Completed Roadmap

1 Corinthians 11:17-34

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BI 172 IP Introduction to the New Testament: Epistles and Revelation

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Passage: Abuses, Instruction, and Partaking of the Lod's Supper Unworthily
(1 Corinthians 11: 17-34)

Step 1: Beginning the Journey at Home (Reader-focused)
Section 1
Original Grade 8.5/10
I am editing this section to provide more insight into how my experiences have impacted my view.

1. One of the aspects of my identity that connect me to this passage is my ecumenical church attendance background. Growing up, I was Roman Catholic, before attending a Presbyterian Church (USA), United Methodist Church, and now I am a member of the United Church of Christ that is dually affiliated with the Disciples of Christ. Each of these denominations have different views on the Lord's Supper, each of them have different requirements, or lack thereof requirements on who gets to participate in communion, etc. For example, I remember when I would attend Roman Catholic masses, my grandfather was a devote Catholic; however, would not participate in Communion. When I was older, I asked him why he did this. His response was since he was divorced, he believed he could not participate in Communion. Hearing him say that was disappointing and saddened me. I appreciate more fully the words that several pastors over the years have expressed surrounding the idea of no matter who you are or where you are on your life's journey, you are welcome at the communion table. These experiences have deeply impacted my own views on communion, my own beliefs on whom should partake and when communion should be received. Not feeling welcomed at the communion table as my grandfather expressed has profoundly impacted me and has made my focus of communion to be more inclusive and letting people know that they are welcome.

2. A second part of my identity that connects me to this passage is the feelings associated with those who go hungry in verse 21. Paul references that they when they eat, some go ahead and eat before the others arrive, leaving nothing for those who may have come later to the Lord's Supper. As a member of the LGBTQIA+ community, there have been congregations that have not welcomed me and have said that I am not worthy to participate in communion. I have co-officiated communions where participants have gotten out of my line and went into the other line because they knew I was gay. I relate to those who were not able to participate, regardless of their reasons to participate late.

Step 2: Encountering the Biblical Text (Text-focused)

- **Look for "speed bumps"—details that slow you down, demand your attention, evoke strong feelings, seem out of place or confusing—such as specific words, actions, characters, situations**

Section 2
Original Grade 13.5/15
I am editing this section to more accurately describe the ideas that I already have about what this text means

- One of the speed bumps for me is verse 33 where Paul writes, "So then, my brothers and sisters, when you come together to eat, wait for one another."[2] This verse gives me pause because I am curious about why someone would not wait, what are the reasons for someone to start communion without the entire community being present?
- A second speed bump can be found in 1 Corinthians 11: 23-26. These verses have been said across denominations, expressing the words of institution for communion for centuries. Each time I read them or recite them, I am in awe of their power and simplicity, of what the remind us to remember and what they mean to our faith. They evoke strong feelings of love, grace, and gratitude. Why

are these words of institution placed between two sections about abuses of the Lord's Supper and those who patriciate in a manner that is unworthy?

- **State ideas that you already have about what this text means (perhaps due to previous experiences with the passage itself or due to strong opinions about the author or subject matter).**

I have likely heard part of this scripture recited over a hundred times in my lifetime. I have never given it a second thought and when I have co-officiated communion, it never occurred to me to read the passages before or after the Words of Institution. I had never thought about why Paul was writing about the Lord's Supper or what he meant when he talked about someone going hungry and someone else getting drunk. In this process, I would like to get gain a better understanding into the world in and around the scripture and better understand why Paul is writing about the Lord's Supper to the church community in Corinth. I have heard dozens of sermons on this passage and yet, I have not fully understood what was meant about elements of this passage. Some pastors have talked about what specific words mean, talked about some parts of the Corinthian Community, but I've never fully explored this passage for myself. I understand to a degree about what Paul is saying in the Words of Institution, but I would like to learn more about what "Do this in Remembrance of Me" truly means.

- **What do you hope to learn more about? Where does this text raise questions for you?**
    - This passage evokes a multitude of questions when I read over it. Below are several of them:
        - Why are there people who are eating early?
            - How did Paul find out?
        - How did those who ate early justify their actions?
        - Why are people arriving late to the Lord's Supper?
        - What does Paul mean when he discusses eating in an "unworthy manner?"
        - What are the other instructions that Paul speaks about in verse 34?
            - What else did he need to tell them that he doesn't write down?
            - Why doesn't he write down the other instructions?

Step 3: Close Reading of the Text
Step 3, Section: Concordance Work
Original Grade: 18/20
I am editing this section to include more details surrounding the various contexts that the word (kataphroneo, "despise, look down on") is found.

Outline or Summary with analysis

Mistreatment of the Lord's Supper (v. 17-22)
- Uncommendable behavior and division amongst the church (v. 17-18)
  - Factions among members (v. 19)
- Ulterior motives to the Lord's Supper (v. 20)
  - Eating ahead of others, others not eating, some getting drunk (v. 21)
  - Showing contempt to the church and member humiliation (v.22)

Words of Institution/Instructions (v. 23-26)
- Received from the Lord the instructions (v. 23)
- Institution of the Lord's Supper (v. 23-26)
  - Bread (v. 23-24)
    - Took the bread, gave thanks, broke it
    - The Lord's body, given
    - Do in remembrance
  - Cup (v. 25)
    - Took the cup,
    - New Covenant in Jesus's blood
    - Do in remembrance
  - Proclaiming the Lord's death until he comes (v. 26)

Unworthy Participation in the Lord's Supper (v. 27-34)
- Eating and drinking (v. 27-32)
  - In unworthy manner is answerable (v. 27)
  - Results in judgement (v. 28-32)
    - no discernment results in judgement. (v. 28)
    - The judgement of ourselves vs. Judgement by the Lord (v. 29-32)
- Preventing Judgement (v. 33-34)
  - Wait for each other (v. 33)
  - Eat at home if hungry to prevent condemnation (v. 34)

Analysis of Outline:
- When reviewing my outline, I notice that the passage of 1 Corinthians 11:17-34 follows a pattern. Paul starts by commenting on abuses of the Lord's Supper, then discusses the instructions of the Lord's Supper, followed by what it looks like to partake in a manner that is determined to be unworthy and the results of that. One of the aspects that is missed in my outline can be found in how Paul describes the abuses, the instructions, and the

unworthy partaking of the Lord's Supper. Paul has very pointed critiques and concerns of the church in Corinth and expresses them with specific language. For example, Paul not only says that a lack of discernment results in judgement, but he also states, "Examine yourselves, and only then eat of the bread and drink of the cup."[2] He expresses concerns such as showing "contempt for the church of God and humiliate those who have nothing."[2] The outline provides a bulleted version of the passage, but misses out on specific language that emphasizes Paul's point. It appears that if the message of the passage could almost be lost if the outline is too abbreviated.

