



Sunday School Lesson
1 Cor. 11:17-34
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The Lord's Supper



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Quick Links to the Study

I. [Context](#)

- a. [Historical](#)
- b. [Literary](#)

II. [Message](#)

- a. [Abuses, vv. 17-22](#)
- b. [Original, vv. 23-26](#)
- c. [Unworthy Participation, vv. 27-34](#)

This study begins a five week study on "Encountering God" in the Smyth-Helwys Formations Sunday School lessons. The study centers on Paul's account of the Last Supper of Jesus with his disciples before his crucifixion. Because the gospels also contain accounts of this episode, some attention will be given to them in order to gain the widest possible picture. In terms of chronology of writing, Paul's account is the first one to be put in written form. It is followed over a decade later by Mark's account, then by Matthew's and Luke's accounts. The fourth gospel doesn't directly describe the instituting of the Lord's Supper, but does describe some of the events that took place in connection with the supper that night. The oral tradition about that event had become pretty well fixed in different Christian communities by the mid part of the first century when the written accounts began showing up.

I. Context

Paul's letter to the Christian community at the ancient city of Corinth represents a significant part of his writing ministry. Some irony exists concerning this community, and Paul's correspondence and personal ministry to them. First Corinthians reveals a community riveted by factions, extreme moral problems and theological assertions that border on the bizarre. Yet, for many Christian groups today, Corinth represents the model church, primarily because of the practice of speaking in tongues. Paul's writing ministry was intended as a substitute for his personal presence. And it was intended to answer questions and address some of these problems that had arisen in the various house church groups over this Greek seaport city.

The ongoing history of Christianity in this Greek city reflects a tradition of problems that continued for a long, long time after Paul led in the establishment of Christianity there during the middle 50s of the first century. A fascinating letter to the church at Corinth came almost half a century after Paul's ministry from the spiritual leader in Rome. [First Clem-](#)

[ent](#) helps one see some of this problematic history decades after Paul. By AD 96, when 1 Clement was written, the tone of Christian experience had profoundly changed. Political language carried the day along with an intense demand for absolute obedience to those in authority. But through all this smoke screen from Clement of Rome, one can trace out a community of faith at Corinth still plagued with problems and struggles. In some ways that is helpful to us, in that it led to Paul putting in writing his thoughts on a number of important issues in the

Christian experience.

First Corinthians was dictated by the apostle during the spring of either 54 or 55 AD.

a. Historical

The **external history** of first Corinthians focuses upon the "reporter" questions about the composition of First Corinthians. Who wrote it? When was it written? Where was it written? To whom was it written? Why was it written? et al. In my reconstruction of [Paul's ministry to the Corinthians](#) at Cranfordville.com, this letter comes as the third point of contact with the Corinthians. The first was his

initial preaching of the gospel there while on the second missionary journey in 50-51 AD. An initial letter was written to the Corinthians during AD 52, but is now lost, even though some feel that 2 Cor. 6:14 - 7:1 may preserve a part of it. While at Ephesus during the third missionary journey First Corinthians was dictated by the apostle during the spring of either 54 or 55 AD.



The body of the letter is divided up as a response to questions from the household of Chloe (chaps 1-6) and the Corinthian delegation (chaps 7-16). In 1:11, Paul said, "For it has been reported to me by Chloe's people that there are quarrels among you, my brothers and sisters." Then in 7:1 we find: "**Now concerning the matters** about which you wrote:..." Thus the letter deals with two sets of issues, each posed by a different source.

Our passage, 11:23-34, comes about midway through the second set of instructions. These arise out of questions posed by the Corinthians in a letter sent to Paul in Ephesus. The first issue dealt with begins "It is well for a man not to touch a woman" in 7:1b. The second issue begins "**Now concerning virgins**, I have no command of the Lord, but I give my opinion as one who by the Lord's mercy is trustworthy" in 7:25. In 8:1 comes the next issue: "**Now concerning food sacrificed to idols**: we know that 'all of us possess knowledge.'" In 9:1-2 is the next one introduced: "Am I not free? Am I not an apostle? Have I not seen Jesus our Lord? Are you not my work in the Lord? If I am not an apostle to others, at least I am to you; for you are the seal of my apostleship in the Lord." In 10:1-5 is the next issue introduced: "1 **I do not want you to be unaware**, brothers and sisters, that our ancestors were all under the cloud, and all passed through the sea, 2 and all were baptized into Moses in the cloud and in the sea, 3 and all ate

the same spiritual food, 4 and all drank the same spiritual drink. For they drank from the spiritual rock that followed them, and the rock was Christ. 5 Nevertheless, God was not pleased with most of them, and they were struck down in the wilderness." The next one is introduced with "**Be imitators of me**, as I am of Christ. I commend you because you remember me in everything and maintain the traditions just as I handed them on to you." in 11:1-2. Probably the next one begins in 11:17: "**Now in the following instructions** I do not commend you, because when you come together it is not for the better but for the worse." This introduces our passage in verses 17-34.

All of this underscores the reality that First Corinthians is an occasional letter, not a theological tractate.

First Corinthians is an occasional letter, rather than a theological tractate.

That is, the contents of the letter arose from a specific situation in Corinth and the letter attempts to address those individual situations present in the Christian community there. What that implies impacts interpretation of the relevancy of this content. When the same situation arises in a modern congregation, then the applicational distance between "then" and "now" is relatively short. But when such situations don't exist in a modern church, then the interpretational distance between "then" and "now" is great and the application has to be much more

tentative and less certain. This has important bearing on the relevancy of 11:17-34. For example, failure to recognize this has led [some modern Christians](#) to view any eating of food at a church building as inherently sinful and in violation of what Paul said to the Corinthians.

Paul most likely dictated the contents of the letter to a writing secretary and then added the final Conclusio in his own hand writing as a verification of the contents to the Corinthian readers, as is implied in 16:21 where he says, "I, Paul, write this greeting with my own hand." Unfortunately, we do not know the identity of this person, as we do regarding Romans where Tertius identifies himself in 16:22 with the statement, "I Tertius, the writer of this letter, greet you in the Lord."

The first readers of this letter were in the ancient seaport town of Corinth, as is described in the Eerdman's Dictionary of the Bible:

An important city controlling the isthmus connecting mainland Greece and the Peloponnesian Peninsula. Although its "golden age" was five centuries before Paul's visit, Corinth had enjoyed a return to prominence and a resurgence of building during the 1st century A.D.

Corinth had a leading role in the uniting of the Greek city-states into the world-wide empire of Philip of Macedon and his son Alexander. Two centuries later Corinth was a leader in the failed Achaean League's attempt to stop Roman expansion in Greece. Severely damaged and punished in 146 B.C. in the war with Rome, Corinth was restored in 44 to economic and political prominence by Julius Caesar and in 27 became the provincial capital. New colonists from many areas joined locals seeking their fortune in this commercial center. An important city for Roman government as the capital of Achaia, Corinth was the residence of the Roman governor (before whom Paul appeared in A.D. 51 when Lucius Junius Gallio was governor). In Roman Corinth, old temples were restored and enlarged, new shops and markets built, new water supplies developed, and many public buildings added (including three governmental buildings and an amphitheater seating perhaps 14 thousand). In the 1st century Corinth's public marketplace (forum) was larger than any in Rome. All these improvements suggest that when Paul visited Corinth ca. 50 it was the most beautiful, modern,



Temple of Apollo & Acrocorinth

and industrious city of its size in Greece. The well-traveled Aristides commented that if beauty contests were held among cities, as reportedly was done among goddesses, Corinth would rank with Aphrodite (i.e., first).

This flourishing economic life also contained a mixture of religious corruption, generated largely by the fertility based worship of the goddess Aphrodite.

S.J. Hafemann ("Corinthians, Letters to the," *Dictionary of Paul and His letters*) summarizes:

As a wealthy hub for commerce and seafarers, Greek Corinth was evidently renowned for its vice, especially its sexual corruption, and for its many religious temples and rites. Aristophanes (c. 450–385 B.C.) even coined the term *korinthiazesthai* ("to act like a Corinthian," i.e., "to commit fornication") in view of the city's reputation. Plato used the term "Corinthian girl" as an euphemism for a prostitute (Murphy-O'Connor, 56). And although its historical accuracy is disputed, Strabo's account of 1,000 prostitutes in the temple of Aphrodite does reflect the city's image, in which the many temples played their own role in the immoral tenor of its life (cf. Strabo *Geog.* 8.6.20, first written in 7 B.C. and revised slightly in A.D. 18).

