

# 1 Corinthians 11:34

Authorized King James Version (KJV)

And if any man hunger, let him eat at home; that ye come not together unto condemnation. And the rest will I set in order when I come.

## Analysis

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**And if any man hunger, let him eat at home; that ye come not together unto condemnation**—Final instruction. Εἴ τις πεινᾷ (if anyone is hungry)—if your primary purpose is satisfying physical hunger, eat at home. The church gathering isn't for gluttony but worship. This distinguishes agape feast (fellowship meal) from the Lord's Supper proper (sacramental meal). Over time, the church separated these—communion became distinct from common meals.

**That ye come not together unto condemnation** (ἵνα μὴ εἰς κρίμα συνέρχησθε)—the stakes are high. Church assemblies should edify, not incur judgment (v. 17: 'not for the better, but for the worse'). Paul's concern is pastoral: he wants the Corinthians' gatherings to bless, not curse them. **And the rest will I set in order when I come** (τὰ δὲ λοιπὰ ὡς ἂν ἔλθω διατάξομαι)—other issues await Paul's visit, but these needed immediate written correction. This hints at ongoing problems in Corinth (see 2 Corinthians) and Paul's apostolic authority to set church order.

## Historical Context

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The early church's agape feast combined fellowship meal with Eucharist. By the second century, they were separated—communion became liturgical, while communal meals continued separately. Paul's instruction here may have prompted this development. The distinction protected the Table's sacredness while

maintaining Christian fellowship meals. Ignatius, Pliny's letter to Trajan, and Justin Martyr's writings show this evolution. Paul's teaching shaped Christian worship: the Table is sacred, not casual, and church gatherings are for mutual edification, not selfish consumption.

## Related Passages

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**1 John 4:8** — God is love

**John 15:13** — Greatest form of love

**Genesis 1:1** — Creation of heavens and earth

**Colossians 1:16** — All things created through Christ

## Study Questions

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1. What is the proper relationship between fellowship meals and the Lord's Supper—should they be combined or separate?
2. How can churches ensure their gatherings are 'for the better' (edifying) rather than 'for the worse' (incurring judgment)?
3. What does Paul's promise to 'set in order' other things teach about apostolic authority and church governance?

## Interlinear Text

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εἰ G1487	δὲ G1161	τις G5100	πεινᾷ G3983	ἐν G1722	οἴκῳ G3624	ἐσθιέτω G2068	ἵνα G2443	μὴ G3361	εἰς G1519
	<b>And</b>		<b>hunger</b>	<b>at</b>	<b>home</b>	<b>let him eat</b>			<b>unto</b>
κρίμα G2917	συνέρχησθε. G4905	Τὰ G3588	δὲ G1161	λοιπὰ G3062	ὡς G5613	ἂν G302	ἔλθω G2064		
<b>condemnation</b>	<b>together</b>		<b>And</b>	<b>the rest</b>	<b>when</b>		<b>I come</b>		
διατάξομαι G1299									
<b>will I set in order</b>									

## Additional Cross-References

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**1 Corinthians 4:19** (Parallel theme): But I will come to you shortly, if the Lord will, and will know, not the speech of them which are puffed up, but the power.

**1 Corinthians 7:17** (Parallel theme): But as God hath distributed to every man, as the Lord hath called every one, so let him walk. And so ordain I in all churches.

**1 Corinthians 16:2** (Parallel theme): Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come.

**Titus 1:5** (Parallel theme): For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee:

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