

7/15/12

## 1Cor. 11

Paul the apostle now deals with the local and cultural problem of women in public worship who refused to wear their veil, bringing dishonor to their husbands.

Remember the Corinthians thought they had arrived and their woman were no exception.

### 11:2-16 The disorder regarding the women at Corinth.

11:2-3 The record of God's creative order.

11:2 The commendation of Paul for the things they have held to in his teaching.

\* Verse one should go with the preceding chapter!

1) Paul now talks about something they did not ask him about but he had heard was a problem. 1Cor. 7:1, 12:1

2) He has come down for many thing and now praises them for their faithfulness for keeping the traditions he had delivered unto them. 1Cor. 11:23; 15:1-3

\* The word tradition refers to that handed down by one, namely doctrine. 2Tim. 2:2

11:3 The chain of command in God's creative order regards leading authority.

1) The head of every man is Christ.

2) The head of woman is man.

3) The head of Christ is God.

a) The proclamation never implies inferiority, but efficiency by design and purpose of preeminent authority.

b) Christ is not inferior to the Father, but redemption. Phil. 2; 1Cor. 15:28; 3:23

\* "I and the Father are one, Father is greater than I."

c) The woman is not inferior to the man, but under the authority of the man by the design and purpose of God in marriage.

11:4-6 The problem with the women at Corinth was the honor of their husbands.

11:4 The problem with a man covering his head.

1) Paul declared a man dishonors Christ if he prays or prophecies with his head covered.

2) The Greeks slave alone covered their head, for an uncovered head was a sign of freedom to the Greeks.

3) The Roman covered their heads, contrary to the Greeks.

- 4) The Jews did not, until somewhere around the 4th century, some say.
- 5) The prostitutes of Aphrodite would not veil themselves as a sign of their lack of authority of a husband over them.
  - \* The problem is local and cultural, therefore it is not applicable to us, yet the principle of submission and honor is!
- 5) The man would be dishonoring Christ by making a woman of himself, indicating there was another head over him, apart from Christ. Linskie

**11:5** The problem with a woman not covering her head.

- 1) Paul declared the woman who prays or prophecies with her head uncovered dishonors her head, her own and her husband.
  - \* She would be attempting to take up honors that were not hers!
- 2) The practice was equivalent to having her head shaved, as sign of an adulteress, a slave or in mourning. Num. 5:18, Is. 7:20,
  - \* She would be a distraction to the public worship.
- 3) The covering was a mark of modesty and submission.

**11:6** The woman's two options.

- 1) Paul stated what would be an obvious objection by the woman, that if a woman is not covered she is to be shorn or shaved. vs. 6a-b
  - a) The women would say, NO!
  - b) She would could be mistaken for a prostitute.
- 2) The apostle knowing this says, "If it is shameful to the woman, then let her be covered". vs. 6c-d
  - \* This is the proper solution!

**11:7-10** The principle of submission is based on Creation.

**11:7-8** The difference between man and woman.

- 1) The man was created in the image and the glory of God and would be hiding it that he bears. vs. 7a-b
  - a) His obligation and duty "ought not" is not to veil or hide the image and glory of God ascribed to him.
  - b) The passage is of creation. Gen. 1:26-27
- 2) The woman is the glory of man. vs. 7c
  - \* She being taken from the man!
- 3) The reason being that the man was not created from "ek" out from the woman, but the woman was created from "ek" from his curb side. vs. 8
  - \* Gen. 2:7, 21-22

**11:9** The purpose of the woman.

- 1) Woman was created for man, not the man for the woman.
- 2) God said, “It is not good that man should dwell alone, I will make a helper comparable to him”. Gen. 2:18
- 3) Adam said, “this is now bone of my bones and flesh of my flesh; she shall be called Woman, because she was taken out of man.” Gen. 2:23
- 4) No inferiority is implied by complementary completeness. Eph. 5:21; 1Tim. 2:11-12; 1Pet. 3:1-7