Thus into the mixture and immoral atmosphere came the gospel message, preached by Paul and others. The blossoming community of faith in the various house churches struggled to cope with both coming out of and at the same time trying to live within such an atmosphere as faithful Christians.

b. Literary

The literary **genre** of our passage is easy to assess. It is a segment of the body proper of this document known as First Corinthians. The text contains material that Paul says he received from the Lord (11:23): "For I received from the Lord what I also handed on to you, that" The precise meaning of "received from the Lord" (Ἐγὼ γὰρ παρέλαβον ἀπὸ τοῦ κυρίου, ὃ καὶ παρέδωκα ὑμῖν, ὅτι ...) is debated. The verbs used here typically refer to oral transmission of a religious tradition or belief. Taken then in their normal sense, the statement means that Paul received orally transmitted description of the Last Supper as it was being taught in the apostolic communities of faith. He then passes it on to

the Corinthians here in chapter eleven. In this understanding, the prepositional phrase “from the Lord” would signal the Lord’s stamp of approval on that segment of Christian tradition. But this phrase is taken by some to signal a direct revelation to Paul



from the resurrected Lord. Thus Paul’s language should be understood to imply a visionary experience of Paul in which this material was communicated directly to him, thus by-passing the apostolic tradition. A.C. Thiselton (*1 Corinthians*, in the *New International Greek Testament Commentary*) reminds us that

it is conceivable that the original difference of preposition calls attention to the reception of a tradition *originally* rather than “directly” (in a charismatic sense) **from the Lord**, but this can be suggested not on the basis of any difference between the force of the prepositions, but only in the sense that **received from** occurs here in a slightly different sense from most occurrences of the phrase.

I stand with those who would understand Paul’s statement as having received this material through apostolic tradition that originated with the Lord. That apostolic tradition is embedded clearly in the synoptic gospel accounts that stand as parallels to Paul’s ma-

terial.

As discussed above, 11:17-34 falls as a part of Paul’s answering of questions posed to him by members of the Christian community at Corinth. Also discussed above is the literary **setting** of our passage. Paul used the questions posed by the Corinthians as a launch pad into a sometimes detailed discussion of a topic. Trying to determine what might have been the original question posed by the Corinthians is difficult, given the nature of Paul’s material. All that can be decided with certainty is that they raised a question about the nature and/or manner of observing the ordinance of communion.

II. Message

A more precise examination of the setting strongly suggests that the natural pericope unit begins with verse seventeen, rather than verses twenty-three. Verses 17-22 introduce the central problem related to the observance of communion. Then verses 23-26 inject the apostolic tradition regarding the original observance as the basis for Paul’s admonitions in vv. 17-22; compare the γάρ (“for”) in verse 23. Finally, verses 27-34 raise the issue of proper observance in light of this apostolic tradition. Given this interconnectedness of these verses, we will study them together as a unit of material.

a. Abuses, vv. 17-22

Greek NT

11:17 Τοῦτο δὲ παραγγέλλων οὐκ ἐπαινῶ ὅτι οὐκ εἰς τὸ κρεῖσσον ἀλλὰ εἰς τὸ ἥσσον συνέρχεσθε. 11:18 πρῶτον μὲν γὰρ συνερχομένων ὑμῶν ἐν ἐκκλησίᾳ ἀκούω σχίσματα ἐν ὑμῖν ὑπάρχειν καὶ μέρος τι πιστεύω. 11:19 δεῖ γὰρ καὶ αἰρέσεις ἐν ὑμῖν εἶναι, ἵνα [καὶ] οἱ δόκιμοι φανεροὶ γένωνται ἐν ὑμῖν.

NASB

17 But in giving this instruction, I do not praise you, because you come together not for the better but for the worse. 18 For, in the first place, when you come together as a church, I hear that divisions exist among you; and in part I believe it. 19 For there must also be factions among you, so that those who are approved may become

NRSV

17 Now in the following instructions I do not commend you, because when you come together it is not for the better but for the worse. 18 For, to begin with, when you come together as a church, I hear that there are divisions among you; and to some extent I believe it. 19 Indeed, there have to be factions among you, for only so

NLT

17 But now when I mention this next issue, I cannot praise you. For it sounds as if more harm than good is done when you meet together. 18 First of all, I hear that there are divisions among you when you meet as a church, and to some extent I believe it. 19 But, of course, there must be divisions among you so that those of you

11:20 Συνερχομένων οὖν ὑμῶν ἐπὶ τὸ αὐτὸ οὐκ ἔστιν κυριακὸν δεῖπνον φαγεῖν· 11:21 ἕκαστος γὰρ τὸ ἴδιον δεῖπνον προλαμβάνει ἐν τῷ φαγεῖν, καὶ ὃς μὲν πεινᾷ ὃς δὲ μεθύει. 11:22 μὴ γὰρ οἰκίας οὐκ ἔχετε εἰς τὸ ἐσθίειν καὶ πίνειν; ἢ τῆς ἐκκλησίας τοῦ θεοῦ καταφρονεῖτε καὶ καταισχύνετε τοὺς μὴ ἔχοντας; τί εἶπω ὑμῖν; ἐπαινέσω ὑμᾶς; ἐν τούτῳ οὐκ ἐπαινῶ.

evident among you. 20 Therefore when you meet together, it is not to eat the Lord's Supper, 21 for in your eating each one takes his own supper first; and one is hungry and another is drunk. 22 What! Do you not have houses in which to eat and drink? Or do you despise the church of God and shame those who have nothing? What shall I say to you? Shall I praise you? In this I will not praise you.

will it become clear who among you are genuine. 20 When you come together, it is not really to eat the Lord's supper. 21 For when the time comes to eat, each of you goes ahead with your own supper, and one goes hungry and another becomes drunk. 22 What! Do you not have homes to eat and drink in? Or do you show contempt for the church of God and humiliate those who have nothing? What should I say to you? Should I commend you? In this matter I do not commend you!

who are right will be recognized! 20 It's not the Lord's Supper you are concerned about when you come together. 21 For I am told that some of you hurry to eat your own meal without sharing with others. As a result, some go hungry while others get drunk. 22 What? Is this really true? Don't you have your own homes for eating and drinking? Or do you really want to disgrace the church of God and shame the poor? What am I supposed to say about these things? Do you want me to praise you? Well, I certainly do not!

Notes:

With the introduction of this segment, we learn of a problem taking place in the community of faith at Corinth. Quite interestingly, the previous pericope begins with “I praise you because...” (v. 2; ἐπαινῶ ὑμᾶς ὅτι...), while this pericope begins with “I do not praise you because...” (v. 17; οὐκ ἐπαινῶ ὑμᾶς ὅτι...). While the apostle could commend the Corinthians regarding appropriate attire for both men and women in leading worship (vv. 2-16), he could not say the same about their approach to a fellowship meal and the way they observed the Lord's Supper.

Paul began his teaching with the broad generalization: “when you come together it is not for the better but for the worse” (οὐκ εἰς τὸ κρεῖσσον ἀλλὰ εἰς τὸ ἥσσον συνέρχεσθε). This stands as the basis for his refusal to praise them. Key to understanding this accusation is the meaning of “come together.” The Greek verb, συνέρχομαι, means literally “to gather together.” Its usage in First Corinthians is clear, since it shows up in chapters eleven and eighteen (11: 17, 18, 20, 33, 34; 14:23, 26) as a reference to the church gathered in worship that included a fellowship meal. The amazing declaration of the apostle is that more harm than good comes out of their worship gatherings.

Verse 18 explains the details: “when you come together as a church, I hear that divisions exist among you; and in part I believe it.” Just as had been mentioned in 1:10-17, Paul here repeated his accusation of divisions in the church (σχίσματα ἐν ὑμῖν; schismata en hymin). This divisiveness was surfacing in their

worship gatherings. Verse 19 pulls some positive tones out of the situation by asserting that divisions (αἰρέσεις; haireseis) are inevitable (δεῖ...εἶναι) and do serve to separate out the genuine believers from the phoney ones (ἵνα καὶ...). The tensions generated from the divisions puts to the test the genuineness of professed faith (οἱ δόκιμοι), and only that which is true comes to the surface (φανεροὶ γίνονται ἐν ὑμῖν).

While verses 17-19 hang together as the broad introductory statements, verses 20-22 are interconnected and bring a more specific focus on what Paul was alluding to: the fellowship meal aspect of early Christian worship. The generalizing statement comes in verse 20 and is followed by a series of justifying statements in vv. 21-22 providing a basis for his accusation in verse 20.

The accusation is summed up (v. 20) as “when you meet together, it is not to eat the Lord's Supper...” Paul is not describing the intent of the Corinthians here. That is, he assumes their intent was to eat the Lord's Supper as an integral part of the fellowship meal in worship. But their abuses were such that in reality they were not eating the LORD's Supper; it was some far different than what they intended. P. Ellingworth and H. Hatton (*1 Corinthians in the Translator's Handbook*) sums up the issue well: “The

When you come together, it is not for the better but for the worse.

meaning of verse 20 must be partly understood in the light of the contrast with verse 21: 'it is not the Lord's Supper that you are eating; it is your own selfish individual meals.' Another possible translation is 'even though you may think you are eating the Lord's Supper, it is not so.'"

