

1 Cor Sermon Series Chapter 11

FINAL OUTLINE

1. Natural Order and Issues of Covering (v.1-16)
 1. Head Coverings (v.1-6)
 2. Natural Order (v.7-12)
 3. Propriety in Worship (v.13-16)
2. The Lords Supper
 1. Improper Behavior (v.17-22)
 2. The Communion (v.23-26)
 3. Self-Examination (v.27-34)

remembrance of me.”

In the same way also he took the cup, after supper, and said, “This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me.” For as often as you eat this bread and drink the cup, you proclaim the Lord’s death until he comes.

SELF-EXAMINATION

So, then, whoever eats the bread or drinks the cup of the Lord in an unworthy manner will be guilty of sin against the body and blood of the Lord. Let a person examine himself; in this way let him eat the bread and drink from the cup. For whoever eats and drinks without recognizing the body, eats and drinks judgment on himself. This is why many are sick and ill among you, and many have fallen asleep. If we were properly judging ourselves, we would not be judged, but when we are judged by the Lord, we are disciplined, so that we may not be condemned with the world. Therefore, my brothers and sisters, when you come together to eat, welcome one another. If anyone is hungry, he should eat at home, so that when you gather together you will not come under judgment. I will give instructions about the other matters whenever I come.

DRAFT OUTLINE

1. Natural Order and Issues of Covering (v.1-16)
 1. Head Coverings (v.1-6)
 2. Natural Order (v.7-12)
 3. Natural/Cultural Expectations (v.13-16)
2. The Lords Supper
 1. Improper Behavior (v.17-22)
 2. The Communion (v.23-26)
 3. Self-Examination (v.27-34)

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Now I praise you because you remember me in everything and hold fast to the traditions just as I delivered them to you. But I want you to know that Christ is the head of every man, and the man is the head of the woman, and God is the head of Christ. Every man who prays or prophesies with something on his head dishonors his head. Every woman who prays or prophesies with her head uncovered dishonors her head, since that is one and the same as having her head shaved. For if a woman doesn't cover her head, she should 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 head be covered.

A man should not cover his head, because he is the image and glory of God. So too, woman is the glory of man. For man did not come from woman, but woman came from man. Neither was man created for the sake of woman, but woman for the sake of man. This is why a woman should have a symbol of authority on her head, because of the angels. In the Lord, however, woman is not independent of man, and man is not independent of woman. For just as woman came from man, so man comes through woman, and all things come from God.

Judge for yourselves: Is it proper for a woman to pray to God with her head uncovered? Does not even nature itself teach you that if a man has long hair it is a disgrace to him, but that if a woman has long hair, it is her glory? For her hair is given to her as a covering. If anyone wants to argue about this, we have no other custom, nor do the churches of God.

THE LORD'S SUPPER

Now in giving this instruction I do not praise you, since you come together not for the better but for the worse. For to begin with, I hear that when you come together as a church there are divisions among you, and in part I believe it. Indeed, it is necessary that there be factions among you, so that those who are approved may be recognized among you. When you come together, then, it is not to eat the Lord's Supper. For at the meal, each one eats his own supper. So one person is hungry while another gets drunk! Don't you have homes in which to eat and drink? Or do you despise the church of God and humiliate those who have nothing? What should I say to you? Should I praise you? I do not praise you in this matter!

For I received from the Lord what I also passed on to you: On the night when he was betrayed, the Lord Jesus took bread, and when he had given thanks, broke it, and said, "This is my body, which is for you. Do this in

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Notes from other outliners:

1-6, which I called head coverings, was called by Curtis Vaughan “Subordination.”

13-16, which I called Natural/Cultural expectations, Derek Brown called “Propriety in Worship.”

In the first 16 verses, while I did observe several other pastors break the verses up differently than I (mostly those who broke the entire chapter into two sections, 1-16 and 17-34), I noticed a few also broke this section into multiple pieces. With an exception, who outlined almost 12 points in the 16 verses, I noticed the others who also broke it up did so at the some points as myself. I feel confident, then, that my outline is well broken, but may desire to change the labels in the two points mentioned above.

