LESSON TWELVE

Built Different

"A Disciple Honors in Worship"

SCRIPTURE | 1 Corinthians 11:2–34

MEMORY VERSE

"I appeal to you, brothers and sisters, in the name of our Lord Jesus Christ, that all of you agree with one another in what you say and that there be no divisions among you, but that you be perfectly united in mind and thought" (1 Corinthians 1:10).

MAIN IDEA OF THE TEXT

Built different: disciples gather in worship to honor Christ as a unified community.

DISCIPLESHIP RHYTHM

Discipleship Distinctive: Lord's Supper

GROUP TIME

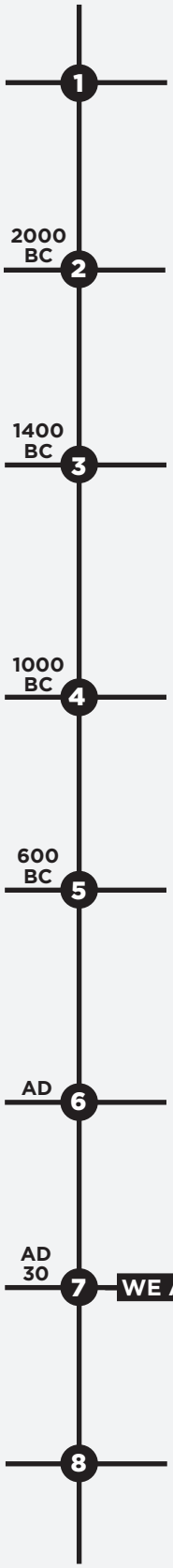
5 minutes	**Welcome**
5–10 minutes	**Attention Grabber**
10 minutes	**Story / Context**
25 minutes	**Discussion**
5–10 minutes	**Closing & Prayer**

PRAYER FOCUS

- **21 Days of Prayer** – Last week we explored the discipleship rhythm of prayer. This is one way we intentionally remain dependent on God, acknowledging our need for His presence and power in our lives. We are launching 21 Days of Prayer as a church, seeking God's presence and direction for our future. Pray that God would be glorified and our church would be unified through this experience.

BEGIN this time in prayer, confessing any sins you know of, thanking the Lord for the gift of his Word, and asking the Holy Spirit to guide your study.

GOD'S STORY TIMELINE



1. God Creates the World and Promises a Rescuer *(Genesis 1-11)*
God created everything good and placed humans in a garden to live in close relationship with Him. But Adam and Eve chose to trust themselves instead of God, and sin entered the world. Relationships, creation, even our connection to God was broken. Yet even in judgment, God promised that one day, a descendant of Eve would crush the serpent and bring healing.
+This points to Jesus as the promised Rescuer who defeats sin, Satan, and death.

2. God Calls a Family and Makes a Promise *(Genesis 12-50)*
God chose a man named Abram (later Abraham) and gave a covenant to him: that he would have a large family, receive a land, and be a blessing to all nations. Though Abraham and his descendants were deeply flawed, God continued His promise through Isaac, Jacob, and Joseph.
+This points to Jesus as the true offspring of Abraham, through whom all nations are fully blessed.

3. God Rescues His People and Forms a Redeemed Nation *(Exodus-Deuteronomy)*
Generations later, Abraham's descendants were enslaved in Egypt. God raised up Moses to rescue them from oppression and slavery. God called His people into a relationship with Himself. He made a covenant with them, gave them the law, and instructed them in worship. He was forming a people who would live differently and show the world what it looked like to belong to Him.
+This points to Jesus as the greater Moses, who rescues us from slavery to sin and writes God's law on our hearts.

4. God Gives a Home and Promises a King *(Joshua-2 Chronicles)*
God brought His people into the promised land under Joshua's leadership. Over time, they asked for a king like the other nations. It was a disaster. But God graciously gave them David, with whom he made another covenant: one of David's descendants would rule forever. Solomon built the temple, but after his death, the kingdom split into two and began spiraling into idolatry and injustice again.
+This points to Jesus as the forever King from David's line, who reigns with justice and peace.

