

CHAPTER ELEVEN

Analysis

- A. The apostle gives instructions to be observed by man or woman when praying or prophesying (1-16).
1. He requests them to imitate him (1). Note: This, in all probability, belongs to the thought of chapter ten. The apostle sets the example of "limitation of Christian liberty" and urges the Corinthians to follow it as he is following the example of Christ.
 2. He approaches this new problem with words of praise for remembering him and the oral messages he had delivered to them (2).
 3. He gives additional instruction about covering the head when praying or prophesying (3-10).
 - a) He wants them to know the principle that is involved (3).
 - (1) The head of every man is Christ;
 - (2) The head of woman is man;
 - (3) The head of Christ is God.
 - b) He points out the result of failing to observe this principle (4-6).
 - (1) Every man who prays or prophesies with his head covered dishonors his head.
 - (2) Every woman who prays or prophesies with her head uncovered dishonors her head.
 - (a) It would be the same thing as if she were shaven, for if a woman is not veiled, he says, "Let her be shorn."
 - (b) But since it is a shameful thing for a woman to be shorn or shaven, he says, "Let her be veiled."
 - c) He then shows why a man ought not to have his head veiled (7).
 - (1) He is the image and glory of God.
 - (2) Woman, on the other hand, is the glory of man.
 - d) He appeals to the origin of man and woman and God's purpose in creating them to support his position (8-9).
 - (1) Their origin:
 - (a) Man is not of woman.
 - (b) Woman is of man.

CHAPTER ELEVEN

- (2) God's purpose in creating them:
 - (a) Man was not created for woman.
 - (b) Woman was created for man.
- e) He presents his conclusion based on this reasoning (10).
 - (1) Woman should have on her head the veil which is a symbol of her right and dignity as woman.
 - (2) This is to be observed because of the angels.
- 4. He indicates other factors that have to do with the relationship of man and woman in order to avoid misunderstanding of what he had just said (11-16).
 - a) He reminds them that neither man nor woman is independent of the other (11).
 - b) He recalls the facts of creation and birth (12).
 - (1) The woman was created for the man.
 - (2) The man is born of the woman.
 - (3) All things are of God—a thing to remember as to the distinction between man and woman.
 - c) He appeals to their own judgment in the matter: Is it proper for a woman to pray unto God with her head uncovered (13)?
 - d) He appeals to nature to support his position (14-15).
 - (1) If a man has long hair (which makes him appear to be a woman) it dishonors him, does it not?
 - (2) On the other hand, if a woman has long hair (which points out her womanly dignity) it is a glory to her, for her hair was given her for a covering.
 - e) He indicates to those who might still want to argue the point that what he has said is the custom that is observed by the churches of God (16).
- B. He turns his attention to the problems which they faced in connection with observing the Lord's supper (17-34).
 - 1. He refused to commend them because of these conditions which made it impossible for them to eat the Lord's supper (17-22).
 - a) Their coming together was not for the better but for the worse (17).
 - b) He points out that divisions existed among them (18-19).
 - (1) He had heard that divisions existed among them when they assembled and had reason to believe that such was true with part of them (18).

I CORINTHIANS

- (2) He pointed out that divisions were accompanied with factions that resulted in the approved among them being manifested (19).
- c) He indicated the tragic result of this situation: It was not possible for them to eat the Lord's supper, for each one of them ate his own which resulted in some going hungry while others were drunken (20-21).
- d) He severely rebuked them for this by asking a series of questions (22).
 - (1) You have houses to eat and drink in, do you not?
 - (2) Do you despise the church of God and put to shame those who have nothing?
 - (3) As if puzzled about what to do, he asks, "What shall I say to you?"
 - (4) Shall I praise you? His answer: In this I praise you not.
2. He explained the purpose of the Lord's supper as he had received it from the Lord and delivered it to them. (23-26).
 - a) He points out the source of his information which he had passed on to them.
 - b) He points out what the Lord did and said about the loaf and the cup.
 - (1) Time: It was on the night of His betrayal.
 - (2) The bread: He took bread, gave thanks for it, and broke it and said, "This is my body which is for you: this do in remembrance of me."
 - (3) The cup:
 - (a) This was after the supper.
 - (b) He said, "This cup is the new covenant in my blood."
 - (c) He said, "This do, as often as ye drink it, in remembrance of me."
 - c) The apostle adds this inspired information: As often as ye eat this bread and drink this cup, ye proclaim the Lord's death till He come.
3. He points out the penalty for failing to decide correctly the issues involved in the Lord's supper (27-34a)
 - a) As to eating the bread and drinking the cup.
 - (1) Doing it in unworthy manner results in being guilty of mishandling the body and blood of Christ.