I see no major differences nor points of interest to influence my decision on my outline for the latter half of the chapter.

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Redemption (vv. 3–7). There is a definite order of “headship” in the church: the Father is the Head over Christ, Christ is the Head of the man, and the man is the head of the woman. Some interpret *head* to mean “origin,” but this would mean that the Father originated Christ—something we cannot accept. In His redemptive ministry, the Son was subject to the Father even though He is equal to the Father (John 10:30; 14:28). Likewise, the woman is subject to the man even though in Christ she is equal to the man (1 Cor. 3:21–23; Gal. 3:28; Eph. 5:21–33). Keep in mind that Paul was writing about the relationship *within the local assembly*, not in the world at large. It is God’s plan that in the home and in the local church, the men should exercise headship under the authority of Jesus Christ.

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The Veiling of Women (1 Cor. 11:2–16)

The passage.—In Paul's day, women were regarded as little more than slaves to their husbands. Only slaves and harlots went unveiled in public. Christian women were told that they were equal with men in Christ (Gal. 3:28). Perhaps they resented being forced to conform to social customs; yet, they had not rebelled (v. 2).

Paul insisted that they should conform and remain veiled in church (vv. 3–12). He based his opinion on a series of subordinations which he felt justified the social custom (he was a child of his day also). He also appealed to their sense of what was proper (vv. 13–16, RSV).

Truth for today.—Though the exact instructions of Paul no longer apply, the principles do. A Christian woman should dress sensibly and becomingly. She should avoid anything that would shock the sensibilities of society. It is more important to give a good testimony to Christ than to exercise freedom.

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The “agape feast” (from the Greek word for “love”) was part of the worship at Corinth, but some serious abuses had crept in. As a result, the love feasts were doing more harm than good to the church. For one thing, there were various cliques in the church and people ate with their own “crowd” instead of fellowshiping with the whole church family. While Paul condemned this selfish practice, he did take a positive view of the results: at least God would use this to reveal those who were true believers.

Another fault was selfishness: the rich people brought a great deal of food for themselves while the poorer members went hungry. The original idea of the “agape feast” was sharing, but that idea had been lost. Some of the members were even getting drunk. It is likely that the weekly “agape feast” was the only decent meal some of the poorer members regularly had; and to be treated so scornfully by the richer members not only hurt their stomachs, but also their pride.

Of course, the divisions at the dinner were but evidence of the deeper problems in the church. The Corinthians thought they were advanced believers, when in reality they were but little children. Paul did not suggest that they abandon the feast, but rather that they restore its proper meaning. “Let the rich eat at home if they are hungry. When you abuse believers who are less fortunate than you are, then you are actually despising the church!” The “agape feast” should have been an opportunity for edification, but they were using it as a time for embarrassment.

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BIG ISSUES WITH HEAD COVERINGS

The biggest issue with head coverings isn't that the head should be covered (for, indeed, each woman has been given a covering by God). However, if we examine the issues, we discover a few facts to be relevant.

1. Corinth has been chastised already for the misuse of their Christian Freedom. They had put freedom above love and Paul had to remind them that is sinful. It seems, at least in part, that this misuse of freedom may have led to this issue.

While it is true that not every culture wears head coverings (particularly true in our day), there were (and are) cultures that do. To discard the covering in a rebellious act for the sake of Christian Freedom is to bring shame not only upon yourself, but I would say, also the church. The primary issue in this view is that you are bringing shock to the culture around you. Here in this time, lose hair and/or an uncovered head told the culture, the people, around you that you were a prostitute or loose and free. Such a statement certainly one would not want to make.

2. Discarding Sexuality -
Corinth, it appears, seems to have taken the idea that men and women are equal in Christ to also mean that there is no distinction in gender. While both men and women are equal (in value), that does not eliminate the need for order. We still have gender, and we still have gender roles. There is no "unisex" in the eyes of God.
3. Usurping Authority -
Unsurprisingly, there are some in Corinth who felt unjust at the idea of authority. Perhaps coming to the wrong conclusions that the authority of man over the women places a higher value on the man. In coming to such a conclusion, it wouldn't be surprising to see one attempt to discard that authority and rebel against it.

