

I Corinthians 11 – Head Coverings and Disorders in Worship

1. Wearing of the head covering, v. 2-16
 - a. The basis – NKJV traditions – could be transmitted verbally or orally
 - b. The issues – some women were assuming in worship more freedom than they possessed (2-16) and disorders at the Lord's Supper (17-34)
 - c. Paul taught – man to pray uncovered. Why?
 - i. 2 types – natural (hair) and unnatural (covering)
 - ii. Made in image and glory of God, v. 7
 - iii. Keep from dishonoring his head
 - d. Paul taught – woman to pray covered. Why?
 - i. Keep from dishonoring her head, v. 5
 - ii. May refer to own head, man (father, husband, or man in general), to the Lord, or all the above
 - iii. Does it as submission, v. 5-6
 1. Immoral woman in Corinth did not wear veils; they also cut their hair.
 2. Refusal to wear veil identified by a shaven head; adulteresses were identified by a shaven head (see Number 5:11-31)
 3. Paul is regulating a custom prevalent among Greeks – predominately Gentile church
 4. Woman should wear veil as a sign of authority to man. Also, it indicated power, honor, and dignity for a woman in the Oriental world.
 5. Christians must act and dress consisted with Christianity
 - e. Angels – v. 10
 - i. Halley: "Onlookers in Christian worship" p. 597
 - ii. Illustrate submission to the authority of men and women in NT church were to practice
 - iii. Angels covered their faces and wings worshipping and honoring God – Isa. 6:2
 - iv. Could've been a sobering reminder of what happened to the fallen angels who "kept not their proper place" (II Pet. 2:4, Jude 12)
 - f. "Contentious" – Authority of the apostle, not the custom, was the only way to silence the argument
 - g. Summary:
 - i. Four arguments for wearing a veil or covering
 1. Redemption, v. 3-7, I Tim. 2:11-15, Eph. 5:21-22
 2. Creation, v. 7-12 Gen. 1:26-27, 2:18-25
 3. Nature, v. 13-15
 4. Custom, v. 11 Phil. 4:1-4
 - ii. Timeless principles that don't change
 1. 1st century – hair length for Hebrews, Greeks, and Romans was short for men and long for women.
 2. Custom may be observed as long as God's commands aren't violated
2. The Lord's Supper, v. 17-34
 - a. Paul didn't praise or commend (17-22, 33-34). They were not meeting for the better, but worse.

- b. "Someone once said of the Corinthian church, 'the church had been greatly enriched with spiritual gifts, but they were sadly lacking in spiritual graces.'"
- c. "Divisions and 'heresies' ('factions') reveal the genuine Christian." V. 19
- d. Improper observance of the Lord's Supper grew out of an abuse of the Love Feast, v. 20-22
 - i. Had a time specified to observe the Lord's Supper
 - ii. Love, or Agape, Feast – served two purposes:
 - 1. Provide Christian fellowship
 - 2. Provide for the poor
- e. Abuses
 - i. Not waiting for each other, v. 21, 33
 - ii. Intemperance was common practice, v. 21
 - iii. Rich left full, rich left hungry
 - iv. Needs for some overlooked, v. 21
 - v. Meal had become just to satisfy hunger, v. 34
- f. Not suggesting abandoning, but restore to original meaning. Sin is not in the location but the way they are doing it.
- g. Reminding of the sacrificial meaning, v. 23-26
 - i. Instructions came from the Lord
 - ii. Bread – body of Jesus, v. 23-24
 - iii. Cup – Christ's blood, v. 25
 - iv. Cup represents the blood of Jesus by which the new covenant is ratified, v. 23 (Luke 22:20)
- h. Proper attitude, v. 27-32
 - i. "The Lord's Supper looks **back** to the death of Jesus, **forward** to the Lord's Second Coming, **within** to examine the worshipper and **without** in consideration of the church."
 - ii. Must not partake in unworthy manner. No one is worthy but all can act worthy. Results of improper manner:
 - 1. Profanes (makes 'common or ordinary') the blood and body of Jesus, v. 27; remember Esau, Heb. 12:6
 - 2. Brings God's judgement on himself, v. 29, 31-32. Many there had already experienced God's judgment, v. 30
 - a. "weak and sickly" – physical/spiritual or both
 - b. "Fallen asleep" – physical death or spiritual sleep
 - 3. Each Christian should examine himself, v. 28
 - 4. Each Christian should discern the Lord's body, v. 29, Eph. 1:22-23
 - 5. Each Christian should judge himself when he partakes of the Lord's Supper lest he be judged of God, v. 31

*David Powell notes.

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 Post Office Box 292 · Woodbury TN 37190
thejustinreedshow.com/bibleresources