

1 CORINTHIANS, Chapter 11 – Head Coverings; Conduct at the Lord’s Supper; Institution of the Lord’s Supper; Examine Yourself

OBSERVATION

Monday 7:00pm, H 105 (1st floor, High School--foot of stairs, behind the gym, by the vending machine area), Tuesday 7:00am, Family, Room, CCCM – Phil Twente, cell #714 425 9221; email – ptwente@gmail.com For past studies, audio plus notes, go to: www.ptwente.com Click on “Latest Studies” on the right side. References include commentaries by numerous pastor/teachers.

INTERPRETATION

APPLICATION

1 CORINTHIANS, Chapter 10 – Old Testament

Examples; Flee From Idolatry; All to the Glory of God

- In chapter 7, Paul answered the **Corinthians' questions about marriage**.
- In chapters 8-10, he addressed their **questions concerning liberty**.
- Here in chapter 11, he'll discuss **church order with regard to women** (verses *1Co_11:2-16*) and **Communion** (verses *1Co_11:17-24*).

THE LORD’S SUPPER

1Co 11:23-26 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.

First of all – A memorial, to keep alive in the memory of men, the great fact that Christ died!

It's also a fellowship, a communion. When, with spiritual understanding, we eat the bread and drink the cup, we enter into the real meaning of having our heart, soul and mind feeding upon Christ, Himself and upon what Christ has done! Not merely recording the fact, but we enjoy the result of it! Not just saying that “Christ died”, but that we desire to die with Him and to live only as the result of His having died! Coming to the table, we say deliberately, We are Yours, Lord Jesus, Son of God, and all we have is You! You are ours and in testimony of you, we eat this bread and we drink this cup to show that we are one with Yourself, partners with You in this great fellowship of love!

IN REMEMBRANCE OF ME – Cheri Keaggy

This is My body given for you. This is the cup that holds the blood of a New Covenant. This is forgiveness, simple and true This is the way that I have made for you. Before you eat, before you drink, Take a long look inside, And tell Me what you see. He said do this in remembrance of Me. Do this in remembrance of Me

This is the bread of life broken for you. This is the cup that holds the wine of a New Covenant. This is the love of Christ poured out anew. This is the Son of God who died for you. Before you eat, before you drink. Take a long look inside. And tell Me what you see. Then do this in remembrance of Me. Do this in remembrance of Me.

I will remember the cross That You bore for me; I will remember the crown That You wore for me; I will remember the reason You suffered and died. This is My body given for you, This is the cup that holds the blood Of a new covenant. This is forgiveness simple and true. This is the way that I have made for you. I am the way. This is the way that I have made for you.

*Lest I forget Gethsemane;
Lest I forget Thine agony;
Lest I forget Thy love for me,
Lead me to Calvary*

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INTERPRETATION

APPLICATION

1 CORINTHIANS, Chapter 11 –

1Co 11:1 Imitate me, just as I also imitate Christ.

Head Coverings:

1Co 11:2 Now I praise you, brethren, that you remember me in all things and keep the traditions just as I delivered them to you.

1Co 11:3 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.

1Co 11:4 Every man praying or prophesying, having his head covered, dishonors his head.

1Co 11:5 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.

1Co 11:6 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.

1Co 11:7 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.

1Co 11:8 For man is not from woman, but woman from man.

1Co 11:9 Nor was man created for the woman, but woman for the man.

v. 1 After ending his discussion of liberty, Paul simply says, "If you want to know what to do—just follow me." That's something I pray we can make increasingly our own when our kids are confused, our neighbors are questioning, or newer Christians are wondering about what they should do.

2 You remember the way that I instructed you. Even now when there are problems, you have written to me for advice and for consultation in dealing with these problems. He extols them.

v. 3 He goes on to tell them that some adjustments were necessary...The place of women in the church is not a question of superiority or inferiority, but is based upon humility and liberty. Jesus willingly, voluntarily, gladly submitted to the authority of the Father. Was He was inferior to the Father? No. Philippians 2 makes it clear that He chose to humble Himself. So, too, the woman who chooses to submit to the authority of her husband does so not out of inferiority, but of humility.

vs. 4-5 If a man would cover his head, he would dishonor his head. If the woman doesn't cover her head, she dishonors her head. In that culture the married women wore veils. The only women that didn't wear the veils, were the prostitutes and any convicted of adultery, who shaved their heads. So if you saw a woman without a veil or with a shaved head, it meant that she was prostitute/adulterer. A woman praying or to prophesying with her head unveiled would dishonor her head or her husband because the husband is the head of the wife.

