

## 1 Corinthians 11:33 Wait For One Another

### Context for 1 Corinthians 11:17–34

- On Paul's 2<sup>nd</sup> journey – spent 1 ½ years in Corinth – teaching AD 51–52
- Corinth
  - a port city, busy, diverse, commerce, sex traffic, multi-cultural
  - isthmus-a narrow strip of land connecting two larger portions of land
    - in Achaian region – travel across Isthmus or sail all the way around Achaia
  - spirituality & sensuality, reputation for sexual license, religious diversity, destination in the pagan world, cult prostitution, to act like a Corinthian was to act immorally,
  - bema justice a part of every day life, justice and rulings was done before the public (this mindset for public justice and litigation had infiltrated the church), spiritually and ethically messed up, an ancient city with contemporary issues
- the church
  - division in the church-factions had formed
  - being faithful to God in a totally permissive world-fitting into a secular world without compromising the gospel
  - "I'm more spiritual than you are" attitudes in the church
  - Despising weaker brothers-full blown gnosticism (salvation through knowledge of one's origins) since salvation was not dependant on faith or works but on knowledge, gnostocs indulged in licentious behaviour
  - morally
- Letter written AD 55 – 3<sup>rd</sup> journey from Ephesus
  - History of letter writing
    - The context for Paul's First Letter to the Corinthians includes understanding the relationship Paul had with the church. He landed in Corinth around AD 50–52; staying for 1 ½ years (Acts 18:11). When he arrived in Corinth, he reasoned from the Scriptures in the synagogue as was Paul's custom, without doubt proclaiming the gospel of Jesus Christ to the Jews. Some were then converted. After departing from Corinth, Paul is involved in a series of communications (some verbal, some recorded, some lost). Below is a timeline of events surrounding their relationship and their communication.
      - Paul establishes the church in AD 50-51 (Acts 18:1-17)
      - 1st convert was the leader of the Jewish synagogue (18:8)

- Paul departs after 18 months with the church
- PAUL: missing letter "A" (see 1 Corinthians 5:9) written not long after leaving Corinth, urging them not to tolerate fornication and certain other vices within their fellowship, the church struggled to practice what Paul recommended, therefore the need for repetition in his letters
- CORINTHIANS: a letter responding to letter "A" (1 Corinthians 7:1)
- Believed to have been delivered by Stephanas, Fortunatus, and Achaicus (1 Corinthians 16:17) – the church asked a series of questions in this letter
- PAUL: Letter "B" 1 Corinthians AD 55 spring Paul's reply to the Corinthian letter
- PAUL: Letter "C" missing painful letter (2 Corinthians 2:3, 7:8) sent with Titus
- PAUL: Letter "D" 2 Corinthians 1-9 late 55 early 56
- PAUL: Letter "E" 2 Corinthians 10-13
- Paul's **purpose** for writing
  - Klassen – "correction" – To confront a church strongly influenced by its immoral context, deeply divided in its fellowship, and very chaotic in its worship, as well as to answer specific questions the church had sent to Paul.
  - Essex – Paul applied Christian solutions to the spiritual problems at Corinth in his desire to see a holy Church result
- Paul has already addressed
  - Disunity in the Church (1 4)
  - Immorality in the Church (5 6)
  - Marriage in the Church (7)
  - Liberty in the Church (8-10)
- Section chapters 11-14 address disorderly worship in the church
  - The Lord's Supper was included in the feast
- 4 paragraphs
 

○ vv. 17–22 corruption in the church	focus
○ vv. 23–26 recalling the commands	corporate
○ vv. 27–32 the course correction	Christ
○ vv. 33–34 the accompanying attitude	individual
	corporate

- **συνέρχομαι** – to come together with others as a group, assemble, gather vv. 17, 18, 20, 33, 34

## WHAT ARE THE REASONS FOR CELEBRATING COMMUNION?

- It's **a communion** – spending time together in fellowship
  - Corporate reason – fellowship, something done together, partnership
    - 1 Corinthians 10:16
      - 16 Is not the cup of blessing which we bless a sharing in the blood of Christ? Is not the bread which we break a sharing in the body of Christ?
        - κοινωνία – partnership, fellowship rooted in our fellowship in Christ
    - John 17:22–23
      - *22 The glory which You have given Me I have given to them, that they may be one, just as We are one; 23 I in them and You in Me, that they may be perfected in unity, so that the world may know that You sent Me, and loved them, even as You have loved Me.*
- **an examination**
  - Self-examination 11:28 heart, life
    - accountability
- **a remembrance** – remembrance of what Christ did on our behalf
  - Shift from Passover – celebration of deliverance
    - Blood of the lamb
    - Bread – unleavened to take with in deliverance – urgency
  - To Christ
    - Bread – His body
    - Blood – his blood
      - Given for us – substitute
  - A remembrance of our redemption, reconciliation
- **thankfulness, gratitude** – the heart of obedience
  - For our renewal
- **a proclamation**
  - anticipation – proclaim His death until He comes 11:26
- **an act of obedience** – an ordinance given to the church 11:23

