

“EAT AND DRINK”
CHURCH CONFLICTS AND RECONCILIATION
AROUND THE LORD’S TABLE

Tereso C. Casiño*

The history of Christianity is replete with struggles on church conflicts and reconciliation. Through centuries, debates have been conducted on how to resolve conflicts in the church as well as achieving reconciliation among warring parties. Evidently, the utilization of the Lord’s Supper as a framework for resolving church conflicts seems relatively unexplored.⁹¹ It is common for church leaders to look elsewhere (e.g., counseling psychology, social science) for techniques and framework on conflict management at the expense of an existing tool that God’s covenant people possess, namely, the Lord’s Supper. Paul, however, instructs the believers in Corinth regarding the Lord’s Supper (1Co 11:17-34) within the context of unity of Christians and the issues that divide them.⁹² “The Lord’s Supper,” laments James Leo Garrett, Jr., has often become the occasion for the separation and disunity of Christians during the later centuries of the history of Christianity.⁹³

In rejecting the concepts of transubstantiation and consubstantiation, Baptists find “genuine renewal through the observance

*Tereso C. Casiño, Th.D., Ph.D., is Associate Professor of Systematic Theology & Missiology and Director of the MDiv Program (English Track) at Torch Trinity. A member of the Society for the Study of Theology (UK), Dr. Casiño’s interests include methodology and systems in theology, contextualization, worldview and world picture, cultural anthropology, world religions, philosophy of religion, diaspora missiology, child theology, and establishing educational and missions networks in Europe and Asia. The original form of this essay was presented to the delegates of the Baptist World Alliance Doctrine Commission during its General Executive Meeting on July 27, 2004, in Seoul, Korea.

⁹¹Article 11 of the “The Articles of the Baptist Faith” of the Baptist Union of Yugoslavia states that the Lord’s Supper serves for the cultivation of unity and love among the believers” (G. Keith Parker, *Baptists in Europe: History and Confessions of Faith* [Nashville, TN: Broad man Press, 1982], 211).

⁹²James Leo Garrett, Jr. puts “The Lord’s Supper” and “The Unity of the Church” together in one chapter arguing, “It is fitting that the Supper and unity of Christians and of the church be discussed in the same context” (*Systematic Theology*, vol. 2 [Grand Rapids, MI: William B. Eerdmans Publishing Company, 1990], 600).

⁹³*Ibid.*

of this memorial feast.”⁹⁴ This study therefore attempts to offer a Baptist perspective on how believers could recapture the essence of “eating” and “drinking” together around the Lord’s Table to resolve their conflicts and disputes.⁹⁵ It will first delve into major theological insights gained from the ordinance’s power to establish and form a community identity. The essay will discuss the components of a framework that believers could use to resolve church conflicts and disputes around the Lord’s Table. Major implications for Christian life will also be identified and briefly explained.

THREE METAPHORICAL MOMENTS OF COMMUNITY IDENTITY FORMATION IN THE LORD’S SUPPER

The sense of community eludes believers because they allow disputes to govern their shared existence rather than permit creative diversities to connect themselves to each other. Takashi Yamada observes,

Throughout the history of the Christian church, there has not been a time that the whole church as an actual historical existence enjoyed perfect unity. The church has always suffered from disunity and conflicts within herself, and struggled for true unity and oneness. The message of the gospel of reconciliation has been entrusted to the church, and proclaimed and borne fruit in marvelous ways in human history. But at the same time the church has always needed reconciliation within herself.”⁹⁶

The Lord’s Supper could be used as a powerful tool for resolving and managing church conflicts because it presupposes God’s *equal compassion* and *equal grace* dispensed among believers. Conflicts and

⁹⁴“Baptist Distinctives and Diversities,” in Walter B. Shurden, *The Baptist Identity: Four Fragile Freedoms* (Macon, GA: Smyth & Helwys Publishing, Inc., 1993), 71.