CHAPTER ELEVEN

- (2) Let a man examine himself and so let him eat.
- b) As to correctly judging the body.
 - (1) Failure to do so results in eating judgment to oneself.
 - (2) Failure to do so resulted in many of them being weak, sickly, and not a few were dead.
- c) How to avoid such judgment:
 - (1) By correctly judging themselves.
 - (2) By remembering that the chastening of the Lord keeps His people from being condemned with the world.
 - (3) Wait one for another and let the hungry eat at home.
- 4. He reminds them that he will attend to the rest of the problems when he comes. (34b).

When praying or Propheying (1-16)

Text

11:1-16 Be ye imitators of me, even as I also am of Christ. 2 Now I praise you that ye remember me in all things, and hold fast the traditions, even as I delivered them to you. 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. 4 Every man praying or prophesying, having his head covered, dishonoreth his head. 5 But every woman praying or prophesying with her head unveiled dishonoreth her head; for it is one and the same thing as if she were shaven. 6 For if a woman is not veiled, let her also be shorn; but if it is a shame to a woman to be shorn or shaven, let her be veiled. 7 For a man indeed ought not to have his head veiled, forasmuch as he is the image and glory of God: but the woman is the glory of the man. For the man is not of the woman; but the woman of the man: 9 for neither was the man created for the woman; but the woman for the man: 10 for this cause ought the woman to have a sign of authority on her head, because of the angels. 11 Nevertheless, neither is the woman without the man, nor the man without the woman, in the Lord. 12 For as the woman is of the man, so is the man also by the woman; but all things are of God. 13 Judge ye in yourselves: is it seemly that a woman pray unto God unveiled? 14 Doth not even nature itself teach you, that, if a man have long hair, it is a dishonor to him? But if a woman have long hair, it is a glory to her: for her hair is given her for a covering. 16 But if any man seemeth to be contentious, we have no such custom, neither the churches of God.

Commentary

Be ye imitators of me.—This verse is, in all probability, the apostle's concluding statement about limiting Christian liberty. He had said at the beginning of the discussion of the subject that if meat caused his brother to stumble he would eat "no flesh for evermore." Now he urges his readers to follow his example and refrain from anything that would cause offense to anyone whether Jew or Greek or the church of God, for he was following the example of Christ. The object of such conduct was to save some. See Phil. 2:5-11 for his explanation of what Christ did in order to save sinners.

Now I praise you.—In this letter, the purpose of which was to rebuke those practicing sin and offer corrective measures to overcome such practices, the apostle is careful to praise his readers whenever possible. He had addressed them as the church of God and reminded them that they were his brethren and that he was their spiritual father. But when he did rebuke them, it was for the purpose of rescuing them from their sinful practices in the hope that they would follow Christ and be saved through obedience to Him. He seems at this point to be glad to say, "I praise you."

ye remember me in all things.—That the Corinthians did remember Paul and think of his instructions when questions arose among them is indicated by the fact that they wrote to him for further information about such matters as marriage, meats and other things that had to do with their worship of the Lord.

He commended them for holding to the instruction which he had given them even though they may have failed to remember all that he had said. There seemed to be a disposition on their part to abide by his teaching. Otherwise, why would they have written to him? Of course, he wouldn't commend them on all things, for in matters such as the Lord's supper they were not acting in accord with Christian principles. In this, he didn't hesitate to say, "I commend you not."

It is evident that his praise was not mere flattery, for it was freely given when merited. It seems that in doing so he was helping them to see that it was with equal sincerity and concern for their welfare that he rebuked them when had to do so.

the traditions.—Traditions, as they are mentioned in the New Testament, are in two classes. First, there are the traditions of the Jews which, Jesus said, were causing them to transgress the commandment of God (Matt. 15:3). These were customs that had grown up without divine sanction and transmitted from generation to generation.