Translation Comparison of Three Translations

New American Standard Bible(NASB)[1]	New Revised Standard Version (NRSV) [2]	Common English Bible (CEB)[3]
7 Now in giving this *next* 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 [a]as a church, I hear that [b]divisions exist among you; and in part I believe it. For there also have to be factions among you, so that those who are approved may become [c]evident among you. 20 Therefore when you come together it is not to eat the Lord's Supper, 21 for when you eat, each one takes his own supper first; and one goes hungry while another gets drunk. 22 What! Do you not have houses in which to	**Abuses at the Lord's Supper** 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	**The Community Meal** 17 Now I don't praise you as I give the following instruction because when you meet together, it does more harm than good. 18 First of all, when you meet together as a church, I hear that there are divisions among you, and I partly believe it. 19 It's necessary that there are groups among you, to make it clear who is genuine. 20 So when you get together in one place, it isn't to eat the Lord's meal. 21 Each of you goes ahead and eats a private meal. One person goes hungry while another is drunk. 22 Don't you have houses to

[1] The Holy Bible: New American Standard Bible. La Habra, CA: The Lockman Foundation, 1995.
[2] The New Oxford Annotated Bible with Apocrypha: New Revised Standard Version. Michael D. Coogan, Marc Z. Brettler, Carol A. Newsom, and Pheme Perkins, eds. New York: Oxford University Press, 2010.
[3] The Common English Bible. Nashville: Common English Bible, 2011.

eat and drink? Or do you despise the church of God and shame those who have nothing? What am I to say to you? Shall I praise you? In this I do not praise you.

The Lord's Supper

23 For I received from the Lord that which I also delivered to you, that the Lord Jesus, on the night when 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* also *took* the cup 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.

27 Therefore whoever eats the bread or drinks the cup of the Lord in an unworthy way, shall be guilty of the body and the blood of the Lord. 28 But a person must examine himself, and in so doing he is to eat of the bread and drink of the cup. 29 For the one who eats and drinks, eats and drinks judgment to himself if he does not *properly* recognize the [d]body. 30 For this reason many among you are weak and sick, and a number [e]are asleep. 31 But if

proceeds to eat your own supper, and one goes hungry and another becomes drunk. 22 What! Do you not have households 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!

The Institution of the Lord's Super

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[a] 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.

Partaking of the Supper Unworthily

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

eat and drink in? Or do you look down on God's churches and humiliate those who have nothing? What can I say to you? Will I praise you? No, I don't praise you in this.

23 I received a tradition from the Lord, which I also handed on to you: on the night on which he was betrayed, the Lord Jesus took bread. 24 After giving thanks, he broke it and said, "This is my body, which is for you; do this to remember me." 25 He did the same thing with the cup, after they had eaten, saying, "This cup is the new covenant in my blood. Every time you drink it, do this to remember me." 26 Every time you eat this bread and drink this cup, you broadcast the death of the Lord until he comes.

27 This is why those who eat the bread or drink the cup of the Lord inappropriately will be guilty of the Lord's body and blood. 28 Each individual should test himself or herself, and eat from the bread and drink from the cup in that way. 29 Those who eat and drink without correctly understanding the body are eating and drinking their own judgment. 30 Because of this, many of you are weak and sick, and quite a few have died. 31 But if we had judged ourselves, we wouldn't be judged. 32 However, we are disciplined by the Lord when

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 brothers *and sisters*, when you come together to eat, wait for one another. 34 If anyone is hungry, have him eat at home, so that you do not come together for judgment. As to the remaining matters, I will give instructions when I come.	and drink of the cup. 29 For all who eat and drink[b] without discerning the body[c] eat and drink judgment against themselves. 30 For this reason many of you are weak and ill, and some have died.[d] 31 But if we judged ourselves, we would not be judged. 32 But when we are judged by the Lord, we are disciplined[e] 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,[f] so that when you come together, it will not be for your condemnation. About the other things I will give instructions when I come.	we are judged so that we won't be judged and condemned along with the whole world. 33 For these reasons, my brothers and sisters, when you get together to eat, wait for each other. 34 If some of you are hungry, they should eat at home so that getting together doesn't lead to judgment. I will give directions about the other things when I come.

Translation Comparison Analysis

The titles for each of the subsections of the passage are very different between the NASB, NRSVue, and the CEB. The NASB has one title immediately before verse 23, but no others throughout the passage. The NASB title before verse 23 is "The Lord's Supper." The CEB also has one title for the passage; however, the CEB has it at the beginning and describes the passage as "The Community Meal." The NRSVue is very different from the other two in that it has three different subtitles. The first is at the beginning of the passage and states, "Abuses of the Lord's Supper." The second subtitle is "The Institution of the Lord's Supper." The final subtitle is "Partaking of the Supper Unworthily."

Each of the translations begin with a different phrase to start of the passage. In the NASB, it is stated, "I do not praise you" while the NRSVue states, "I do not commend you" and

the CEB uses the language of "I don't praise you." While the NASB and the CEV are extremely similar, they differ than the use of "commend" found in the NRSVue.

Another difference in the translations can be found in verse 22. The NASB states "Or do you despise the church of god and shame those who have nothing?" while the NRSVue asks the question in a different manner by stating, "Or do you show contempt for the church of God and humiliate those who have nothing?" The CEB asks it a third way by asking, "Or do you look down on God's churches and humiliate those who have nothing?" There are some similarities between the NRSVue and the CEB, but they differ in the start of their question but end similarly.

Another verse that has different phrases can be found in verse 27. The NASB uses the following phrases, "Therefore whoever eats the bread or drinks the cup of the Lord in an unworthy way" while the NRSVue uses "Whoever, therefore, eats the bread or drinks the cup of the Lord in an unworthy manner." The CEB is different than the previous two translations and states, "This is why those who eat the bread or drink the cup of the Lord inappropriately." The NASB uses "unworthy way", the NRSVue uses "unworthy manner" and the CEB uses "inappropriately."

