

86. Does faith in the real meaning of Jesus' words of institution really matter? Confer also . . .

a. Matthew 18:1–4 and



b. 1 Corinthians 11:29



87. Luther wrote in his 1528 essay *Confession Concerning Christ's Supper*, “Sooner than have mere wine with the fanatics, I would agree with the pope that there is only blood” (AE 37:317). What do you think he meant by that?



88. Do you agree? Why or why not?



The Lord's Supper in mid-first century Corinth

89. Let's go next to 1 Corinthians 11, to wrap up our discussion of the words of institution and what holy communion *is*, and to move into our discussion of what holy communion *means*, what it *gives*.

Read 1 Corinthians 11:17–22. What two good things seem to have been going on in the house churches in Corinth?



90. What bad thing was going on?



91. How should the NIV have translated 11:20?



92. For what main reasons?

a. 

b. 

93. If it is Jesus' supper, the Lord's Supper, then who must be in charge of it? Who must not be in charge of it?



94. Then how many of his servants whom the Lord wants to receive it should receive it?



95. What likely assumptions about logistics/what was going on in Corinth can we make, based on 11:21?

a. 

b. (Confer Jude 12)



96. Based on 11:21, do you imagine a sequence in which first the Corinthian believers came together for a meal in the same place, then everyone ready for the sacrament received the sacrament? Or the other way around? Why?



97. Do you think the unique meal situation in Corinth teaches us anything about who should or shouldn't come to the Lord's table when we gather for holy communion? Why or why not?



98. Do you think we are tempted to reach out more to people in gated communities than to migrant farm workers? Why or why not?