v. 6 A woman can pray and prophesy, and is encouraged to do so—but she is to have her head covered. Because in Corinth only the prostitutes and unmarried women would appear without veils. Thus, a woman who exercised her liberty in Christ by praying or prophesying with her head uncovered caused confusion in the congregation and dishonor to her husband.

v. 7 Man was created in the image of God. The woman was created in the image of God. The man is the glory of God and the woman is the glory of the man.

vs. 8-9 In the beginning when God created Adam, God said that it's not good that man should live alone. So God created the woman. Adam went into a sleep and God took something from his side. Some believe that God formed a woman. She was called woman because she was taken from the man. But she was created by God that the man might have companionship, might have love, and might have beauty. And God brought her to Adam and she became his wife.

v. 1 Paul was able to say to imitate hi, just as he also imitated Christ. Most of us would say, "Don't look at me, look at Jesus." While it is true we must all ultimate look to Jesus, **everyone one of us should be examples of those who are looking to Jesus.**

vs. 2-3 God has established principles of order, authority, and accountability. *Head* is an important word in this chapter. *Head* has the idea of headship and authority. It means to have the appropriate responsibility to lead, and the matching accountability. It is right and appropriate to submit to someone who is our head. We see three "headship" relationships described here. Jesus is head of every man; man is the head of woman, and God (the Father) is head of Christ. Because Paul connects the three relationships, the principles of headship are the same among them.

v. 4 For a praying/prophesying man to have **his head covered** was for the man to say, "I am not in authority here. I am under the authority of others." Because God has established that *the head of woman is man* (1Co 11:3), it would be dishonoring to Jesus (**his head**) for a man to say this with the wearing of a head covering.

v. 5 On the same principle, for a woman **who prays or prophesies with her head uncovered** is saying, "I am not under authority here." And because God has established that *the head of woman is man* (1Co 11:3), it would be dishonoring to men (**her head**) for a woman to say this with the refusal to wear a head covering.

v. 6 Paul says to these women: "If you are going to forsake your head covering, go all the way and shave your head, and identify yourself with the women of the world, in all their shame."

v. 7 The woman is the glory, the outshining, the reflection, of the man. Husband, if you think your wife is acting in a strange way or if you're disappointed in her, tired of her, down on her, or mad at her—guess what. She is simply reflecting you.

vs. 8-9 Wives should not see themselves as **competing** with their husband, but **rather to complete** their husband. In that wives will find their greatest fulfillment.