They became an evil thing since people soon put these traditions above the word of God. Second, the word as used by Paul simply means the oral instructions he had delivered to them as an inspired apostle. They were, of course, on a par with the written instructions he had given to them. It is this orally transmitted message that they were observing that called forth his expression of praise.

But I would have you to know.—When it came to the problem of a man or a woman praying or prophesying, he wanted them to know the principle that governed this matter. This was the principle of headship. As it applied to their situation it was given in a three-fold relationship: "The head of every man is Christ; and the head of the woman is the man; and the head of Christ is God." Failure to grasp the significance of this principle led some of them, it would seem, to faulty conclusions.

the head of every man is Christ.—The word "head" is used both literally and figuratively in this context. Literally, it means the head of the human body. But what does it mean figuratively? There is no question that in some instances it means supremacy and authority. But is that what it means here? While I do not find any other clear cut example except this one in the New Testament, it is possible that in this context it refers to source or origin. There is abundant evidence to support this meaning when used with reference to things. For example, the head of a river is its source or point of origin. The origin of man and woman is the basis of Paul's argument in this context. See verses 7-9. Verse twelve also clearly refers to the Genesis account of the origin of man and woman. And, Paul adds, "all things are from God."

The lesson of the paragraph is clear enough: man is to dress in a manner that marks him, according to the culture of Paul's day, as a man. To do otherwise is to disregard the fact that God created him a man. Woman also is to maintain her position as a woman and not attempt to become a man by forsaking the customary dress that marked her as a woman according to the culture of that day.

There is nothing in the context, as I see it, that suggests that man is superior to woman or has authority over her. Headship as it relates to man and woman is explained by the fact that man is the image and glory of God, but woman is man's glory. Origin or source makes good sense in this context.

The head of every man is Christ. Some would limit this to the man who is a Christian, but the facts are that Christ is the creator of all. God said, "Let us make man in our image" (Gen. 2:26). John says

of the Word that "all things were made through him" (John 1:1-2). Paul, speaking of Christ, says that "in him were all things created" (Col. 1:15-16).

the head of woman is the man.—This is a reference to the creation of man and woman, not to husband and wife. The latter relationship is discussed by Paul in Eph. 5:23. The husband is the head of the wife as Christ is the head of the church. The church is the body of Christ, and without it He would be incomplete (Eph. 1:22): There can't be such a relationship as wife without husband. Subjection implies the necessity of faithfulness to her own husband, that is, a proper relationship between husband and wife just as the members of the church are to be in subjection one to another (Eph. 5:21).

Christ's authority over His church is clearly indicated in many passages. See Matt. 28:18-20 for His own statement as to His authority. But there is a serious question about implying it in the figure of headship.

The problem that Paul is discussing in this context is that of distinctive dress that marks man and woman while praying or prophesying. It is true that the word translated "man" may also be rendered "husband." But in this context there is no reason to do so. The fact that Paul uses the definite article with "man" in the statement, "the head of woman is *the* man" does not make it signify "husband." It is logical to suppose that whatever "head" means in one of these three statements, it means in the others: Of every man, the head is Christ; and head of woman is the man; and head of Christ, God. The origin of man is Christ; of woman is the man; of Christ is God. Man was created by Christ; woman created from man; Christ sent from God.

Every man praying or prophesying.—Praying is speaking to God; prophesying is speaking for God. In the early church, much of the prophesying (preaching) was done of necessity under the immediate influence of the Holy Spirit. See discussion on this point in chapter twelve. The issue is just this: Man speaking to God or speaking for God is to dress as a man, for he was created in the image of God and is the glory of God. To do otherwise is to dishonor his head. If he covers his head he appears to be a woman—according to the culture of that day.