⁹⁵In this essay, the use of Baptist sources is limited to the available statements on the Lord’s Supper produced in Europe and North America. It is presumed that Baptist churches across the Asia-Pacific region normally echo the essence of the doctrinal principles regarding the Lord’s Supper although divergence of interpretations may exist, thanks to the multicultural character of the region. Interestingly, Baptists around the world continue to debate on whether or not the Lord’s Supper is an “ordinance” or a “sacrament.”

⁹⁶Takashi Yamada, “Reconciliation in the Church” (Proceedings of the *Ninth Mennonite World Conference*, Curitiba, Brazil, 1972), 7-25, in *Baptist Roots: A Reader in the Theology of a Christian People*, ed. Curtis W. Freeman, James William McClendon, Jr., and C. Rosalee V. da Silva (Valley Forge, PA: Judson Press, 1999), 363.

divisions do not take place in a vacuum; they are born within a specific context, a given community. The Lord's Supper defines this community as the "body of the Lord" (1Co 11:29), the identity of which is formed through the observance of the ordinance. This implies that whenever conflicts arise within the body of the Lord, the whole community is involved, and that members of the community are affected. This makes conflict resolution and reconciliation a community affair, over against an individualistic approach to conflict management. Of course, the Lord's Supper establishes identity formation both individually (I and Thou + They) and collectively (Us and Thou + We). Christ institutes the Lord's Supper to establish and form a community, i.e., his body. But, unlike the Corinthian believers who predicated along social and economic lines, the community that Paul is talking about is one that disregards distinctions of classes.

There are three distinct metaphorical moments of the believers' community identity formation in the Lord's Supper, namely, a *sense of belonging* (where believers come from), a *sense of being* (who believers are at the moment), and a *sense of becoming* (where believers head for).⁹⁷ The first speaks of believers' historical past, anchoring believers in the exclusive death of Jesus on the Cross. The second points to believers' significant present existence, affirming their identity and fellowship in Christ and with each other. The third orients believers to their future, thereby affirming the growth processes of their identity formation until the return of Christ.

A Sense of *Belonging*:

Community Identity Formation in the Past Tense

The believers' identity anchors in past events, namely, the death, resurrection and ascension of Christ. At Calvary, Christ secures the spiritual grounding of the believers' relationship as members of a spiritual community. At the resurrection, Christ establishes the intimacy of the believers' relationship with the risen Lord. At the ascension, Christ provides believers a basis for their hope of his return. So, as believers gather around the Lord's Table, they re-root themselves in the historical death, resurrection, and ascension of their

⁹⁷The apt subtitle to the section of the Lord's Supper in Stanley Grenz's book is "Affirming Our Identity," noting the past and present orientations of the ordinance (*Theology for the Community of God* [Nashville, TN: Broadman & Holman Publishers, 1994], 697-204).

Lord. “Do this,” the Lord Jesus Christ commands, “in remembrance of me.”⁹⁸ The words are a powerful reminder of the believers’ heritage, their sense of belonging, their sense of historical and spiritual origin. The Lord’s Supper therefore attests to the recollective character of the believers’ identity in Christ. In their participation, believers recollect the death of Christ, which has become the basis of their collective identity.

In writing to the church in Corinth, Paul reminds believers (disputing ones included!) of the historical roots of the redeemed status of God’s covenant people (1Co 10:1-4). In the face of their disputes, infightings, factions, and idolatry, Paul exhorts them not to mix the Lord’s table and the table of the demons” (10: 21). Believers are free, so they should live their lives in freedom for the Lord’s sake. Thus, the testimony of each believer should be maintained as he or she relates to others in Christ. This means that believers should be mindful of others as they go about their daily life (10:22-24). In this case the Lord’s Supper rules out individualism over against community formation. As William H. Willimon insightfully writes, “In our present hunger for community, we should never forget that the central, historic, constitutive, communal act of the church has been its celebration of the Lord’s Supper.”⁹⁹

A Sense of *Being*:

Community Identity Formation in the Present Tense

The Lord’s Supper provides believers a sense of being, an affirmation of their present significance and existence in Christ. “Do this” is a continuous action with a strong present significance and presupposes the vitality of the believers’ relationship with the living Christ. “Eat and drink” speaks of the present orientation of the believers’ celebration of Christ’s historic death in a fresh manner. “In the Supper,” states the Confession of Faith of German-speaking

⁹⁸“Remembrance,” observes Dale Moody, “has reference to an event in the past that is recalled with such power that it brings a blessing in the present” (*The Word of Truth* [Grand Rapids, MI: William B. Eerdmans Publishing Company, 1981], 471).

