

I Corinthians

Chapter 11

Let's open with prayer,

Our heavenly Father,

Again we come to study your word and we ask that you would help us to understand what it is that Paul is trying to present to us. We thank you for your provision. We thank you for the ministry of your Spirit in our lives. We pray this in Jesus' name, Amen!

We are in a completely different subject now. It is only one chapter long. When we get into Chapters 12, 13 & 14, we're going to study the gifts of the Spirit.

But Chapter 11 talks about the meal of the Lord. By that, we mean that in Corinth, because Jesus instituted communion during the Passover meal, they would come together and they would have a meal together.

And after the meal is over, then they would use the elements of the meal to serve communion and remember Christ. But not in Corinth! By the time they got to communion, they were so drunk that they didn't even know what they were doing.

So Paul has to deal with this issue. Do you know why? Because he says some of you are weak and sick and some have even died. What he's saying is that's God's judgment, let's get it straightened out.

<http://john14-6.webs.com/biblestudies.htm>
Bible Studies - The Way, The Truth, and The Life

1/8/2018
Page 2 of 17

Remember the people going around the mountain in the wilderness? Just because some people die under the judgment of God doesn't mean that they're not saved.

C.O.

I Corinthians 11
The Meal of the Lord

M.V.

I Corinthians 11:1

So he says in Verse 1:

1 Be ye followers of me, even as I also *am* of Christ.

He's first going to lay out the proper order in the church. Before he can get out to any activity, he has to set out the proper order in the church.

And the first thing he says is he gives them a command by saying be followers of me, even as I also am of Christ.

The word follower doesn't mean to copy. It doesn't mean human effort. It is the word mime.

In Paul's day, a mime was someone who acted out by way of expression without words. They would act out like in a play. Sometimes one actor would play several parts.

But they wouldn't speak. And so they would act it out and you had to go by their actions and expressions as to what the story and what the play is all about.

That's the word that Paul's using. What he is saying is, as you see the expression of Christ in my life, let that be the expression of Christ in your life. What he is saying is, that he's is the example to us.

Do you realize that when Paul wrote his letters, he presented his own personal relationship with the Lord as the normal Christian life?

Not his ministry. That was special as an apostle.

But his personal relationship with the Lord, he tried in his writings to bring all believers in the same relationship that he had, the same understanding, and the same walk with the Lord that he had.

We have the same Jesus. We can't have Paul's ministry but we can have the same relationship that he had with the Lord. So how do I know what that's like? I know Peter said that we are to follow Jesus, that He is our example.

But then the question comes in that says that Jesus is God, and He's perfect without sin, so what does it look like to follow Jesus and be in the weakness of the flesh and to be a sinner? Paul says "You got one!" Paul says that he is the chiefest of sinners!

So Paul is our example from the human side. He's like us and he's saying that if you hang around me you'll see what it looks like to follow Christ and to see Christ glorified in my life.

That's a pretty big statement. He wasn't trying to be arrogant. But can you imagine someone being around you 24 hours a day just to see what it's like to walk with Christ?

Wow! We've got one, the apostle Paul.

Paul says in Galatians Chapter 1 that if anybody preaches any other gospel than that which he preaches, let them be accursed. Paul says he received his gospel from Jesus Christ. So if you disagree with Paul, you disagree with the Lord. Those are pretty big shoes!

So Paul says I'm getting ready to set your church in order.

2 Now I praise you, brethren, that ye remember me in all things, and keep the ordinances, as I delivered *them* to you.

He says now I praise you, and this is for two things: that you remember me in all things, and secondly, that you keep the ordinances, or commandments, as I delivered them to you.

So he says I praise you for that. You remember me and you pray for me. And as the teachings I have delivered to you, you have obeyed them. You followed them.

M.V.

I Corinthians 11:3

But Verse 3, hold on to your seats!

3 But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God.

He says first of all, let's set the order in the church. The head of every man is Christ.

Head, Kephale, actually means the actual physical head on somebody's body, but it's also used for chapter notations as well as leadership. Head does not mean superiority. This is a function, a position and a function.

The word man is the Greek word Aner. And it is the word for male, not human being in general, but this is a man, a male in gender.

The head of every man is Christ. No problem there!

