



**Sunday November 03, 2019**  
**1 Corinthians chapter 11**

Having addressed the matter of food offered to idols, the apostle Paul proceeds to address two other matters that were disturbing order within the Corinthian church.

**Keeping Godly Traditions (11:1-2)**

**1 Imitate me, just as I also imitate Christ.**

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

Paul ended instructions on how to relate to people while rightly handling food offered to idols. He shared about his own life how he became all things to all people in order to save some (9:22) and that in all matters he seeks not to offend people, but to bless them, so that people may be saved (10:33). Paul then invites the Corinthians to imitate him, as he also imitated Christ. Or, 'follow my example as I follow Christ'.

This is a powerful statement that captures the essence of spiritual leadership. People are to follow us, even as we follow Christ. We are not just to teach people about Christ but must let people see Christ in our lives.

Then Paul commends them for keeping the traditions (ordinances, precepts, a handing down, a transmission, things delivered) that he had presented to them. Although he does not specifically state what these traditions are, it is likely the practice of the Lord's Table and water baptism.

Paul then proceeds to address matters of head covering for women, and proper participation in the Lord's Table.

In attempting to understand this portion of Scripture (11:3-34) we need to distinguish between revelation of truth that applies to all the Church across all time, and cultural matters specific to Corinth. We need to embrace revelation (truth) that applies to us today, without forcing cultural issues of that time on to believers today. One clear way of drawing this distinction is to see what is presented to us in the rest of Scripture, specifically for the New Testament believer, and what matters are addressed exclusively for the Corinthian believers.



ADDRESSED IN OTHER PLACES IN SCRIPTURE, ESPECIALLY THE NEW TESTAMENT	ADDRESSED EXCLUSIVELY FOR CORINTHIAN CHURCH
<b>Spiritual Headship</b> 1 Corinthians 11:3 Ephesians 5:22-23,33 Colossians 3:18 1 Timothy 2:11-15 Titus 2:4-5 1 Peter 3:1-6	<b>Head Covering</b> 1 Corinthians 11:5-16
<b>Lord's Table</b> 1 Corinthians 11:23-32 1 Corinthians 10:16 Matthew 26:26-29 Acts 2:42,46 Acts 20:7	<b>Improper behavior when eating and drinking the Lord's table</b> 1 Corinthians 11:21-22,33-34
<b>Women can pray, prophesy, preach</b> 1 Corinthians 11:5 Acts 2:17-18 Acts 21:8-9 Romans 12:4-8 1 Corinthians 14:1,5,31 ('all' includes men and women) Ephesians 4:8,11 ('men' Greek ' <i>anthropos</i> ' human beings)	<b>Women be silent in church gatherings (exclusively for Corinth and Ephesus)</b> 1 Corinthians 14:34 1 Timothy 2:11-12

So we see clearly that while the spiritual truth concerning headship is presented in other places in the New Testament, the matter of head covering is specific to the Corinthian local church. Similarly, the Lord's Table was given by the Lord Jesus Himself and practiced by the Church, whereas improper behavior while participating in the Lord's Table was an issue specific to the Corinthian church.

Side Note: Also, stated here in chapter 11, is the fact that women in Corinth could pray and prophesy (11:5), although with their head covered. Therefore, later (14:34) when Paul instructs the Corinthian women to be silent, it cannot be taken to mean that they should not pray or prophesy, but had to do with them asking questions. Will address this when we cover chapter 14.