A fourth verse that is very different in its translation can be found in verse 29. The NASB uses the language of "For the one who eats and drinks, eats and drinks judgment to himself if he does not *properly* recognize the body" while the NRSVue states, "For all who eat and drink without discerning the body eat and drink judgment against themselves." The CEB states a third version, "Those who eat and drink without correctly understanding the body are eating and drinking their own judgment."

A final verse that has differences can be found in verse 34. The NASB states, "so that you do not come together for judgment" while the NRSVue uses the language "so that when you

come together, it will not be for your condemnation." The CEB states, "so that getting together doesn't lead to judgment."

Eight Key Words with explanations

1. *Divisions*- Paul starts off with this passage being very direct- is there something additional to this situation that was mentioned in a previous letter/conversation?
2. *Genuine*- This word is translated as genuine in two translations and as "approved" in another.
3. *Contempt*-This word is translated as three different words in each of the translations- contempt, despise and look down on.
4. *Remembrance*- This is the central theme of the center of the passage- engaging in the Lord's Supper in remembrance of Christ.
5. *Unworthy*- What does this mean, to do something in an unworthy manner? What was the unworthy manner?
6. *Judgement*- The results of eating the Lord's Supper in an unworthy manner is judgement. This is a central focus of the last third of the passage.
7. *Disciplined*-The result of the judgement by Christ is discipline which prevents condemnation. Are there other results of this discipline? Does Paul speak literally, metaphorically or allegorically?
8. *Condemnation*- Condemnation occurs along with the rest of the world as a result of the judgement of Christ. Is the rest of the world also those who partake in an unworthy manner?
9. *Instructions*- Paul ends this section with using this word. What are the further instructions? Why was it not written out entirely?

Concordance Work for one key word, using Greek

When looking at the text, 1 Corinthians 11:22 features a word that has been translated into several different words. In the NASB, the translators propose Paul is asking the church in Corinth if they "despise the church of God and shame those who have nothing" while the NRSVue asks, "Or do you show contempt for the church of God and humiliate those who have nothing?"[1,2] The CEB translates the question as, "Or do you look down on God's churches and humiliate those who have nothing."[3] Each of them have similar, but differing definitions in English.

In the Strong's Concordance, the Strong's number is G2706. [4] The Greek word is καταφρονέω which means "to contemn, despise, disdain, think little or nothing of."[4] The Strong's Concordance also states that the definition includes, "to think against, i.e. disesteem:—despise."[4]

This word is utilized nine times within the New Testament. When looking at another of Paul's letters where this word is used, it is seen in Romans 2:4. The Romans passage states, "Or do you think lightly of the riches of His kindness and tolerance and patience, not knowing that the kindness of God leads you to repentance?"[1] It is also used in the gospels where Jesus talks about serving two masters in Matthew and in Luke. It is featured in 1 Timothy 4:12 where in the NASB, the phrased is "look down."[1]

When exploring this phrase in other passages, in the gospel of Matthew, it is translated as "despise" in 6:24 and 18:10 as well as in the Gospel of Luke.[4] In Romans 2:4, this phrase is translated as "think lightly" while in 1 Timothy 4:12 it is translated as "look down" and in 1 Timothy 6:2 it is translated as "disrespectful."[4] 1 Corinthians 11:22, Hebrews 12:2, and 2 Peter 2:10 translate the word as "despise" or "despising."[4]

Through reading this verse in the three translations and reviewing the Greek from Strong's Concordance, it seems that the word "contempt", "look down" or "despise" is being utilized by Paul to emphasis that he is advocating for those who are viewed as "having nothing" in the eyes of some in the church. By showing contempt to the church which includes those who "have nothing" he views it as an affront to the entire church and to God. In the verses that precede verse 22 and the ones that come in later verses, Paul is advocating for those who come late, which may include those who are poor.

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[4] Blue Letter Bible (2021). "G2706 - kataphroneō - Strong's Greek Lexicon (nasb20)." Retrieved from https://www.blueletterbible.org/lexicon/g2706/nasb95/mgnt/0-1/. March 15, 2025.

Conclusion:

In 1 Corinthians 11: 17-24, Paul focusses on the Lord's Supper for a very specific reason. It appears based on contextual clues, that certain members of the church in Corinth are being left out of the Lord's Supper, which Paul views as "despising" or "looking down" on the church, which in his view, is an affront to God and the church. As a result, Paul's arguments in this passage center not only around the Lord's Supper, but also around the inclusion of all of the body of Christ. In the beginning section of this passage, Paul calls out the church in Corinth for eating before all the members are present. He then reminds them of the origin of the Lord's Supper. This reminder includes that the Lord's Supper is to be done in remembrance of Christ. Paul is emphasizing that in order to do the Lord's Supper in remembrance of Christ, the entire community is to be included, not just the rich or wealthy. No one should be left behind. He also points out that no one should be getting drunk either. He concludes this section of his letter by reminding them to eat together and to wait for one another.

This passage is packed with information and details that may or may not be seen in an initial or leisurely reading of the text. One area that I would like to explore more is what additional things are said about the Lord's Supper. Is this a situation that only plagued the church in Corinth or did other churches have similar issues. What is happening in other churches as it relates to the Lord's Supper? Paul made it a point to discuss not only abuses and receiving it in an unworthy manner, but he also provides the words of institution that are used by various denominations around the world. Paul's emphasis and theology on the Lord's Supper here in 1 Corinthians warrants further exploration on what it looked like in the first century church and what the practices were like then.

