

Thoughts on 1st Corinthians, Chapter 11 Head Covering and the Lord's Supper

There are some things that we, the Body of Christ, should be reminded of.

First of all, believers at Corinth were to follow Paul
as he was instructed by Jesus how to follow Him:

1 Cor 11:1 Be ye followers of me, even as I also am of Christ.

Secondly, the saints at Corinth should observe Christ's instruction

through Paul in every doctrine, issue, situation and circumstance.

1 Cor 11:2 Now I praise you, brethren, that ye remember me in all things,

Thirdly, the Corinthians ought to do what Christ through Paul said to do:
and keep the ordinances, as I delivered them to you.

Paul told the Corinthian saints to do some things to keep ORDER in the church.

Next, Paul made a clear point --- establishing the order of authority and RANK.

1 - God the Father is the head of God the Son.

2 - God the Son is the head of Man.

3 - Man is the head of Woman:

1 Cor 11:3 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.

Since God the Father and Christ the Son are both in heaven,

and Man and Woman are physically on earth in the church,

Paul gave instruction for believers to remember to follow God's order:

1 Cor 11:4-5 Every man praying or prophesying, having his (**physical**) head covered, dishonoureth his head. (**that is, Christ**)

5 But every woman that prayeth or prophesieth with her (**physical**) head uncovered dishonoureth her head (**that is, the man**): for that is even all one as if she were shaven.

The place or time that men and at that point in history, women also
were praying and prophesying --- was in the church
this is, during the meetings of the church.

We need to back up a bit here, to briefly understand a few points:

When the last days began at Pentecost, God gave miraculous signs for Israel.

One of those signs was that women would prophesy:

Acts 2:16-18 But this is that which was spoken by the prophet Joel;
17 And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams:
18 And on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy:

According to prophecy,

Israel's blessings were to flow through them and on out to the Gentiles:

Acts 10:42-48 And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the Judge of quick and dead.
43 To him give all the prophets witness, that through his name whosoever (remember we learned about the 'who-so-ever' extending through Israel's program on out to the Gentiles?) believeth in him shall receive remission of sins.
44 While Peter yet spake these words, the Holy Ghost fell on all them which heard the word.
45 And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost (The prophet Joel was quoted by Peter in Acts 2, that God would do this upon all flesh).
46 For they heard them speak with tongues (tongues had been happening in Acts 2), and magnify God. Then answered Peter,
47 Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?
48 And he commanded them to be baptized in the name of the Lord (water baptism had also been happening in Acts 2). Then prayed they him to tarry certain days.

We believe that Paul wrote 1st and 2nd Corinthians about the time
of the happenings of Acts chapter 19

and that he wrote his epistle to the Romans during Acts 20.

Keep that in mind, as we go through the following scriptures --- because of some of the
happenings that were going on during the time Paul wrote those letters.

Even as far as Acts chapter 21, we still find women prophesying:

Acts 21:8-9 And the next day we that were of Paul's company departed, and came
unto Caesarea: and we entered into the house of Philip the evangelist, which was one
of the seven; and abode with him.

9 And the same man had four daughters, virgins, which did prophesy.

During the book of Acts, many things were changing.

- Israel, as a nation, had rejected God's offer to repent and receive the
times of refreshing (Acts 3:19-20) therefore, they were DIMINISHING.

- God, rather than pouring out His wrath, since the nation had rejected His
Spirit made a surprise move (surprise to MAN, that is -- God had it hidden in Himself
all along) and committed the dispensation of grace to Paul for the Gentiles ---

NOT going THROUGH Israel, as the prophecy said ---

but instead, going IN SPITE of Israel, according to a mystery message.

- Miracles, healings, tongues, apostles, prophets, etc. were all active then,
but when the dispensation of grace was in 'full swing'
and the scriptures were completed they faded away.

Paul likely wrote his epistles to the saints at Thessalonica early in his ministry.

God was certainly speaking through prophets then:

1 Thess 5:20 Despise not prophesyings.

During 1st Corinthians, God termed believers by a new title - 'the Body of Christ.'

At Pentecost they ALL spoke with tongues.

But by 1st Corinthians ALL do NOT have the gift.