5. God Removes His People and Reminds Them of His Promise *(Ezra-Nehemiah)*
Because of their rebellion, God allowed His people to be conquered and taken into exile. First, it was the Northern Kingdom, Israel (to Assyria), then the Southern Kingdom, Judah (to Babylon). The temple was destroyed, and the glory of the kingdom faded. Yet God continued to speak through the prophets, reminding the people of His promise to restore them, give them new hearts, and send a Rescuer.
+This points to Jesus as the one who brings the new covenant, restores hearts, and fulfills every prophecy.

6. God Sends His Son and Fulfills His Promise *(Matthew-John)*
At just the right time, God sent Jesus into the world—born of a virgin, fully God and fully man. He perfectly obeyed the law, pointed us to the Father, and laid down His life as a sacrifice for our sins. On the third day, He rose again, proving that He is the Savior, the King, and the fulfillment of every covenant promise God has ever made.
+Jesus is the center of the story—all of Scripture leads to Him.

7. God Sends His Spirit and Builds His Church *(Acts-Jude)*
After rising from the dead, Jesus ascended into heaven and sent the Holy Spirit to empower His followers. The early Church spread the good news of Jesus across the Roman world—planting churches, welcoming both Jews and Gentiles, and learning to live as God's new covenant people. Though imperfect, the Church carries Jesus' mission forward today.
+This points to Jesus as the risen King who gives the Spirit to dwell in us and send us on mission.

8. God Restores All Things and Dwells with His People *(Revelation)*
The story isn't over. One day Jesus will return to judge evil and make all things new. There will be a new heaven and new earth, where God's people from every tribe and nation will live with Him forever. There will be no more pain, no more death, and no more sin—just joy, justice, and unbroken peace.
+This points to Jesus as the one who brings the story to its perfect and eternal culmination.

1 GRAB THEIR ATTENTION

LEADER TIP

To grab your participants' attention, start your lesson by telling a story related to the lesson's main idea. We have provided you with three options in this section, but feel free to develop your own.

OPTION 1: PLINY AND THE UNEQUAL DINNER PARTY

Pliny the Younger was a Roman author and government official who lived in the generation after Paul. In one of his letters, he described a dinner where the host divided the guests by status. The best food and wine went to the host and his most honored guests. Other guests received cheaper portions, and freedmen received still less. Everyone was at the same dinner, but the table made the host's values obvious.

Pliny was bothered by what he saw. A meal that should have brought people together in fellowship had become a way to rank them. The setting said "welcome," but the serving said, "Some of you matter more than others." That gathering may have looked respectable on the surface, but it dishonored the people at the table.

POTENTIAL DISCUSSION QUESTIONS:

- *Have you ever experienced a social division? What did that feel like?*
- *How can a shared experience still communicate division?*

Transition Statement from Attention Grabber to Text:
Pliny's dinner party reminds us that a gathering can have the right name and still communicate the wrong values. In 1 Corinthians 11:2–34, Paul confronted worship practices that dishonored people and fractured the church. A disciple is built different because they gather in worship to honor Christ as a unified community.

OPTION 2: MEPHIBOSHETH AT DAVID'S TABLE

In 2 Samuel 9, David asked if anyone from Saul's family was still alive so he could show kindness for Jonathan's sake. The answer was Mephibosheth, Jonathan's son. Saul's house had been the rival kingdom. In the ancient world, someone connected to the previous king could have been treated as a threat, an enemy, or a problem to remove. Mephibosheth would not have expected honor at David's table.

But David gave him a permanent place there. Mephibosheth ate at the king's table "like one of the king's sons" (2 Samuel 9:11). In many ways, this is the opposite of what the Corinthians were doing. David's table communicated welcome and dignity to someone who might have expected shame. Corinth's gathering should have honored Christ and cared for His people, but instead, some were being humiliated while others satisfied themselves.