Roadmap Step 4: Reading Contextually
A. Considering the Literary Context

1. **Consider the genre.**
    a. **In what type of work is the passage found? (A letter? A Gospel?) How does this information help illuminate the passage? (Highly recommend reviewing the lecture on the genre of a Greco-Roman letter!)**

Genres are important to each story and work of literature because they provide and establish a baseline of expectations for the reader that are met while they are reading. The narrative about Communion/The Lord's Supper is found in the New Testament book of 1 Corinthians. This book belongs to the genre of an Epistle or letter. According to Powell, ancient Greco-Roman letters followed a specific pattern.[5] Letters often began with a prescript, followed by a proem or thanksgiving/prayer/health wish, and then the main body or message, and then a closing which consisted of a final greeting/farewell.[6]

Knowing that 1 Corinthians is classified as a letter helps to illuminate the passage because it gives context to Paul's letters, and specifically to 1 Corinthians. The genre of a letter indicates that is personal, written by someone for a specific group. In the case of 1 Corinthians, the author is Paul, and he is writing to the church in Corinth. One reason for knowing that it is a letter is helpful because the audience will see that this isn't a gospel, where a particular person's life is being discussed, but rather is going to discuss how Paul thought about the gospel in real context. Paul is writing about real people and real problems. These letters are not written in the abstract but are focusing on specific issues and experiences that the Corinthian church was undergoing.[6]

[5] Mark Allen Powell, Introducing the New Testament: An Historical, Literary, and Theological Survey (2nd ed.; Grand Rapids: Baker Academic, 2018).
[6] Dr. Laura Sweat Holmes, "Module One: Paul and Empire: What do politics and God have to do with each other?," (lecture, Wesley Theological Seminary, 4 February 2025).

Building on the context of a letter, another aspect that knowing the genre of a letter helps to illuminate is that in addition to writing about real issues, the authors are also responding to specific situations. Paul is not writing a recipe that includes steps 1-4 on how to make Communion bread, Paul is writing in response to a particular issue related Communion/The Lord's Supper, and as a result, the audience only receives one side of the issue. Paul isn't just narrating what Jesus did "on the night that he was betrayed" but also interpreting the meaning of the Lord's Supper for the church at that time. He is making it theological and pastoral, not just a historical account. Another important aspect of context that is important focuses on the audience of the read- the audience is not aware of the community's context or what the issues are that Paul is responding to specifically and as a result, it appears as a one-sided conversation.[6] As Gorman puts it, "Reading a Pauline letter, therefore, is something like being in a room with someone on the telephone and listening only to that one end of the two-way conversation."[7]

Reading it as part of a letter helps us see it not just as a set of rules or a historical account, but as a relational, corrective teaching meant to build up a specific church and for this letter, it is the church in Corinth. Knowing the genre helps to illuminate Paul's intensions. It helps to illuminate the communal focus of the letter. It helps to see the application of the Gospel as Paul sees it in the context of the Corinthian church.

b. What genre(s) is/are the passage itself? (A narrative? Discourse? Parable? Prayer? Poem? Doxology? Both Powell and Gorman describe different genres you may find in Paul's letters; consult those lists!) How does knowing the genre(s) help you interpret the passage?

As stated previously, genres are important to each story and work of literature because they establish a baseline of expectations that are met when reading. According to Powell, the narrative

[7] Michael Gorman, Apostle of the Crucified Lord: A Theological Introduction to Paul and his Letters (2nd ed; Grand Rapids: Eerdmans, 2017).

written in 1 Corinthians 11: 17-34 may be classified as a church tradition.[8] Specifically alluding to the a central part of 1 Corinthians 11:17-34, Powell states that the verses of 1 Corinthians 11:23-25 reference church traditions that Paul "received from the Lord what I also handed on to you."[2] This part of that passage highlights the traditions of the church during the first century when Paul was writing. Knowing that this passage can be classified as the subgenre of church traditions is helpful to interpreting the passage because it gives a clear understanding of why Paul is writing the letter. Paul is writing to hand down tradition so that it helps to inform the shape and theology of the Corinth church community.

Gorman notates that the passage may also be under the sub-genre of a pastoral letter. Gorman highlights that "Paul's goal is always to guide those to whom he writes toward a way of life, an ongoing personal and corporate narrative, that is more congruent with the gospel narrative of the death and resurrection of God's Messiah"[7] In the passage of 1 Corinthians 11:17-34, Paul is trying to guide the church community of Corinth towards a way of life that reflects being united and as such, Paul encourages them to do things as a community, rather than as subsections. Knowing that the passage of 1 Corinthians 11:17-34 is also the letter subgenre of a pastoral letter is also helpful in interpreting the passage because it gives a clear understanding of Paul's purpose of writing the letter. Paul isn't writing this portion of the letter to say "hello" to a couple of friends, but rather to help "guide…towards a way of life" one that is communal and not isolative.[6]

2. **Place in the letter's argument:**
    a. **Review your class notes/lectures about this letter. Knowing more about the purpose(s) of this letter and the trajectory of its argument, describe how this passage fits into the argument of the letter. What has the author presented before this text? What comes after? Is this the build-up to a climax of the**

[8] Mark Allen Powell, Introducing the New Testament: An Historical, Literary, and Theological Survey (2nd ed. Grand Rapids: Baker Academic, 2018)

argument, or another supporting point of the author's main argument, or something else? Be sure you say how your passage develops the main argument of the letter.

i. **Recommendation: Find an outline of the whole letter and see where your passage fits into that outline. Use that to situate your passage in the whole letter. There were several outlines of both 1 Corinthians and Romans presented in class. Choose one to work from**

1 Corinthians is divided into several distinct sections. According to Gorman, following the "Opening/Thanksgiving" in verses 1-9 of chapter one, Paul beings to address several forms of what Gorman titles, "chaos."[7] The first section, which includes 1 Corinthians 1:10-4:21 addresses, "Ecclesial Chaos."[7] The second section, which includes 1 Corinthians 5:1-7:40 addresses, "Moral Chaos."[7] The third section, which includes 1 Corinthians 8:1-14:40 addresses, "Liturgical Chaos."[7] The fourth section, which includes 1 Corinthians 15:1-58 addresses "Theological Chaos."[7] Each of these distinct sections are utilized to address "the chaos at Corinth."[7]

The passage related to Communion/The Lord's Supper is located in the category titled by Gorman as, "Addressing Liturgical Chaos."[7] Liturgical means that something is associated with public worship.[7] 1 Corinthians 11:17-34 fits into this category because in this category, Paul addresses several liturgical issues which include "meat associated with idols", "disorderly women and men in the assembly", and "abuse of the Lord's Supper" which is the section that 1 Corinthians 11:17-34 discusses.[7] As stated previously, prior to the "Abuses of the Lord's Supper" within Gorman category of "Addressing Liturgical Chaos", there are discussions about meat and its association with idols and "disorderly women and men in the assembly."[7] This is important because after the final "liturgical chaos" which is "Abuses of the Lord's Supper", it appears that Pual is building up to a point, or solution. Paul states that one of, if not the solution to this chao is the "cruciform love."[7]