### **Spiritual Headship And Head Covering (11:3-16)**

**3 But I want you to know that the head of every man is Christ, the head of woman is man, and the head of Christ is God.**

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

**5 But every woman who prays or prophesies with her head uncovered dishonors her head, for that is one and the same as if her head were shaved.**

**6 For if a woman is not covered, let her also be shorn. But if it is shameful for a woman to be shorn or shaved, let her be covered.**

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

**8 For man is not from woman, but woman from man.**

**9 Nor was man created for the woman, but woman for the man.**

**10 For this reason the woman ought to have a symbol of authority on her head, because of the angels.**

**11 Nevertheless, neither is man independent of woman, nor woman independent of man, in the Lord.**

**12 For as woman came from man, even so man also comes through woman; but all things are from God.**

**13 Judge among yourselves. Is it proper for a woman to pray to God with her head uncovered?**

**14 Does not even nature itself teach you that if a man has long hair, it is a dishonor to him?**

**15 But if a woman has long hair, it is a glory to her; for her hair is given to her for a covering.**

**16 But if anyone seems to be contentious, we have no such custom, nor do the churches of God.**

### **Vs 3**

**But I want you to know that the head of every man is Christ, the head of woman is man, and the head of Christ is God.**

We see here the revelation of truth concerning spiritual authority (or 'headship').

The word 'head' (Greek '*kephale*') is used metaphorically representing authority, headship, or government.

man (Greek '*anēr*') refers to any male or specifically to a husband

woman (Greek '*gunē*') refers to any female or specifically to a wife

**"the head of the woman in the man"** : We will have to understand this specifically to a married woman, because her head is specifically her husband (Ephesians 5:22,33). It will also apply to a local church setting where women submit to the appointed leader. (It would be absurd to apply it generally to other situations, e.g. one cannot expect a 60year old woman to submit to a random 25year old man.)

**"the head of every man is Christ"** : this would apply to every believing man.

**"the head of Christ is God"**, referring to God the Father.



So we understand the dynamic of this headship relationship between man and woman in the above context, between Christ and man (and Christ and the Church), by looking at the absolute, which is Christ and God (the Father).

God the Father, God the Son and God the Holy Spirit are Co-equal. The Son, the Eternal Word is God (John 1:1).

Yet, God the Son chose to (willingly submitted) Himself to the Father, making our great redemption possible. Because of His willing submission, the Father highly exalted Him.

Men and women are co-equal and heirs together of the grace of God (1 Peter 3:7) and there is no differentiation of male or female in Christ (Galatians 3:28). As Paul himself states in 1 Corinthians 11:11-12, that men and women are interdependent. Yet, in the context of marriage, the wife willingly submits to her husband. Similarly, in the local church, women willingly submit to male leadership, where ever they are appointed. (This does not exclude a woman from being in leadership in the church, as we see referenced in other places mentioned in the table above).

The believing man, himself willingly submits to the Lordship of Christ over his life, following the example of Christ.

Now Paul's intent is for this submission to authority, this expression of God appointed headship and expression of God's government to be revealed in the local church context.

The Corinthian cultural context was such that while women typically had long hair, a married woman would have her head covered, while a prostitute typically had her head shorn or shaved. So we can imagine that there were all kinds of women, some from such backgrounds who had been saved and were now part of the local church. Hence in view of both their cultural context and the backgrounds they have come from, Paul is instructing all women to cover their heads while praying or prophesying in the local church.

### **vs 10**

**For this reason the woman ought to have a symbol of authority on her head, because of the angels.**

Paul, goes further to explain why it is so important for this expression of submission to spiritual authority (headship, God's government) is important. Because God has intended for angels to learn from the church. Paul states this elsewhere: "*to the intent that now the manifold wisdom of God might be made known by the church to the principalities and powers in the heavenly places,*" (Ephesians 3:10)



## **vs 16**

**But if anyone seems to be contentious, we have no such custom, nor do the churches of God.**

This verse clearly indicates that practice of the head covering was a custom specific to the Corinthian church.

Side Note: We must point out that this dynamic of submission of woman to man is specifically mentioned in relation to the family and the church. We do not apply this to the workplace, where whoever is best suited (skilled, qualified) has the leadership role.