POTENTIAL DISCUSSION QUESTIONS:

- *How can the way people are treated at a gathering communicate honor or dishonor?*
- *How does a worship gathering communicate welcome, dignity, and unity?*

Transition Statement from Attention Grabber to Text:
Mephibosheth at David's table reminds us that a table can communicate honor, welcome, and belonging. In 1 Corinthians 11:2–34, Paul confronted worship practices that were doing the opposite. A disciple is built different because they gather in worship to honor Christ as a unified community.

OPTION 3: THE WEDDING RECEPTION THAT FORGETS THE COUPLE

A wedding reception is supposed to honor the bride and groom. The meal, the music, everything in the celebration and ceremony should center on the covenant they have made. But you've probably been part of a wedding where the focus gets hijacked. A guest makes a scene, someone gives an inappropriate toast, family drama takes over, or people treat the reception like it exists for their own platform. Instead of honoring the couple, people draw attention to themselves. A celebration meant to bring people together becomes self-focused and dishonoring.

POTENTIAL DISCUSSION QUESTIONS:

- *Why does a guest's self-focused behavior at a gathering feel especially out of place?*
- *What helps a group remember why they gathered?*

Transition Statement from Attention Grabber to Text:
A wedding reception reminds us that a gathering can have the right name and still lose sight of its purpose. In 1 Corinthians 11:2–34, Paul confronted worship practices that dishonored Christ and failed to care for His people. A disciple is built different because they gather in worship to honor Christ as a unified community.

2 SET THE STAGE

LEADER TIP

This section provides the historical, cultural, and literary context needed to properly interpret and apply the text.

OUTLINE

I. Greetings and Thanksgiving (1:1–9)
II. Problems in the church (1:10–6:20)
  A. Divisions and factions (1:10–4:21)
  B. Gross immorality (5:1–13)
  C. Litigation before pagan courts (6:1–11)
  D. Fornication with prostitutes (6:12–20)
III. Replies to questions from the Corinthians (7:1–14:40)
  A. Questions about marriage (7:1–40)
  B. Limitations of Christian liberty (8:1–11:1)
  C. Veiling of women in public worship (11:2–16)
  D. Disorderly behavior at the Lord's Supper (11:17–34)
  E. Exercise of spiritual gifts (12:1–14:40)
IV. The Resurrection of the Body (15:1–58)
  A. Centrality of Christ's resurrection (15:1–20)
  B. Sequence of resurrection events (15:21–28)
  C. The resurrection and suffering (15:29–34)
  D. Nature of the resurrection body (15:35–49)
  E. The believer's victory over death (15:50–58)
V. Conclusion (16:1–24)
  A. Collection for the believers at Jerusalem (16:1–4)
  B. Paul's plans for visiting Corinth (16:5–9)
  C. Exhortations, instructions, and salutations (16:10–24)[1]

CONTEXT

In 1 Corinthians 11:2–34, Paul addressed problems in the Corinthians' gathered worship. First, he corrected practices that were bringing dishonor into public worship and confusing the way men and women honored God and one another. Then he turned to their abuse of the Lord's Supper. Instead of gathering as one body to remember Christ, some Corinthians were treating the meal like a private feast. The wealthy were eating ahead of others, some were left hungry, and the gathering that should have proclaimed the gospel exposed division. Paul reminded them that the Lord's Supper was not about satisfying themselves. It is a sacred meal where the church remembers Jesus's death, proclaims the gospel, examines their hearts, and honors the body of Christ. A disciple is built different because they gather in worship to honor Christ as a unified community.

FALLEN CONDITION FOCUS

We tend to treat worship as an individual experience. We gather with self-focused hearts, expect personal preferences to be considered, protect status, overlook the needs of others, and treat holy things casually while dishonoring God and the people made in His image.