The placement of this passage matters to the interpretation of text because, as stated previously, Paul is trying to address multiple liturgical chaoses, including abuses related to the Lord's Supper. Paul is writing this passage within other concerns because he does not want the audience, which is the Corinthian church, to miss the point. He begins by discussing concerns, provides instructions related to the Lord's Supper, and then provides caution to those who partake in an unworthy manner. By providing these details, Paul is trying to make a point that he doesn't want the church to miss. Paul wants the reader to know that this is important-these are important things that he wants the audience to remember, and the audience should take notice.

b. Considering the historical, social, and cultural contexts (Reminder: DO NOT use additional resources beyond what we have covered in class to answer these questions!)
Goal: Consider how the text's social, historical, and political environments illuminate this passage. In doing so, consider the following:

1. **What are the life circumstances presented in this passage? (For example, if a narrative, do any of the characters hold positions of authority? Are any impoverished? How do you see this in the passage—in other words, don't assume things, but pay attention to the details that the author gives you. If a letter, what circumstances are assumed by the writer?) This question is asking what you see in the text, so support it by claims from the passage. This answer is usually 1-2 paragraphs.**

One of the life circumstances and contexts that is being presented in this passage is that there were factions and inequity, with some members of the church in Corinth eating in excess while others went hungry. Paul points out that The Lord's Supper was meant to express unity and remembrance of Christ, but rather, it was being distorted into a selfish, class-dividing meal. In this letter, Paul highlights these divisions that were occurring when he states in verse 18 of the NRSVue, "I hear there are divisions among you, and to some extent I believe it."[2] He goes on to point out that these divisions are a result of one group of people meeting for the Lord's Supper before the entire church gathers. It appears that one of the social contexts being highlighted is

that one group is wealthier and doesn't work while another group works and arrives later as a result. This can be seen in verse, 21 where he states, "each of you proceeds to eat your own supper, and one goes hungry while the other becomes drunk." [2]

Paul also presents that the church in Corinth had forgotten the meaning of the Lord's Supper and in an attempt to correct their treatment of the supper being a common meal, reminds them that it is a holy act of communion with Christ. He states that "in this matter, I do not commend you" and proceeds to remind them of the true meaning of the Lord's Supper.[2] In the closing section of this passage, another life circumstance that Paul presents is that there were those in the church at Corinth were participating in the Lord's Supper without self-examination, which he believes will lead to spiritual and even physical consequences, which may include sickness and even death. He states, "For all who eat and drink without discerning the body eat and drink judgement against themselves. For this reason many of you are weak and ill, and some have died."[2]

2. **What might the text reveal about the life circumstances of the first century audience for whom the passage is written? (For example, are power structures or social norms upheld or challenged?) Think more about how society is structured (who/what is supported or valued, who/what is oppressed or devalued) and how the text reflects or challenges these standards. Again, point to specific details in the passage where you see this happening. This question is asking what you see behind the text (like the historical circumstances of the community receiving a letter: What is important about Corinth? Or Rome? Or…?). This answer is usually 1-2 paragraphs. Your support here will be drawn from what you've learned in class – in lectures or readings. Cite it appropriately.**

One of the things that the text reveals about the life circumstances of the first century audience for whom the passage is written is that there is division between the "haves and the have notes."[6] There was division between the rich and the poor- both inside and outside of the

church. Some members had their own homes while others did not. Within the Corinthian church, there were people from a variety of socioeconomic backgrounds. Within the church there were day laborers who worked "sunup to sundown" as well as those who were wealthy.[6] The members who worked during the day would be working for a long day- they experienced a Mediterranean climate while those who are wealthy don't work. As a result of this "sunup to sundown" work schedule, worship came after work, apparently, "with no set starting time." This division is further deepened because the wealthy, who did not work, could meet earlier in the day and according to Paul, it appears that they did. This can be seen in verse 21 where he states, "each of you proceeds to eat your own supper, and one goes hungry while the other becomes drunk."[2]

Another life circumstance of the Corinthian church in the first century audience is that the church did not have a "right to a public meeting place."[6] At this time, the church was not a recognized religion and had no place to worship. As a result, they met in houses and likely the homes of wealthy due to the size and space their homes offered. At this time, "the only place they could meet" was inside the homes of wealthy members of the church.[6] The homes of the poor were small apartments that could not hold more than a few persons comfortably.

Another life circumstance that is present within the Roman world at this time is "the festive consumption of food and drink" which "was an important social ritual."[9] This social ritual often consisted of "feast for the senses, during which the host strove to impress his guests with extravagant fare, luxurious tableware, and diverse forms of entertainment, all of which were enjoyed in a lavishly adorned setting."[9] This would have been very different from the homes of the poor and how they consumed food and drink.

[9] Raff, Kathrine. "The Roman Banquet." The Metropolitan Museum of Art, October 1, 20211. https://www.metmuseum.org/essays/the-roman-banquet

Roadmap Step 5A: Other Voices You are going to consult different voices on this passage in different forms and different ways. NOTE: Cite EVERYTHING. In this section, you will probably have a citation for every sentence, or almost every sentence. Make it happen. If you do not cite material you use, you will fail this assignment, plain and simple. I will check your citations; do not make them up.

1. **Begin with resources from class. Summarize what Michael Gorman (Apostle of the Crucified Lord) and your secondary class commentary reading (True to Our Native Land, Global Bible, Commentary, or Women's Bible Commentary) say about this passage. This should be approximately 2-3 paragraphs.**

Gorman points out that the section on the "Abuse of the Lord's Supper" is the "only discussion, in conjunction with some verses in chapter 10, of "the Lord's Supper" in the Pauline letters."[7] He goes on to point out that in this section, Paul identifies a problem and then a solution. Gorman states that problem appears to be "all the believers, representing a variety of socioeconomic groups, are assembling at the large house of one wealthier member-patron" and that those who are wealthy are "arriving early for the evening gathering… while those on the socioeconomic ladder are arriving much later" and "are not waiting for the later comers."[7]

Gorman discusses the significance of the Lord's Supper and states that it "is not a sequence of private meals but a communal event." He also states that the meal is "an event of memory," an "act of renewal," an "act of proclamation," as well as an "act of embodiment and integrity."[7] Another significance of the Lord's Supper according to Gorman is that it is "a foretaste of the future messianic banquet, an event of hope as well as memory" and while Paul does not use the term, it should be understood "as a sacrament."[7] To Gorman, "the supper reminds the church that both its life and its preaching must be cross-centered until the Parousia"[7]