every woman praying or prophesying.—Not wife, but woman. The activity is the same as in the case of man: praying or preaching. This does not overlook the fact that there are limitations placed on the activity of women. Woman is "not to teach, nor have dominion over

man, but to be in quietness" (I Tim. 2:12). This regulation stems from the facts of creation of woman and the entrance of sin into the world (I Tim. 2:13-14). It seems quite evident that the men did the preaching in the general assembly where both men and women were present. Most godly women agree that this is proper in our society today. But it will be remembered that Philip had four virgin daughters who prophesied (Acts 21:19). Priscilla, as well as her husband Aquila, was instrumental in instructing Apollos in the way of God (Acts 18:24-28). Women, it will be generally agreed, are superior teachers of children. Note also Paul's statement about aged women who are to be "reverent in demeanor, not slanderers nor enslaved to much wine, teachers of that which is good; that they may train the young women to love their husbands, to love their children, to be sober-minded, chaste, workers at home, being in subjection to their own husbands, that the word of God be not blasphemed" (Titus 2:3-5). There is work for man and there is work for woman to do in the church; and, when it comes to the matter of salvation in the Lord, there is no distinction as to male and female, bond and free, since all are one in Christ (Gal. 3:28).

her head unveiled.—Man was not to have his head covered, but woman was to have her head veiled while praying or prophesying. Why? If a woman assumes the position of man by dressing like a man and thus losing her womanly dignity, she disgraces her head by denying that God created man first and then woman to be his counterpart (Gen. 2:18-24). It dishonors God for either man or woman to attempt to remove this distinction. At no time is it more true than when one is praying to God or prophesying for God. To inject the thought of authority of husband over wife into this context is to forget that Paul is speaking about maintaining the relationship of man and woman as seen in the order of their creation; but priority is not superiority.

if a woman is not veiled.—Cutting the hair and shaving were marks by which to identify a man. If a woman left off the veil which was a distinctive mark of a woman, she had just as well go farther and cut her hair and be shaved. If it was disgraceful to cut the hair—assumed as true, since this was the distinctive mark of man—let her keep the recognized mark of womanly dignity, the veil.

Should this custom be observed today? Without doubt, the principle of maintaining womanly and manly dignity is to be observed. Since the use of the veil would not necessarily show respect for the

principle, it would seem that its use is not called for where custom does not require it. It would be artificial to create the custom to support the principle. The principle can be supported by the distinctive marks of our culture just as it was by the requirements of Paul's day.

the woman to have a sign of authority on her head.—What are we to understand about this verse in the light of the foregoing discussion? In the first place, let it be observed that the words "sign of" are in italics which means that they are not in the Greek text. They are inserted by translators in order to make the text clear. They become, in fact, matters of interpretation, not translation. This is often necessary in bringing thought from one language into another.

For the meaning of the word "authority" see notes on 8:9 and 9:4. Should it be translated "authority" in this context? There is no good reason to do so since the apostle is speaking of the issue of honor which man is to show toward his head and woman toward hers. This amounts to respect for the fact that God created man and that He created woman for man. This distinction is to be maintained when a man or a woman is praying or prophesying. "Right" is a better term to express this thought in this context. The veil was the distinctive mark of the right and dignity of woman. There is no reference in this context to husband and wife, nor a suggestion that a wife should wear a sign of the authority of her husband on her head. The wife, by divine injunction, is to be faithful to her own husband and to respect her husband. By the same divine instruction, the husband is to love and cherish his wife even as Christ loved the church (Eph. 5:22-23). But in this context, Paul is speaking of the necessity of woman maintaining her honor and dignity as a woman. She is not, therefore, to give the impression that she is a man.

because of the angels.—Woman is to keep the place for which God created her just as man is to keep his place. Angels who left their proper place were punished. This is a warning to women who try to be men or to men who try to pose as women. It is thought by some that the reference is to angels who do service for the sake of those who are to inherit salvation (Heb. 1:14). If this is so, the question is: How could they assist in the worship of those who dishonor God by disregarding the facts of creation?

neither is the woman without the man.—Lest what Paul has been saying should cause difficulty between man and woman in the church, the apostle reminds each that he is dependent on the other. It is true that God made woman from man; but it is also true that in His divine providence and wisdom He decreed that man should be born

into this world through woman. No man who properly respects his God and who honors his mother would be likely to mistreat the woman who is to be the mother of his children. For some men, however, there is neither respect for God nor honor for his mother or the mother of his children.

all things are of God.—Both man and woman are reminded that God in His wisdom provided for the human race in every way. Neither man nor woman should seek to change His plan, and that is especially true of those who pray to God or who speak for Him.