⁹⁹William H. Willimon, *Worship as Pastoral Care* (Nashville, TN: Abingdon Press, 1979), 168.

Baptists, “we experience fellowship with all our brothers and sisters who God has called to faith along with us.”¹⁰⁰

A Sense of Becoming:
Community Identity Formation in the Future Tense

The Lord’s Supper is an ordinance of hope. Through it, believers receive the assurance of their destiny and the surety that their spiritual journey will have a grand climax. It also reminds community members of the fragility of their lives in that their human weaknesses and failures will make them vulnerable to conflicts and disputes. In their journey toward the future, believers figure out how to accept differences in personality, theology, political ideology, cultural diversities, among others. In the face of all these creative differences and crucial varieties, believers can find in the Lord’s Supper a tool for inspiration as they move toward the future. By it, they can look forward to the day when the Lord returns in his glory. “Do this until I come” is the believers’ compass in their journey towards the future.¹⁰¹ Here, Paul reminds them of their “eschatological existence” in that “there is yet a future for themselves, as well as for all the people of God.”¹⁰² This sense of anticipation relates closely to the twin motifs of the second coming of Christ and the kingdom of God (Lk 22: 17), which is sustained by a continuous proclamation of Christ’s death.¹⁰³

COMPONENTS OF CONFLICT RESOLUTION
IN THE LORD’S SUPPER

Baptists may find in the Lord’s Supper a model for reconciling church conflicts. In a 1964 primer on “Baptist Distinctives and

¹⁰⁰G. Keith Parker, *Baptists in Europe: History and Confessions of Faith* (Nashville, TN: Broadman Press, 1982), 66.

¹⁰¹Leon Morris writes, “The Holy Communion has an eschatological aspect. It will not be necessary in the new order, but until then it keeps us mindful, not only of Jesus’ first coming, when he suffered for our sins, but also of his second coming, when he will take us to himself” (*I Corinthians*, TNTC, rev. ed. [Grand Rapids, MI: William B. Eerdmans Publishing Company, 1985], 160).

¹⁰²Gordon Fee, *The First Epistle to the Corinthians*, The New International Commentary on the New Testament (Grand Rapids, MI: William B. Eerdmans Publishing Company, 1987), 557.

¹⁰³C. K. Barrett argues that the phrase “proclaim until he comes” speaks more than a “time limit.” He writes, “When Christians held a common meal they recalled aloud the event on which their existence was based” (*A Commentary on the First Epistle to the Corinthians* [New York: Harper & Row, Publishers, 1968], 270).

Diversities,” representatives of six Baptist groups in North America” declare, “The memory of Christ’s sufferings and death brings to the believer the wholesome experiences of self-examination, repentance, a new-found sense of communion with God, a purposeful dedication to the divine will, and a new loyalty to the body of Christ.”¹⁰⁴ This statement appears paradigmatic of how the Lord’s Supper could be used as a framework for conflict resolution among Christian communities as follows: *self-examination, repentance, renewed communion, dedication to divine will, and renewed loyalty to the body of Christ*. Each component merits an explanation below.

