

"TO THE CHURCH OF GOD WHICH IS AT CORINTH" PAUL'S LETTERS TO THE CORINTHIAN CHURCH



1 CORINTHIANS 11

Paul continues his responses to questions sent to him from the Corinthian church. The question now is about whether women needed to continue wearing veils or coverings for their heads now that they were Christians. It is not clear why this had become a question, but the most likely suggestion that has been offered is that Christian women were relishing being considered heirs of Heaven, and therefore equal to men in redemption, and were wanting to claim the equality *before* the final redemption in Heaven — sometimes referred to as “over-realized eschatology”.

Greek, Roman, and Jewish society expected women to wear them as symbols of their submission to men and in a worship setting to God (or the gods). And the question here was especially being applied to assemblies of the church, to times of worship, when prayer and prophesy would be offered up to God.

The coverings that are at issue here are not veils that cover the face but the covering of the head that would happen as a person would bring the back of their cloak up over their heads, so that the cloak would cover the back half of their heads up to as far as their ears.

1 Be imitators of me, just as I also am of Christ.

2 Now I praise you because you remember me in everything and hold firmly to the traditions, just as I delivered them to you. ³ But I want you to understand that Christ is the head of every man, and the man is the head of a woman, and God is the head of Christ. ⁴ Every man who has something on his head while praying or prophesying disgraces his head. ⁵ But every woman who has her head uncovered while praying or prophesying disgraces her head, for she is one and the same as the woman whose head is shaved. ⁶ For if a woman does not cover her head, let her also

BE IMITATORS OF ME, AS I AM OF CHRIST

- What chapter does this verse belong to?
- What difference does it make?

INTRODUCTION REGARDING TRADITIONS AND THE ASSEMBLY

- “...You remember me in everything and hold firmly to the traditions, just as I delivered them to you” means...?
 - “But” (v. 3) might indicate what for the next few verses of teaching?

WOMEN AND A SYMBOL OF SUBMISSION

- *The Divine Order*
 - God is the head of _____; Christ is the head of _____; Man is the head of _____.
 - Is there a superiority / inferiority issue between God and Christ?
 - Phil. 2:5, 6 — “Have this attitude in yourselves which was also in Christ Jesus, who, although He _____ in the _____ of God, did not regard _____ with God a thing to be grasped...”
 - So, what is the difference?

have her hair cut off; but if it is disgraceful for a woman to have her hair cut off or her head shaved, let her cover her head. ⁷ For a man ought not to have his head covered, since he is the image and glory of God; but the woman is the glory of man. ⁸ For man does not originate from woman, but woman from man; ⁹ for indeed man was not created for the woman's sake, but woman for the man's sake. ¹⁰ Therefore the woman ought to have a symbol of authority on her head, because of the angels. ¹¹ However, in the Lord, neither is woman independent of man, nor is man independent of woman. ¹² For as the woman originates from the man, so also the man has his birth through the woman; and all things originate from God. ¹³ Judge for 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 one is inclined to be contentious, we have no other practice, nor have the churches of God.

- Should there be a superiority / inferiority issue between men and women?
 - Gen. 1:27 — “God created man in _____ in the image of God He created him; _____ and _____ He created them.”
 - So, what is the difference?
 - Is there any difference between the value of men and women?
- A play on words...
 - v. 4 — Every man who has something on his head (What is meant by “head” here?)
 - while praying or prophesying disgraces his head. (What is meant by “head” here?)
 - v. 5 — But every woman who has her head uncovered while praying or prophesying (What is meant by “head” here?)
 - disgraces her head (What is meant by “head” here?)
- Since Paul forbids women speaking in the assembly; what do you think Paul is talking about, when he says that women praying or prophesying without covering their head is disgracing her head?
 - Women of the ancient world with shaved heads were either _____ or _____.
- Why shouldn't a man cover his head? (v. 7)
- How is Paul making his point about women being in submission to men by his saying, “For man does not originate from woman, but woman from man”?
- What does Paul mean when he says that women should have a symbol of authority on their heads “because of the angels”? Two best of many possibilities...
 - Because angels were offended at inappropriate worship order.
 - Because the angels themselves covered their heads in worship to God (Isa. 6:2)
- Man and woman are **interdependent** — v. 12 — “For as the **woman** originates from the **man**, so also the **man** has his birth through the **woman**; and all things originate from **God**.”
- Judge for yourselves... What does this imply?
 - Is it _____?
 - What does _____ teach?
 - If a man has long hair, it is a _____ to him.
 - If a woman has long hair it is a _____ to her
 - Her hair is given to her as a _____