The Women's Bible Commentary echoes some of the similar sentiment found in Gorman. Authored by Dr. Jouette M. Bassler, the 1 Corinthians commentary in The Women's Bible Commentary proposes a similar issue in the church at Corinth; specifically, that there is

conflict, and more directly, "Class and Conflict at the Lord's Supper."[10] Bassler asserts that the Lord's Supper was "incorporated into a community meal" which "provided a rich opportunity for class distinctions to emerge."[10] Bassler points out that "those of higher class at the meal received more and better food than those of lower class, who may also have arrived late because their labor and thus their time were controlled by others."[10] Bassler concludes by sharing that Paul's response "reflects the status-destroying ethic of the cross: the congregation must discern the body of Christ, but also as the congregation itself."[10]

Both of Gorman and Bassler share a common theme- the church in Corinth has a problem and Paul writes to address it. While Gorman points out more about the theology associated with Paul's writings, Bassler shares information about the Greco-Roman world and provides a different context and lens than that of Gorman.

2. **Turn to one of the following Bible Dictionaries or Encyclopedias. Bible Dictionaries and Encyclopedias are organized by topic and alphabetically, so you can find articles on topics like the Temple, or Church, or New Creation…it just depends on the focus of the dictionary. Use this as an opportunity to answer one of your questions from the midterm. Each dictionary or encyclopedia has a list of entries at the end; skim that list to find an article that will help you answer questions about your passage. Summarize this article in 1-2 paragraphs, being sure to include why this article helps you interpret your passage. Include a citation in the following format: AuthorFirstName AuthorLastName, "Article Title," Dictionary/Encyclopedia Title. For example, G.H. Guthrie, "Baptism," The Dictionary of Paul and His Letters. (Note: the author of the article is NOT the editor of the dictionary. The author of the article's name is found at the end of the article.)**
    a. **The Dictionary of Paul and His Letters (ebook available at link)**
    b. **The Oxford Encyclopedia of the Bible and Theology (ebook available at link)**
    c. **Dictionary of Daily Life in Biblical and Post-Biblical Antiquity (ebook available at link)**

J. A. Myers, "The Lord's Supper," *The Dictionary of Paul and His Letters.*

One of the main problems that Paul has identified is that there are those who are eating earlier and those coming later. In verse 21, he states "For when the time comes to eat, each of

[10] The Women's Bible Commentary, 3rd edition (WKJ, 2013)

you goes ahead with your own supper, and one goes hungry and another becomes drunk."[2] In this passage, questions arise about why are some members of the community eating early and why are some arriving late? Myers identifies several models that could answer these two questions. These models include "The Patronage Model", "The Group Model", and "The Patronage-Group Model."[11]

Myers states that in The Patronage Model, "Richer members would bring their meals and then allocate lesser-quality foods and portions to lower-status members, thus reinforcing ancient social scripts in terms of status and honor."[11] Myers points out that there are several weaknesses in this model, particularly that the data from this time period does not support the idea that a "patron of a collegia would have funded every meal that the patron's group consumed."[11] Myers also states that if the patrons did cover the costs associated with the meals, the "inequality was not excessive."[11]

The Group Model can be compared more closely to a potluck style meal where everyone brings food to either eat individually or share. Myers points out that this could explain why there were issues surrounding food and its overindulgence because "the wealthy would have brought more food and perhaps more extravagant food, while the poorer members of the community might not have had anything to bring at all."[11]

The Patronage-Group Model seems to, according to Myers, address the weaknesses for both previous models. In this model, "it has been proposed that the Pauline communities shared the responsibility to provide the meal by means of several of high-status persons as well as member contributions"[11] Myers points out that it is important to note that in all of Paul's letters, there is no commentary on how communal meals were funded; however, given the "evidence

[11] J. A. Myers, "The Lord's Supper," *The Dictionary of Paul and His Letters.*

from Greco-Roman associations it would have been anomalous to have had either a purely benefaction model or exclusively member contributions."[11] Myers concludes that it is more than likely that the "Pauline communities practiced some modified form of donations and contributions to secure their meals."[11]

This article helps to interpret the passage of 1 Corinthians 11: 17-34 because it provides more details and insight into the Pauline communities. It highlights the proposed different models that address the questions surrounding why some members of the community ate first and while others came late. It provides insight into how these meals may have been established and who would have potentially been responsible for funding and bringing food for the community.

3. **Finally, turn to two sources/commentaries from the list below (each number, i. ii., iii., and so on, is one source). Summarize important points from both of the sources you consult.**
    a. **1 Corinthians**
        i. **i. Scott Nash, 1 Corinthians (Smyth & Helwys, 2009)**
        ii. **ii. Charles Campbell, 1 Corinthians (Belief; Louisville: Westminster John Knox, 2017) (note: this table of contents isn't detailed; look for p. 188)**

1 Corinthians 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."[2]

At the start of this section, Paul moves from a discussion surrounding head coverings to another concern within the Corinthian community. According to Nash, as Paul pivots from one topic to another, Paul's "demeanor has changed."[12] He states that, "coming together does not result in something better occurring but rather something worse… their life together is damaged

by the very way in which they assemble"[12] Campbell points out that "here there is no "but" when Paul declares, "Now in the following instructions I do not commend you"[13]

1 Corinthians 11: 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."[2]

Nash states that in verse 18, Paul has again received "reports that he has heard regarding the affairs in Corinth."[12] He points out that another way to phrase this verse is: ""and I believe the report" rather than the way some translators "render his evaluation as… "and I partly believe it."[12] Campbell builds on this concern and emphasizes that "Their practice of the Lord's Supper is reinforcing the divisions among them" and that "so distorted are these practices that "it is not really . . . the Lord's supper" that they eat."[13] From the beginning of this section, both authors highlight that the damage which is occurring as a result of "distorted" practices is the focus of Paul's concern.[13]

1 Corinthians 11: 20-22: "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 proceeds to eat your own supper, and one goes hungry and another becomes drunk. What! Do you not have households 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!"[2]