## Observations & Exposition

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

- **Summation**
  - **Paul, appealing to his apostolic authority gives correction regarding the Lord's Supper – part of their coming together in worship – which should be for the benefit of believers, but is actually having adverse results**
- **παραγγέλλων** – to make an announcement about something that must be done, give orders, command, instruct, direct of all kinds **of persons in authority**, worldly rulers, Jesus, the **apostles** & **spoken to subordinates**
  - 1 Tim 4:11 **Prescribe** and teach these things
  - 1 Tim 6:13 **I charge** you in the presence of God & Christ to keep the commandment
    - **SO – an apostolic appeal**
- Note the shift – ***I do not praise you*** contrasts I praise you in v. 2
  - To draw attention to their unruly, disorderly behavior
    - Bringing reproach on the church & Christ
      - A misrepresentation of what the church really should be
    - And exposing the neglect of the poor – even their shame/humiliation
  - To draw attention to the sin of celebrating in an unworthy manner

**WHAT DOES PAUL MEAN BY SAYING “YOU COME TOGETHER NOT FOR THE BETTER BUT FOR THE WORSE?”**

**WHAT WOULD THE BETTER HAVE LOOKED LIKE? RESULTED IN?**

- Right attitudes – selflessness, humility
  - Instead sinful attitudes
- Unity being fostered
  - Instead disunity
- Honor
  - Instead dishonor

- Care
  - Instead disregard
- Moderation, sobriety, appreciation for the moment
  - Instead carelessness, drunkenness,
- The Lord's Table was designed to make them better – promote spiritual interests (Matthew Henry), be beneficial
  - Ordinance given by Christ to make us better—very purposeful
    - The soul is either benefitted or harmed
      - Obedience vs. disobedience
- Note the context
  - Coming together is the church gathering/assembling for worship
    - Not in a building, but in homes in smaller groups
      - Romans 16:23 the church met in Gaius' home
  - Love feast included the Lord's Supper

**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.

- **Summation**
  - **Their gatherings are revealing schisms within the church, this Paul recognizes as hearsay, to be believed in part but not necessarily applying to all.**
- 1<sup>st</sup> place = a primary concern
  - coming together in disunity
    - σχίσματα – [schis–mata] the condition of being divided because of conflicting aims or objectives, division, dissension, schism
      - quarrels were, no doubt, present
  - *Now I exhort you, brethren, by the name of our Lord Jesus Christ, that you all agree and that there be no divisions among you, but that you be made complete in the same mind and in the same judgment* 1 Corinthians 1:10.
- divisions within the church was reported to Paul

## **WHAT ARE THE DIVISIONS HERE IN CH 11 BASED ON?**

- issues on socioeconomic grounds
  - not theological or personal (according to leaders in the church)
  - but discrimination of the poor
    - indicative of unhealthy fellowship
  
- I hear, and believe it in part
  - speaks to the manner in which he heard it – **hearsay**
  - Paul's cautious rather than speaking in definite terms
    - obviously, not everyone in Corinth is conducting himself in the way that's been reported

### WHAT DO DIVISIONS IN A LOCAL CHURCH INDICATE?

- unhealthy

**19** For there must also be factions among you, so that those who are approved may become evident among you.

- **Summation**
  - **The fact that factions/dissentions exist is not outside of God's sovereign will and serves to make genuine, tried-test-and-true faith known.**
- by divine design — not outside of God's sovereign will
- αἰρέσεις (pl) a group that holds tenets distinctive to it
  - with negative connotation, dissension, a faction
    - speaks to spiritual health of people in the church
      - Galatians 5
        - Walk by the Spirit
        - OR by the ***deeds of the flesh*** are evident, which are: *immorality, impurity, sensuality, 20 idolatry, sorcery, **enmities, strife, jealousy, outbursts of anger, disputes, dissensions, factions, 21 envying, drunkenness, carousing, and things like these, of which I forewarn you, just as I have forewarned you, that those who practice such things will not inherit the kingdom of God.***