And the head of the woman is the man. Uh Oh, now we've got problems!

And the head of Christ is God.

Using that last relationship as an analogy, we can understand.

God is the head of Christ? I thought Christ was God? I thought Father, Son, and Holy Spirit were equal? They're all God!

But you see, the function, the Father is the head of the Son in function. The Son has taken on human form, and so He's in limitations. Philipians Chapter 2 says that He left glory to come to be amongst us.

So in function, the Father is the head of the Son, though they be equal, but different in function.

And so it is with men and women. They are equal, but they have different functions and responsibilities.

We're talking about God's order. It doesn't have anything to do with saying "You are superior, and you're inferior, so I'm going to put you in charge, and you not in charge." These are functions in the church.

I like to use the analogy of nature itself, which Paul is going to use as one of his appeals.

I have never known of a man, or a group of men, that have stopped traffic and carried signs that say "We protest that only women can bear children." And the women would say "Have at it!"

Why do we not protest? It's because we know the functions of men and women. They're different! We have different functions and different responsibilities.

Why doesn't anybody ever protest? Well, there is protest. We have men that want to be with men, and women that want to be with women. There are women that want to cut their hair and look like men, and we have role reversal.

But just nature itself says men and women are equal. But God has created each of us for different functions.

Peter said in 1 Peter Chapter 3 Verse 7, he says likewise you husbands dwell with them, meaning their wives, according to knowledge.

You see, here we have a truth from the bible. He says giving honor unto the wife as unto the weaker vessel, and he's talking physically, as being heirs together of the grace of life, that your prayers be not hindered.

So he says your wife is probably physically weaker than you are. But she is equal heir to the grace of life. Her salvation is just as equal as a man's.

So the man is told that unless you want your prayers hindered, you better treat her as an equal and not dominate her with your physical presence and development.

God has it this way, not because men are better teachers. And we hear this all of the time. "Oh this woman, she is such a good teacher!" Okay?

Or that "Men are more knowledgeable and intelligent!" And someone might say "Well, I know a woman that knows the bible better than you do." Good! 1 Corinthians 8:1 says that knowledge puffs up!

It's not because the man is more knowledgeable, but it's God's order, period! This is the way God has set up His church, the family, and everything that belongs to Christ. It is the way God has assembled the church.

4 Every man praying or prophesying, having *his* head covered, dishonoureth his head.

Who's his head? That's Christ!

<http://john14-6.webs.com/biblestudies.htm>
Bible Studies - The Way, The Truth, and The Life

1/8/2018
Page 6 of 17

5 But every woman that prayeth or prophesieth with *her* head uncovered dishonoureth her head: for that is even all one as if she were shaven.

But every woman that prays or prophesies with her head uncovered dishonors her head: for that is even all one as if she were shaved.

We'll get into this and see what he's talking about.

Here's the first command:

6 For if the woman be not covered, let her also be shorn: but if it be a shame for a woman to be shorn or shaven, let her be covered.

Now in Corinth, the prostitutes who worked the temple area, you could tell who they were because of their shaved heads.

And so he's talking about a covering for women being a symbol or a representation of the fact that she is in submission to her head who is the husband.

So what he's saying here is that you put a covering on to show your submission to God's order. If you don't want to do that, you might as well shave your head and be like the rebel prostitutes that are outside. It's either one or the other!

M.V. 1 Corinthians 11:7

He gives three appeals. The first appeal is to creation:

7 For a man indeed ought not to cover *his* head, forasmuch as he is the image and glory of God: but the woman is the glory of the man.

That is from Genesis 2:7.

K.V. 1 Corinthians 11:8
Genesis 2:21-23

M.V. 1 Corinthians 11:8

Secondly:

8 For the man is not of the woman; but the woman of the man.

For the man is not from out of the woman; but the woman is from out of the man. God made Eve from Adam's rib. And the woman has been "ribbing" man ever since!

So the woman came out from man, not man from the woman. That is from Genesis 2:21-23.

K.V.

I Corinthians 11:9
Genesis 2:18

M.V.

I Corinthians 11:9

Thirdly:

9 Neither was the man created for the woman; but the woman for the man.

Neither was the man created for the woman; but the woman was created for the man. In Genesis 2:18, God said that it's not good for man to be alone.