Nash points out that "Beginning with a sarcastic tone would be in keeping with Paul's candid criticism of the church in v. 20."[12] Nash states that "The earliest practice of the church seems to have been to observe the Lord's Supper in the context of a meal…It would have included, before the meal proper, a common cup of wine, entrée, and a second common cup."[12] Nash believes that "The Corinthians' behavior, however, was mocking any semblance of the meal they observed to the Lord's Supper."[12]

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[12] Scott Nash, 1 Corinthians (Smyth & Helwys, 2009)

[13] Charles Campbell, 1 Corinthians (Belief; Louisville: Westminster John Knox, 2017)

According to Nash, verse 21 describes the actual behavior inside the church at Corinth.[12] He states that "From this, a scenario is devised in which the wealthier members, who had more leisure time, arrived early in the evening, as their less demanding schedules permitted, and began drinking and eating, while the poorer members, who had to work longer hours, arrived to find the bulk of the food gone and the early birds drunk."[12] Nash states that Paul "concludes his presentation of the problem with a sharp indictment.. If eating and drinking are all that concern them, they should eat at home."[12]

Similarly, Campbell states that, "In the church's meals the wealthy… go ahead with their own meal before others arrive" and he goes on to point out that "When they arrive the poor receive little or nothing, while the wealthy not only get the best food, but even get drunk. The poor, that is, have too little (they are hungry) while the wealthy have too much (they get drunk).[13]

1 Corinthians 11: 23-26: "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, 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." 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." For as often as you eat this bread and drink the cup, you proclaim the Lord's death until he comes."[2]

Immediately after Paul's indictment, Nash points out that Paul "cites the tradition that he had passed on to them."[12] One interesting observation made by Nash is that Paul "deliberately specifies that this tradition comes "from" (apo) the Lord. This does not mean that Paul was claiming he received the tradition directly from Christ but rather that the Lord is the source of the tradition."[12]

Nash emphasizes the importance of how traditions were handed down or over. Nash writes, "The way Paul recites the tradition about the Lord's Supper stresses the theme of

someone or something being "handed over… The tradition was "handed over to you," he reminds the Corinthians. The Jesus of the bread and cup was "handed over for you.""[12]

Campbell states that "Paul's critique is twofold. First, he highlights the table fellowship of Jesus… second, Paul's critique of the Corinthians' practice rests on what the community proclaims when it shares the Lord's Supper: "For as often as you eat this bread and drink the cup, you proclaim the Lord's death until he comes.""[13] One interesting comment made by Campbell surrounding the importance of the Lord's Supper is that when "rightly practiced, is as scandalous in the eyes of the world as Paul's preaching of the cross. At the table the church proclaims the folly and weakness of the cross. The church cannot proclaim this radically disruptive, apocalyptic message by continuing to accommodate to the hierarchical meal practices of the old age."[13]

1 Corinthians 11: 29: "For all who eat and drink without discerning the body eat and drink judgment against themselves"[2]

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For Nash, there is importance in the consumption of the Lord's Supper without discernment. He states, "If one fails to see that they really are the body or blood of Christ, then one physically ingests spiritual judgment."[12] He also states that "If one fails to appreciate the value of all of the persons who make up the church, then one brings judgment on one's self."[12] He goes on to state that "if we dishonor a part of his body, we dishonor the meaning of his death and bring judgement on ourselves."[12]

In a similar commentary, Campbell points out that "those who participate in the Lord's Supper, those who proclaim Christ's death, without discerning the Body of Christ, remain captive to the powers of death."[13] He goes on to emphasize that "Paul calls the Corinthians to

discern is not Christ's body somehow mysteriously present in the bread but the body that is enacted when the church gathers at the meal."[13]

1 Corinthians 11: 30: "For this reason many of you are weak and ill, and some have died"[2]

Building on the judgement previously stated in verse 29, Nash points out that "Paul seems to consider this such a serious offense that he asserts that many persons in the Corinthian church have become weak or ill; some have even died"[12] Nash argues that "Paul was explaining to the Corinthians that what was supposed to heal them (the Eucharist) was, in fact, harming them because they were misusing it."[12]

Campbell's commentary has a slightly different perspective on this verse. He states that "Paul's words need not be read as some kind of supernatural judgment, as if God is zapping people right and left who inappropriately participate in the meal. The powers of death are more realistic than that. Wherever a few people have too much and others have too little ("one goes hungry and another becomes drunk"), illness and death will follow. Those who are hungry and malnourished will suffer and die. Those who overindulge will likewise suffer from illness and even death."[13]

1 Corinthians 11: 32-34: "But when we are judged by the Lord, we are disciplined so that we may not be condemned along with the world. So then, my brothers and sisters, when you come together to eat, wait for one another. 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."[2]

Regarding verse 32, Nash states that "Paul indicates in v. 32, that judgment inflicted on the church by the Lord is for disciplinary purposes rather than condemnation."[12] Nash proposes that in Paul's closing arguments to this section, he is urging "them to "receive one another."[12]

His words are often translated as "wait for one another," in conjunction with reading v. 21 to mean that some were eating before the others arrived."[12]

Campbell is in agreement with Nash's perspective that the judgement is disciplinary. Campbell writes, "This judgment is a form of discipline (v. 32); it unmasks the church's captivity and calls the church to embody a different way of being in the world, one that begins with discernment in the power of the Spirit."[13]

Part 5B: Concluding Interpretation
See below: Step 5b concludes your exegetical journey with this passage for now. Below the horizontal line on this document is a checklist to make sure you have all of the required sections of this assignment.

Summary: Start this section with a summary describing your exegetical journey with this passage (remembering what you struggled with, or what you've learned, or what is still unsatisfying to you, or what you most hope to remember…or anything.) This should be 1 paragraph.
Required Steps:

1. **In 1-3 sentences, provide an interpretation of your passage. This interpretation should be grounded in the first century context; in other words, it should not refer to "us"/ "we" in the 21st century. What is your passage about within Paul's letter?**
    a. **Note: this is a not a summary of the passage. This is your interpretation.**

When writing 1 Corinthians 11: 17-24, Paul is writing to the church in Corinth to not only address chaoses and concerns, but also to call the church to be united, not divided which means to wait for each other, rather than to "get drunk" and allow "others to go hungry."[2] In this passage, Paul calls for the church to be united together- wealthy eating with the poor. Those who have the opportunity to not work to dine with those who work from sunup to sundown. Paul's view of the Lord's Supper is likely radical and surprising to those in Corinth because it goes against the cultural norms of that time. For Paul, the Lord's Supper and the Communion Table proclaim a new social reality that runs countercultural to the practices of Greco-Roman culture. Paul is emphasizing to his audience that in order to do the Lord's Supper in remembrance of

Christ, the entire community is to be included, not just the rich or wealthy. No one should be left behind.