- 2 Peter 2:1
  - False teachers introduce factions – destructive heresies
- **SO, WHAT REALLY IS THE PROBLEM IN CORINTH?**
  - *And I, brethren, could not speak to you as to spiritual men, but as to **men of flesh**, as to infants in Christ. 1 Corinthians 3:1*
- Factions will occur with certainty
  - Paul is not oblivious to this
    - Unbelievers will sneak in and try to negatively affect the church – be disruptive
      - 2<sup>nd</sup> Corinthians is evidence – as Paul needs to defend his ministry against the accusations of “those people”
- dei – must – of necessity
- **WHY?**
  - To highlight the genuine, tested, true believers
    - Metallurgy – tested to display purity

**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.

- **Summation**
  - **although coming together, the Lord's Supper was not being celebrated as prescribed. Disparity and over indulgence exposed only selfishness in the hearts of the Corinthians. They lost the reason for the Lord's Supper.**
- Implications
  - not for the right reason
  - not in the right way
  - not with the right attitude or heart
  - it's *not even* the Lord's Supper – as is being claimed
  - not with regard to Christ or to others
    - **if Christ is not the focus, then idolatry is present**
- **WHAT ARE THE SYMPTOMS OF DISORDERLY WORSHIP?**
  - Taking one's own supper first
  - One remains hungry

- Another has over indulged – has become drunk
- Behaving as heathens
- Paul's explanation
  - The purpose of the Lord's Supper has been missed altogether
- **WHAT ARE THE IMPLICATIONS? WHY IS THIS HAPPENING? WHAT IS THE HEART DIAGNOSIS?**
  - Selfishness
  - Pride
  - Lack of humility – lacking the attitude that was found in Christ – lacking Christlikeness
    - Not looking out for the interests of others first
      - Philippians 2:3
- **Implication**
  - One's heart towards the Lord's Supper or others in the church is indicative of one's heart toward Christ

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.

- **Summation**
  - **What they do is not worship and could be done in their own homes. When they don't celebrate the Lord's Supper as Jesus prescribed, disobedience exposes their lack of love for God, the church Christ's blood bought, and the poor within the church. Fellowship suffers.**
- The actions of eating and drinking can be done at home
  - Really one could do that anywhere
- They've missed the purpose altogether
  - The remembrance is absent!!!
- *Or do you despise the church of God and shame those who have nothing?*
  - **WHAT DOES PAUL MEAN BY ASKING THIS QUESTION?**
    - to look down on someone or something with contempt or aversion, with implication that one considers the object of little value, look down on, despise, scorn, treat with contempt



- this is an ordinance given to the whole church (church = unified body) to be done as a whole church, and not as splinter groups
  - to not do as prescribed is to devalue/dishonor Christ, His command, and the church
- to disgrace, dishonour, put to shame
  - **HOW IS SHAME PLACED ON OTHERS?**
    - Factions, divisions, groups forming from within are to the exclusion of others – this is dishonoring to those being left out
      - 1 Cor 10:16–17
        - One bread signifies unity, we who are one body and all partaking signifies unity
    - This is profaning the sacred institution/ordinance
    - Now their Lord's Supper is an instrument of discord, disunion
  - IMPLICATION: the Lord's Table is for when the church assembles as a whole, not for when small groups meet
    - Remember the context – when meeting together

**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;

- Paul couldn't issue a stronger rebuke – the Lord's own words
  - exposes all that was wrong with their coming together
  - **what he taught** them is being **disregarded**
- *For I received from the Lord*
  - Directly from the Lord to Paul?
  - through the apostles – tradition
    - important point – these are **Christ's words, instructions**
    - the **institution originates with Christ**
- **received – I delivered — tradition – orthodoxy**
- **timestamp**
  - *the night in which He was betrayed*
    - **WHY IS THIS DETAIL IMPORTANT?**
    - **WHAT WAS JESUS DOING WITH HIS DISCIPLES?**
      - **Passover** – Matt 26:19; John 13:1

- **Within the context of a repeated event**

- **Annually**

- My hour has come 17:1
    - Betrayed, unjustly treated, handed over, crucified

- 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."