Self-examination

The Lord’s Supper is not an ordinary meal, as it requires self-examination.¹⁰⁵ The Apostle Paul instructs believers in Corinth to *examine* themselves before they eat of the bread and drink of the cup (1Co 11:28, *NIV*). The command is emphatic and carries a strong warning if not heeded to: “For anyone who eats and drinks without recognizing the body of the Lord eats and drinks judgment on himself” (11:29). This requires humility, deep self-introspection, deep reflection of one’s life, and surrender of thoughts to the Lord. At this stage conflicts should be brought to the feet of Christ and the Spirit of God should be allowed to work in a believer’s heart. Of course, Paul, as C. K. Barrett contends, “does not require that a man be morally faultless before he takes part in the meal; he does require that he should be applying moral scrutiny to his life and behaviour.”¹⁰⁶ This means that one should see to it that he or she lives and acts in both “love and charity” with his neighbors and fellow believers before partaking the Lord’s Supper.¹⁰⁷ Therefore, self-examination is necessary “to confirm that their understanding, attitude, and conduct are genuine in sharing . . .

¹⁰⁴“Baptist Distinctives and Diversities,” 71.

¹⁰⁵“Discipline at the Lord’s Supper,” Moody laments, “practiced with such earnest zeal by Baptists of the last century, has fallen into neglect today. Self-examination is a necessary practice if the New Testament meaning is to be recovered. Not only should there be fervent prayer and the confession of sins, but each person should examine himself as to his fellowship with Christ and his Christian brothers (1 Cor. 11:27-32)” (472).

¹⁰⁶Barrett, 273.

¹⁰⁷See F. F. Bruce, *1 and 2 Corinthians*, The New Century Bible Commentaries (Grand Rapids, MI: William B. Eerdmans Publishing Company, 1971), 115.

in all that the body and blood of Christ proclaims, both in redemptive and in social terms.”¹⁰⁸

Repentance

The body of Christ achieves reconciliation when repentance is practiced. Genuine self-examination results in true repentance. The Lord’s Supper provides believers a liberating moment to acknowledge their wrongdoings before God and others. In the Lord’s Supper, vertical repentance is most crucial, and its horizontal effect is critical to experiencing what it means to partake the elements of the ordinance. However, as the Romanian Baptist Confession of Faith states, “The Lord’s Supper does not have the effect of forgiving sins. It only reminds us that for the forgiveness of our sins the Lord’s body had to be broken and his blood shed.”¹⁰⁹ Yet, the Lord’s Supper reminds erring members of the community to humble themselves before the Lord and to acknowledge their failures and wrongdoings. In the same token, those hurt by others will have the chance to examine their hearts and see if they, too, lack the humility to forgive and accept those who hurt them. Believers at Corinth struggles with the following three D’s that threaten their community fellowship: *divisions* (11:18), *differences* (11:19), and *disorders* (11:20-22). The Lord’s Supper is a full meal, a “love feast,” but it turns out as a “travesty of love.”¹¹⁰ While the stress of “one loaf” and “one body” (10:17) is on unity, the believers in Corinth could hardly see it during their meal fellowship.

The heart of the Lord’s Supper is the celebration of God’s forgiveness in a believer’s life. “This is my blood of the covenant,” the Lord Jesus declares, “which is poured out for many for the forgiveness of sins” (Mt 26:28, *NIV*). At this juncture, repentance includes the acknowledgement of one’s weaknesses or failings (not others’), confessions, and the celebration of peace wrought by Christ’s forgiving act at Calvary. This makes the Lord’s Supper both an act of commemoration and a confession. F. W. Grosheide notes a double confession here: “He that comes to the Lord’s Table declares that he not only believes that Christ died to pay for the sins of His people, but that he also believes that Christ lives and that His death has

¹⁰⁸Anthony C. Thiselton, *The First Epistle to the Corinthians*, NIGTC (Grand Rapids, MI: William B. Eerdmans Publishing Company, 2000), 891.

¹⁰⁹Parker, 224.