[1] F. Alan Tomlinson, "1 Corinthians," in *CSB Study Bible: Notes*, ed. Edwin A. Blum and Trevin Wax (Nashville, TN: Holman Bible Publishers, 2017), 1811.

GOSPEL RESPONSE

Jesus gave His body and poured out His blood to rescue sinners and make us one people in Him. At the Lord's Supper, disciples remember His sacrifice, proclaim His death, and receive again the grace that humbles pride and heals division. Because Christ has honored us by bringing us to His table, we gather to honor Him and care for His people as one unified community.

DISCIPLESHIP RHYTHM: DISCIPLESHIP DISTINCTIVE: LORD'S SUPPER

The Lord's Supper is a gift Jesus gave His church to remember His death and proclaim the gospel together. The bread points to His body, given for us. The cup points to His blood, poured out for the forgiveness of sins. When the church takes the Lord's Supper, we are participating in a visible reminder that Christ has already given Himself for sinners and that our life with God rests on His finished work.

The Lord's Supper also reminds us that Jesus saves a people, not just isolated individuals. We come to the table as brothers and sisters who share one Savior, one gospel, and one hope. That is why Paul was so concerned in 1 Corinthians 11. The Corinthians were taking the meal in a way that contradicted its meaning. The table that proclaims Christ's self-giving love should form a people who honor Christ and care for one another.

3 LOOK AT THE BOOK

LEADER TIP

In this section, you will find exercises you can use to lead your group through Observation, Interpretation, and Application. As the leader, work through all the exercises below to ensure you understand the text well.

1 Corinthians 11:2–6 Paul opened this section by commending the Corinthians for remembering him and holding to the traditions he had passed on to them (v. 2). In the New Testament, "traditions" does not mean empty customs. It refers to apostolic teaching and practice received from Paul and handed on to the church. The problem in Corinth was not that they had rejected everything Paul taught. The problem was that their gathered worship had become confused in ways that dishonored Christ and one another.

Verse 3 introduces the language of "head": "the head of every man is Christ, and the head of the woman is man, and the head of Christ is God." Interpreters have long discussed whether "head" emphasizes authority, source, or relational order. Either way, Paul was not diminishing women or presenting men as independent of women. His concern was that worship should reflect God's ordering of relationships in a way that brings honor rather than shame.

That concern becomes clear in verses 4–6. Paul spoke of men and women praying and prophesying in the gathered church. The central concern was how men and women were present in worship, meaning how they carried and presented themselves in the cultural setting of Corinth. In that world, head coverings, hairstyles, and public appearance could communicate honor, shame, marital status, or social impropriety. Paul's specific instructions may feel distant to modern readers, but the principle is clear: worship is not a place for self-expression that disregards what our actions communicate. Disciples gather in a way that honors Christ and does not bring shame on others.

1 Corinthians 11:7–16 In verses 7–10, Paul connected worship practices to creation. Man was created as the image and glory of God, and woman as the glory of man. Paul was drawing from Genesis 1–2, where both male and female are made in God's image and where woman is created from man and for man as his fitting partner. His point is not that women are less valuable. His point is that men and women should not blur or despise God's created order when they gather before Him.

Verse 10 includes the difficult phrase "because of the angels." Scholars have offered several explanations. Some think Paul meant angels are present as witnesses to Christian worship. Others connect the phrase to order, reverence, or heavenly concern for worship. Paul did not explain the phrase fully, so we should be cautious. What is clear is that Paul saw the gathered worship of the church as spiritually significant. How the church worships matters before God.

Verses 11–12 keep the passage from being misread as male superiority. "Nevertheless, in the Lord woman is not independent of man, nor is man independent of woman." Woman came from man in creation, but every man since Adam has been born of woman, and "everything comes from God." Paul refused to let the Corinthians turn created order into pride, domination, or independence. Men and women need one another, and both stand under God.