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INTERPRETATION

APPLICATION

<p><i>1Co 11:10 For this reason the woman ought to have a symbol of authority on her head, because of the angels.</i></p> <p><i>1Co 11:11 Nevertheless, neither is man independent of woman, nor woman independent of man, in the Lord.</i></p> <p><i>1Co 11:12 For as woman came from man, even so man also comes through woman; but all things are from God.</i></p> <p><i>1Co 11:13 Judge among yourselves. Is it proper for a woman to pray to God with her head uncovered?</i> <i>1Co 11:14 Does not even nature itself teach you that if a man has long hair, it is a dishonor to him?</i> <i>1Co 11:15 But if a woman has long hair, it is a glory to her; for her hair is given to her for a covering.</i></p> <p><i>1Co 11:16 But if anyone seems <u>to be contentious</u>, we have no such custom, nor do the churches of God.</i></p> <p><u>Conduct at the Lord’s Supper;</u> <i>1Co 11:17 Now in giving these instructions I do not praise you, since you come together not for the better but for the worse.</i></p> <p><i>1Co 11:18 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.</i> <i>1Co 11:19 For there must also be factions among you, that those who are approved may be recognized among you.</i></p>	<p><u>v. 10</u> There appears to be a lack of clarity in this verse relating to “because of angels”, as to what that means. It could mean that angels have an organized authority structure and would not be in favor of confusion in the Corinthian culture, caused by a women not having the symbol of authority on her head.</p> <p><u>v. 11</u> From the side of man, woman was made. From the woman, however, man is born. Both are of God. Both are vital to His body.</p> <p><u>v. 12</u> if it wasn’t for the women I wouldn’t be here and you wouldn’t be here. We’re by the woman or we come through woman.</p> <p><u>vs. 13-15</u> If a guy combs his hair by the hour, it’s not necessarily a sin—it’s not edifying. On the other hand, if a woman has long hair, it’s a sign of her covering.</p> <p><u>v. 16</u> If this discussion concerning head covering causes problems or division, it’s not worth becoming legalistic. A key to good theology is to note how many times a particular subject is dealt with in Scripture. As opposed to subjects like the finished work of the Cross and the importance of love, this is the only time the subject of head covering is seen in all of Scripture, and thus should be given proportionate attention.</p> <p><u>v. 17</u> Having concluded his discussion of issues related to women in the church, Paul moves on to talk about Communion in the church. In verse <i>1Co_11:2</i>, concerning the ordinances in general, Paul had said, “I praise you, brethren...” Here in verse <i>1Co_11:17</i>, concerning the Lord’s Supper specifically, he says, “I do not praise...”</p> <p><u>vs.18-19</u> . The first problem Paul mentions with regard to Communion is the same problem he addressed at the very outset of his letter. That problem is division. Even in celebrating the Lord’s Supper, the Corinthian church was splintered into factions.</p>	<p><u>v. 10</u> In the church, we need to be moving toward clarity, having all done decently and in order and not presenting confusion.</p> <p><u>vs. 11-12</u> Men and women need each other, so there is no place for lording over women by men. The partnership of men and women is essential. Neither can live with the other. If there is subordination, it is in order that the partnership may be more fruitful and lovely for both.</p> <p><u>v. 13</u> The experience of the women taught them that women should observe the custom of the head covering when the church meets. In that culture, as well as the Jewish culture, the covering of the heads of women was proper.</p> <p><u>v. 14</u> The length of men’s hair and its meaning varies in all cultures, however the length of men’s hair is almost always shorter than that of women in a given culture.</p> <p><u>v. 15</u> Long or longer hair for a woman is a glory for her. It also provides the desirable covering for her.</p> <p><u>v. 16</u> It isn’t a general law. It isn’t a general rule as far as the covering is concerned. It’s an issue that would be important there in Corinth because of the cultural situation, but there is no such custom in the churches of God.</p> <p><u>v. 17</u> You come together not for the better but for the worse. It was to their credit that they gathered together (something neglected by too many Christians today, in disobedience to Heb_10:25); but sadly, it was not for the better but for the worse.</p> <p><u>v.18</u> Here is the problem of divisions again, based primarily on not subordinating their own rights and privileges to others. something Paul had heard, and could believe, knowing the history and the character of the Corinthian Christians.</p> <p><u>v. 19</u> Paul has already dealt with the problem of divisions among the Corinthian Christians in <i>1Co_1:10-17</i>. There, the approach was more theological; here, it is more practical, dealing with the problem of division as it was being demonstrated in the Corinthian Christians during their gatherings.</p>
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INTERPRETATION

APPLICATION

1Co 11:20 *Therefore when you come together in one place, it is not to eat the Lord's Supper.*
1Co 11:21 *For in eating, each one takes his own supper ahead of others; and one is hungry and another is drunk.*
1Co 11:22 *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.*

Institution of the Lord’s Supper;

1Co 11:23 *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;*

1Co 11:24 *and when He had given thanks, He broke it and said, do this in remembrance of Me.*

1Co 11:25 *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."*

1Co 11:26 *For as often as you eat this bread and drink this cup, you proclaim the Lord's death till He comes.*

vs. 20-22 Paul had spent eighteen months in the Corinthian community, teaching the Corinthian believers daily. But in the five years he had been absent, something had happened. The agape feast, when believers would share their meals in a common place and where they would partake of the Lord's Supper together—had become a drunken party. Paul's assessment is interesting, for in many churches today, Communion is a somber, sad experience, due to the emphasis placed upon the process of Jesus' death rather than on the purpose for His death, which may not be what Jesus intended? Maybe Jesus' intent for us is not so much that we remember His pain, but that we are amazed at our miraculous, glorious, totally free from the power and penalty of sin.

vs. 23 For I received of the Lord – A direct claim to revelation from the Lord Jesus on the origin of the Lord’s Supper. Luke’s account (*Luk 22:17-20*) is almost identical with this one. He could easily have read 1 Corinthians before he wrote his Gospel. Paul received the account from the Lord and passed it on from himself to them, a true tradition as in *1Co 11:2*.

v. 24 Do This! "Take, eat; this is My body which is broken for you; Do this in remembrance of Me!" Remembrance of what? Christianity and its doctrines and practices? No! But "in remembrance of Me!"

v. 25 Do This! Drink! "This cup is the new covenant in My blood. Do this in remembrance of Me. As often as you drink it! The New Covenant in My blood – the forgiveness of all sin!"

v. 26 . In order that we might remember Him, Jesus didn't ask for a monument to be erected or a holiday to be established. He asked that a meal be enjoyed. In describing the coming kingdom, He says through the prophet Isaiah, "Let your soul delight itself in fatness!" (*Isa 55:2*). Therefore, it should not be surprising to us that He would say, "To remember Me, break bread, drink the fruit of the vine, and share a meal together."