¹¹⁰Morris, 156.

significance for all times. . . He who comes to the Lord's Table confesses that he believes that the glorified Lord will come from heaven."¹¹¹

Renewed Communion

The Lord's Supper offers participants vertical (*with God*) and horizontal (*with fellow believers*) communion.¹¹² As believers gather around the table, they re-connect to God and fellow believers spiritually.¹¹³ The Lord's Supper, then, opens up creative possibilities for disputing members to set aside their differences and hurts, and, with humility, renew the ties that binds them. The essence of "one loaf" and "one body" is unity, and, as Leon Morris points out, it is the Lord's Supper that brings about unity among believers in light of their union with Christ.¹¹⁴

Christ instructs the disciples to divide the bread "among you" (Lk 22:15, 17), which rules out isolationism and individualism. Unlike some believers in Corinth who refuse to share their food with others (11:20-22), *sharing* marks the true body of the Lord.¹¹⁵ This accounts for Paul's exhortation to recognize the true identity of the body of the Lord so that *koinonia* among believers can take place.¹¹⁶ Even with the absence of sharing and the presence of weaknesses among believers, Paul insists on unity amidst diversity; he rejects uniformity in the church at all cost. In Paul's understanding of the Lord's Table, the presence of weak ones in the church does not mean the rupture of the unity within the body of the Lord. The church, no matter how fractious and divisive, remains the "body of the Lord." "Just as the loaf, before it

¹¹¹F. W. Grosheide, *Commentary on the First Epistle to the Corinthians*, The New International Commentary on the New Testament (Grand Rapids, MI: William B. Eerdmans Publishing Company, 1953), 273.

¹¹²The Confession of Faith of Dutch Baptist Churches clearly states that the Lord's Supper is a "meal of communion (as distinct from mere ceremony and sacrificial mass)" (Parker, 88).

¹¹³Millard Erickson rightly states that the Lord's Supper "can be a means, or at least an occasion, of spiritual growth in the Lord" (*Christian Theology*, 2nd ed. [Grand Rapids, MI: Baker Book House, 1998], 1120).

¹¹⁴See Morris, 144.

¹¹⁵John H. Yoder sees "economic sharing" in the Lord's Supper, stressing that the Eucharist is an "economic act" in light of "economic ethics" (*Body Politics: Five Practices of Christian Community before a Watching World* [Scottsdale, PA: Herald Press, 2001], 20-21).

¹¹⁶See Garrett, 606.

is broken,” observes Grosheide, “is a unity and remains a unity even after it is eaten since all pieces have the same quality and the same origin, so also is the congregation one, because it is one body although consisting of many members.”¹¹⁷

Dedication to Divine Will

As believers gather around the Lord’s Table, divine will should take center stage in their lives. There are times when conflict move believers away from the center of God’s will. In the Lord’s Supper, God’s erring and hurting people receive the invitation to move back toward the center of God’s will. Morris observes, “The Lord’s Supper takes the form of a meal, but its purpose is not to satisfy physical hunger.”¹¹⁸ The Baptist churches during the Soviet era concur that the Lord’s Supper provides “for our spiritual, heavenly food.”¹¹⁹ Evidently the observance of the Lord’s Supper could provide an environment for members in conflict to seek after God’s will. Of course, there is nothing magical about the believers’ active participation in the Lord’s Supper. Believers do not read God’s will on the bread they partake nor they see God’s hand inscribing letters of divine truth in the cup during the observation of the ordinance.¹²⁰ They can, however, take the Lord’s Supper as an avenue of reflecting deeply on what God wants them to be and do.

When believers bring conflicts to the Lord’s Table, they display a strong sense of obedience, self-surrender, and submission to the Lordship of Christ.¹²¹ Whenever disputing members of the body of the Lord come to “eat” and “drink” around the Lord’s Table, they indicate a sense of willingness to manage disputes and conflicts according to God’s will and lordship. Thus the Lord’s Supper can serve as a “means of inspiring the believer’s faith and love as he or she reflects again on

¹¹⁷Grosheide, 233.

¹¹⁸Morris, 162.

¹¹⁹Parker, 157.