In verses 13–16, Paul appealed to what the Corinthians themselves recognized as fitting in their culture. His references to hair and covering are not easy for modern readers because symbols change from culture to culture. The larger point is not that every culture must reproduce the same external sign. The larger point is that gathered worship should not be careless about honor, distinction, modesty, or what our actions communicate. Paul ended by saying the churches of God do not practice contentiousness over this matter (v. 16). Worship should not become a stage for pride, confusion, or self-assertion. It should reflect honor before God and concern for the gathered body.

1 Corinthians 11:17–22 The tone changes in verse 17. Paul said, "In the following directives I have no praise for you." Their gatherings were doing "more harm than good." That is a serious statement. The church can gather in the name of Jesus and still behave in ways that contradict the Lord they claim to worship.

The specific problem involved divisions at the Lord's Supper. In Corinth, the meal likely happened in a home, and homes in the Roman world often reflected social status. Wealthier believers may have arrived earlier, eaten more, and enjoyed better food, while poorer believers arrived later and were left hungry. Paul said, "One person remains hungry and another gets drunk" (v. 21). The gathering that should have proclaimed Christ's self-giving love and brought unity to the body of Christ was exposing selfishness, status, and disregard for one another.

Paul's rebuke in verse 22 is sharp: "Do you despise the church of God by humiliating those who have nothing?" The issue was not only bad manners at a meal. Their behavior dishonored the church that belongs to God. The Lord's Supper is not a private religious moment in which each person satisfies themselves. It is a covenant meal shared by the body of Christ. When some are humiliated and others indulge themselves, the church's practice denies the message the meal is intended to proclaim.

1 Corinthians 11:23–26 In verses 23–26, Paul reminded them of the tradition he received and passed on: "The Lord Jesus, on the night he was betrayed, took bread." This is the earliest written account of the words of institution for the Lord's Supper. Paul took the Corinthians back to Jesus because their practice had drifted from the meaning of the meal.

The bread points to Jesus's body, given for His people: "This is my body, which is for you; do this in remembrance of me" (v. 24). The cup points to the new covenant established through His blood (v. 25). The "new covenant" language recalls God's promise in Jeremiah 31 to forgive sin and create a renewed people for Himself. The Lord's Supper is not a casual meal with religious language added. It is a gospel meal centered on the death of Christ.

Verse 26 explains what the church is doing when it eats the bread and drinks the cup: "You proclaim the Lord's death until he comes." The Lord's Supper looks backward and forward. It looks back to the cross, where Jesus gave Himself for sinners. It looks forward to His return, when faith will become sight and the people of God will feast with Him. Every time the church receives the bread and cup, it announces the gospel together.

That is why the Corinthians' behavior was so serious. They were proclaiming the death of Jesus with the symbols of the meal while contradicting the love of Jesus in the way they treated one another. The table that remembers Christ's sacrifice should form a people marked by humility, unity, and care.

1 Corinthians 11:27–32 Verse 27 warns against eating the bread or drinking the cup "in an unworthy manner." Paul was not saying that only sinless people may come to the Lord's Table. If that were the case, no one could come. The issue was the manner of participation. The Corinthians were taking the meal while tolerating division, selfishness, humiliation of the poor, and disregard for the body.

That is why Paul called for self-examination in verse 28. Examination is not meant to drive repentant sinners away from the table. It is meant to bring them to the table honestly. Disciples come remembering that Christ died for sinners, confessing what is wrong, and refusing to treat His body and blood lightly.

Verse 29 says those who eat and drink without "discerning the body" eat and drink judgment on themselves. In context, "the body" likely includes both the body of Christ given in the meal and the church as Christ's body. The Corinthians were failing to honor what the bread and cup represented, and they were failing to honor the people Christ had made one body. They could not rightly remember the body of Christ while despising members of His body.

Paul said some among them were weak, sick, and some had died (v. 30). That is sobering. He saw this as the Lord's discipline, not condemnation for those who belong to Him. Verse 32 says, "When we are judged in this way by the Lord, we are being disciplined so that we will not be finally condemned with the world." God's discipline is serious mercy. He does not treat the dishonoring of Christ and His church as a small thing.