There was already a 'changing' and 'fading' in that aspect:

1 Cor 12:27-30 Now ye are the body of Christ, and members in particular.

28 And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues.

29 Are all apostles? are all prophets? are all teachers? are all workers of miracles?

30 Have all the gifts of healing? do all speak with tongues? do all interpret?

The obvious answer to those questions is, "No, all do not."

Furthermore, we understand that the sign gifts would stop when the scriptures were completed:

1 Cor 13:8-10 Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away.

9 For we know in part, and we prophesy in part.

10 But when that which is perfect is come, then that which is in part shall be done away.

Since we read that the prophecies would fail and the tongues would cease, and we know that at that time in history, women were doing both of them audibly then

we also realize that God (through Paul) instructed the women not to speak in church:

1 Cor 14:33-35 For God is not the author of confusion, but of peace, as in all churches of the saints.

34 Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law.

35 And if they will learn any thing, let them ask their husbands at home: for it is a shame for women to speak in the church.

Those verses are nestled in the context of a chapter about speaking in tongues.

God (through Paul) said that they would cease but He also told the Corinthians not to 'take it on their own' to silence them:

1 Cor 14:39 Wherefore, brethren, covet to prophesy, and forbid not to speak with tongues.

Let's go back to the issue of:

1 Cor 11:4-5 Every man praying or prophesying, having his head covered, dishonoureth his head.

5 But every woman that prayeth or prophesieth with her head uncovered dishonoureth her head: for that is even all one as if she were shaven.

Since prophecy has ceased, and women speaking in church has ceased,

the only thing that is left 'for OUR day and time' - in those 2 verses

is men praying in church.

We are not 'explaining the verses away' because we don't want to obey ---

but we are simply 'using what does apply' today and learning from the rest.

It was shameful for women to disrespect the position of authority where God placed men. Therefore, if a woman wouldn't 'get in line'

(that line, being, God the Father - God the Son - Man - Woman)

.... then she ought to be embarrassed by having her long hair cut off:

1 Cor 11:6 For if the woman be not covered, let her also be shorn: but if it be a shame for a woman to be shorn or shaven, let her be covered.

Here's God's reason:

1 Cor 11:7 For a man indeed ought not to cover his head, forasmuch as he is the image and glory of God: but the woman is the glory of the man.

God took Adam's rib and made Eve. The first woman came from a man:

1 Cor 11:8 For the man is not of the woman; but the woman of the man.

God made the woman to be a helper a companion an assistant an aide:

1 Cor 11:9 Neither was the man created for the woman; but the woman for the man.

God created the woman to be suitable for the man:

Gen 2:18 And the LORD God said, It is not good that the man should be alone; I will make him an help meet (this is, fit) for him.

Here's another reason the woman should have had her head covered while speaking in the church. The angels are watching:

1 Cor 11:10 For this cause ought the woman to have power on her head because of the angels.

God the Father sees God the Son sees and the holy angels see:

1 Tim 5:21 I charge thee before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things without preferring one before another, doing nothing by partiality.

God uses the church to make His infinite wisdom manifest to the angels:

Eph 3:10 To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God,

Men and women should have gratitude each toward the other:

1 Cor 11:11 Nevertheless neither is the man without the woman, neither the woman without the man, in the Lord.

Whereas, the first woman came from the first man

thereafter, all men are birthed from women:

1 Cor 11:12 For as the woman is of the man, even so is the man also by the woman; but all things of God.

God does not love one 'gender' or 'sex' above the other:

Gal 3:28 There is neither Jew nor Greek, there is neither bond nor free, **there is neither male nor female**: for ye are all one in Christ Jesus.

But God does have an 'order' of authority.

It exists within the Godhead between the Father and the Son

with no rivalry or jealousy and with them still being equal.

Notice the attitudes of the Father and the Son:

Phil 2:5-11 Let this mind be in you, which was also in Christ Jesus:

6 Who, being in the form of God, thought it not robbery to be equal with God:

7 But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men:

8 And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.

9 Wherefore God also hath highly exalted him, and given him a name which is above every name:

10 That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth;

11 And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

God established rank among males and females.