The second appeal is to angels:

10 For this cause ought the woman to have power on *her* head because of the angels.

For this cause ought the woman to have authority on her head because of the angels.

Angels also have their own order. And they learn from watching the church.

11 Nevertheless neither is the man without the woman, neither the woman without the man, in the Lord.

They cannot be independent. One is not superior to the other. They just have different functions.

I find it interesting that the same people that have trouble with this order that God has established for His church, they seem to understand it when they go get a job.

If you're the low man on the totem pole, and you're starting out at the junior level and your supervisor is somebody of the opposite gender, that's the way the work has it. What are you going to do?

Or if it's the other way around, you don't see women going in and filling out an application saying "I will only work for another woman. I will not work for a man!"

We accept people's functions, and roles, and responsibilities in society. But in the church, and in the home, God has His own order.

But we are not independent. Man without the woman, or woman without the man in the Lord is not seen as okay!

12 For as the woman *is* of the man, even so *is* the man also by the woman; but all things of God.

For as the woman *is from out of* the man, even so *is* the man through the woman;

Women give birth! And now men come through the woman. But now notice this: But all things are of God.

He is saying number one, that this is God's order. And number two, I just showed you and backed it up with scripture. Paul is teaching it, but this is God's order that He created back in Genesis.

13 Judge in yourselves: is it comely that a woman pray unto God uncovered?

So he says judge in yourselves: Is it comely, or proper, that a woman pray unto God uncovered?

M.V.

I Corinthians 11:14

The third appeal to nature:

14 Doth not even nature itself teach you, that, if a man have long hair, it is a shame unto him?

Does not even nature itself teach you, that, if a man has long hair, it is a shame unto him?

The word shame means dishonor. It doesn't say he sins. There are people in the church that have long hair and they are told to get it cut because "the bible says it's a sin."

No, it doesn't say it's a sin. It says it's a dishonor.

M.V.

I Corinthians 11:15

15 But if a woman have long hair, it is a glory to her: for her hair is given her for a covering.

But if a woman has long hair, it is a glory to her. And notice this, this is the key: for her hair is given to her for a covering.

What covers a woman's head that symbolizes her submission? It's her hair in Corinth! So God gave her her hair for a covering. So either shave your head and be like the rebels, or have long hair in Corinth and symbolize your submission to God's order.

What he's saying is that it's a shame and it's not right for a man to look like a woman and for a woman to look like a man.

And that's the rebellion that we see in our society today. Women want to be equal. So many have tried to look like men and act like men. Some men want to be equal and they go through some changes to make themselves female.

Now continuing on with the proper order in the church, and here's a warning in the last verse for this section:

16 But if any man seem to be contentious, we have no such custom, neither the churches of God.

There's no other custom in any of the churches of God than what Paul just said right here. So if you want to be contentious, you're going against God! So then he goes to the proper order of communion.

M.V.

I Corinthians 11:17

The condition of the church in Verses 17 to 22:

17 Now in this that I declare *unto you* I praise *you* not, that ye come together not for the better, but for the worse.

I don't know how many times I have hammered people, or people have hammered me with Hebrews 10:25 where it says "Do not neglect, or leave off, from the fellowship together, as it is the custom of some."

And I got to be the guy that says "What happens if I show up to your fellowship and I leave worse than when I came in?"

Can you imagine Paul telling them that when you come together, you do not gather together for the better, but for the worse? Is that possible? Oh yea, yea it is!

18 For first of all, when ye come together in the church, I hear that there be divisions among you; and I partly believe it.

Well, the partly that he believes is because back in Chapter 1 Verses 10 through 17, he brings this up. He says there is division amongst you.

One says I am of Paul, one says I am of Apollos, and so he says you are dividing yourselves up and you are calling yourselves by different teacher's names.

But he says there's only one name that we all go by, and that's Jesus Christ! You're dividing things up. So he says when I hear that there's divisions, I partly believe it because I know your reputation.

M.V.

I Corinthians 11:19

19 For there must be also heresies among you, that they which are approved may be made manifest among you.

The word must is the word necessary and the Greek word means binding. It must happen!

The word heresy comes from the root word that means choice. That's what a heresy is. When I choose to believe that the bible is teaching something that's not in the bible, that's a heresy. I'm choosing to believe it.