Judge ye in yourselves.—Paul puts the question up to the good judgment of his readers. Most people who understand the divine arrangement will gladly agree with it.

even nature itself.—Paul has appealed to the facts of creation and to the good judgment of his readers. His last appeal is to nature. The long hair which woman has by nature proves his point. God gave her this covering as a sign of her womanly right and dignity. To cut it or to try to make it appear that she is a man is to dishonor God and nature. Most modern hair styles do not, it seems to me, violate the principle involved in the apostle's directive. Some will disagree on his point. Long hair on a man makes him appear effeminate and is contrary to the divine principle under consideration.

we have no such custom.—Apparently there were those in Corinth who were contending that the natural distinction between man and woman was removed by baptism into the church. It is true that there is no such thing as male and female when it comes to the matter of personal salvation, but this does not say that all such distinctions are to be disregarded for the facts of creation and of nature are not thus removed. The apostles had no such custom, neither did the churches of God. Since he has based his argument on the fact that God in creation and nature made this distinction, it is fitting that he should remind them that the church is the church of God.

Text

11:17-34. But in giving you this charge, I praise you not, that ye come together not for the better but for the worse. 18 For first of all, when ye come together in the church, I hear that divisions exist among you; and I partly believe it. 19 For there must be also factions among you, that they that are approved may be made manifest among you. 20 When therefore ye assemble yourselves together, it is not possible to eat the Lord's supper: 21 for in your eating each one taketh

before other his own supper; and one is hungry, and another is drunken. 22 What, have ye not houses to eat and to drink in? or despise ye the church of God, and put them to shame that have not? What shall I say to you? shall I praise you? In this I praise you not. 23 For I received of the Lord that which also I delivered unto 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: this do in remembrance of me. 25 In like manner also the cup, after supper, saying, This cup is the new covenant in my blood: this do, as often as ye drink it, in remembrance of me. 26 For as often as ye eat this bread, and drink the cup, ye proclaim the Lord's death till he come. 27 Wherefore whosoever shall eat the bread or drink the cup of the Lord in an unworthy manner, shall be guilty of the body and the blood of the Lord. 28 But let a man prove himself, and so let him eat of the bread, and drink of the cup. 29 For he that eateth and drinketh, eateth and drinketh judgment upon himself, if he discern not the body. 30 For this cause many among you are weak and sickly, and not a few sleep. 31 But if we discerned ourselves, we should not be judged. 32 But when we are judged, we are chastened of the Lord, that we may not be condemned with the world. 33 Wherefore, my brethren, when ye come together to eat, wait one for another. 34 If any man is hungry, let him eat at home; that your coming together be not unto judgment. And the rest I will set in order whensoever I come.

Observing the Lord's Supper (17-34)

Commentary

I praise you not.—Paul had praised them for remembering him and for holding fast the traditions he had delivered to them. But there were some things connected with their worship for which he did not praise them. Some may not have been observing his advice about the use of the veil when praying or prophesying. In the matter of eating the Lord's supper, he could not praise them because of the conditions that prevailed in their assembly for which they were entirely responsible. He severely rebuked them because their coming together was not for the better but for the worse.

when ye come together in the church.—We tend to identify the building where the church people meet with the church, but "church" refers to the people who are called out from the general group to be the people of God. It also strongly suggests "assembly" since the

church is to come together for worship. They were not to neglect the assembling of themselves together (Heb 10:25). The thing that was happening in their assembly was the object of Paul's criticism.

divisions exist among you.—Perhaps at no place did the sectarian spirit of the Corinthians show up in all its sinful nature more clearly than at the assembly when the Lord's supper was to be eaten. Leaders got together with their own supporters around their own food while others were allowed to go hungry. Paul certainly could not praise them for this.

Neither the splits nor the factions had reached the proportions to which they later developed, but there were cliques in the local congregations. The sin of division is just as real on the local level as it is when it reaches the stage of separate organizations. Paul indicates that he believed this condition was true with part of the church at Corinth.

