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## Issues Surrounding the Lord's Supper

### 11: 17-34

Since Paul's letters were written before any of the gospels, this is the oldest record of the Lord's Supper in the B'rit Chadashah.



The custom of the early **Messianic Community** in Jerusalem properly placed a high value on **their** observance of **the Lord's Supper**. We read that **they continued faithfully and with singleness of purpose to meet in the Temple courts daily, and breaking bread in their several homes, they shared their food in joy and simplicity of heart, praising God and having the respect of all the people. And day after day the Lord kept adding them to those who were being saved (Acts 2:46-47)**. Apparently, fellowship meals in connection with **the Lord's Supper** were commonplace among the early believers, a tradition that no doubt expanded to other churches as they were established throughout the Roman Empire, including **Corinth**. Like most everything else in **Corinth, the Lord's Supper** became tainted when carnal believers were involved. If you feel yet another of **Paul's** sharp rebukes coming, you're right.<sup>315</sup>

#### **A. The Problem: The Abuse of the Poor (11:17-22)**

##### **B. The Problem: The Abuse of the Lord (11:23-26)**

##### **B. The Answer: Honor the Body (11:27-32)**

#### **A. The Answer: Wait for Each Other (11:33-34)**



The final conclusion: **The Answer: Wait for Each Other**, responds to the first problem: **The Problem: The Abuse of the Poor**; in the same way, the first conclusion: **The Answer: Honor the Body**, responds to the second problem: **The Problem: The Abuse of the Lord**.