- **WHAT PROBLEMS DOES PAUL EXPOSE IN VV. 24–25?**

- centers around the 2 imperatives
- Problem – the Corinthians were in a state of blatant disobedience because they were not obeying the Lord's commands
  - To do this, eat the bread and drink the cup
    - *in remembrance*
- another problem
  - 1 Cor 10:14, 16
    - *Therefore, my beloved, flee from idolatry. 15 I speak as to wise men; you judge what I say. 16 Is not the cup of blessing which we bless a sharing in the blood of Christ? Is not the bread which we break a sharing in the body of Christ?*
  - The Lord's Supper is a participation in the body and blood of Christ
    - There is a unity which takes place
      - 1 Cor 10:17
        - *Since there is one bread, we who are many are one body; for we all partake of the one bread.*
    - Communing with the Lord and with the body
    - celebrating His work of salvation & eternal life
      - is a foretaste of eternity
    - a remembrance of
      - death,
      - redemptive work,
      - resurrection,
      - ascension,

- promise to return,
  - promise to be with them until the end of the age
  - to turn the love feast including the Lord's Supper into the disorderly worship it was, as the Corinthians were doing, to show contempt for Christ's blood bought church and on the poor
  - which is for you — substitution
  - Represents the **New Covenant** ratified by His blood
    - Old
      - Exod 34:7-8
        - *7 Then he took the book of the covenant and read it in the hearing of the people; and they said, "All that the Lord has spoken we will do, and we will be obedient!" 8 So Moses took the blood and sprinkled it on the people, and said, "Behold the blood of the covenant, which the Lord has made with you in accordance with all these words."*
          - To be observed repetitively
    - New
      - Made Old obsolete
        - Heb 8:13
          - *When He said, "A new covenant," He has made the first obsolete.*
        - Heb 9:15
          - *For this reason **He is the mediator of a new covenant**, so that, since a death has taken place for the redemption of the transgressions that were committed under the first covenant, those who have been called may receive the promise of the eternal inheritance.*
      - To be celebrated regularly
      - Many parallels
- for as often – frequency implied

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

- SO Paul takes them back to Jesus' teaching
  - A historical perspective that he himself received – Upper Room
  - A futuristic view v. 26 do this until I return
  - An evangelistic view v. 26 it proclaims Christ's sacrifice, His incarnation, death, resurrection, coming again
    - καταγγέλλετε – to make known in public, with implication of broad dissemination, proclaim, announce
- **Jesus' words should be all the corrective the Corinthians need,**
  - **but Paul gives further explicit instruction**

**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.

- **HOW CAN COMMUNION BE PARTICIPATED IN IN AN UNWORTHY MANNER?**
  - Not self-examining, dealing with sin, seeking repentance
  - Going through the motions
  - Participating thoughtlessly
    - Not appreciating it for the remembrance it should be
      - Without gratitude
      - Turning into nothing
      - Sober, not somber, a solemn occasion
  - Harboring contempt towards another
  - continuing in a fleshly manner of living
    - ungodly, not walking in the Spirit
  - with irreverence, sacrilegious manner
  - unbelief
- **Guilty – indicative of disobedience**
  - Of profaning the body and blood of the Lord
    - Leviticus 19:5–8

- something occurs here where the subject [everyone who eats after the third day] brings object [the eats it] into a state.
- Hebrew - to untie, caused to be incompetent
- Greek – being required to give an account for something held against one, liable, answerable, guilty
  - denotes the person against whom the sin has been committed

28 But **a man must examine** himself, and in so doing **he is to eat** of the bread and **drink** of the cup.

- 3 imperatives – examine, eat, drink
- Self-examination is not self-authorization to judge others
- Examining one’s spiritual life
  - Relationship with Christ and others

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.

- Judgment, but not condemnation
- Not to judge others
  - As did Job’s friends
    - Suffering as a result of sin
- v. 29 *does not judge the body rightly*
  - διακρίνω
    - to evaluate by paying careful attention to, evaluate, judge
    - to conclude that there is a difference, make a distinction, differentiate
  - body = the body of the Lord symbolized by the bread they ate
    - they partook thoughtlessly, without remembrance
- v. 30 their reckless behavior had real life consequences
  - prophetic insight
    - some had become sick and died
      - Paul identifies this judgment as discipline

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.