Verse 21 summarizes those abuses: "in your eating each one takes his own supper first; and one is hungry and another is drunk." Paul describes something far different than a contemporary "dinner on the grounds" where all the food is brought and placed on a common table for everyone to use. In American religious practice such patterns as Paul describes in Corinth indeed seem strange, and even bizarre. But A.C. Thiselton (*1 Corinthians in the New International Greek Testament Commentary*) explains in detail the probable situation based on archaeological analysis of a villa near Corinth built in the ancient world:

It is possible to visit the site excavated by the American team led in the late 1970s by James Wiseman of the villa dated between AD 50 and 75 at Anaploga.⁴⁴ It lies outside the formal boundaries of the site of ancient Corinth beyond the Erastus inscription. In the Museum of Corinth inside the formally contained site of ancient Corinth the impressive mosaic floor of the triclinium (dining room) remains in view and is sufficiently complete to compare its size with the site from which it has been removed. As Murphy-O'Connor observes, the triclinium measures 5.5 × 7.5 meters, giving a floor area of 41.25 square meters (roughly 24 × 18 feet). If we allow for the couches on which guests could recline at an appropriate table, it may well be the case that (as Hays suggests) nine guests may have been a normal maximum for this comfortable dining area.⁴⁵

An entrance vestibule led into a central atrium or courtyard-hallway, which in turn led to four or five other rooms. These included the triclinium (in the Anaploga villa, the first entrance on the right). The atrium measured 5 × 6 meters (approximately 16 × 20 feet). However, the *impluvium* (pool to collect water) stood at its center, thereby diminishing practical floor space. Between twenty and thirty people might be able to squeeze into such a place (up to fifty perhaps in the largest villas excavated, but at a post-Pauline date). If they sat or stood, Hays suggests that between thirty and forty would be possible. It is quite clear that when more than nine or ten people came to dinner, the poorer or less esteemed guests would be accorded space not in the already occupied triclinium but in the scarcely furnished atrium, which functioned in effect as an "overflow" for those who were, in the eyes of the host, lucky to be included at all. The quality of food, drink, service, and comfort would be of a higher order in the triclinium, especially if some in the atrium could arrive only after the best of the meal was over.

A second factor exacerbates such a category

distinction. Pliny the Younger describes in detail the categorization of qualities of food and drink as marks of favor to grades of guests: "The best dishes were set in front of himself [the host] and a select few, and cheap scraps of food before the rest of the company. He had even put the wine into very small flasks, divided into three categories ... one for himself and us, another for his lesser friends (all his friends are graded) and the third for his and our freed persons."⁴⁶ The volume of essays *Dining in a Classical Context* takes us still further.⁴⁷ According to Booth, only those who assumed the *toga virilis* (i.e., those who were adult males of high status) had authority "to bestow freedom to recline" in a triclinium.⁴⁸ Favored boys might sit at the foot of the couch used by a high-status male. The pattern encouraged the notion (even if indirectly by analogy) that to be invited to recline near the host in the triclinium signified a mark of favor from the host which thereby conferred added status upon the recipient of the honor. Seneca readily identifies the connections between luxurious banquets, abuse of pretty *servuli* or "luckless slave boys," and the abuse of power to confer the status of *convivius* on young men.⁴⁹ We should not, of course, equate provincial civic life with all that took place in Rome. However, the very use for manipulative purposes of the varying status indicated by food, drink and the possible locations of diners as close friends, second-class friends, hangers on, clients, head persons, youngsters, and servants speaks volumes about the discriminatory conventions presupposed in Graeco-Roman society. This is all part and parcel of the symbolic world of an honor-shame culture.

The foundation for further research on the reliance of such material for our understanding of the present passage emerged largely with Gerd Theissen's essay "Social Integration and Sacramental Activity: An Analysis of 1 Cor 11:17–34," first published in German in 1974.⁵⁰ Commenting on vv. 21 and 22, Theissen notes that "have nots" (μη ἔχοντες) stand in contrast to those who can have "their own meal, ἴδιον δεῖπνον." This is the primary emphasis of ἕκαστος and τὸ ἴδιον δεῖπνον, although it does not exclude a critique of individualism as well. This issue would assume still sharper proportions if B. B. Blue and B. W. Winter are correct in their assessments of the impact of the famine of AD 51 upon the poor in cities.⁵¹ Followed by Fee, Theissen rightly declares, ἴδιος and κυριακός refer to questions of ownership": Is it **the Lord's** [own] **supper** which is being held, or *that of the host and his most favored guests*?⁵² Who is the focus of attention? For whose benefit is it being held? Indeed, to put it most sharply: *Who, indeed, is "hosting" this meal?*

By segregating off different groups of the church into different areas of the meeting place, probably by social class here, the Christian community denied the foundational principle of "the ground being level at

Calvary.” Paul rightfully takes the congregation sharply to task over this: “What should I say to you? Should I commend you? In this matter I do not commend you!”

D.A. Carson (New Bible Commentary) notes that “Paul asks three questions which are meant to make them realize their guilt for this disgraceful conduct. The first is whether those who eat and drink so much have their own houses in which to feast. The second is whether they despise the church, lit., ‘meeting’ of none other than God for it is his church (cf. 1:2). The third question is whether it is their intention to humiliate *those who have nothing*, lit. the ‘have-nots,’ meaning those who do not have the protection of rich houses in times of crisis such as the present famine (cf. commentary on 7:26). Paul certainly cannot endorse or praise this inexcusable conduct. The reason they are guilty is spelled out.”

In trying to make sense of these verses in application to our day, several considerations are important.

When we come together for worship there are potential problems and issues that can turn our worship into sinful conduct, no matter how beautiful it may be. Paul echoes the eighth century prophets beginning with Amos in condemning worship of God done in the midst of sinful patterns of conduct (5:21-24): “21 I hate, I despise your festivals, and I take no delight in your sol-



emn assemblies. 22 Even though you offer me your burnt offerings and grain offerings, I will not accept them; and the offerings of well-being of your fatted animals I will not look upon. 23 Take away from me the noise of your songs; I will not listen to the melody of your harps. 24 But let justice roll down like waters, and righteousness like an ever-flowing stream.” To express such discrimination around the Lord’s table is doubly offensive.

The Lord’s table is a sacred spot where practices and attitudes should reflect those of the one whose blood and broken body are being celebrated. Social and class distinction, however deeply ingrained in the surrounding society, have no legitimate place at the Lord’s table.

As a side note, this passage is the exclusive source of the label “Lord’s Supper” based on the Greek κυριακὸν δεῖπνον. No where else in scripture is this terminology found.

This passage does not forbid observing the Lord’s Supper with a fellowship meal, as it has sometimes been understood. The Corinthian practice of a fellowship meal as a part of the Lord’s Supper was a

[common practice](#) in early Christianity and is labeled a “love feast” in Jude 12. Paul doesn’t condemn such a practice; rather he condemns the use of it when discrimination is practiced.

b. The Original, vv. 23-26

Greek NT

11:23 Ἐγὼ γὰρ παρέλαβον ἀπὸ τοῦ κυρίου, ὃ καὶ παρέδωκα ὑμῖν, ὅτι ὁ κύριος Ἰησοῦς ἐν τῇ νυκτὶ ἣ παρεδίδετο ἔλαβεν ἄρτον 11:24 καὶ εὐχαριστήσας ἔκλασεν καὶ εἶπεν, Τοῦτο μού ἐστιν τὸ σῶμα τὸ ὑπὲρ ὑμῶν· τοῦτο ποιεῖτε εἰς τὴν ἐμὴν ἀνάμνησιν. 11:25 ὡσαύτως καὶ τὸ ποτήριον μετὰ τὸ δειπνῆσαι λέγων, Τοῦτο τὸ ποτήριον ἡ καινὴ διαθήκη ἐστὶν ἐν τῷ ἐμῷ αἵματι· τοῦτο

NASB

23 For I received from the Lord that which I also delivered to you, that the Lord Jesus in the night in which He was betrayed took bread; 24 and when He had given thanks, He broke it and said, "This is My body, which is for you; do this in remembrance of Me." 25 In the same way He took the cup also after supper, saying, "This cup is the new covenant in My blood; do this, as often as you drink it, in re-

NRSV

23 For I received from the Lord what I also handed on to you, that the Lord Jesus on the night when he was betrayed took a loaf of bread, 24 and when he had given thanks, he broke it and said, "This is my body that is for you. Do this in remembrance of me." 25 In the same way he took the cup also, after supper, saying, "This cup is the new covenant in my blood. Do this, as often as you drink

NLT

23 For this is what the Lord himself said, and I pass it on to you just as I received it. On the night when he was betrayed, the Lord Jesus took a loaf of bread, 24 and when he had given thanks, he broke it and said, "This is my body, which is given for you. Do this in remembrance of me." 25 In the same way, he took the cup of wine after supper, saying, "This cup is the new covenant between God and you, sealed by the shed-

ποιεῖτε, ὡς ἅκις ἐὰν
 πίνητε, εἰς τὴν ἐμὴν
 ἀνάμνησιν. 11:26
 ὡς ἅκις γὰρ ἐὰν ἐσθίητε
 τὸν ἄρτον τοῦτον καὶ τὸ
 ποτήριον πίνητε, τὸν
 θάνατον τοῦ κυρίου
 καταγγέλλετε ἄχρις οὗ
 ἔλθῃ.

membrance of Me." 26
 For as often as you eat
 this bread and drink the
 cup, you proclaim the
 Lord's death until He
 comes.



it, in remembrance of
 me." 26 For as often as
 you eat this bread and
 drink the cup, you pro-
 claim the Lord's death
 until he comes.



ding of my blood. Do this
 in remembrance of me
 as often as you drink it."
 26 For every time you
 eat this bread and drink
 this cup, you are an-
 nouncing the Lord's
 death until he comes
 again.