1 Corinthians 11:33–34 Paul ended with practical instruction: "When you gather to eat, you should all eat together" (v. 33). The wording can also carry the idea of waiting for one another. Either way, Paul was correcting the self-focused practice that had fractured the meal. They needed to receive the Lord's Supper as one body, not as separate groups divided by status, timing, wealth, or appetite.

Verse 34 says anyone who is hungry should eat at home "so that when you meet together it may not result in judgment." Paul was not against eating. He was against turning the Lord's Supper into a meal for self-satisfaction while others are dishonored. The church gathers around the table to remember Jesus, proclaim His death, and honor His body.

1 CORINTHIANS 11:2–34

2 I praise you for remembering me in everything and for holding to the traditions just as I passed them on to you. 3 But I want you to realize that the head of every man is Christ, and the head of the woman is man, and the head of Christ is God. 4 Every man who prays or prophesies with his head covered dishonors his head. 5 But every woman who prays or prophesies with her head uncovered dishonors her head—it is the same as having her head shaved. 6 For if a woman does not cover her head, she might as well have her hair cut off; but if it is a disgrace for

a woman to have her hair cut off or her head shaved, then she should cover her head.

7 A man ought not to cover his head, since he is the image and glory of God; but woman is the glory of man. 8 For man did not come from woman, but woman from man; 9 neither was man created for woman, but woman for man. 10 It is for this reason that a woman ought to have authority over her own head, because of the angels. 11 Nevertheless, in the Lord woman is not independent of man, nor is man independent of woman. 12 For as woman came from man, so also man is born of woman. But everything comes from God.

13 Judge for yourselves: Is it proper for a woman to pray to God with her head uncovered? 14 Does not the very nature of things teach you that if a man has long hair, it is a disgrace to him, 15 but that if a woman has long hair, it is her glory? For long hair is given to her as a covering. 16 If anyone wants to be contentious about this, we have no other practice—nor do the churches of God.

17 In the following directives I have no praise for you, for your meetings do more harm than good. 18 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. 19 No doubt there have to be differences among you to show which of you have God's approval. 20 So then, when you come together, it is not the Lord's Supper you eat, 21 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. 22 Don't you have homes to eat and drink in? Or do you despise the church of God by humiliating those who have nothing? What shall I say to you? Shall I praise you? Certainly not in this matter!

23 For I received from the Lord what I also passed on to you: The Lord Jesus, on the night 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, 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." 26 For whenever you eat this bread and drink this cup, you proclaim the Lord's death until he comes.

27 So then, 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. 28 Everyone ought to examine themselves before they eat of the bread and drink from the cup. 29 For those who eat and drink without discerning the body of Christ eat and drink judgment on themselves. 30 That is why many among you are weak and sick, and a number of you have fallen asleep. 31 But if we were more discerning with regard to ourselves, we would not come under such judgment. 32 Nevertheless, when we are judged in this way by the Lord, we are being disciplined so that we will not be finally condemned with the world.

33 So then, my brothers and sisters, when you gather to eat, you should all eat together. 34 Anyone who is hungry should eat something at home, so that when you meet together it may not result in judgment.

And when I come I will give further directions.[2]

[2] *The New International Version* (Grand Rapids, MI: Zondervan, 2011), 1 Corinthians 10:1–11:1.

OBSERVATION: WHAT DOES IT SAY?

Gather in groups of three to five people to discuss the Observation and Interpretation questions.

OBSERVATION EXERCISE 1: AUTHORITY IN THE GODHEAD

Read 1 Corinthians 11:2–16. Paul talked about practices in corporate worship. What did he root his understanding in?

Suggested Response: Paul commended the Corinthians for holding to the traditions he passed on to them. The tradition referred to is the theological understanding of authority and headship, which is rooted in the Godhead. God the Father is the head of God the Son, Jesus Christ. Both the Son and the Father are equally God and wholly divine, yet the Son submits to the Father (Philippians 2:6–8).