1 Cor 11:13 Judge in yourselves: is it comely (**proper, fitting**) that a woman pray unto God uncovered?

It is logical to believe that Paul wrote about some type of 'thing' that was to cover a woman's physical HEAD.

It was obviously NOT her natural hair, otherwise, a man would've had to have been bald.

Next, God gave an example that everyone could NATURALLY understand.

Paul wrote about the length of men and women's hair

a reasoning that God placed within every person's conscience:

1 Cor 11:14 Doth not even nature itself teach you, that, if a man have long hair, it is a shame unto him?

Since the scriptures gave no 'set' definition of how long that long hair is

each person must decide for themselves. How long is long? What hair length is short?

It's their hair --- so they ought to make up their mind --- consider it and settle the issue.

1 Cor 11:15 But if a woman have long hair, it is a glory to her: for her hair is given her for a covering.

Simply put --- naturally --- and not afraid to say it with the scriptures:

Long hair on a man is a shame to him.

Long hair on a woman is a glory to her.

Now, with that --- each person was to choose!

Whoever wanted to argue about it well, they're on their own:

1 Cor 11:16 But if any man seem to be contentious, we have no such custom, neither the churches of God.

Those verses, through verse 16, are one of the ordinances Paul gave the Corinthians for order in the church.

In this next section of chapter 11, verses 17 through 34, is another ordinance Paul wanted to get in order in the carnal Corinthian church.

That's why the 2nd verse of this chapter told them to keep the ordinances to bring about God's proper ORDER.

Here's another problem area that Paul desired to fix at Corinth.

He's scolding them about their 'get-togethers' being out-of-order:

1 Cor 11:17 Now in this that I declare unto you
I praise you not,
that ye come together not for the better,
but for the worse.

The Corinthian saints had an issue here they needed to deal with:

1 Cor 11:18 For first of all, when ye come together in the church,
I hear that there be divisions among you;
and I partly believe it.

Paul told them earlier to be UNIFIED in their doctrine.

He'd already corrected them about another dispute over labeling in the 1st chapter:

1 Cor 1:10-12 Now I beseech you, brethren, by the name of our Lord Jesus Christ,
that ye all speak the same thing, and that there be no divisions among you; but that ye
be perfectly joined together in the same mind and in the same judgment.

11 For it hath been declared unto me of you, my brethren, by them which are of the
house of Chloe, that there are contentions among you.

12 Now this I say, that every one of you saith, I am of Paul; and I of Apollos; and I of
Cephas; and I of Christ.

When bad doctrines sprang up in their midst they were to identify them

and put them out so those who taught the truth would stand:

1 Cor 11:19 For there must be also heresies among you, that they which are ap-
proved may be made manifest among you.

Paul rebuked them for allowing overt sin to go unattended:

1 Cor 5:1-2 It is reported commonly that there is fornication among you, and such
fornication as is not so much as named among the Gentiles, that one should have his
father's wife.

2 And ye are puffed up, and have not rather mourned, that he that hath done this deed
might be taken away from among you.

They should have already cleaned it up and dealt with the man before the assembly:

1 Cor 5:3-5 For I verily, as absent in body, but present in spirit, have judged already, as though I were present, concerning him that hath so done this deed,

4 In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ,

5 To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.

Notice the terminology Paul used to describe the remedy to the situation:

1 Cor 5:6 Your glorying is not good. Know ye not that a little leaven leaveneth the whole lump?

The definition of Leaven: Leaven is the remnant of dough from the preceding baking which had fermented and become acid.

The chemical definition of ferment or yeast is
"a substance in a state of putrefaction
(that is, rotten or corrupted by dissolving and reducing to the simple elements),
the atoms of which are in a continual motion."

1 Cor 5:7 Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened.

For even **Christ our passover is sacrificed for us**:

The 'nature' of leaven: It spreads unseen throughout whatever it is inside sort of like a malignant cancer, decaying undetected from within.

That's why Paul instructed the Corinthian believers to get rid of it.

1 Cor 5:8 Therefore let us keep the feast
not with old leaven,
neither with the leaven of malice and wickedness;
but with the unleavened bread of sincerity and truth.

The nation Israel had a **Feast of Passover** that taught them they were saved by the blood of the Lamb

and they had a **Feast of Unleavened Bread** that taught them to put away sin and not see corruption.