Notes:

Paul now turns to the apostolic tradition about how the Lord's Supper was initially observed by Jesus and his apostles. This event is intended to set the standard for how the Corinthians should be doing it. Although Paul is the first of the four NT writers to record in writing this event, the synoptic gospel writers contain very similar accounts. Getting these on the table will be an important part of the study of Paul's description.

1 Cor. 11:23-26

23 For I received from the Lord what I also handed on to you, that the Lord Jesus on the night when he was betrayed took a loaf of bread, 24 and when he had given thanks, he broke it and said, "This is my body that is for you. Do this in remembrance of me." 25 In the same way he took the cup also, after supper, saying, "This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me." 26 For as often as you eat this bread and drink the cup, you proclaim the Lord's death until he comes.

Mt. 26:26-30

26 As they were eating, Jesus took a loaf of bread and asked God's blessing on it. Then he broke it in pieces and gave it to the disciples, saying, "Take it and eat it, for this is my body." 27 And he took a cup of wine and gave thanks to God for it. He gave it to them and said, "Each of you drink from it, 28 for this is my blood, which seals the covenant between God and his people. It is poured out to forgive the sins of many. 29 Mark my words – I will not drink wine again until the day I drink it new with you in my Father's Kingdom." 30 Then they sang a hymn and went out to the Mount of Olives.

Mk. 14:22-26

22 As they were eating, Jesus took a loaf of bread and asked God's blessing on it. Then he broke it in pieces and gave it to the disciples, saying, "Take it, for this is my body." 23 And he took a cup of wine and gave thanks to God for it. He gave it to them, and they all drank from it. 24 And he said to them, "This is my blood, poured out for many, sealing the covenant between God and his people. 25 I solemnly declare that I will not drink wine again until that day when I drink it new in the Kingdom of God." 26 Then they sang a hymn and went out to the Mount of Olives.

Lk. 22:14-20

14 When the hour came, he took his place at the table, and the apostles with him. 15 Jesus said, "I have looked forward to this hour with deep longing, anxious to eat this Passover meal with you before my suffering begins. 16 For I tell you now that I won't eat it again until it comes to fulfillment in the Kingdom of God." 17 Then he took a cup of wine, and when he had given thanks for it, he said, "Take this and share it among yourselves. 18 For I will not drink wine again until the Kingdom of God has come." 19 Then he took a loaf of bread; and when he had thanked God for it, he broke it in pieces and gave it to the disciples, saying, "This is my body, given for you. Do this in remembrance of me." 20 After supper he took another cup of wine and said, "This wine is the token of God's new covenant to save you – an agreement sealed with the blood I will pour out for you.

The gospel writers make it clear that Jesus was eating a meal and that the Lord's Supper was a part of that meal. Luke identifies it as the Passover meal. The sequence of observance begins with the bread. Matthew and Mark record Jesus' words as "Take it and eat it, for this is my body." But Paul and Luke are close to each other with the words "This is my body, given for you. Do this in remembrance of me." Luke's mentioning of a cup of wine first is generally understood as a part of the Passover meal drunk prior to the institution of the Lord's Supper, which begins in verse 19. For the cup, Matthew builds off Marks words: "for this is my blood, which seals the covenant between God and his people. It is poured out to forgive the sins of many" with the addition of the reference to forgiveness of sins.

Luke has his own "This wine is the token of God's new covenant to save you – an agreement sealed with the blood I will pour out for you." Paul's words are similar, yet distinctive: "This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me. For as often as you eat this bread and drink the cup, you proclaim the

Lord's death until he comes" Also to be noted is that Jesus "blessed" both the bread and the cup before offering them to the disciples. And the eschatological meaning to the observance is given in all four accounts. To use Paul's words, "as often as you eat this bread and drink the cup, you proclaim the Lord's death until he comes."

This comparison is important because it underscores the similarity of the accounts, with Paul's standing independent of the synoptic gospel accounts. Each writer has his own interpretive twist on certain details but yet describes the same core details. The source of this most likely is the orally transmitted tradition that all of the writers were using in their written descriptions.

The religious meaning of these descriptions and then the link of Paul's descriptions to the problem at Corinth is the next step in our study.

The occasion for the meal is cast differently in the accounts. For Paul the signal event is "on the night when he was betrayed." Judas' action is closely identified with the institution of the Lord's Supper. But in the synoptic gospels Mark notes the occasion simply as "As they were eating..." and Matthew follows Mark very closely with his "As they were eating..." Luke is more specific and detailed with the specification that the meal was the Passover meal. The larger contexts of both Mark and Matthew also make this clear as well.

The gospels emphasize Judas' betrayal with mention of his agreement with the religious authorities (Mk. 14:10-11

**Jesus thanked God for His blessings;
He did not bless the bread.**

// Mt. 26:14-16 // Lk. 22:3-6 // Jn. 13:2 & 13:27). They also describe the betrayal in Gethsemane (Mk. 14:43-46 // Mt. 26:47-50 // Lk. 22:47-48 // Jn. 18:2-9). Although Jesus knew ahead of time what Judas was going to do (Mk. 14:18-21 // Mt. 26:21-25 // Lk. 22:21-23 // Jn. 13:21-30), they distance Judas' action from the event of the supper itself, in contrast to Paul's linking the two events together.

If an explanation for Paul's pattern exists, it could well be that he intended to place in stark contrast the positive thing that Jesus did over against the dark action of Judas. This could very well have been a subtle warning to the Corinthians about their abusive actions at the Lord's table.

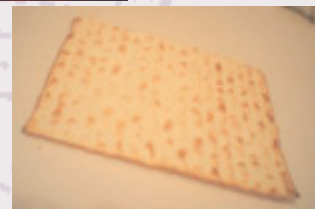
The pattern of Jesus' actions were to 1) break the bread, 2) bless it, 3) speak to the disciples, 4) share it with the disciples.

As a Passover meal, the bread (lit., a loaf; ἄρτον)



would have been the either traditional Jewish Sabbath Challah, as pictured first in a modern Jewish pattern. Or,

it could have been the unleavened Jewish bread, the Matzos, which is the official Jewish Passover bread, as pictured second. The Greek word can be used to refer to either, and thus is not specific.



Jesus broke off for himself a piece of the bread, after having prayed. His prayer was most likely a traditional Jewish Passover expression of thanksgiving to God for his blessings, as described in m. *Berakoth* 8.1-5 and m. *Peshaim* 10.2-7. Note: Jesus thanked God for His blessings; he did not bless the bread. Subsequent Christian theology following the latter has made huge theological errors in developing conclusions that are without foundation in the biblical text.

His pronouncement, "This is my body that is for you. Do this in remembrance of me," is the central theological point here. The broken loaf would symbolize not the Jewish exodus and dependency upon God's

provision of Manna. Rather, it would represent the Lord's broken body hanging

on the cross. Every observance of this supper would thus be a reminder of the cost of our redemption on Calvary. It is a body broken in our behalf (τὸ ὑπὲρ ἡμῶν). One important aspect of the supper is subsequently to be a 'looking back' at the cross.

The pattern of the 'cup' is similar (ὡσαύτως) to that of the bread. No prayer is explicitly mentioned, but is probably implied in the adverb for 'likewise' (ὡσαύτως). This is further suggested by Paul's earlier allusion to the Lord's Supper in 10:16-17: "The cup of blessing that we bless, is it not a sharing in the blood of Christ? The bread that we break, is it not a sharing in the body of Christ? 17 Because there is one bread, we who are many are one body, for we all partake of the one bread." Although not clear, the "after supper" (μετὰ τὸ δεῖπνῆσαι) reference is taken by some scholars to allude to the third cup of the Passover meal, making Paul's reference closer to Luke's 'two cup' de-

scription.

Jesus' pronouncement at this point injects some new elements into the picture: "This cup is the new covenant in My blood; do this, as often as you drink it, in remembrance of Me." Jesus' blood stands as a '[new covenant](#)' established by its spilling on the cross.

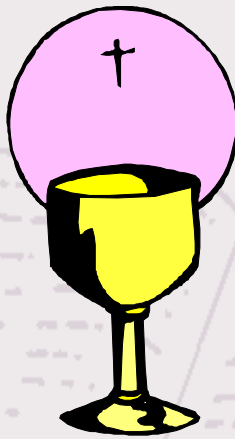
One side-note: The King James Version translated the Greek διαθήκη (diatheke) as 'testament' in following the Latin Vulgate's *testamentum*. Almost all twentieth century English Bibles use the term 'covenant.'

The concept of [covenant](#) is central to the New Testament. The 'old' covenant refers to the covenant of God with the Jewish people beginning with Abraham. The 'new' covenant is established by Jesus in his death and is with humanity, not just the Jewish people. The 'cup' of wine in the supper then represents that spilling of the blood and stands as a reminder of Calvary, just as the bread does.

The conclusionary statement of Jesus comes in verse 26: "For as often as you eat this bread and drink the cup, you proclaim the Lord's death until he comes." Two important points arise here. 1) "as often as..." (ὡσάκις ἐάν...), and 2) "until he comes" (ἄχρις οὗ ἔλθῃ). The frequency of observance is not specified. The decision of how often is left up to those observing the supper. Various patterns have emerged down through the centuries of Christian observance of the supper. But any insistence that a specific pattern, e.g., weekly observance, has no foundation in scripture and is contradicted by Jesus' statement here.