v. 20 Preparation and purpose is so important for each of us as we come to His table!
vs. 21-22 The Corinthians had totally missed the laying aside of their rights and privileges, to eat the food they had brought and in brokenness shared it fully with those, such as the slaves, who had not. How we need to come to the table with brokenness as we remember His brokenness for us!

v. 23 How amazing and comforting to see that Paul received directly from the Lord, not second handed, exactly the very same things as was experienced by the disciples present at the first, Last Supper! His account here is almost exactly identical to that given to us in the gospels!

v. 24 The Lord’s Supper is first of all, a memorial! *“do this in remembrance of Me!”* It is intended to keep alive in our own hearts and others, the wonderful fact that the Son of God was here among men and laid down His life as a Sacrifice for sin! *Had given thanks* – All through the Supper the emotion of gratitude should be active. We need to come to the table, blessing, praising, magnifying and adoring our Savior!

v. 25 Those who eat of this bread, spiritually understanding what they do and those who drink of this cup, entering into the real meaning of that reception of the wine, therein, receive Christ spiritually into their hearts. Their heart, soul, mind feeds upon Christ, Himself and upon what Christ has done. **We do not merely record the fact, but we enjoy the result of it.**

v. 26 . We must **partake of it, with understanding, as spiritual person in a spiritual way.** The mere mechanical celebration will be prideful. It may even be a sin. We must come with holy faith, love and concentrated thought. **May the Holy Spirit come and put life into our Communion, that every single believer here, may have real fellowship with Christ in the breaking of bread!**

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INTERPRETATION

APPLICATION

Examine Yourselfs

1Co 11:27 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.

1Co 11:28 But let a man examine (to prove or literally, to qualify) oneself, himself, and so let him eat of the bread and drink of the cup.

1Co 11:29 For he who eats and drinks in an unworthy manner eats and drinks judgment to himself, not discerning the Lord's body.

1Co 11:30 For this reason many are weak and sick among you, and many sleep.

1Co 11:31 For if we would judge ourselves, we would not be judged.

1Co 11:32 But when we are judged, we are chastened by the Lord, that we may not be condemned with the world.

1Co 11:33 Therefore, my brethren, when you come together to eat, wait for one another.

1Co 11:34 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.

vs. 27-30 On the basis of this passage, many think they are unworthy to partake of Communion if they are struggling with a certain sin or wrestling with a particular temptation. The Lord's table is the very place for the person struggling with sin, wrestling with temptation, or caught up in carnality, for it is there that he can say, "Lord, I desperately need You in my life. I eat of Your body and I drink of Your blood, knowing I am forgiven. Thank You, Lord. I celebrate what You did for me." "Because you don't value the Lord's Supper," said Paul, "there are people in your midst who are weak, folks who are sick, some who have even died because they haven't understood the potency or the vitality inherent in Communion." Too often, Communion is nothing more than a meaningless tradition or ritual. Thus, many remain in a state of spiritual weakness because they don't give worth to or value the place of Communion. We go through dry times spiritually, yet we won't come to church to partake of Communion. We won't take twenty minutes to sit down with our family and say, "We need to eat of the Lord's body and drink of His blood together." We get weaker and skinnier and have less heft spiritually whenever we fail to make Communion an essential part of our spiritual life.

vs. 31-34 Paul strongly admonishes the Corinthian church to approach the Lord's Supper in the manner he had taught them when he was in their midst five years previously—that they would neither feel condemned by it, ignore it, nor treat it so lightly that it became nothing more than a drunken party. "This is what I want you to do in remembering Me," Jesus said. "This is how you honor Me. You need vitality—and it is at My table that I make it available to you most readily."

v. 27 We can never really make ourselves “worthy” of what Jesus did for us on the cross. **He did it because of His great love, not because some of us were so worthy.** So, as we take the bread and cup, we should not stare at the floor, or struggle to achieve some sort of spiritual feeling. **We should simply open our heart to Jesus and recognize His presence with us - in fact, in us!**

v. 28 We need to examine ourselves, not in a morbid display of self-checking to see if we are worthy of what Jesus did for us; but in a honest appraisal to see if, as we receive communion, we are conducting ourselves in way honoring to the Lord. The idea is not to keep people away from the table of communion. **We need to prepare ourselves to receive it in the right way.**

v. 29 Irreverent conduct at the Lord’s table invites God’s corrective discipline; so **we should judge ourselves so we would not be judged. If we will discipline ourselves, the Lord will not need to do it with His hand of correction!**

v. 30 Evidently, among the Corinthian Christians, some were experience illness, and some had even died, as a result of God’s corrective discipline on the Corinthian church.