- Judged imperfect active
  - διεκρίνομεν - to self-evaluate by paying careful attention to
    - imperfect – something that occurs repetitively
- Judged imperfect passive
  - Active + passive = If we don't, God will
- 2<sup>nd</sup> class condition – contrary to fact
  - But if we judged ourselves rightly (and we have not), we would not be judged (so we will be judged).
- v. 32 God chastens, judges, but doesn't condemn the believer
  - Hebrews 12:7–11
    - *7 It is for discipline that you endure; God deals with you as with sons; for what son is there whom his father does not discipline? 8 But if you are without discipline, of which all have become partakers, then you are illegitimate children and not sons. 9 Furthermore, we had earthly fathers to discipline us, and we respected them; shall we not much rather be subject to the Father of spirits, and live? 10 For they disciplined us for a short time as seemed best to them, but He disciplines us for our good, so that we may share His holiness. 11 All discipline for the moment seems not to be joyful, but sorrowful; yet to those who have been trained by it, afterwards it yields the peaceful fruit of righteousness.*

**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.

- brethren – term of endearment
- ἐκδέχεσθε – imperative
  - to expect, await
    - forecast, presume, prepare for, presuppose, bargain for, count on, see coming, anticipate
  - to remain in a place or state and await an event or the arrival of someone, expect, wait

- think of the other, and wait until all are present
  - **waiting implies sharing, not just waiting**
    - fully shared without any distinction
  - **deliberate effort needed** to change behaviors/patterns
  - to ensure the whole body participates together, to the exclusion of no one
- an **attitude that contrasts v. 21** – *each one takes his own supper first; and one is hungry and another is drunk*
    - to disregard the purposes of the Lord's Supper would be to come together for judgment
  - let him eat at home
    - so that the proper attitude can be had when coming together and not having hunger interfere with one's worship

### Practical Application – Put off & put on

- **WHAT ARE THE SINFUL BEHAVIORS PAUL HAS EXPOSED HERE?**
- **Selfishness** – coming together as a consumer
  - what's in it for me
- the simple appearance of unity
  - which can still be **disunity**
    - **uncharitableness, alienation**
- **insensitivity** toward the less fortunate
  - **lacking compassion**
    - James 2:15–17
      - *If a brother or sister is without clothing and in need of daily food, 16 and one of you says to them, "Go in peace, be warmed and be filled," and yet you do not give them what is necessary for their body, what use is that? 17 Even so faith, if it has no works, is dead, being by itself.*
    - 1 John 3:17
      - *But whoever has the world's goods, and sees his brother in need and closes his heart against him, how does the love of God abide in him?*
    - 1 Peter 3:8

- *To sum up, all of you be harmonious, sympathetic, brotherly, kindhearted, and humble in spirit;*
    - Matt 14:14
      - Jesus felt compassion and healed the sick
    - Matt 15:32
      - Jesus' compassion led Him to feed the multitudes
    - Matt 20:29–34
      - *two blind men sitting by the road, hearing that Jesus was passing by, cried out, "Lord, have mercy on us, Son of David!"*
    - Isaiah 58:6–12
- **Pride**, ego, self–love, self–worth, self–regard
  - vs. humility
- put on humility
  - Phil 2:4
    - *Therefore if there is any encouragement in Christ, if there is any consolation of love, if there is any fellowship of the Spirit, if any affection and compassion, 2 make my joy complete by being of the same mind, maintaining the same love, united in spirit, intent on one purpose. 3 Do nothing from selfishness or empty conceit, but with humility of mind regard one another as more important than yourselves; 4 do not merely look out for your own personal interests, but also for the interests of others. 5 Have this attitude in yourselves which was also in Christ Jesus,*
  - 1 Cor 10:24
    - *Let no one seek his own good, but that of his neighbor.*
- Neglect, disregard, coldness, thoughtlessness, unfriendliness,
  - vs. courtesy, deference, generosity, kindness, sympathy, attentiveness, consideration
  - put on
    - Romans 12:9–13
      - *9 Let love be without hypocrisy. Abhor what is evil; cling to what is good. **10 Be devoted to one another in brotherly love; give preference to one another in honor; 11 not lagging behind in diligence, fervent in spirit, serving the Lord; 12 rejoicing in hope, persevering in tribulation, devoted to prayer, 13 contributing to the needs of the saints, practicing hospitality.***
- the treating of fellow Christians with contempt and insolence – looking down upon



- if one lacks compassion for others in the church, then how could one possibly have a burden for the lost
- unity in truth – defend this
  - vs. disunity in falsehood/unbelief
    - Genuine believers should not be found in this group, separate from them
    - It's easier to divide than to maintain and foster growth in unity