I partly believe it.—This does not indicate doubt as to the situation, but rather as to the extent to which it had gone. There were those who were not mixed up in it.

there must be factions among you.—Some were choosing sides over loyalty to a leader or over some other rallying point. Groups were formed that excluded all others who did not support the particular issue of the group. Such splits were accompanied by the "factions" that caused them.

they that are approved.—The apostle is not saying that factions are necessary in order that those who are approved of God may be manifested. Surely God's people need no such sinful background for them to be known. But cliques in the church do result in the manifestation of the approved who refuse to join the clique.

when ye come together.—One of the things for which they came together was eating the Lord's supper. This was by no means the only reason for the assembly nor does the Bible indicate that it was the primary reason. It is true that Acts 20:7 states that they came to break bread, but the expression "primary reason" does not occur in the text. It would seem that Paul's preaching was equally important since he was acting under the commission of Christ to preach the word. Collections were made on a weekly basis—evidently when they came together—to obviate the necessity of making the collection at the time of the apostle's visit (I Cor. 16:1-2).

The practice of eating the common meal had defeated this other important matter, eating the Lord's supper. Cliques that had plenty

ate their own food while others who had nothing went hungry. How could the Lord's supper which taught the lessons of remission of sins and the unity of the body of Christ be eaten in such an atmosphere? *have ye not houses to eat and drink in?*—Since the common meal was the occasion for the cliques to form, it was to be discontinued. This is not to say that churches where such conditions do not exist are forbidden the privilege of coming together in the church buildings to eat. But if Corinth could get into trouble over this matter it might be well for elders to watch the flock lest similar situations develop in congregations today. Sitting at the table with brethren in Christ can be a heavenly experience and it can also lead to things that disgrace the church and her Lord.

In this I praise you not.—Paul was generous with his praise whenever possible. But he made sure that they understood that he did not praise them for practicing things that made it impossible to eat the Lord's supper.

I received of the Lord.—The sacredness of the Lord's supper is indicated in a number of ways. The instruction for its observance came from the Lord Himself. It was delivered to the church by His inspired apostle. It was to be in memory of the Lord's death. It speaks of His coming again. Since it was a memorial to the fact that the blood of Christ was poured out for the remission of sins, the sins of which the Corinthians were guilty could not be tolerated where the Lord's supper was to be eaten.

the new covenant in my blood.—The old covenant was the ten commandments. See Ex. 34:28; Deut. 4:13. Although it was unilaterally promulgated it was, nevertheless, a covenant because the people agreed to its terms and promised to keep them. See Ex. 24:3-4. But the people broke the covenant; and the Lord declared that He would make a new covenant that would be written, not on tables of stone, but on the hearts of the people. See Jer. 31:31-34; Heb. 8:7-13. God also dictated the terms of this covenant. But what about the pledge of the people to keep it? This is done when one makes the good confession which is an acknowledgement that Jesus is our prophet, priest, and king. Eating the Lord's supper should remind the worshipper of his covenant with Christ.

till he come.—One thing that must always be remembered by the Christian is the death of Christ through which he is delivered from the guilt and power of sin. An equally important thing to remember is that He is coming again for those who wait for Him unto salvation (Heb. 9:27). At the time of His ascension, angels said to the apostles that "this Jesus who was received up from you into heaven, shall so

come in like manner as ye beheld him going into heaven" (Acts 1:11). See also I Thes. 4:13-18 and II Thes. 1:8-10. "Behold he cometh with the clouds; and every eye shall see him, and they that pierced him; and all the tribes of the earth shall mourn over him. Even so, Amen." (Rev. 1:7) "He who testifies these things saith, Yea: I come quickly. Amen: come, Lord Jesus" (Rev. 22:20).

Evidently the Corinthians had forgotten this great hope of the Christian. But are we doing any better than they?

unworthy manner.—Perhaps no one is really worthy to take the Lord's supper. People who refrain from eating the Lord's supper because of a sense of guilt that makes them feel unworthy often use this verse as the basis of their views. But Paul was speaking of the unworthy manner in which the church at Corinth conducted itself that made it impossible to eat the Lord's supper. The guilt that accompanies the violation of God's will can be overcome by repentance and confession of the sin to the Lord. See Acts 9:22-24; I John 1:6-2:2.