Most of the church today is made up of heresies and that's what divides one church from another church. We can go over the same scriptures, and one side says "We believe that it says this," and another side will say "Well, we believe it means this!"

So they go by what they believe rather than what the scripture says.

The scriptures unite us.

It says for it is necessary for there to be heresies. It's interesting that Paul didn't say "There shouldn't be any heresies."

No, there has to be heresies in the church. Why? So that they which are approved may be made manifest among you.

Did you know that God ordains division? And there are two divisions in life that are ordained of God.

Preaching is for the unsaved. It causes a division. Teaching is for the saved. And it also causes division.

Preaching to the unsaved, Jesus said "Think not that I am come to send peace on the earth. I came not to send peace, but a sword."

Send that out in your Christmas card sometime! You know, "Peace on earth, goodwill toward men," and a picture of Jesus with a sword standing there!

Do not think that I came to bring peace on the earth. I came not to send peace, but a sword. I came to set a man at variance against his father, and a daughter against her mother, and the daughter-in-law against her mother-in-law. And a man's foes or enemies shall be they of his own household.

Sometimes it's that way anyways, right?

He that loves father or mother more than me is not worthy of me. And he that loves son or daughter more than me is not worthy of me. Talk about division!

Jesus is saying that I have to be first above everybody and anybody. Division! He came with a sword.

Teaching also brings division. It says for there must be heresies among you, that they which are approved may be made manifest among you.

And the word approved means to approve something after testing. It's not I approve of you because I agree, but I put you to the test.

Guess what the test is? The word of God!

We are told to search the scriptures. And we are told, as we will see in a moment, to test the spirits.

There's also another verse where it is John's version of Paul's teaching where it says "They went out from us, but they were not of us. For if they had been of us, they would no doubt have continued with us. But they went out that they might be made manifest that they were not of us."

It sounds like a bunch of double talk, but basically John is saying that we told you the truth, and then some gnostic people came through with "special knowledge," and these people left the fellowship of the Christians and went after false teaching, and Paul says that's God manifesting who they really are.

Wow! But of course that's not pushed too much today because "we go by love."

Knowledge and love goes together, and love and knowledge goes together. Love loves the truth!

All people who are on the receiving end of ministry need to hold those who are teaching accountable.

If it's not the truth, and you know what happened in the Old Testament when somebody didn't tell the truth and they said it was from God? It killed them! A person can be sincere in their teachings and still be wrong. But God does not operate that way.

It's like if you needed an operation, and a friend comes up and says "I can take care of that for you. Just jump up here on the table and I'll do the operation."

Are you going to let him? I mean, he's sincere and he cares about you. But you're not going to let him do it because you know he has no training on how to do surgery.

But do we feel the same way about our souls? You're not going to operate on me. No way. I'm not going to follow your teaching. You have no idea what you're talking about.

There are two divisions. God is making it plainly clear. We understand the unsaved part of it. When somebody receives Christ, they are now separated from the unbelievers. They now belong to the believers. There's a division that has taken place.

Then once you get into the church, do you know that most of the people in the church don't know the Lord either? They think they do. Well, we'll find that out. We'll just start teaching the word.

But when we come to a point where we just don't want to offend anybody, we change the teaching because we don't want to chase anybody away. We don't want that to happen so we compromise.

We are actually compromising with something that God has ordained for the health of the church.

Look at Jesus. He performs a miracle and 20,000 people follow Him, so He turns around and gives one sermon, and everybody leaves but 12 people.

If Jesus was the pastor of a local church and He did that, He would lose His job! "We didn't hire you to teach the truth and have people leave!"

Those who minister the word must stand for the truth of God's word, and also be open to the fact that they can be wrong. They have to be able to entertain people who say "I have knowledge of the word that can show you that you're wrong."

And that's fine because we are all equal. But it must be the truth.

20 When ye come together therefore into one place, *this* is not to eat the Lord's supper.

That is not a question. That's a statement.

You're coming together for the Lord's supper, but when you come together, you're not coming together for the Lord's supper. It doesn't have anything to do with the Lord!

21 For in eating every one taketh before *other* his own supper: and one is hungry, and another is drunken.

For in eating every one takes before others his own supper: and one is hungry, and another is drunk.

