

Discussion Questions Set #1

“For I received from the Lord what I also passed on to you: The Lord Jesus, on the night he was betrayed, took bread, 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.” In the same way, after supper he took the cup, saying, “This cup is the new covenant in my blood; do this, whenever you drink it, in remembrance of me.” For whenever you eat this bread and drink this cup, you proclaim the Lord’s death until he comes.” (1 Corinthians 11:23-26)

In sermon, we discussed some of the historical development of the Lord’s Supper within the life of the church, learning that it only began to resemble current liturgical forms – the “in-service, sip of juice, bite of bread” form - following the second century AD.

1. Discuss your understanding of communion prior to this sermon. Were any of your understandings or assumptions about this practice challenged or emboldened?
2. What of this historical development was surprising to you? Did you know that the Lord’s Supper was originally part of a much larger meal-like celebration? How does this affect your view of our current practice of communion?

Discussion Questions Set #2

“In the following directives I have no praise for you, for your meetings do more harm than good. In the first place, I hear that when you come together as a church, there are divisions among you, and to some extent I believe it ... So then, when you come together, it is not the Lord’s Supper you eat, for when you are eating, some of you go ahead with your own private suppers. As a result, one person remains hungry and another gets drunk.” (1 Corinthians 11:17-18, 20-21)

In sermon we learned that the situation in Corinth was quite simply that the wealthy in the church were creating a socioeconomic division in their practice of the Lord’s Supper. As they assembled together for the Lord’s Supper, instead of being together as much as possible, they became divided by socioeconomic status – the wealthy in one setting, the poor in another.

1. Discuss why the practice of the Corinthians in regards to the Lord’s Supper was so offensive to Paul. How did this behaviour cut at the heart of both the gospel and the church?
2. How do you think the Corinthians’ “meetings [were doing] more harm than good” (v.17)? Why might it be important for the church even today to consider the outcomes of their gatherings? What “metrics” or “measurable” might be helpful to investigate?

Discussion Questions Set #2

“Whoever eats the bread or drinks the cup of the Lord in an unworthy manner will be guilty of sinning against the body and blood of the Lord. Everyone ought to examine themselves before they eat of the bread and drink from the cup. For those who eat and drink without discerning the body of Christ eat and drink judgment on themselves ... So then, my brothers and sisters, when you gather to eat, you should all eat together.” (1 Corinthians 11:27-29,33)

In sermon, it was argued that Paul was encouraging the Corinthians to examine their attitude toward the Table, particularly their attitude toward others at the Table. Rather than do a deep internal dive of introspection before they came to the Lord’s Table to ensure they did so in a worthy manner, Paul urging the Corinthians to examine themselves to see if they truly recognized the body of the Lord – the church – within this meal; it is in this way that they were to examine themselves.

1. Discuss the difference between understanding the Lord’s Supper as an individual interaction between one and God versus a community interaction among the gathered believers with God.
2. Has the individualistic bent of our culture so infiltrated our faith that we can participate in a communal meal without acknowledging its communal nature? Do we permit issues of division to exist even as we eat together proclaiming a false unity? How might we address this in our personal and corporate approach to the Lord’s Supper?