## **The Lord's Supper (11:17-34)**

**17 Now in giving these instructions I do not praise you, since you come together not for the better but for the worse.**

**18 For first of all, when you come together as a church, I hear that there are divisions among you, and in part I believe it.**

**19 For there must also be factions among you, that those who are approved may be recognized among you.**

**20 Therefore when you come together in one place, it is not to eat the Lord's Supper.**

**21 For in eating, each one takes his own supper ahead of others; and one is hungry and another is drunk.**

**22 What! Do you not have houses to eat and drink in? Or do you despise the church of God and shame those who have nothing? What shall I say to you? Shall I praise you in this? I do not praise you.**

**23 For I received from the Lord that which I also delivered to you: that the Lord Jesus on the same night in which He was betrayed took bread;**

**24 and when He had given thanks, He broke it and said, "Take, eat; this is My body which is broken for you; do this in remembrance of Me."**

**25 In the same manner He also took the cup after supper, saying, "This cup is the new covenant in My blood. This do, as often as you drink it, in remembrance of Me."**

**26 For as often as you eat this bread and drink this cup, you proclaim the Lord's death till He comes.**

**27 Therefore whoever eats this bread or drinks this cup of the Lord in an unworthy manner will be guilty of the body and blood of the Lord.**

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

**29 For he who eats and drinks in an unworthy manner eats and drinks judgment to himself, not discerning the Lord's body.**

**30 For this reason many are weak and sick among you, and many sleep.**

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

**32 But when we are judged, we are chastened by the Lord, that we may not be condemned with the world.**

**33 Therefore, my brethren, when you come together to eat, wait for one another.**

**34 But if anyone is hungry, let him eat at home, lest you come together for judgment. And the rest I will set in order when I come.**

## **Disorder During Communion**

The Corinthian church, while being a very spiritual group of people, also had a lot of problems that had to be addressed, in the areas of moral standards, conduct in church



gatherings and living together as a united community. Part of this was their conduct in celebrating the Lord's Table. Instead of treating this with reverence and doing this with spiritual meaning, this became a time for feasting, eating and drinking in the church gathering. They turned this into a time of having a feast together, which Paul says they could do at home. What was intended by the Lord to be a time of great reverence and spiritual proclamation of His death, resurrection and soon returning, became more like a lunch feast!

Consequently, instead of enjoying the benefits, blessings and power of the Cross of Christ, on the contrary these Corinthians, by dishonoring the sacred table, were putting themselves in a place for God's judgment. As a result, many were becoming sick, weak and dying prematurely, instead of enjoying the benefits of the Cross of healing, deliverance and wholeness.

### **The Purpose And Power Of The Lord's Table**

The purpose with which the Lord's Table was given was for us to proclaim the Lord's death in this sacred celebration and thus experience the full blessings of the Cross of Jesus Christ. This is God's plan and desire. This is God's will. It is not His intent for His people to become weak, sick and die prematurely.

Each time we part-take of the Lord's Table we are making a proclamation.

We are proclaiming our faith in the completed work of Christ on the Cross and in His coming again.

We are proclaiming that on the Cross:

- All our sins were paid for - so we are in right standing with God!
- The power of sin was broken - so we are free from the dominion of sin!
- Jesus removed our sicknesses - so by His stripes we were healed!
- Jesus paid the punishment - so we can have shalom, complete well-being!
- Jesus removed the curse of the law - so the blessings of Abrahama are upon us!
- The power of satan was destroyed - so we have complete mastery over satan and all his demons!
- We are redeemed! We are God's purchased possession!

One drop of the blood of Jesus destroys everything satan can do!

The cup we drink is a cup that bring this blessing into our lives.

The bread we eat is us sharing in the finished work of Christ made available for us.



Each time we eat the bread and drink the cup, we can expect the Holy Spirit to administer the full blessings of the finished work of Christ to us!

