

- I. Acts 2:46 Original
 - a. Day by Day
 - i. One Mind - *with one mind/purpose/impulse*
 1. The word translated “with one accord” (*homothymadon*) is commonly used in Acts to express unity of purpose and particularly applies to the “one heart and mind” (4:32) of the Christian fellowship (cf. 1:14; 2:1; 4:24; 5:12; 15:25)
 - ii. Temple- of the temple at Jerusalem, including the whole temple precinct
 1. The religious devotion of the early Christians was a daily affair. They met together in a spirit of unanimity in *the temple*.
 2. The daily worship consisted of the offering of a burnt offering and incense in the morning and the afternoon; it was carried on by the priests, but there was always a congregation of people who stood where they could see the priests going about their duties and entering the sanctuary; they took part in prayer, and they received a blessing from the priest.
 - b. House to House
 - i. Breaking Bread- meals Nourishment
 - ii. House to House –
 1. If the temple was the place of witness, homes were the place for fellowship.¹⁵¹² In the intimacy of the home setting, a common meal was shared together, probably including the Lord’s Supper as well.
 2. It was a time marked by rejoicing in their fellowship with one another and with the Spirit and by their own openness and sincerity (*aphelotēs*). On the giving end, they expressed their joy by praising God for his presence in their life together
 - iii. Taking meals together
 1. Gladness Gladness- **piercing exclamation, exultation**
 2. Sincerity of Heart Heart- of inner awareness
 3. They met in one another’s *homes* and broke bread together in a spirit of intense and sincere joy.²²⁸ The idea is that they held common meals which included the breaking of bread; we may compare Paul’s description of the common church meal at Corinth, which included the celebration of the Lord’s Supper (1 Cor. 11:17–34).
 - a. The joy that characterizes these gatherings was no doubt inspired by the Spirit (13:52) and may have been associated with the conviction that the Lord Jesus was present with them (cf. 2:45)

¹⁵¹² The Greek phrase *κα α τ ’ ο ἱ κ ο υ* can be translated “at home” or “from house to house.” The latter is probably preferable, depicting the Christians as individually opening their homes to the larger fellowship. With such a large membership, the picture is probably that of a number of home fellowships.

²²⁸ The word translated *generous* suggests the frankness and openness of spirit that characterized the early Christian fellowship; AG translate as ‘simplicity’, NIV has ‘sincere’.

- II. 1 Cor 11:17-22 Distorted
- a. Come Together
 - i. Together - **others as a group, assemble, gather**
 - ii. For the Worse
 - b. Come Together
 - i. Division **the condition of being divided because of conflicting aims or objectives, division, dissension, schism**
 1. Those were based on loyalties to teachers, these were economic (some had food and some had none). *To some extent I believe it shows that Paul was not credulous.*
 2. The first mention of divisions in 1:10–17 clearly had to do with personality factions expressed in the slogans, “I am of Paul,” “I am of Apollos,” etc. In 11:17–22 the divisions are clearly sociological in nature, centered on the rich and the poor.
 - ii. Factions- **a group that holds tenets distinctive to it, sect, party, school, faction**
 1. Here, however, *the very house meeting itself reflects splits between the socially advantaged and the socially disadvantaged.* They are “internal” even within a single gathered meeting
 - c. Not to eat Lord’s Supper
 - i. Taking own supper
 1. Clubs and associations in antiquity often had communal meals, sometimes paid for out of group funds. It was not uncommon for the food served to the diners to differ in quality and amount.
 2. Clearly at Corinth the Holy Communion was a full meal, of the type called a ‘love feast’ (Jude 12; some MSS; of 2 Pet. 2:13). But what happened at Corinth was a travesty of love. The wealthier members of the congregation clearly provided most of the food, and this could have been a marvellous expression of Christian love and unity. But it was degraded into the very opposite. The poor would have to finish their work before they could come, and slaves would find it particularly difficult to be on time.
 3. But the rich did not wait. They ate and drank in their cliques (‘divisions’, v. 18), each eating ‘an own dinner’ (*idion deipnon*). The food was gone before the poor got there! *One remains hungry, another gets drunk.* There was a sharp contrast between the hungry poor, lacking even necessary food, and the drunken rich. There was no real sharing, no genuinely common meal.³³

³³ It is even possible that they were physically separated. There was limited accommodation in private homes and the church would have met in the triclinium (dining-room) and/or atrium

4. Instead, their behavior was a travesty of love and the epitome of self-indulgence. Paul paints a stark contrast between the hungry poor and the drunken rich. The actions of the “haves” showcased contempt for the church of God and brought shame on the “have nots.” They were in clear violation of the principle of doing all things for the good of others and the glory of God (recall 10:23–33). This was no occasion for praise
- ii. One is hungry
 1. Home is the place to satisfy one’s hunger and thirst. To behave like the Corinthians is to despise *the church* which is no less than the church *of God*. It is to despise the poor (notice the connection between the poor and the church). There is no place whatever for praise.

(courtyard). See Fig. 3, p. 236. It would be difficult to fit in as many as fifty people in the average large house (*SPC*, p. 158), and it is not unlikely that the first-comers (wealthy friends of the owner?) would go into the triclinium and later arrivals would have to be content with the atrium.