Just as the supper is a looking back, it also is a looking forward. We are to observe the supper until the Lord returns again. Mark records Jesus' words as "I solemnly declare that I will not drink wine again until that day when I drink it new in the Kingdom of God." The future aspect is looking forward to the final observance with our Lord in the eschatological banquet at his second coming (cf. [Rev. 19:9-21](#)). Thus every observance is to "proclaim the Lord's death" (τὸν θάνατον τοῦ κυρίου καταγγέλλετε) until that day. A.C. Thiselton (*WBC*) reminds us that "the verb καταγγέλλω regularly means in the NT to announce or to proclaim the gospel (1 Cor 9:14), to preach the word of God (Acts 13:5), or to preach Christ (Acts 4:2; Phil 1:17, 18). It also carries overtones of speaking or preaching publicly, to publish or to promulgate, or to perform a declarative speech-act openly." The observance is a public witness to our Christian faith.

What can we then say about the meaning of these verses to us? The Lord's Supper is a signifi-



cant moment in the life of believers, or, at least, it ought to be. It stands as one of two public events in which believers gather together as a congregation to bear witness to the central point of their faith: Jesus' redemptive death is foundational to the hope of salvation.

The supper elements stand in witness to Jesus' death as a symbolic reminder of what he did on Calvary. In no way do they become the actual body and blood of Jesus through a prayer of blessing of the elements.

This observance functions as an overt expression of our covenant with the Lord. Covenant means essentially an agreement in which both parties make promises to one another. God through Christ has promised us salvation and new life through Jesus' death. In return, we have pledged our lives to God in a faith commitment that entrusts our destiny to God on the basis of his shed blood. Our obligation, then, is to continually entrust ourselves to Christ in unconditional surrender and commitment. The supper observance should be a reaffirmation of that commitment.

The initial contextual setting of the supper between the Lord and the Twelve suggests, but does not demand, this observance to be a *gathering* of disciples to express their devotion to Christ. The rare descriptions of how it was observed in early Christianity affirm this pattern. The more modern Protestant, and especially Baptist, discussions over whether it is exclusively a 'church ordinance' or not cannot be answered by scriptural affirmation. This discussion in American Baptist history was occasioned almost a century again by [J.R. Graves](#) and the so-called "[Landmark Baptist](#)" movement. In that view, only local members of a given congregation are eligible participants in the Lord's Supper observance, thus excluding all nonmembers of a particular congregation from participating. In fact, the very term 'church ordinance' is questionable, based on our scripture passages. The Lord's Supper is a public affirmation of Christian belief in the central role of Christ's death to Christian belief. The labeling of this remembrance supper with the 'church ordinance' term injects into the discussion a huge amount of historical baggage that didn't exist in the New Testament. Either the biblical term Lord's Supper or some other non-prejudicial label such as communion or memorial supper are much better descriptors.

Finally, the context of Paul's recounting of the initial supper warns us of possible abuses connected with the supper. This recounting in vv. 23-26 stands as a justification (cf. γὰρ in v. 23) for Paul's severe

criticism of the Corinthian abuse of the supper (vv. 17-22). There's a right way and a wrong way to observe the supper. Our practice must always stand on the right way!

c. Unworthy Participation, vv. 27-34

Greek NT

11:27 Ὡστε ὃς ἂν ἐσθίῃ τὸν ἄρτον ἢ πίνη τὸ ποτήριον τοῦ κυρίου ἀναξίως, ἔνοχος ἔσται τοῦ σώματος καὶ τοῦ αἵματος τοῦ κυρίου. 11:28 δοκιμαζέτω δὲ ἄνθρωπος ἑαυτὸν καὶ οὕτως ἐκ τοῦ ἄρτου ἐσθιέτω καὶ ἐκ τοῦ ποτηρίου πινέτω. 11:29 ὁ γὰρ ἐσθίων καὶ πίνων κρίμα ἑαυτῷ ἐσθίει καὶ πίνει μὴ διακρίνων τὸ σῶμα. 11:30 διὰ τοῦτο ἐν ὑμῖν πολλοὶ ἀσθενεῖς καὶ ἄρρωστοὶ καὶ κοιμῶνται ἱκανοί. 11:31 εἰ δὲ ἑαυτοὺς διεκρίνομεν, οὐκ ἂν ἐκρινόμεθα. 11:32 κρινόμενοι δὲ ὑπὸ [τοῦ] κυρίου παιδευόμεθα, ἵνα μὴ σὺν τῷ κόσμῳ κατακριθῶμεν. 11:33 ὥστε, ἀδελφοί μου, συνεργόμενοι εἰς τὸ φαγεῖν ἀλλήλους ἐκδέχεσθε. 11:34 εἴ τις πεινᾷ, ἐν οἴκῳ ἐσθιέτω, ἵνα μὴ εἰς κρίμα συνέρχησθε. Τὰ δὲ λοιπὰ ὡς ἂν ἔλθω διατάξομαι.

NASB

27 Therefore whoever eats the bread or drinks the cup of the Lord in an unworthy manner, shall be guilty of the body and the blood of the Lord. 28 But a man must examine himself, and in so doing he is to eat of the bread and drink of the cup. 29 For he who eats and drinks, eats and drinks judgment to himself if he does not judge the body rightly. 30 For this reason many among you are weak and sick, and a number sleep. 31 But if we judged ourselves rightly, we would not be judged. 32 But when we are judged, we are disciplined by the Lord so that we will not be condemned along with the world. 33 So then, my brethren, when you come together to eat, wait for one another. 34 If anyone is hungry, let him eat at home, so that you will not come together for judgment. The remaining matters I will arrange when I come.

NRSV

27 Whoever, therefore, eats the bread or drinks the cup of the Lord in an unworthy manner will be answerable for the body and blood of the Lord. 28 Examine yourselves, and only then eat of the bread and drink of the cup. 29 For all who eat and drink without discerning the body, eat and drink judgment against themselves. 30 For this reason many of you are weak and ill, and some have died. 31 But if we judged ourselves, we would not be judged. 32 But when we are judged by the Lord, we are disciplined so that we may not be condemned along with the world. 33 So then, my brothers and sisters, when you come together to eat, wait for one another. 34 If you are hungry, eat at home, so that when you come together, it will not be for your condemnation. About the other things I will give instructions when I come.

NLT

27 So if anyone eats this bread or drinks this cup of the Lord unworthily, that person is guilty of sinning against the body and the blood of the Lord. 28 That is why you should examine yourself before eating the bread and drinking from the cup. 29 For if you eat the bread or drink the cup unworthily, not honoring the body of Christ, you are eating and drinking God's judgment upon yourself. 30 That is why many of you are weak and sick and some have even died. 31 But if we examine ourselves, we will not be examined by God and judged in this way. 32 But when we are judged and disciplined by the Lord, we will not be condemned with the world. 33 So, dear brothers and sisters, when you gather for the Lord's Supper, wait for each other. 34 If you are really hungry, eat at home so you won't bring judgment upon yourselves when you meet together. I'll give you instructions about the other matters after I arrive.

Notes:

In this final segment of Paul's discussion about the Lord's Supper, he turns to an improper observance of it by the Corinthians. But this passage comes somewhat as a warning and a solution to the problem described in vv. 17-22, as is reflected in the conjunction Ὡστε (hoste) translated as 'there-

fore.' One important aspect here: whereas the previous two sections have focused upon the group as a whole (plural 'you'), this passage stresses individual participation. At Corinth the problem was group oriented, but the solution is mainly individual. Uniformly in verses 27-29, the subject of Paul's words is the "whoever" (ὃς ἂν) in verse 27.

The internal structure of these verses is reasonably clear. In verse 27 comes the accusation and in verse 28 comes the admonition, designed to avoid the accusation. Verse 29 contains the justifying basis for the preceding assertions.

Then verses 30-34 apply these generalized principles to the situation at Corinth. Notice the shift back to the plural 'you' and 'we' in these verses. Paul first pronounces divine judgment upon the Corinthians (v. 30 in 'you' reference), followed by a principalized "we" expression regarding self-evaluation as the solution in verses 31-32. Then verses 33-34 draw the conclusion of this for the Corinthians in both group (v. 33) and individual (v. 34) applications. For a clear presentation of this see, the [Block Diagram](#) in the larger internet version of this study.

Now let's put some meat on these outline bones.

The first issue in v. 27 links guilt (ἔνοχος) to unworthy (ἀναξίως) participation in the supper. These two words become hinge points for understanding most of the rest of these verses.

The first word ἔνοχος (enochos), although only used here in the entire NT, carried with it two possible meanings: (1) guilty of sinning against... or (2) answerable to a higher authority for actions. In our translations, we can note these two meanings: NASB "shall be guilty of ..." and the NRSV "will be answerable for..." Richard Hays, (*First Corinthians in Interpretation Commentaries*, iPreach) notes:

Those who eat and drink in this selfish way, Paul declares, are "answerable for the body and blood of the Lord" (v. 27). What does he mean by this strange phrase? The later Christian tradition's devout fixation on the sacred character of the eucharistic elements has led to interpretations such as the paraphrase offered by the NEB: "guilty of desecrating the body and blood of the Lord." But this is to put the emphasis in the wrong place by focusing on the holiness of the eucharistic symbols per se. (Note that in v. 25 Paul avoids identifying the wine directly with the blood of Christ.) The problem is not desecration of the sacred elements but rather offense against Christ himself. The thought is similar to the idea expressed in 8:12: "When you sin against your brothers in this way . . . , you sin against Christ." By mistreating other members of the church, the Corinthians repeat the sort of sin that made the death of Christ necessary; they place themselves "among those who were responsible for the crucifixion, and not among those who by faith receive the fruit of it" (Barrett, 273). They are like the lapsed Christians decried in the letter to the Hebrews who continue to sin, who are "crucifying again the Son of God and are holding him up to contempt" (Heb. 6:6).