¹²⁰For an insightful response to the *sacramental* nature of the Lord’s Supper in relation to the motifs of the “real absence” or “real presence” of Christ, see Bent Hylleberg, “More Baptists Perspectives on the Lord’s Supper? (A Paper Response Presented at the European Baptist Theological Teachers’ Conference, Elstal, Germany, June 25-28, 2003), 1-4.

¹²¹ Grenz concurs, “As a symbol of community with our Lord, participation in the Lord’s Supper signifies our reaffirmation of Christ’s lordship” (701).

the wonder of the Lord's death and the fact that those who believe in him will live everlastingly."¹²²

Renewed Loyalty to the Body of Christ

Believers could find in the Lord's Supper an opportunity to renew loyalty to the body of Christ.¹²³ At the Lord's Table, church members have the opportunity to reconnect to community life. Conflicts fracture the unity within the body of Christ, which could result in the isolation of some, the arrogance of the few, and the hypocrisy of others. A church in conflict, for instance, may divide believers' loyalty between groups. Splintered groupings in the church, following ideological, theological, or even attitudinal lines, could upset the spiritual equilibrium of the local church. In this case, conflicts can disconnect others from the rest of the community.

In contrast, the Lord's Supper can revitalize the friendship and unity expected of a local body.¹²⁴ This vitality, of course, does not guarantee conflict-free relationships within the body of Christ. As Yamada writes, "A vital community life does not necessarily guarantee us smooth, easy and peaceful living; it is rather a challenging, exciting and adventurous way of living. In its normal healthy state, the Christian community has certain creative tensions between our vertical relations with God and our horizontal relations with our fellowmen. Creative tensions can be crucial tensions."¹²⁵ At the Lord's Table, believers will have the opportunity to affirm each other, to strengthen one another (Lk 22:31), to pray for the weak ones, and be reconciled with those who have initiated conflicts and disputes. As the Confession of Faith of German-speaking Baptists states, "In worship and with thanksgiving and supplications we celebrate our *reconciliation* with God and with each other."¹²⁶

INTERDISCIPLINARY IMPLICATIONS

¹²²Erickson, 1134.

¹²³Hylleberg puts it succinctly, "How do we celebrate the Lord's Supper in a manner which make this rich theology alive to all our people Sunday morning?" (4).

¹²⁴"I receive spiritual nourishment," stresses Wayne Grudem, "and I am united with all other believers who participate in the Supper" (*Systematic Theology: An Introduction to Biblical Doctrines* [Grand Rapids, MI: Zondervan Publishing House, 1994], 990).

¹²⁵Yamada, 364.

¹²⁶Parker, 66 (*italics mine*).

FOR CHRISTIAN LIFE

Theologically, unresolved church conflicts weaken the spiritual base of the Christian community. The Lord's Supper, within the context of corporate worship, can offer creative opportunities for conflicts to be reconciled, given the forgiving environment of the ordinance. Corporate worship creates a supportive environment for settling disputes.

Ethically, church conflicts expose the human weaknesses of believers, but reconciliation highlights their redeemed status. In the Lord's Supper, believers will have the opportunity to surrender their weaknesses to the Lord and celebrate victory over them in light of God's grace. Participation is a key aspect in observing the Lord's Supper. This means that disputing members, after self-examination and repentance, can have the freedom to partake of the bread and wine spontaneously without coercion.

Sociologically, the Lord's Supper can establish cohesion and connectivity in the community. As disputing members of the community partake of the Lord's Supper, they will have the opportunity to re-connect to each other, and, in humility and love, can set aside differences for the sake of the Lord's will. The Lord's Supper invites disputing members of the church to come out of isolation so they can eat and drink together around the Lord's Table in a worthy manner.

Practically, the Lord's Supper serves as an ordinance of reconciliation whereby disputing members come together for celebration of the "blood" and "body" of the Lord. Conflicts can be laid at the feet of Jesus during the observance of the Lord's Supper. Disputing members will have the chance to give up their pride, and focus more on the continuing task of the church, namely, the proclamation of the good news of salvation in Christ.