But God has never tolerated careless handling of sacred things. To treat the Lord's supper as something less than a common meal, as the Corinthians were doing, is to be guilty of mishandling the body and blood of the Lord. The penalty for this was clear: "many among you are weak and sickly, and not a few sleep."

But let a man prove himself.—This suggests the process of testing by which the assayer finds the pure gold in the ore. It should be done in the light of the meaning of the loaf and the cup. One should ask himself, "Is my life in harmony with the principles of unity of the body of Christ, and the remission of sins which Christ has provided, and of the fact that He is coming again?" This makes the Lord's supper a serious experience for the true worshipper. To do otherwise is to eat and drink judgment to oneself. It is to be involved in the same condemnation that came upon these who crucified the Lord.

discern the body.—In eating the Lord's supper, it is necessary to decide correctly the issues involved. It is necessary to distinguish between the splits and factions and the true body of Christ. It is necessary to distinguish between the loaf and the bread of a common meal.

discerned ourselves.—If the Corinthians had decided correctly the issue of belonging to the Lord as opposed to becoming members of the parties that followed men, they would not have been judged guilty of mishandling the body and blood of the Lord.

weak, sickly.—It is possible to view this as spiritual sickness and death. But it may be physical, for they were eating and drinking to

excess. Some of them had died from the effects of this kind of abuse. *chastened of the Lord.*—God punishes His people as a good parent punishes his child. See. Heb. 12:3-13. The object is to avoid condemnation with the world. Paul's advice was to eliminate the custom of eating together since this was the thing that had gotten them into trouble. They could eat at home; then, when they came together, they could eat the Lord's supper.

And the rest.—There were other problems that demanded his personal attention. These he would attend to when he visited them the next time. But the great principles set forth in this letter corrected the major ills of the Corinthian church and will, if applied, do so for the church today. First Corinthians is the most up-to-date treatise on church problems available today. The Corinthian church could make use of Paul's advice while waiting for his personal visit; the church of today must use the same inspired advice while waiting for the coming of the Lord. Dare we pray, "Come, Lord Jesus"?

Summary

The Corinthians had written to Paul about the perplexing problem of the use of the veil while praying or prophesying in public. Praying is speaking to God; prophesying is speaking for God. In the early church it was done under the immediate direction and power of the Holy Spirit. The ancients had various customs of worship, depending on their backgrounds, some Jewish, some Roman, and some Grecian.

To settle the problem, Paul called attention to this basic principle: the head of every man is Christ; the head of woman is man; and the head of Christ is God. A woman dishonored her head by praying or prophesying without a veil. It was the same thing as having the head shaved or the hair cut. These were distinguishing marks of man, not woman. It was a shame for a woman to attempt to be a man; therefore, Paul said, "Let a woman wear the veil." She was to dress in a manner that would enable her to be recognized as a woman. Man, on the other hand, is not to have his head covered because he is the image and glory of God. Woman was to wear the veil as a symbol of her womanly right and dignity because of the angels.

Neither man nor woman is complete apart from the other. The facts of creation and of birth prove the point. All things are from God, that is, God determined the distinctions between man and woman. They were not to be disregarded in the church. Nature and good judgment support the views of the apostle. By nature,

CHAPTER ELEVEN

woman's hair grows long, but man's short. It was good sense for a woman to dress as a woman and a man as a man. There is no time when this is more appropriate than when praying or prophesying. The apostle reminds anyone who would oppose this view that the churches of God had no other custom.

Paul had commended them for keeping the oral instructions which he had transmitted to them, but he could not commend them for their conduct in connection with the Lord's supper. Division and faction existed among them when they met in the assembly. Not all of them were guilty, but the conduct of the guilty ones resulted in the approved of God being manifested by their refusal to be parties to such conduct. The practice of eating a meal at the assembly was to be discontinued because it resulted in the church being disgraced and these who had nothing being humiliated.

Paul faithfully declared to them what the Lord had revealed to him. The Lord said, "This is my body." How could men use the assembly of God as a place to practice division and faction? The Lord said, "This cup is the new covenant in my blood." He was faithful to His part of the agreement providing remission of sins to the believer. But how could they drink the cup and still practice the sin of division? If they had remembered Him and not their own selfish desires for prominence and power, they would not have split into factions to the disgrace of the body of Christ. Christ died to save man from sin. As often as we eat the bread and drink the cup we proclaim the Lord's death until He comes.