The idea of "unworthy" (ἀναξίως) has also been sub-

ject to misunderstanding down through the years of interpretation. Again, Richard Hays (*Interpretation*) offers helpful analysis:

Unfortunately verses 27-28 have often been taken out of context and seriously misinterpreted: the statement in verse 27 about eating the bread and drinking the cup "unworthily" has often been misunderstood to mean that only the perfectly righteous can partake of the Lord's Supper, and the call for self-examination in verse 28 has been heard as a call for intense introspection. This is, however, a grave misreading. Paul's words must be understood in the context of the specific situation that he is addressing: The more affluent Corinthians are consuming their own food and shaming the poorer members (vv. 20-22). In this context, to eat the meal unworthily means to eat it in a way that provokes divisions (v. 18), with contemptuous disregard for the needs of others in the community. Paul's call to self-scrutiny (v. 28) must therefore be understood not as an invitation for the Corinthians to probe the inner recesses of their consciences but as a straightforward call to consider how their actions at the supper are affecting brothers and sisters in the church, the body of Christ.

Additionally, the unworthy manner of eating and drinking is defined in verse 29 as "without discerning the body" (μὴ διακρίνων τὸ σῶμα). Don Carson (*New Bible Commentary*) puts it well: "Failure to recognize the body of the Lord, i.e. the body of believers (*cf.* 10:16), can only invoke personal judgment."

In vv. 30-31, Paul asserts that divine judgment has already begun on the Corinthians with the declaration that "many of you are weak and ill, and some have died." But the situation can be redeemed. Paul admonishes individual scrutiny (v. 31) and self-discipline of actions (v. 32). When the believers gather for the supper they are to show deference to one another (v. 33). They are to take their regular meals at home (v. 34). Again, Hayes -- quoting Gerd Theissen -- (*Interpretation*, iPreach) provides helpful understanding of this last injunction: "Even so, Paul stops far short of calling for radical economic equality: the instruction in verse 34a to eat at home—even if this is only a stopgap solution until Paul can get to Corinth to straighten things out—presumes that the wealthy may continue to eat as they like in private. Gerd Theissen describes the implications of this solution accurately: "Within their own four walls they are to behave according to the norms of their social status, while at the Lord's Supper the norms of the congregation have absolute priority. Clearly this is a compromise" (Theissen, 164)."

The Lord's table is a holy place. Our actions around it must reflect the Lord whose death we celebrate. Otherwise, disaster awaits us as the people of God.

Greek NT

11:17 Τοῦτο δὲ παραγγέλλων οὐκ ἐπαινῶ ὅτι οὐκ εἰς τὸ κρεῖσσον ἀλλὰ εἰς τὸ ἥσσον συνέρχεσθε.

11:18 πρῶτον μὲν γὰρ συνεργομένων ὑμῶν ἐν ἐκκλησίᾳ ἀκούω σχίσματα ἐν ὑμῖν ὑπάρχειν καὶ μέρος τι πιστεύω. 11:19 δεῖ γὰρ καὶ αἰρέσεις ἐν ὑμῖν εἶναι, ἵνα [καὶ] οἱ δόκιμοι φανεροὶ γένωνται ἐν ὑμῖν. 11:20 Συνερχομένων οὖν ὑμῶν ἐπὶ τὸ αὐτὸ οὐκ ἔστιν κυριακὸν δεῖπνον φαγεῖν. 11:21 ἕκαστος γὰρ τὸ ἴδιον δεῖπνον προλαμβάνει ἐν τῷ φαγεῖν, καὶ ὃς μὲν πεινᾷ ὃς δὲ μεθύει. 11:22 μὴ γὰρ οἰκίας οὐκ ἔχετε εἰς τὸ ἐσθίειν καὶ πίνειν; ἢ τῆς ἐκκλησίας τοῦ θεοῦ καταφρονεῖτε καὶ καταισχύνετε τοὺς μὴ ἔχοντας; τί εἶπω ὑμῖν; ἐπαινέσω ὑμᾶς; ἐν τούτῳ οὐκ ἐπαινῶ.

11:23 Ἐγὼ γὰρ παρέλαβον ἀπὸ τοῦ κυρίου, ὃ καὶ παρέδωκα ὑμῖν, ὅτι ὁ κύριος Ἰησοῦς ἐν τῇ νυκτὶ ἣ παρεδίδοτο ἔλαβεν ἄρτον. 11:24 καὶ εὐχαριστήσας ἔκλασεν καὶ εἶπεν, Τοῦτό μου ἐστὶν τὸ σῶμα τὸ ὑπὲρ ὑμῶν· τοῦτο ποιεῖτε εἰς τὴν ἐμὴν ἀνάμνησιν. 11:25 ὡσαύτως καὶ τὸ ποτήριον μετὰ τὸ δειπνῆσαι λέγων, Τοῦτο τὸ ποτήριον ἢ καινὴ διαθήκη ἐστὶν ἐν τῷ ἐμῷ αἵματι· τοῦτο ποιεῖτε, ὡσὰκις ἐὰν πίνητε, εἰς τὴν ἐμὴν

NASB

17 But in giving this instruction, I do not praise you, because you come together not for the better but for the worse.

18 For, in the first place, when you come together as a church, I hear that divisions exist among you; and in part I believe it. 19 For there must also be factions among you, so that those who are approved may become evident among you. 20 Therefore when you meet together, it is not to eat the Lord's Supper, 21 for in your eating each one takes his own supper first; and one is hungry and another is drunk. 22 What! Do you not have houses in which to eat and drink? Or do you despise the church of God and shame those who have nothing? What shall I say to you? Shall I praise you? In this I will not praise you.

23 For I received from the Lord that which I also delivered to you, that the Lord Jesus in the night in which He was betrayed took bread; 24 and when He had given thanks, He broke it and said, "This is My body, which is for you; do this in remembrance of Me." 25 In the same way He took the cup also after supper, saying, "This cup is the new covenant in My blood; do this, as often as you drink it, in remembrance of Me." 26 For as often as you eat

NRSV

17 Now in the following instructions I do not commend you, because when you come together it is not for the better but for the worse. 18 For, to begin with, when you come together as a church, I hear that there are divisions among you; and to some extent I believe it. 19 Indeed, there have to be factions among you, for only so will it become clear who among you are genuine. 20 When you come together, it is not really to eat the Lord's supper. 21 For when the time comes to eat, each of you goes ahead with your own supper, and one goes hungry and another becomes drunk. 22 What! Do you not have homes to eat and drink in? Or do you show contempt for the church of God and humiliate those who have nothing? What should I say to you? Should I commend you? In this matter I do not commend you!

23 For I received from the Lord what I also handed on to you, that the Lord Jesus on the night when he was betrayed took a loaf of bread, 24 and when he had given thanks, he broke it and said, "This is my body that is for you. Do this in remembrance of me." 25 In the same way he took the cup also, after supper, saying, "This cup is the

NLT

17 But now when I mention this next issue, I cannot praise you. For it sounds as if more harm than good is done when you meet together. 18 First of all, I hear that there are divisions among you when you meet as a church, and to some extent I believe it. 19 But, of course, there must be divisions among you so that those of you who are right will be recognized! 20 It's not the Lord's Supper you are concerned about when you come together. 21 For I am told that some of you hurry to eat your own meal without sharing with others. As a result, some go hungry while others get drunk. 22 What? Is this really true? Don't you have your own homes for eating and drinking? Or do you really want to disgrace the church of God and shame the poor? What am I supposed to say about these things? Do you want me to praise you? Well, I certainly do not!

23 For this is what the Lord himself said, and I pass it on to you just as I received it. On the night when he was betrayed, the Lord Jesus took a loaf of bread, 24 and when he had given thanks, he broke it and said, "This is my body, which is given for you. Do this in remembrance of me." 25 In the same way, he took the cup of wine after supper, saying, "This cup is the new cov-

ανάμνησιν. 11:26
ὁσάκις γὰρ ἐὰν ἐσθίητε
τὸν ἄρτον τοῦτον καὶ τὸ
ποτήριον πίνητε, τὸν
θάνατον τοῦ κυρίου
καταγγέλλετε ἄχρις οὗ
ἔλθῃ.