OBSERVATION EXERCISE 2: PROBLEMS AT THE GATHERING

Read 1 Corinthians 11:17–22. What problems did Paul identify when the Corinthian church gathered for the Lord's Supper?

Suggested Response: Paul said he had no praise for them because their meetings were doing more harm than good. He said there were divisions among them when they came together. He said when they ate, some went ahead with their own private suppers. As a result, one person remained hungry and another got drunk. Paul asked if they despised the church of God by humiliating those who had nothing.

OBSERVATION EXERCISE 3: THE MEANING OF THE SUPPER

Read 1 Corinthians 11:23–34. What is the bread connected to? What is the cup connected to?

Suggested Response: Paul said that on the night He was betrayed, Jesus took bread, gave thanks, broke it, and said, "This is my body, which is for you; do this in remembrance of me." After supper, Jesus took the cup and said, "This cup is the new covenant in my blood; do this, whenever you drink it, in remembrance of me." Paul said whenever believers eat the bread and drink the cup, they proclaim the Lord's death until He comes.

INTERPRETATION: WHAT DOES IT MEAN?

INTERPRETATION EXERCISE 1: HEAD COVERINGS AND HONOR

In 1 Corinthians 11:2–16, Paul was not concerned that men and women were participating in corporate worship. What was he actually concerned about?

Suggested Response: Paul was concerned about the way men and women were presenting themselves in public worship and what that communicated in their culture. The larger issue is honor. Worship is not a place for self-expression that disregards God's order, the gathered church, or the people around us. Paul wanted the church to gather in a way that reflects reverence, humility, and mutual honor before the Lord.

INTERPRETATION EXERCISE 2: WHEN THE GATHERING CONTRADICTS THE GOSPEL

In 1 Corinthians 11:17–22, how could a church gathering do more harm than good?

Suggested Response: A church gathering can do more harm than good when the way people treat one another contradicts the gospel they claim to believe. The Corinthians were gathering in the name of Jesus, but their meal exposed division, selfishness, and disregard for believers of lower social classes. Some had plenty, while others were left hungry and humiliated. Paul was saying worship is not only about being in the same room or doing the right religious activity. If the gathering dishonors Christ's people, it dishonors Christ.

INTERPRETATION EXERCISE 3: RIGHTLY RECEIVING THE LORD'S SUPPER

In 1 Corinthians 11:23–34, what does it mean to take the Lord's Supper in a worthy manner?

Suggested Response: Taking the Lord's Supper in a worthy manner does not mean coming to the table as a sinless person. It means coming in a way that fits the meaning of the meal. The bread and cup proclaim the death of Jesus, so disciples should come with remembrance, repentance, gratitude, and faith. Paul also told the Corinthians to examine themselves and discern the body. In context, that meant recognizing the seriousness of Christ's sacrifice and honoring the church as the body Christ died to make one. The Lord's Supper should not be received casually, selfishly, or with disregard for other believers. A disciple is built different because they gather in worship to honor Christ as a unified community.

APPLICATION: HOW DO I RESPOND?

QUESTION 1: How do we make worship services about our own preferences?

Suggested Response: We might make gathered worship about our preferences when we focus mainly on what we like or do not like: the music style, sermon length, service time, room setup, volume, lighting, or whether the gathering feels comfortable to us. Preferences are not always wrong, but they become unhealthy when they become the main lens we use to evaluate corporate worship. Paul reminded us that the church gathers to honor Christ, remember the gospel, and care for one another as a unified community. Furthermore, the way we engage in the corporate gathering or the way we present ourselves (not just our clothes) reflects what we think about God.

QUESTION 2: What does your posture in corporate worship communicate? Your posture is not about sitting or standing. It is about attitude, humility, attentiveness, participation, and consideration for others around you.

