of His body.

CHAPTER V

CONCLUSION

According to First Corinthians unworthy participation in the Lord's Supper included both lovelessness and unbelief. The purpose of the Lord's Supper was two-fold: attention was to be centered upon the sacrificial suffering and death of Jesus, and also upon the fellowship of the faith who were united in Christ. When the Corinthians turned the Eucharist into an occasion for gluttony and revelry, they saw neither the sacrificed body of the Lord nor the loving fellowship of the Church. They did not "discern the body."

In the Christian Church today worthy participation must be based upon these same principles, neither of which may be elevated over the other. If undue stress is placed on belief in the Real Presence so that condemnation from lack of faith be preached, this will frighten Christians away from the very means by which their faith is strengthened. Rather than being a joyful and refreshing experience, the Lord's Supper will become a dreaded experience. Likewise the participant will be so concerned with his individual faith and his individual celebration that his selfishness and lovelessness will destroy the very bond which joins him to other Christians in the Body of Christ, the love of Jesus Christ. The other extreme of stressing fellowship above the Real Presence must be avoided also. Otherwise the Lord's Supper loses its significance of uniting Christians with their Lord and of proclaiming the Gospel of salvation through His death. Instead the Eucharist becomes a mere memorial feast involving a fellowship having no foundation. Therefore

it behooves each Christian theologian and pastor to announce both aspects of the Lord's Supper in equal measure so that all Christians may rightly discern the body of the Lord Jesus Christ in the elements and in the fellowship of other Christians. Then, and only then, will the Church on the Lord's Supper proclaim the Lord's death until He comes.

Some of the questions which remain unanswered beyond the scope of this present thesis are:

- a. What is the extent of the fellowship involved in the Body of Christ, and what is the basis for such fellowship?
- b. How does Paul's use of "body" in 1 Cor. 11:29 compare with usage in his other epistles?
- c. Is there any concept in the Old Testament which corresponds to "Body of Christ," and, if so, what determines its corporateness?
- d. Must one consider those members who attend a service but who do not participate in Holy Communion as guilty of "not discerning the body"?
- e. Can anything be added to the present liturgy of the Lutheran Church to make this fellowship in Holy Communion more evident to the participants?

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