11:27 Ὡστε ὃς ἂν
ἐσθίῃ τὸν ἄρτον ἢ πίνῃ τὸ
ποτήριον τοῦ κυρίου
ἀναξίως, ἔνοχος ἔσται τοῦ
σώματος καὶ τοῦ αἵματος
τοῦ κυρίου. 11:28
δοκιμαζέτω δὲ ἄνθρωπος
ἑαυτὸν καὶ οὕτως ἐκ τοῦ
ἄρτου ἐσθιέτω καὶ ἐκ τοῦ
ποτηρίου πινέτω. 11:29
ὁ γὰρ ἐσθίων καὶ πίνων
κρίμα ἑαυτῷ ἐσθίει καὶ
πίνει μὴ διακρίνων τὸ
σῶμα. 11:30 διὰ τοῦτο
ἐν ὑμῖν πολλοὶ ἀσθενεῖς
καὶ ἄρρωστοὶ καὶ
κοιμῶνται ἱκανοί. 11:31
εἰ δὲ ἑαυτοῦς
διεκρίνομεν, οὐκ ἂν
ἐκρινόμεθα. 11:32
κρινόμενοι δὲ ὑπὸ [τοῦ]
κυρίου παιδευόμεθα, ἵνα
μὴ σὺν τῷ κόσμῳ
κατακριθῶμεν. 11:33
ὥστε, ἀδελφοί μου,
συνερχόμενοι εἰς τὸ
φαγεῖν ἀλλήλους
ἐκδέχεσθε. 11:34 εἴ τις
πεινᾷ, ἐν οἴκῳ ἐσθιέτω,
ἵνα μὴ εἰς κρίμα
συνέρχησθε. Τὰ δὲ λοιπὰ
ὡς ἂν ἔλθω διατάξομαι.

this bread and drink the
cup, you proclaim the
Lord's death until He
comes.

27 Therefore who-
ever eats the bread or
drinks the cup of the Lord
in an unworthy manner,
shall be guilty of the body
and the blood of the Lord.
28 But a man must ex-
amine himself, and in so
doing he is to eat of the
bread and drink of the
cup. 29 For he who eats
and drinks, eats and
drinks judgment to him-
self if he does not judge
the body rightly. 30 For
this reason many among
you are weak and sick,
and a number sleep. 31
But if we judged our-
selves rightly, we would
not be judged. 32 But
when we are judged, we
are disciplined by the
Lord so that we will not
be condemned along
with the world. 33 So
then, my brethren, when
you come together to eat,
wait for one another. 34
If anyone is hungry, let
him eat at home, so that
you will not come to-
gether for judgment. The
remaining matters I will
arrange when I come.

new covenant in my
blood. Do this, as often
as you drink it, in remem-
brance of me." 26 For as
often as you eat this
bread and drink the cup,
you proclaim the Lord's
death until he comes.

27 Whoever, there-
fore, eats the bread or
drinks the cup of the Lord
in an unworthy manner
will be answerable for the
body and blood of the
Lord. 28 Examine your-
selves, and only then eat
of the bread and drink of
the cup. 29 For all who
eat and drink without dis-
cerning the body, eat and
drink judgment against
themselves. 30 For this
reason many of you are
weak and ill, and some
have died. 31 But if we
judged ourselves, we
would not be judged. 32
But when we are judged
by the Lord, we are dis-
ciplined so that we may
not be condemned along
with the world. 33 So
then, my brothers and
sisters, when you come
together to eat, wait for
one another. 34 If you are
hungry, eat at home, so
that when you come to-
gether, it will not be for
your condemnation.
About the other things I
will give instructions
when I come.

enant between God and
you, sealed by the shed-
ding of my blood. Do this
in remembrance of me
as often as you drink it."
26 For every time you
eat this bread and drink
this cup, you are an-
nouncing the Lord's
death until he comes
again.

27 So if anyone eats
this bread or drinks this
cup of the Lord unwor-
thily, that person is guilty
of sinning against the
body and the blood of the
Lord. 28 That is why you
should examine yourself
before eating the bread
and drinking from the
cup. 29 For if you eat the
bread or drink the cup
unworthily, not honoring
the body of Christ, you
are eating and drinking
God's judgment upon
yourself. 30 That is why
many of you are weak
and sick and some have
even died. 31 But if we
examine ourselves, we
will not be examined by
God and judged in this
way. 32 But when we are
judged and disciplined by
the Lord, we will not be
condemned with the
world. 33 So, dear broth-
ers and sisters, when
you gather for the Lord's
Supper, wait for each
other. 34 If you are really
hungry, eat at home so
you won't bring judgment
upon yourselves when
you meet together. I'll give
you instructions about
the other matters after I
arrive.

Mt. 26:26-30**Greek NT**

<26:26> Ἐσθιόντων δὲ αὐτῶν λαβὼν ὁ Ἰησοῦς ἄρτον καὶ εὐλόγησας ἔκλασεν καὶ δούς τοῖς μαθηταῖς εἶπεν, Λάβετε φάγετε, τοῦτό ἐστιν τὸ σῶμά μου. <26:27> καὶ λαβὼν ποτήριον καὶ εὐχαριστήσας ἔδωκεν αὐτοῖς λέγων, Πίετε ἐξ αὐτοῦ πάντες, <26:28> τοῦτο γάρ ἐστιν τὸ αἷμά μου τῆς διαθήκης τὸ περὶ πολλῶν ἐκχυννόμενον εἰς ἄφεςιν ἁμαρτιῶν. <26:29> λέγω δὲ ὑμῖν, οὐ μὴ πῖω ἀπ' ἄρτι ἐκ τούτου τοῦ γενήματος τῆς ἀμπέλου ἕως τῆς ἡμέρας ἐκείνης ὅταν αὐτὸ πίνω μεθ' ὑμῶν καινὸν ἐν τῇ βασιλείᾳ τοῦ πατρός μου. <26:30> Καὶ ὑμνήσαντες ἐξῆλθον εἰς τὸ ὄρος τῶν Ἐλαιῶν.

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26 As they were eating, Jesus took a loaf of bread and asked God's blessing on it. Then he broke it in pieces and gave it to the disciples, saying, "Take it and eat it, for this is my body." 27 And he took a cup of wine and gave thanks to God for it. He gave it to them and said, "Each of you drink from it, 28 for this is my blood, which seals the covenant between God and his people. It is poured out to forgive the sins of many. 29 Mark my words – I will not drink wine again until the day I drink it new with you in my Father's Kingdom." 30 Then they sang a hymn and went out to the Mount of Olives.

Mk. 14:22-26**Greek NT**

<14:22> Καὶ ἐσθιόντων αὐτῶν λαβὼν ἄρτον εὐλόγησας ἔκλασεν καὶ ἔδωκεν αὐτοῖς καὶ εἶπεν, Λάβετε, τοῦτό ἐστιν τὸ σῶμά μου. <14:23> καὶ λαβὼν ποτήριον εὐχαριστήσας ἔδωκεν αὐτοῖς, καὶ ἔπιον ἐξ αὐτοῦ πάντες. <14:24> καὶ εἶπεν αὐτοῖς, Τοῦτό ἐστιν τὸ αἷμά μου τῆς διαθήκης τὸ ἐκχυννόμενον ὑπὲρ πολλῶν. <14:25> ἀμὴν λέγω ὑμῖν ὅτι οὐκέτι οὐ μὴ πῖω ἐκ τοῦ γενήματος τῆς ἀμπέλου ἕως τῆς ἡμέρας ἐκείνης ὅταν αὐτὸ πίνω καινὸν ἐν τῇ βασιλείᾳ τοῦ θεοῦ. <14:26> Καὶ ὑμνήσαντες ἐξῆλθον εἰς τὸ ὄρος τῶν Ἐλαιῶν.

NRSV

22 As they were eating, Jesus took a loaf of bread and asked God's blessing on it. Then he broke it in pieces and gave it to the disciples, saying, "Take it, for this is my body." 23 And he took a cup of wine and gave thanks to God for it. He gave it to them, and they all drank from it. 24 And he said to them, "This is my blood, poured out for many, sealing the covenant between God and his people. 25 I solemnly declare that I will not drink wine again until that day when I drink it new in the Kingdom of God." 26 Then they sang a hymn and went out to the Mount of Olives.

Greek NT

22:14 Καὶ ὅτε ἐγένετο ἡ ὥρα, ἀνέπεσεν καὶ οἱ ἀπόστολοι σὺν αὐτῷ. 22:15 καὶ εἶπεν πρὸς αὐτούς, Ἐπιθυμία ἐπεθύμησα τοῦτο τὸ πάσχα φαγεῖν μεθ' ὑμῶν πρὸ τοῦ με παθεῖν. 22:16 λέγω γὰρ ὑμῖν ὅτι οὐ μὴ φάγω αὐτὸ ἕως ὅτου πληρωθῆ ἐν τῇ βασιλείᾳ τοῦ θεοῦ. 22:17 καὶ δεξιόμενος ποτήριον εὐχαριστήσας εἶπεν, Λάβετε τοῦτο καὶ διαμερίσατε εἰς ἑαυτούς. 22:18 λέγω γὰρ ὑμῖν, [ὅτι] οὐ μὴ πῖω ἀπὸ τοῦ νῦν ἀπὸ τοῦ γενήματος τῆς ἀμπέλου ἕως οὗ ἡ βασιλεία τοῦ θεοῦ ἔλθῃ. 22:19 καὶ λαβὼν ἄρτον εὐχαριστήσας ἔκλασεν καὶ ἔδωκεν αὐτοῖς λέγων, Τοῦτό ἐστιν τὸ σῶμά μου τὸ ὑπὲρ ὑμῶν διδόμενον τοῦτο ποιεῖτε εἰς τὴν ἐμὴν ἀνάμνησιν. 22:20 καὶ τὸ ποτήριον ὡσαύτως μετὰ τὸ δειπνήσαι, λέγων, Τοῦτο τὸ ποτήριον ἡ καινὴ διαθήκη ἐν τῷ αἵματί μου τὸ ὑπὲρ ὑμῶν ἐκχυνόμενον.