His coming suggests a time of reckoning. Paul warned the Corinthians about the unworthy manner in which they were approaching the Lord's supper. They were guilty of mishandling the body and blood of the Lord. A man should test himself to see that his life is in accord with the principles taught by the loaf and the cup. If it isn't, he eats and drinks judgment to himself by failing to decide correctly concerning the body and blood of Christ. Some of the Corinthians did fail and as a result were weak and sick and some of them had died. But if we decide correctly the members of the body of Christ as distinguishing from members of a party or faction, we shall not be condemned. The Lord judges His people for the purpose of chastening them that they may not be condemned with the world.

Other things were to be cared for when Paul arrived.

I CORINTHIANS

Questions

1. What is the subject of this chapter?
2. What did Paul have in mind when he asked the Corinthians to imitate him?
3. Why could he do this?
4. What can be said of Paul's expression of praise for his readers?
5. What are some of the complimentary things that Paul said about the church at Corinth?
6. What evidence is there that they remembered what he taught?
7. What is meant by "traditions"?
8. What two classes of traditions may be found in the New Testament?
9. What is the three-fold statement of the principle of headship which Paul wanted them to understand?
10. How is the word "head" used in this context?
11. What are the possible meanings of the term?
12. What is the clearly indicated lesson of this paragraph?
13. Does the Bible say that man is superior to woman?
14. What lesson does Paul teach in Ephesians as to the relation of husband and wife?
15. What may be said about the view that he is discussing the same relationship in this context?
16. What is the difference between praying and prophesying?
17. Under what influence did men and women prophesy in the early church?
18. What is the issue involved in the discussion in this chapter?
19. What limitation is placed on the activity of woman according to Paul's teaching in I Tim. 2:12?
20. What was the reason for this limitation?
21. What evidence is given in the New Testament to show that woman prophesied?
22. What did Paul say about the task of aged women?
23. Where is all distinction such as male and female, bond and free removed?
24. What was wrong about a woman praying with her head uncovered?

CHAPTER ELEVEN

25. What lesson does the apostle draw from the fact that man was created first and then woman?
26. Why did he say that a woman who left off the veil had just as well cut her hair and be shaved?
27. Should this custom be observed today?
28. What are the various views of the expression, "for this cause ought the woman to have a sign of authority on her head?"
29. What did this have to do with the angels?
30. Why did Paul call attention to the birth of man as well as to the fact of his creation?
31. Why did he say, "All things are of God"?
32. What lesson did nature teach that had a bearing on the subject of this chapter?
33. Why did he say, "we have no such custom"?
34. Why did Paul withhold his praise in the matter of eating the Lord's supper?
35. To what does the word "church" refer?
36. What was taking place in the assembly that Paul condemned?
37. What did Paul mean when he said, "I partly believe it"?
38. What may also be expected when divisions are present in the church?
39. Who are the approved in the church?
40. What caused them to be manifested in the church at Corinth?
41. When was the church to come together?
42. What was to be done at that time?
43. What was the custom at Corinth that led to the neglect of the Lord's supper?
44. Is it wrong to eat in the church building?
45. Why did Paul remind them that he received from the Lord the instructions which he gave them?
46. What was the old covenant?
47. Why was it necessary to make a new covenant?
48. What is the new covenant?
49. What does the Lord's supper call upon the worshiper to remember?
50. What do the Scriptures teach about the coming of Christ?

CHAPTER ELEVEN

51. Should one refrain from taking the Lord's supper because of a feeling of unworthiness?
52. To what does "unworthy manner" refer?
53. What should be done about the awareness of guilt as one approaches the Lord's supper?
54. What is meant by "discern the body"?
55. What is meant by "discerned ourselves"?
56. What chastisement had befallen the church at Corinth?
57. Why does the Lord chasten His people?
58. What would Paul need to do upon his next visit to Corinth?

For Discussion

1. What effect should the proper observance of the Lord's supper have on the life of the church?
2. What effect should the awareness of the coming of Christ have on the life and work of the church?
3. What can be done to make these great issues effective in the life of the church?