22 What? have ye not houses to eat and to drink in? or despise ye the church of God, and shame them that have not? What shall I say to you? shall I praise you in this? I praise *you* not.

What? have you not houses to eat and to drink in? or do you despise the church of God, and shame them that have not? There are people that came there that couldn't afford to bring food.

It's like the potluck thing and people volunteer to bring food? There are people who feel so self-conscious about it and if they can't bring anything, they just won't come, even though you tell them to come anyway. There's enough food but they won't come because they can't contribute.

<http://john14-6.webs.com/biblestudies.htm>
Bible Studies - The Way, The Truth, and The Life

1/8/2018
Page 14 of 17

Well, there were people who couldn't contribute and they were coming to the dinners and everybody else was eating the food and leaving them out. They wouldn't let them eat.

What shall I say to you? shall I praise you in this? He says I praise *you* not.

The command concerning the meal:

And by the way, Luke 22:17 to 20 contains these same Verses. Apparently Luke copied this out of Paul's letters when he was gathering information.

23 For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the *same* night in which he was betrayed took bread:

Paul says for I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which He was betrayed, He took bread:

24 And when he had given thanks, he brake *it*, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me.

25 After the same manner also *he took* the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink *it*, in remembrance of me.

It says "As often as you drink it." It doesn't say that you have to take communion at every meeting. But whenever you do, do it in remembrance of me.

26 For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come.

M.V. 1 Corinthians 11:27

Verses 27-32, the corruption in the church:

27 Wherefore whosoever shall eat this bread, and drink *this* cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord.

Wow! And yet how often now, at least within the last 20 years, the presentation of this verse has been totally wrong!

The word unworthily, and please take note, it is what is called the adverb of manner. It expresses the means by which we eat.

In other words, you're taking communion in an unworthy manner.

He's not talking about the unworthiness of the person. That would have been an adjective describing his character. If you're an unworthy person, you can't take communion.

And that's what a lot of groups teach today. They teach that if you're unworthy, then don't take communion because you'll be guilty of the body and blood of Jesus.

No, he's talking about the way in which they took it. He just described the supper.

28 But let a man examine himself, and so let him eat of *that* bread, and drink of *that* cup.

Then he says but let each man examine himself, and so let him eat of the bread, and drink of the cup.

M.V.

I Corinthians 11:29

29 For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body.

For he that eats and drinks unworthily, and here we go again, the manner in which you eat and drink, eats and drinks damnation to himself, by not discerning the Lord's body.

There's the key!

Jesus set it up so that when you take the bread or drink the cup, He said do this in remembrance of me.

When they took the bread and drank the cup, they were not discerning that these elements represented the Lord's body. They continued to eat it like it was a meal.

M.V.

I Corinthians 11:30

30 For this cause many *are* weak and sickly among you, and many sleep.

That's the Christian word for death. God brought judgment. He said that why. You're misusing what Jesus instituted.

31 For if we would judge ourselves, we should not be judged.

32 But when we are judged, we are chastened of the Lord, that we should not be condemned with the world.

So he says that many are sick and weak, and some have died, but that's the discipline of the Lord against us.

It's better that the Lord chastise us than to be in the same judgment that the world is under!

The conclusion:

33 Wherefore, my brethren, when ye come together to eat, tarry one for another.

Wherefore, my brethren, when you come together to eat, tarry, or wait for one another.

34 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.

And if anybody be hungry, let him eat at home; that you come not together unto condemnation. And the rest I will set in order when I come.

We will start with Chapter 12 next. 1 Corinthians Chapters 12, 13 and 14 have to do with the gifts of the Spirit and setting things in order.

Let's close with prayer,

Our heavenly Father,

Thank you again for your word. We thank you for raising up Paul who uncompromisingly presented the truth of God, and who set things in order in the church, because God's judgment will be there if the church is not in order.

We pray Lord as your people, that you would put us in your order, in submission, that we too would do all things for the glory of God, which is to have all people see Christ in us.

We pray that as we meditate on these scriptures, your Spirit would help us to understand, that you would make changes, transform us, change our attitudes, change our approach to life, where we deny ourselves and think about our influence over other people. We pray these things in Jesus' name, Amen!