## WHAT DOES THIS LOOK LIKE FOR US HERE AT GRACELIFE?

<sup>17</sup> Τοῦτο δὲ **παραγγέλλων** οὐκ **ἐπαινῶ** ὅτι οὐκ εἰς τὸ κρεῖσσον ἀλλὰ εἰς τὸ ἥσσον **συνέρχεσθε**. <sup>18</sup> πρῶτον μὲν γὰρ **συνερχομένων** ὑμῶν ἐν ἐκκλησίᾳ **ἀκούω** σχίσματα ἐν ὑμῖν **ὑπάρχειν**, καὶ μέρος τι **πιστεύω**. <sup>19</sup> δεῖ γὰρ καὶ αἵρέσεις ἐν ὑμῖν **εἶναι**, ἵνα ἵκαί οἱ δόκιμοι φανεροὶ **γίνωνται** ἐν ὑμῖν. <sup>20</sup> **συνερχομένων** οὖν ὑμῶν ἐπὶ τὸ αὐτὸ οὐκ **ἔστιν** κυριακὸν δεῖπνον **φαγεῖν**, <sup>21</sup> ἕκαστος γὰρ τὸ ἴδιον δεῖπνον **προλαμβάνει** ἐν τῷ **φαγεῖν**, καὶ ὃς μὲν **πεινᾷ**, ὃς δὲ **μεθύει**. <sup>22</sup> 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**.

<sup>23</sup> Ἐγὼ γὰρ **παρέλαβον** ἀπὸ τοῦ κυρίου, ὃ καὶ **παρέδωκα** ὑμῖν, ὅτι ὁ κύριος Ἰησοῦς ἐν τῇ νυκτὶ ἣ **παρεδίδετο** **ἔλαβεν** ἄρτον <sup>24</sup> καὶ **εὐχαριστήσας** **ἔκλασεν** καὶ **εἶπεν**. Τοῦτό μου **ἔστιν** τὸ σῶμα τὸ ὑπὲρ ὑμῶν· τοῦτο **ποιεῖτε** εἰς τὴν ἐμὴν ἀνάμνησιν. <sup>25</sup> ὡσαύτως καὶ τὸ **ποτήριον** μετὰ τὸ **δειπνήσαι**, **λέγων**. Τοῦτο τὸ **ποτήριον** ἡ καινὴ διαθήκη **ἔστιν** ἐν τῷ ἐμῷ αἵματι· τοῦτο **ποιεῖτε**, ὡσάκις ἔαν **πίνητε**, εἰς τὴν ἐμὴν ἀνάμνησιν. <sup>26</sup> ὡσάκις γὰρ ἔαν **ἐσθίητε** τὸν ἄρτον τοῦτον καὶ τὸ **ποτήριον** **πίνητε**, τὸν θάνατον τοῦ κυρίου **καταγγέλλετε**, ἄχρι ὃῦ **ἔλθῃ**.

<sup>27</sup> Ὡστε ὃς ἂν **ἐσθίῃ** τὸν ἄρτον ἢ **πίνη** τὸ **ποτήριον** τοῦ κυρίου ἄναξίως, ἔνοχος **ἔσται** τοῦ σώματος καὶ τοῦ αἵματος τοῦ κυρίου. <sup>28</sup> **δοκιμαζέτω** δὲ ἄνθρωπος ἑαυτόν, καὶ οὕτως ἐκ τοῦ ἄρτου **ἐσθιέτω** καὶ ἐκ τοῦ ποτηρίου **πινέτω**. <sup>29</sup> ὁ γὰρ **ἐσθίων** καὶ **πίνων** κρίμα ἑαυτῷ **ἐσθίει** καὶ **πίνει** μὴ **διακρίνων** τὸ σῶμα. <sup>30</sup> διὰ τοῦτο ἐν ὑμῖν πολλοὶ ἀσθενεῖς καὶ ἄρρωστοι καὶ **κοιμῶνται** ἱκανοί. <sup>31</sup> εἰ δὲ ἑαυτοὺς **διεκρίνομεν**, οὐκ ἂν **ἐκρινόμεθα**. <sup>32</sup> **κρινόμενοι** δὲ ὑπὸ κυρίου **παιδευόμεθα**, ἵνα μὴ σὺν τῷ κόσμῳ **κατακριθῶμεν**.

<sup>33</sup> Ὡστε, ἀδελφοί μου, **συνερχόμενοι** εἰς τὸ **φαγεῖν** ἀλλήλους **ἐκδέχεσθε**. <sup>34</sup> εἴ τις **πεινᾷ**, ἐν οἴκῳ **ἐσθιέτω**, ἵνα μὴ εἰς κρίμα **συνέρχησθε**. Τὰ δὲ λοιπὰ ὡς ἂν **ἔλθῳ** **διατάξομαι**.

- Approx. 50 verbs
- 9 participles

- 8 infinitives
- 7 imperatives