The Body of Christ, in the Dispensation of Grace, are not to keep Israel's feasts - literally or physically - but we should learn about them.

On the first Passover, the Death Angel passed over the houses of Israel that had the lamb's blood painted over and on the side posts of their door instead of going in and killing their first-born.

That night Israel would roast the flesh of the lamb with fire
and with unleavened bread
and bitter herbs they would eat it.

Exo 12:5-13 give the account of the first Passover. God told Israel:

Exo 12:14 And this day shall be unto you for a memorial; and ye shall keep it a feast to the LORD throughout your generations; ye shall keep it a feast by an ordinance for ever.

Next they had the Feast of Unleavened Bread. This, too, they were to keep:

Exo 12:17 And ye shall observe the feast of unleavened bread; for in this selfsame day have I brought your armies out of the land of Egypt: therefore shall ye observe this day in your generations by an ordinance for ever.

Paul told the saints at Corinth that Christ is our Passover - He died for us.

The feast we are to keep is not the Unleavened Bread --- of actual bread

but rather the Unleavened Bread of sincerity and truth.

Let's go back to our text of 1 Cor. chapter 11.

Paul rebuked them for getting together as the church to greedily pig out with a feast and a drunken party ---- under the title of The Lord's Supper:

1 Cor 11:20 When ye come together therefore into one place, this is **not** to eat the Lord's supper.

Paul sternly scolded them for rushing ahead in the supper line

with no thought of those who were unable to get their own plates.

They were selfish gluttons.

The ones who jumped in front filled their own plates first ---

and didn't consider leaving any for the ones in the 'behind' of the group:

1 Cor 11:21 For in eating every one taketh before other his own supper: and one is hungry, and another is drunken.

If they couldn't regard others by rationing their own portions then they ought to eat before they arrive so they wouldn't be so hoggish and thirsty:

1 Cor 11:22 What? have ye not houses to eat and to drink in? or despise ye the church of God, and shame them that have not? What shall I say to you? shall I praise you in this? I praise you not.

As we read the beginning of the next verse

notice that Christ actually gave this ordinance to Paul to give to them.

1 Cor 11:23-25 For I have received of the Lord that which also I delivered unto you,

Paul reminded them of how Christ behaved Himself whenever He observed the Passover Supper with His disciples. Jesus served them so all could partake:

That the Lord Jesus the same night in which he was betrayed took bread:

24 And when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me.

25 After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it (they celebrated Pass-over once a year, on the 14th of the 1st month called Abib), in remembrance of me.

The Passover meal included roasted lamb, unleavened bread, and bitter herbs:

Exo 12:8 And they shall eat the flesh in that night, roast with fire, and unleavened bread; and with bitter herbs they shall eat it.

In Christ is contained both food and drink.

Jesus is God's sacrificial LAMB:

John 1:29 The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world.

Rev 13:8 And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world.

Jesus is the BREAD of Life:

John 6:51 I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world.

Jesus is the MEAT and the DRINK:

John 6:53-56 Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you.

54 Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day.

55 For my flesh is meat indeed, and my blood is drink indeed.

56 He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him.

Let's read Matthew's account of the Passover Supper:

Matt 26:26-30 And **as they were eating**, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body.

27 And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it;

28 For this is my blood of the new testament, which is shed for many for the remission of sins.

29 But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.

30 And when they had sung an hymn, they went out into the mount of Olives.

The content of the cup was the 'fruit of the vine.'

We understand that grapes are the fruit that grows on a vine,

and that grape juice ... when fermented turns into wine.

The grape is the only fruit in the Bible that is said to have 'blood.'

Therefore, it is fitting that it represents the blood of Christ:

Deut 32:14 Butter of kine, and milk of sheep, with fat of lambs, and rams of the breed of Bashan, and goats, with the fat of kidneys of wheat; and thou didst drink the pure blood of the grape.