### **Dishonoring The Lord's Table**

However, by blatantly dishonoring what was sacred and making it a time for feasting with no focus on examining one's own life and discerning the Lord's body, we fail to receive God's intended blessing and instead step out of God's protection and make ourselves vulnerable to the weakness, sickness and premature death. We understand God's dealing of judgment as both (A) a withdrawal of divine protection and (B) God permitting or engaging these elements (weakness, sickness and premature death) to get people's attention, in order to bring us back to the right path. This is not God's will, but what happens when we step out of God's design and walk in disobedience. If we judge ourselves and walk in obedience, we can avoid these.

The Corinthian church were completely out of order and dishonored the Lord's Table, by making it a feast instead of a sacred participation. What happened in their case is that through disobedience, they missed the intended blessing of healing, health and wholeness and instead made themselves vulnerable to weakness, sickness and death. God permitted these things as part of His divine disciplinary dealings in order to get them back to the right way of doing the Lord's Table. However, this was not the normal disciplinary dealing of the Lord for them as believers, but a case of divine judgment. In the light of all that the Scripture reveals about the nature of God and the work of God as revealed in the Person of Jesus Christ, it would be incorrect for a believer who is walking with the Lord, to state that the Lord is chastening him/her with some sickness.

As believers today, we do not have to fear weakness, sickness and premature death because of "wrongly" participating in the Lord's Table. Simply because we have been taught how to do it right. We know what we have to do each time we partake of the Lord's table. It is not that God is waiting for the smallest mistake to pour down judgment on us! Rather each time we celebrate the Lord's Table, we bring joy to His heart and fear in the enemy camp!

### **MINISTRY TIME | SALVATION CALL**



LIFE GROUP STUDY GUIDE

**Sunday November 03, 2019**  
**1 Corinthians chapter 11**

The is a simple guide for use in Life Group discussions. Our objective is to focus on the application of the Sunday sermon - how each one is becoming a doer of the Word and building their life on God's Holy Word. The Life Group meeting would normally last for 2 hours. Each Life Group would have up to 12-15 people.

**Preparation**

To prepare for the Life Group meeting, you can listen to the Sermon Key Points (sermon summary in five minutes) or the full length Sunday sermon. You can also review the Sunday Sermon notes. All these are available in the "All Peoples Church Bangalore" mobile App or online at [apcwo.org/sermons](http://apcwo.org/sermons) . Pray for the Life Group meeting and invite the work and ministry of the Holy Spirit.

**Welcome**

The Life Group meeting may commence with a time of prayer, worship and a fun activity.

**LISTEN to God's Word**

Read the following Scripture passages: *1 Corinthians chapter 11*

**INVESTIGATE God's Word Together**

Please discuss a few of these together, giving time for people to share their insights. We encourage each one individually to make notes of their personal learning during the Group discussion.

*1, Discuss some things we do as a local church that are 'customs' specific to us and should be enforced on other believers elsewhere*

*2, Discuss the power of the Lord's table. If possible, pray and take part in the communion (Lord's table) as a life group.*

If time permits, each one takes a few (3 minutes max) to share one or two key learning and how they see themselves applying it into their specific life situations. Encourage each one to participate and share.

**FELLOWSHIP by sharing your life and spiritual journey**

Each one takes a few (3 minutes max) to share anything from their walk with God, something God has been teaching them, a testimony of answered prayer or a specific challenge that they would like prayer for. Encourage each one to participate and share.





**ENCOURAGE each other by praying and ministering to one another**

Get into small groups of two or three and take turns to thank God and pray for each other in the light of what was learnt today. Listen to the Holy Spirit. Expect the gifts of the Holy Spirit to flow bringing healing, releasing miracles, prophecy, etc.

Regroup and pray together for:

*1, families to be protected and strengthened*

*2, a mighty outpouring of God's Holy Spirit on us as a church and through us to bless many others in our city and nation. Nothing but a mighty work of God's Spirit can change our city and nation.*

*3, for the BUILD TO IMPACT project - for God's hand to guide us through the land search and acquisition process, and for finances to be more than enough to get this project done.*

Close by thanking God together.