NRSV

14 When the hour came, he took his place at the table, and the apostles with him. 15 Jesus said, "I have looked forward to this hour with deep longing, anxious to eat this Passover meal with you before my suffering begins. 16 For I tell you now that I won't eat it again until it comes to fulfillment in the Kingdom of God." 17 Then he took a cup of wine, and when he had given thanks for it, he said, "Take this and share it among yourselves. 18 For I will not drink wine again until the Kingdom of God has come." 19 Then he took a loaf of bread; and when he had thanked God for it, he broke it in pieces and gave it to the disciples, saying, "This is my body, given for you. Do this in remembrance of me." 20 After supper he took another cup of wine and said, "This wine is the token of God's new covenant to save you – an agreement sealed with the blood I will pour out for you.

Greek NT

10:14 Διόπερ, ἀγαπητοί μου, φεύγετε ἀπὸ τῆς εἰδωλολατρίας 10:15 ὡς φρονίμοις λέγω· κρίνατε ὑμεῖς ὁ φημι. 10:16 τὸ ποτήριον τῆς εὐλογίας ὃ εὐλογοῦμεν, οὐχὶ κοινωνία ἐστὶν τοῦ αἵματος τοῦ Χριστοῦ; τὸν ἄρτον ὃν κλῶμεν, οὐχὶ κοινωνία τοῦ σώματος τοῦ Χριστοῦ ἐστὶν; 10:17 ὅτι εἷς ἄρτος, ἐν σῶμα οἱ πολλοὶ ἐσμεν, οἱ γὰρ πάντες ἐκ τοῦ ἐνὸς ἄρτου μετέχομεν. 10:18 βλέπετε τὸν Ἰσραὴλ κατὰ σάρκα· οὐχ οἱ ἐσθίοντες τὰς θυσίας κοινοῦ τοῦ θυσιαστηρίου εἰσίν; 10:19 τί οὖν φημι; ὅτι εἰδωλόθυτόν τί ἐστὶν ἢ ὅτι εἰδωλόν τί ἐστὶν; 10:20 ἀλλ' ὅτι ἅ θύουσιν, δαιμονίοις καὶ οὐ θεῷ [θύουσιν] οὐ θέλω δὲ ὑμᾶς κοινωνοὺς τῶν δαιμονίων γίνεσθαι. 10:21 οὐ δύνασθε ποτήριον κυρίου πίνειν καὶ ποτήριον δαιμονίων, οὐ δύνασθε τραπέζης κυρίου μετέχειν καὶ τραπέζης δαιμονίων. 10:22 ἢ παραζηλοῦμεν τὸν κύριον; μὴ ἰσχυρότεροι αὐτοῦ ἐσμεν;

NRSV

14 Therefore, my dear friends, flee from the worship of idols. 15 I speak as to sensible people; judge for yourselves what I say. 16 The cup of blessing that we bless, is it not a sharing in the blood of Christ? The bread that we break, is it not a sharing in the body of Christ? 17 Because there is one bread, we who are many are one body, for we all partake of the one bread. 18 Consider the people of Israel; are not those who eat the sacrifices partners in the altar? 19 What do I imply then? That food sacrificed to idols is anything, or that an idol is anything? 20 No, I imply that what pagans sacrifice, they sacrifice to demons and not to God. I do not want you to be partners with demons. 21 You cannot drink the cup of the Lord and the cup of demons. You cannot partake of the table of the Lord and the table of demons. 22 Or are we provoking the Lord to jealousy? Are we stronger than he?

Greek NT Diagrammed

- 11:17 δὲ
1 οὐκ ἐπαινῶ Τοῦτο παραγγέλλων 
ὅτι οὐκ εἰς τὸ κρείσσον
ἀλλὰ
εἰς τὸ ἴσσον συνέρχεσθε.
- 11:18 γὰρ
2 πρῶτον
μὲν
συνερχομένων ὑμῶν
ἐν ἐκκλησίᾳ
ἀκούω
ἐν ὑμῖν
σχίσματα... ὑπάρχειν
- καὶ
μέρος
3 τι πιστεύω.
- 11:19 γὰρ
4 δεῖ
καὶ
ἐν ὑμῖν
αἵρέσεις... εἶναι,
ἵνα [καὶ] οἱ δόκιμοι φανεροὶ γένωνται ἐν ὑμῖν.
- 11:20 οὖν
5 Συνερχομένων ὑμῶν ἐπὶ τὸ αὐτὸ
οὐκ ἔστιν κυριακὸν δεῖπνον φαγεῖν.
- 11:21 γὰρ
6 ἕκαστος τὸ ἴδιον δεῖπνον προλαμβάνει
ἐν τῷ φαγεῖν,
καὶ
μὲν
7 ὅς πεινᾷ
δὲ
8 ὅς μεθύει.
- 11:22 γὰρ
9 μὴ οἰκίας οὐκ ἔχετε
εἰς τὸ ἐσθίειν καὶ πίνειν;
- ἢ
10 τῆς ἐκκλησίας τοῦ θεοῦ
καταφρονεῖτε
καὶ
11 καταισχύνετε τοὺς μὴ ἔχοντας;
12 τί εἶπω ὑμῖν;
13 ἐπαινέσω ὑμᾶς;

14 ἐν τούτῳ
οὐκ ἐπαινῶ.

11:23 γὰρ
15 Ἐγὼ παρέλαβον
ἀπὸ τοῦ κυρίου,

ὅ καὶ παρέδωκα ὑμῖν,
/-----|
ὅτι ὁ κύριος Ἰησοῦς... ἔλαβεν ἄρτον
ἐν τῇ νυκτὶ
/-----|
ἣ παρεδίδοτο

11:24 καὶ
εὐχαριστήσας
----- ἔκλασεν
----- καὶ
----- εἶπεν,

α **Τοῦτό μου ἐστὶν τὸ σῶμα**
τὸ ὑπὲρ ὑμῶν·
β **τοῦτο ποιεῖτε**
εἰς τὴν ἐμὴν ἀνάμνησιν.

11:25 ὡσαύτως
καὶ
(ὁ κύριος Ἰησοῦς ἔλαβεν) τὸ ποτήριον
μετὰ τὸ δειπνήσαι
λέγων,

γ **Τοῦτο τὸ ποτήριον ἡ καινὴ διαθήκη ἐστὶν**
/-----|
ἐν τῷ ἐμῷ αἵματι·
δ **τοῦτο ποιεῖτε,**
ὡσάκις ἐὰν πίνητε,
εἰς τὴν ἐμὴν ἀνάμνησιν.

11:26 γὰρ
ὡσάκις ἐὰν ἐσθίητε τὸν ἄρτον τοῦτον
καὶ
τὸ ποτήριον πίνητε,
|-----|
ε **τὸν θάνατον τοῦ κυρίου καταγγέλλετε**
ἄχρις οὗ ἔλθῃ.

11:27 Ὡστε
ὡς ἂν ἐσθίῃ τὸν ἄρτον
ἢ
πίνῃ τὸ ποτήριον τοῦ κυρίου
ἀναξίως,

16 ἔνοχος ἔσται
τοῦ σώματος
καὶ
τοῦ αἵματος τοῦ κυρίου.

11:28 δὲ
17 δοκιμαζέτω ἄνθρωπος ἑαυτὸν
καὶ
οὕτως
ἐκ τοῦ ἄρτου
18 ἐσθιέτω
καὶ
ἐκ τοῦ ποτηρίου
19 πινέτω·

11:29 γὰρ
20 ὁ ἐσθίων καὶ πίνων κρίμα ἑαυτῷ ἐσθίει
καὶ
21 ----- πίνει
μὴ διακρίνων τὸ σῶμα.

11:30 διὰ τοῦτο
ἐν ὑμῖν
22 πολλοὶ ἀσθενεῖς
καὶ
23 ἄρρωστοὶ
καὶ
24 κοιμῶνται ἱκανοί.

11:31 δὲ
25 εἰ ἑαυτοὺς διεκρίνομεν,
οὐκ ἂν ἐκρινόμεθα·

11:32 δὲ
κρινόμενοι
ὑπὸ [τοῦ] κυρίου
26 παιδεύομεθα,
ἵνα μὴ σὺν τῷ κόσμῳ κατακριθῶμεν.

11:33 ὥστε,
ἀδελφοί μου,
συνερχόμενοι
εἰς τὸ φαγεῖν
27 ἀλλήλους ἐκδέχεσθε.

11:34 εἴ τις πεινᾷ,
ἐν οἴκῳ
28 ἐσθιέτω,
ἵνα μὴ εἰς κρίμα συνέρχησθε.

δὲ
ὡς ἂν ἔλθω
29 Τὰ λοιπὰ... διατάξομαι.