From a pastoral care perspective, the Lord's Supper can serve as a "ceremony" (or ritual) through which conflict resolutions may take place within a nurturing environment. As a repeatable ordinance, the Lord's Supper can help disputing believers pattern their behavior within the framework of forgiveness and reconciliation. The ordinance is one good way to check believers' excessive habits and personalities. There are growth opportunities during the Lord's Supper. Thus, when disputing members come together, they can recommit their lives to the

Lord and to one another, and learn from the death, resurrection, and the second coming of Christ.

Culturally, there are contextual considerations in the use of the Lord's Supper as a framework for settling disputes and resolving conflicts. Local churches need to extract these principles from God's Word as informed by the theology of the Lord's Supper.

CONCLUSION

This paper proposed that believers could use the Lord's Supper as a biblical framework for resolving conflicts and effecting reconciliation in the church. Believers will find in the Lord's Supper a biblical tool to manage conflicts and thereby maintain unity among church members. Cultural practices may be taken into consideration, but they should be subservient to biblical principles of settling disputes and resolving conflicts. The Lord's Supper provides believers a creative opportunity to resolve, not initiate, conflict.

WORKS CITED

- Barrett, C. K. *A Commentary on the First Epistle to the Corinthians*. New York: Harper & Row, Publishers, 1968.
- Bruce, F. F. *1 and 2 Corinthians*, The New Century Bible Commentaries. Grand Rapids, MI: William B. Eerdmans Publishing Company, 1971.
- Erickson, Millard. *Christian Theology*. 2nd ed. Grand Rapids, MI: Baker Book House, 1998.
- Fee, Gordon. *The First Epistle to the Corinthians*, The New International Commentary on the New Testament. Grand Rapids, MI: William B. Eerdmans Publishing Company, 1987.
- Freeman, Curtis W., James William McClendon, Jr., and C. Rosalee V. da Silva, eds. *Baptist Roots: A Reader in the Theology of a Christian People*. Valley Forge, PA: Judson Press, 1999.
- Garrett, James Leo Jr. *Systematic Theology*. Vol. 2. Grand Rapids, MI: William B. Eerdmans Publishing Company, 1990.
- Grenz, Stanley. *Theology for the Community of God*. Nashville, TN: Broadman & Holman Publishers, 1994.

- Grosheide, F. W. *Commentary on the First Epistle to the Corinthians*. The New International Commentary on the New Testament. Grand Rapids, MI: William B. Eerdmans Publishing Company, 1953.
- Grudem, Wayne. *Systematic Theology: An Introduction to Biblical Doctrines*. Grand Rapids, MI: Zondervan Publishing House, 1994.
- Hylleberg, Bent. "More Baptists Perspectives on the Lord's Supper?" A Paper Response Presented at the European Baptist Theological Teachers' Conference, Elstal, Germany, June 25-28, 2003, 1-4.
- Moody, Dale. *The Word of Truth*. Grand Rapids, MI: William B. Eerdmans Publishing Company, 1981.
- Morris, Leon. *I Corinthians*. TNTC, rev. ed. Grand Rapids, MI: William B. Eerdmans Publishing Company, 1985.
- Parker, G. Keith. *Baptists in Europe: History and Confessions of Faith*. Nashville, TN: Broad man Press, 1982.
- Shurden, Walter B. *The Baptist Identity: Four Fragile Freedoms*. Macon, GA: Smyth & Helwys Publishing, Inc., 1993.
- Thiselton, Anthony C. *The First Epistle to the Corinthians*. NIGTC. Grand Rapids, MI: William B. Eerdmans Publishing Company, 2000.
- Willimon, William H. *Worship as Pastoral Care*. Nashville, TN: Abingdon Press, 1979.
- Yamada, Takashi Yamada, "Reconciliation in the Church." Proceedings of the *Ninth* Mennonite World Conference," Curitiba, Brazil, 1972, 7-25.
- Yoder, John H. *Body Politics: Five Practices of Christian Community before a Watching World*. Scottsdale, PA: Herald Press, 2001.