**11:10** The scriptural reason for the woman to wear a veil.

- 1) The fact that the woman was created for the man. vs. 9
- 2) The veil was a symbol of her husband’s covering and authority “exousia”, which she was under and submitted to, in the Lord.  
\* The woman would not be mistaken for a prostitute of Aphrodite.
- 3) The angels are witnesses to God’s order from day to day, if it is carried out or not, understanding His design and purpose at the creation of Adam and Eve, in view of authority and submission. Eph. 3:10; 1Tim. 5:21; Heb. 1:14; 1Pet.1:12

**11:11-12** The man and woman are tied together in God’s design.

**11:11** The man and the woman are dependent on each other by design.

- 1) Both are inter-dependent, the need one another.
- 2) The qualifier is “in the Lord” this is not true of unbelievers, but Christians.  
\* This is the key for effectiveness!
- 3) Authority and submission are essential for productivity.
- 4) Authority and submission, does not nullify equality before God.
- 5) Submission is mutual in the Lord.
  - a) In the fear of God. Eph. 5:21
  - b) In the sexual responsibility, Paul commanded the man to submit. 1Cor. 7:3

**11:12** The irony of God’s design.

- 1) The woman came from the man in creation.
- 2) The man comes from woman since the day of creation.
  - a) She is equal before God.
  - b) She is a complement before man.
  - c) She is different before God and man.
- 3) They are inter-related, affecting one another, but God is the creator and designer of all.

**11:13-16** The illustration from nature.

**11:13** The call for their judgment on the issue based on the evidence he presented.

- 1) They had to make a judgment based on the evidence presented.
  - \* Yourselves is emphatic.
- 2) Is it proper “prepo”, fitting or becoming, for a woman to pray with her head uncovered?
  - a) The rhetorical question has only one answer, NO!
  - b) Why? She dishonors her husband by taking the chance on being mistaken for a prostitute.

**11:14** The illustration from nature for the man.

- 1) Paul points out that nature teaches us that if a man has long hair, it is a dishonor to him.
  - \* Men in the days of Paul did not have crew cuts, as we do today but had hair down to the shoulder or a bit longer, while women had much longer hair.
- 2) The universal evidence is that men always have hair shorter than women, regardless of the length.
  - \* There certainly are fashion and cultural movement, but they are the exception, not the rule.

- 2) The implication is that he would be taken or identified as being a woman, dishonoring himself and certainly God.

**11:15** The illustration from nature for the woman.

- 1) Paul points out just the opposite for the woman, when she has long hair it is a glory to her.
  - a) The word glory “doxa”, has the idea of an awe and splendor visibly.
  - b) It is an eye-catcher.
- 2) The Lord gave her a natural covering, her hair and nature continues to affirm it.

**11:16** The conclusion of the local problem of woman wearing veils.

- 1) Paul declared that if anyone wants to contentious “philoeikos”, quarrelsome and wanting to argue about this matter, they had no such, this was a local problem.
- 2) Nor did the churches of God, the congregations.
- 3) Equally the custom of being contentious about cultural matters.

**11:17-34** **The disorder regarding the Lord’s table.**

**11:17-22** The rebuke to the Corinthians.

**11:17** The rebuke of Paul to the Corinthians.

- 1) Paul in view of the next corrective instruction, rebukes them, instead of praising them.  
\* The word instruction “paraggello”, is a military command.
- 2) The reason being that when they came together it was for worse or dishonoring.  
\* The topic is the Lord’s supper!

**11:18** The church was divided from within.

- 1) In their gathering together in their agape love feasts there were divisions among them. vs. 18a-c
  - a) The very nature of the feast made them hypocrites.
  - b) The very division exposed them for their lack of agape love.
- 2) Paul acknowledge this to be true, remember the house of Chloe had written to him. 1Cor. 1:11

**11:19** The commentary on their divisions.

- 1) Paul told them that in view of their divisions, there would arise groups that held different opinions.  
\* The word for factions “hairesis”, means to choose or of a different opinion, a sect or party, which later came to mean heresy, but not this context.

- 2) The result being that those who are approved of God may stand out and be recognized from the carnal people.  
\* Jesus said offenses must come, but woe to the one! Matt. 18:7

**11:20** Their agape feast had become perverted by the carnal love man.

- 1) They were not gathering in a reverent respect for the Lord’s supper.
- 2) They had dishonoring the Lord’s table.
- 2) Disrespecting others.