17 But in giving this instruction, I do not praise you, because you come together not for the better but for the worse. 18 For, in the first place, when you come together as a church, I hear that divisions exist among you; and in part I believe it. 19 For there must also be factions among you, so that those who are approved may become evident among you. 20 Therefore when you meet together, it is not to eat the Lord's Supper, 21 for in your eating each one takes his own supper first; and one is hungry and another is drunk. 22 What! Do you not have houses in which to eat and drink? 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 will not praise you.

23 For I received from the Lord that which I also delivered to you, that the Lord Jesus in the night in which He was betrayed took bread; 24 and when He had given thanks, He broke it and said, "This is My body, which is for you; do this in remembrance of Me." 25 In the same way He took the cup also after supper, saying, "This cup is the new covenant in My blood; do this, as often as you drink it, in remembrance of Me." 26 For as often

- What does it mean to be contentious?
 - We have no _____ (other) practice
 - What is Paul saying here?

INSTRUCTION ABOUT THE WORSHIP ASSEMBLY AND ESPECIALLY THE LORD'S SUPPER

- What is the first thing that Paul is rebuking them for?
 - What was the problem?
 - We know that there were "parties" within the church (see chapters 1-4), how was this effecting the worship?
 - How did Paul know about this problem?
 - In what way does Paul say that factions are good?
- What were the factions doing to the observance of the Lord's Supper?
 - What important thing does this first tell us about the purpose of the Lord's Supper?
 - What was the first thing they were doing wrong?
 - Some were _____
 - Some were _____
 - Their selfishness and factions were...
 - _____ the church of God
 - and _____ those who have _____
- A reminder of the Lord's Supper tradition (doctrine)
 - Where had Paul received this teaching?
 - So is this authoritative and binding?
 - When was the Lord's Supper established?
 - _____ took _____
 - Gave _____
 - _____ it
 - Said, "This is My _____, ...
 - which is for _____;

as you eat this bread and drink the cup, you proclaim the Lord's death until He comes.

²⁷ Therefore whoever eats the bread or drinks the cup of the Lord in an unworthy manner, shall be guilty of the body and the blood of the Lord. ²⁸

But a man must examine himself, and in so doing he is to eat of the bread and drink of the cup. ²⁹ For he who eats and drinks, eats and drinks judgment to himself if he does not judge the body rightly. ³⁰ For this reason many among you are weak and sick, and a number sleep. ³¹ But if we judged ourselves rightly, we would not be judged. ³² But when we are judged, we are disciplined by the Lord so that we will not be condemned along with the world.

³³ So then, my brethren, when you come together to eat, wait for one another. ³⁴ If anyone is hungry, let him eat at home, so that you will not come together for judgment. The remaining matters I will arrange when I come.

- do this in _____ of Me.
- In the same way, He took the _____ also after supper, saying,
 - "This cup is the new _____ in My _____;
 - do this, as often as you drink it, in _____ of Me."
- What does it mean to proclaim the Lord's death until He comes?
 - To who?
- What does it mean to eat the bread and drink the cup of the Lord in an unworthy manner? (see v. 29)
 - What are such people guilty of?
 - That seems rather severe — explain how this is...
 - What does this imply about the bread and the cup we partake of each Sunday?
- What are we to examine as we examine ourselves?
 - What does it mean to not judge the body rightly?
- What is Paul talking about when he says that many among them were weak and sick...?
 - ...and a number sleep?
 - Is he talking about physically or spiritually?
 - Is there any indication or evidence that Paul might be referring to a physical consequence?
 - What benefit is there to physical consequences?
- Final practical advice...
 - For them...
 - For us...