Suggested Response: I may need to ask whether I gather with reverence for Christ and concern for others or treat worship mainly as something meant to fit my preferences. I wonder if the way I engage in worship reflects God's plan for order and acknowledges His authority and due honor.

***NOTE** This question builds on the general evaluation from question 1 and narrows to personal evaluation. As your group responds, use follow-up questions to guide below surface-level responses. Encourage transparent responses.*

QUESTION 3: Paul said the Corinthians' gatherings were doing more harm than good. What kinds of attitudes or actions can damage unity when the church gathers?

Suggested Response: Unity can be damaged by pride, comparison, impatience, criticism, cliques, favoritism, selfishness, or ignoring people who feel unseen. The Corinthians gathered in the same place, but their behavior exposed division. Paul reminded us that worship should not fracture the church. It should help the church honor Christ together.

QUESTION 4: In 1 Corinthians 11:22, Paul said some believers were being humiliated. Who might be easy for you to overlook when the church gathers? What will you do differently now?

Suggested Response: I may overlook someone who is new, quiet, grieving, older, younger, single, struggling financially, socially awkward, or different from me. Paul's concern reminds me that worship is not only about what I receive. It is also about how I honor the people Christ has brought near.

QUESTION 5: Jesus said, "Do this in remembrance of me." What do you need to remember more intentionally when you take the Lord's Supper?

Suggested Response: I need to remember that Jesus gave His body and poured out His blood for sinners. Though He was fully God, He

LEADER TIP

In this section, you will find questions to choose from that will help your group consider how God calls them to respond to the text. Help your group set measurable action steps.

Leaders – share your story with your group. It takes 3-5 minutes. You are modeling this for your group, so follow the guidelines. (Click here for the guidelines).

Challenge – group people into 2's or 3's and have them prepare to share their story with each other next week. Set aside 15-20 minutes of your group time for this.

relinquished positional rights to give Himself as a sacrifice for me (Philippians 2:6–8). The Lord's Supper reminds me that grace was costly, starting with giving up position and status. Forgiveness is received, and my hope rests on Christ's finished work. It also reminds me that I am not alone at the table. I belong to a people Jesus died to make into a unified body.

QUESTION 6: Paul told believers to examine themselves before eating the bread and drinking the cup. What would healthy self-examination look like for you?

Suggested Response: Healthy self-examination is not pretending I am sinless or staying away because I feel unworthy. It means coming honestly before the Lord. I can confess sin, repent of pride, ask whether I am harboring bitterness or division, and receive the Lord's Supper with gratitude for the grace of Jesus.

QUESTION 7: How can our group help one another gather in worship to honor Christ as a unified community?

Suggested Response: Our group can help by encouraging one another to come to worship with humility, reverence, and love for others. We can notice people who may feel overlooked, refuse to make preferences ultimate, prepare our hearts for the Lord's Supper, and remind one another that the church gathers to remember Jesus, proclaim the gospel, and honor Christ together.

4 CHALLENGE

LEADER TIP

End your study time with one final challenge and prayer. Your final challenge should pull together everything you covered in this lesson and call your participants to action.

A disciple is built different because they gather in worship to honor Christ as a unified community. In 1 Corinthians 11, Paul confronted the Corinthians because their worship practices had lost sight of the One they gathered to honor. They were taking the Lord's Supper, but their behavior was self-focused, divisive, and careless toward the people Christ had redeemed.

This week consider how you approach gathered worship.

- Where are you most tempted to make worship about your own preferences instead of Christ's honor?
- Who might God be calling you to notice, welcome, or honor when the church gathers?
- How can you prepare your heart to receive the Lord's Supper with remembrance, repentance, gratitude, and love for Christ's body?

Jesus gave His body and poured out His blood to make us one people in Him. When we gather, we remember His sacrifice, proclaim His death, and honor the family He has brought together by grace. Worship is not about satisfying ourselves. It is about honoring Christ and caring for His people.

Let's pray.