**11:21** The people gathered for the benefit of self.

- 1) They would each, be it person or group eat their own food.
- 2) They would go ahead of others, instead of being sensitive and polite.
- 3) They would allow some to go hungry, due to the fact that they had nothing to bring, to begin with.
- 4) They would have those present, who were getting drunk, intoxicated.
- 5) They were being self-centered and selfish in their love feast, becoming feast of love for self! Jude 12, 2Pet. 2:13

**11:22** The outrage of Paul expressed.

- 1) Paul rebuked them for treating the agape feast, as a time to eat, “What! Do you not have houses to eat and drink in?” vs. 22a
- 2) Paul strongly rebuked them for thinking of little of the agape feast and humiliating those having no food by not considering them. vs. 22b-c
- 3) Paul refused to praise them, but rather scolds them for their carnal selfishness. vs. 22c-e

**11:23-26** The instructions regarding the Lord’s Supper.

**11:23** The instructions were given to Paul by Jesus.

- 1) Paul testified he had imparted to them what Jesus had given to him. vs. 23a
  - a) Jesus gave to Paul the gospel, perhaps that was the time. Gal. 1:11-12
  - b) Jesus disciplined Paul for three year in Arabia. Gal. 1:17-18
  - c) Paul had been faithfulness to hand down what the Lord, they had not been faithful to honor it.
- 2) Paul set up the scene, it was the betrayal of Jesus when he took bread. vs. 23b
  - \* That was to set the tone of the Lord’s Supper at the agape feast!

**11:24-26** The meaning of the elements of the Lord’s table.

- 1) Jesus giving thanks and breaking the bread commanded to eat. vs.24a-c
- 2) Jesus stated His body was the substitute for each of us and we are to remember this. vs. 24d-e
  - \* Not a bone broken. Ps. 34:20; Is. 53; Jn. 19:36
- 3) Jesus then took the cup after supper identifying it as the new covenant in His blood. vs. 25a-c
- 4) Jesus commanded to drink it every time in remembrance of Him. vs. 25d-f
- 5) The practice of eating the bread and drinking the cup was and is the proclamation of the Lord’s death till He returns, every time we celebrate it. vs. 26

**11:27-34** The stern warning of partaking of the Lord’s Supper irreverently.

**11:27** The warning is to the individual and the church.

- 1) The person who eats in a wrong attitude, in an unworthy manner is guilty of the body and blood of the Lord.
  - \* The word guilty “euachos” means liable to the penal affect of those who crucified Jesus.
- 2) The act is doing despite to the Spirit of grace and the sacrifice of Christ is strongly warned against. Heb. 6:6, 10:29

**11:28** The exhortation for self-examination. solution to such a state is confession.

- 1) The solution for one's sin is self judgment and confession, available to all believers. 1Jn. 1:9; 2:1
- 2) The tense is the present, an ongoing practice.
  - \* The word examine dokimazo", is used for the testing of metals for impurities.

**11:29** The penalty of partaking being in a wrong state towards God.

- 1) The person who eat without self-examination, eats in sin and brings upon himself judgment, not understanding the meaning and purpose of the Lord's table.
- 2) The word judgment "krima" means a sentence pronounced, resulting from an investigation.

**11:30-32** The identification of God's judgment in their midst.

- 1) God had already visited some in judgment. vs. 30
  - a) In sickness.
  - b) In death.
- 2) The way to avoid God's judgment over us to discipline us is self-examination. vs. 31
- 3) God's different dealings. vs. 32

- a) The believer He chastens. Heb. 12:5-11
- b) The unbeliever He condemns for eternity.

**11:33-34** The instructions of Paul to correct their sinful practice.

- 1) Paul counsils them to not be self-centered in their love feast but to be sensitive to others who have less. vs. 33
- 2) Paul told them, if they were hungry, they should eat before they went to the feast. lest they be judge by God. vs. 34a-c
  - \* The love feast were finally abolished about 150 A.D., Justin Martyr describes the feast without the love feast.
- 3) Paul would speak to them about other things when he came. vs. 34d