v. 31 It is certainly presumptuous to think this about every case of an untimely death of a believer, or to use it as an enticement to suicide for the guilt-ridden Christian. Our lives are in God’s hands, and if *He* sees fit to bring one of His children home, that is fine.

v. 32 This makes it clear Paul knew none of the Corinthian Christians - even those who had died as a result of God’s corrective judgment - had lost their salvation. They were chastened so that they would **not be condemned with the world.**

v. 33 **Wait for one another:** It isn’t just good manners, it is showing love towards others. If you **wait for one another**, then everyone gets enough to eat, instead of some being gorged and others going home hungry.

v. 34 Don’t overeat at the church common meal, because it might mean someone else doesn’t get enough to eat. If you are that hungry, **eat at home!** Because of **this simple selfishness, the Corinthian Christians were bringing the judgment of God upon themselves.** Just for the sake of food! Paul wants to put it all in perspective and remind them that it isn’t worth it at all. Paul knows he isn’t dealing with the whole issue here. There is more to say, but Paul will leave it for another time.

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INTERPRETATION

APPLICATION

MEANING OF THE BREAD AND THE CUP

Transubstantiation – Catholic Church – the bread and the wine become the actual body and blood of Christ.

1Pe 3:18 *For Christ also suffered once for sins, the just for the unjust, that He might bring us to God, being put to death in the flesh but made alive by the Spirit,*

Rom 6:10 *For the death that He died, He died to sin once for all; but the life that He lives, He lives to God.*

Joh 19:30 *So when Jesus had received the sour wine, He said, "It is finished!" And bowing His head, He gave up His spirit.*

No need for continual sacrifice

Consubstantiation – Luther – not literal becoming body and blood but His presence is in the Eucharist

Zwingly Substantiation - The bread is a symbol of His blood & the cup is a symbol of His blood.

John Calvin - Clarification of Substantiation – more clearly writing of what substantiation is – that **the bread and the cup become representative and are symbols. Christ is represented in and these things become symbolic.** Luther at the end of his life came to degree.

We don’t believe in Transubstantiation or Consubstantiation.

We believe in substantiation that He is present in our midst, not in the elements. That the object lesson is powerful. It reminds us as we still ourselves. It encourages our hearts! We need to be reminded that the price has been paid in full! These things are a memorial! They’re symbolic of His broken body and His shed blood! .

Substantiation (Holy Communion) **The Calvinistic Theory.**—

Calvin was the greatest divine and best writer among the Reformers, and his "Institutes of the Christian Religion" have almost the same importance for Reformed theology as the "Summa" of Thomas Aquinas for that of the Roman Church. He organized the ideas of the Reformation into a clear, compact system, with the freshness and depth of genius, the convincing power of logic, and a complete mastery of the Latin and French languages.

His theory of the Lord’s Supper occupies a via media **between Luther and Zwingli; he combines the realism of the one with the spiritualism of the other, and saves the substance** for which Luther contended, **but avoids the objectionable form.**

He rests on the exegesis of Zwingli. **He accepts the symbolical meaning of the words of institution;** he rejects the corporal presence, the oral manducation (literal eating), the participation of the body and blood by unbelievers, and the ubiquity (literal omnipresence) of Christ’s body. But at the same time **he strongly asserts a spiritual real presence, and a spiritual real participation of Christ’s body and blood by faith.** While Zwingli dwelt chiefly on the negative, he emphasizes the positive, element. **While the mouth receives the visible signs of bread and wine, the soul receives by faith, and by faith alone, the things signified and sealed thereby; that is, the body and blood of Christ with the benefit of his atoning death and the virtue of His immortal life.** He combines the crucified Christ with the glorified Christ, and brings the believer into contact with the whole Christ.

He lays great stress on the agency of the Holy Spirit in the ordinance, which was overlooked by Luther and Zwingli, but which appears in the ancient liturgies in the invocation of the Holy Spirit. It is the Holy Spirit who unites in a supernatural manner what is separated in space, and conveys to the believing communicant the life-giving virtue of the flesh of Christ now glorified in heaven. When Calvin requires the communicant to **ascend to heaven to feed on Christ there,** he does, of course, not mean a locomotion, **but that devotional sursum corda** of the ancient liturgies, which is **necessary in every act of worship, and is effected by the power of the Holy Spirit.**

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