2. **Drawing out the implications of a passage for a particular faith community (or even for yourself!) is the first step in preaching or teaching. This section asks you to engage in that first step. However, you cannot draw out the implications of a passage for a "generic" faith community. A standard line is that proclamation (or a sermon) of a passage that could be offered anywhere should be offered nowhere. Interpretation of a passage needs to be pertinent to a particular community.**
    a. **So, just as you named your lenses and your location when you began to interpret this passage, describe the faith community context you would want to target this interpretation towards. What I mean is: Are you preaching to your church? Tell me a bit about your church. Are you thinking about a specific small group study? Tell me about them. Do you not have a faith community? Tell me something about yourself that you're keeping in mind as you think through the implications of this passage. This should be possible in about a paragraph.**

My current faith community can be described as a medium sized United Methodist Church congregation. This congregation is located in what is often described as an affluent suburb of Pittsburgh, Pennsylvania. The congregation is multi-generational and is primary made up of persons who identify as either upper or upper middle class, Caucasian/white, cisgender, heterosexual persons. This faith community can be described as more programmatic than theological. Currently, the congregation is exploring ways in which they can be the hands and feet of Jesus to a more diverse and broader community that goes beyond the small-town that it is located. They have implemented programs to help the marginalized, including immigrants-regardless of documentation, and providing services to persons who are in need of their basic needs being met.

    b. **Describe what this passage has to teach yourself/your community about God? The church? The world today? Be sure your links between your interpretation of the passage itself and your conclusions about these topics are clear. My most common comment is "where do you see that in the scripture text?" Anticipate that comment and tell me before I can make it!**

(This answer should be between 1-2 double-spaced pages, or ½-1 single-spaced page)

1 Corinthians 11: 17-34 teaches that the Lord's Supper/the Communion Table is a place that is to welcome all, regardless of socioeconomic status or other differences. This is the lesson of this passage for both the first century church and the 21st century church. This can first be seen when Paul argues that the church is to wait for each other before proceeding in the consumption of the Lord's Supper. He states at the closing of this passage, "So then, my brothers and sisters, when you come together to eat, wait for one another."[2] In the church at Corinth, Paul calls out the wealthy members of this faith community for not honoring the body of Christ by eating first, excluding other members, those "who have nothing."[2] This mindset can first be seen in 1 Corinthians 11:21, where Paul calls out the Corinthian church for eating separately. He states, "For when the time comes to eat, each of you goes ahead with your own supper, and one goes hungry and another becomes drunk."[2] Paul views the churches behavior as "despising" and that they are "looking down" on the church, which in his view, is an affront to God and the church. As a result, Paul's arguments in this passage centers not only around the Lord's Supper, but also around the inclusion of all the body of Christ. For Paul, partaking in the Lord's Supper without the entire community present is uncommendable. He states in verse 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!"[2]

The present church continues to have a similar mindset, similar to the high school cafeteria lunch table, the church continues to operate in a manner where those with privilege are picking who gets to sit at the Lord's Table rather than honoring the words written by Paul. Paul's view in verse 17 is that when the church does not come together for the Lord's Supper, "it is not

for the better, but for the worse."[2] By leaving out some members and not including them, they are forgetting the point of the Lord's Table. Paul is emphasizing that in order to do the Lord's Supper in remembrance of Christ, the entire community is to be included, not just the rich or wealthy.

Campbell expresses that the church of today should heed the word of Paul: "when the table honors some people and shames others… by excluding women and LGBTQ+ persons from leadership—Paul invites the church to discern the Body and ask if it is really the Lord's Supper we are eating."[13]

Churches that are programmatic today should work to "fling wide the gates" to Christ. Rather than worry about who is coming to sit at the table and who should or should not be at the table, simply offer a chair to all who come, waiting and welcoming them.[14] The church should not allow the Lord's Table to consist of those of whom they are comfortable with sitting at their table. Rather, as Campbell states, "when the meal becomes a comfortable ritual that does not interrupt or disturb the hierarchical arrangements of the old age—whether based on race or ethnicity or gender or sexual orientation—the church must ask if it is truly proclaiming the foolishness and weakness of the cross or is it practicing a "ritual lie.""[13] Churches today that are starting the journey towards including people regardless of socioeconomic, sexual orientation, gender, ethnicity, or any other difference, should continue their pursuits because that is what Paul is calling the church to do in this section of his letter to the Corinthians. He is calling for the church to wait for all members to be present by stating, "when you come together to eat, wait for one another."[2] The church today is to welcome all to the long and accepting Communion table,

[14] "Fling Wide the Door," n.d., http://hymntime.com/tch/htm/f/w/d/t/fwdtdoor.htm.

celebrating the Lord's Supper together as a community and until everyone shows up, setting up chairs to welcome and include all who enter.

c. State the implications of your interpretation for your faith community. What would be the thing you'd really want your faith community to remember from teaching or a sermon on this passage? What's the big take away? (This answer should be approximately 1-2 paragraphs.)

i. **Remember: these points need to grow out of your exegesis (steps 1-5a). If I can't see how you got here, you won't have done your job. Make it clear. Show your work!**

Similar to the context of its first century audience, many in the 21st century church also share a similar societal viewpoint about who is included and who is not included at the Lord's Supper. This viewpoint is strikingly similar to the high school cafeteria lunch table, where the church continues to operate in a manner where those with privilege are picking who gets to sit at the Lord's Table rather than honoring the words written by Paul who is urging the church to "wait for one another."[2] This meant then, those who are wealthy are to wait for those who "have nothing." This means now, wait for all of those who are different- whether different in terms of socioeconomically, gender, race, ethnicity, sexual orientation or gender identity.

Paul's view of the Lord's Supper is likely radical and surprising to those in Corinth as well as those today because it goes against the cultural norms. For Paul, the Lord's Supper and the Communion Table proclaim a new social reality that runs countercultural to the practices of Greco-Roman culture. Paul is emphasizing to his audience then and now that in order to do the Lord's Supper in remembrance of Christ, the entire community is to be included, not just the rich or wealthy. No one should be left behind.

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