Observe

Head coverings

Natural order of men and women -> issues of head coverings

Now I praise you^A because you remember me in everything and hold fast to the traditions^C just as I delivered^d them to you. But I want you to know that Christ is the head^e of every man, and the man is the head of the woman,^{B,f} and God is the head of Christ.^g Every man who prays or prophesies with something on his head dishonors^h his head. Every woman who prays or prophesies with her head uncovered dishonors her head, since that is one and the same as having her head shaved.ⁱ For if a woman doesn't cover her head, she should 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 head be covered.**

If man the head of household, then Christ the head of men

wife, not women

Father -> Christ submits to the Father

Should not hair is a covering

A man should not cover his head, because he is the image and glory of God.^k So too, woman is the

^A Other mss add *brothers*,

^B Or *the husband is the head of the wife*

glory of man. For man did not come from woman,
but woman came from man.¹ Neither was man
created for the sake of woman, but woman for the
sake of man. This is why a woman should have a
symbol of authority on her head, because of the
angels.² In the Lord, however, woman is not
independent of man, and man is not independent
of woman. For just as woman came from man, so
man comes through woman, and all things come
from God.^m

Natural order

What/where did angels come from?

Its important to note that though there is a natural order

of submission, neither gender is more valued nor independent in God.

Isa 6:2

Natural order of men and women -> Issues of head covering

Cultural expectations

Judgeⁿ for yourselves: Is it proper for a woman
to pray to God with her head uncovered? Does not
even nature itself teach^o you that if a man has long
hair it is a disgrace^p to him, but that if a woman has
long hair, it is her glory?^q For her hair is given to
her^c as a covering. If anyone wants to argue about
this, we have no other^d custom, nor do the

*There hasn't been any other
customs to be found in natural
world / history.*

^c Other mss omit to her

churches of God.

Now in giving this instruction I do not praise you, since you come together not for the better but for the worse. For to begin with, I hear that when you come together as a church there are divisions among you, and in part I believe it. Indeed, it is necessary that there be factions^r among you, so that those who are approved may be recognized among you. When you come together, then, it is not to eat the Lord's Supper.^s For at the meal, each one eats his own supper.^E So one person is hungry while another gets drunk! Don't you have homes in which to eat and drink? Or do you despise the church of God and humiliate those who have nothing? What should I say to you? Should I praise you? I do not praise you in this matter!

^E Or eats his own supper ahead of others

For I received from the Lord what I also passed on to you:^t On the night when he was betrayed, the Lord Jesus took bread, and when he had given thanks, broke it, and said,^F "This is my body, which is^G for you. **Do** this in remembrance of me."^u

The Communion

In the same way also he took the cup, after supper, and said, "This cup is the new covenant^v in my blood.^w **Do** this, as often as you drink it, in remembrance of me."^z For as often as you eat this bread and drink the cup, you proclaim the Lord's death^x until he comes.^y

So, then, whoever eats the bread or drinks the cup of the Lord in an unworthy manner will be guilty

^F Other mss add "Take, eat."

^G Other mss add *broken*

of sin against the body^H and blood of the Lord. Let a person **examine** himself; in this way let him **eat** the bread and **drink** from the cup. For whoever eats and drinks without recognizing the body,¹ eats and drinks judgment² on himself. This is why many are sick and ill among you, and many have fallen asleep.^{aa} If we were properly judging ourselves, we would not be judged, but when we are judged^{ab} by the Lord, we are disciplined, so that we may not be condemned^{ac} with the world.

Being worthy

Therefore, my brothers and sisters, when you come together to eat, **welcome** one another.¹ If anyone is hungry, he should **eat** at home, so that

^H Lit be guilty of the body

¹ Other mss read *drinks unworthily, not discerning the Lord's body*

¹ Or *wait for one another*

when you gather together you will not come under judgment. I will give instructions about the other matters whenever I come. ^{ad}