Paul didn't tell the Corinthians 'when' to have the supper

but he did say that **the purpose of it was to remember Christ's death.**

Therefore, it is a Memorial Supper ---- that the Body of Christ can do:

1 Cor 11:26 For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come.

Our salvation is based upon the merits of Christ's blood on Calvary's cross:

1 Cor 1:18 For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God.

There is much confusion regarding what this next verse in 1 Cor. 11 means:

1 Cor 11:27 Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord.

Many teach that one must bow their head, and pray for God to reveal sin in their life

so they can confess it -- and thereby, get rid of it --

in order to get a 'clean slate' or a 'fresh start'

for the 'thumb-nail sized' cracker and 'thimble-full' of juice.

We who understand 'complete forgiveness' know

that doing something 'unworthily'

cannot mean "having a 'known sin' in your life."

Everybody has that! (whether they admit it or not!)

To understand any passage, you must consider the context around it.

Paul has been reproofing them for the previous 10 verses

.... for cramming their own bellies --- leaving the 'less able' folks with nothing to eat ---

.... and for drinking in excess --- to the point of getting drunk.

So, eating and drinking 'unworthily' would be Paul asking the Corinthians,

"Are you personally guilty of over-eating and over-drinking?"

The next verse bears that out:

1 Cor 11:28 But let a man examine himself, and so let him eat of that bread, and drink of that cup.

In other words, Corinthians

- You decide if you're guilty or not
- Look at your own actions
- Consider your own behavior
- Are you selfish --- or do you put others first?

1 Cor 11:29 For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body.

Whoever hogs the food and beverage ---

is not being thoughtful of others in the Body of Christ ---

and they should figure themselves to be rightly blamed of being inconsiderate!

The Greek word for 'unworthily' is anaxios, and is similar to our English word anxious. It means 'unfit' or 'irreverently.'

The Greek word for 'damnation' is krima, and is similar to our English word crime. It means 'a decision to avenge, punish, or judge against.'

Evidently, the problem was so bad at Corinth that it had gone to the extent of folks getting feeble frail even fainting passing out and dying:

1 Cor 11:30 For this cause many are weak and sickly among you, and many sleep.

The Greek word for 'sleep' is used in several other verses for people who have died. It means to be 'dead' --- or it can also mean to 'slumber.'

So, either way you look at the word 'sleep'

People - both or either - fainted or died -

from - both or either - hunger or drunkenness.

Paul just told them in verse 28 to examine themselves.

In this next verse, he basically tells them again to scrutinize their own conduct.

Each person was supposed to 'Think about it'

- whether they served others first,
so the less-fortunate would not be malnourished
- did they ration out portions,
so there was enough food and drink to go around?
- OR - were they guilty of NOT sharing with everyone:

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

This next verse brings up a subject about which many people are very confused.

"Does God chasten His children?"

1 Cor 11:32 But when we are judged, we are chastened of the Lord, that we should not be condemned with the world.

Surely, they wouldn't want to be known as 'selfish' - like you'd expect unbelievers to be.

Anytime the issue of chastening comes up, typically, people think of this passage

written to the Hebrews:

Heb 12:5-8 And ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him:

6 For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.

7 If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not?

8 But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons.

God told them through Moses that He would curse them if they didn't obey Him.

The curses were Israel's chastening:

Deut 8:5 Thou shalt also consider in thine heart, that, as a man chasteneth his son, so the LORD thy God chasteneth thee.

Deut 11:26-28 Behold, I set before you this day a blessing and a curse;

27 A blessing, if ye obey the commandments of the LORD your God, which I command you this day:

28 And a curse, if ye will not obey the commandments of the LORD your God, but turn aside out of the way which I command you this day, to go after other gods, which ye have not known.

We, who understand 'right division,' know that God does not deal with us that way in the dispensation of grace. We don't function under the LAW program.

The basic definition of 'chasten' means: to correct.

It also means to train, educate, instruct, teach, and discipline.

Usually, we think of the word 'chasten' to include punishment

but it does not necessarily include punishment.

- For Israel -- it did.
- For the Body of Christ -- it does not.

Next, Paul sumed up the situation about the Lord's Supper.

He gave them instructions to WAIT for each other

That goes along with • not rushing ahead of others

and • not over-indulging in food -- OR -- drink:

1 Cor 11:33 Wherefore, my brethren, when ye come together to eat, tarry one for another.

And again, just like Paul already questioned them in verse 22

if you're SO hungry that you can't WAIT to eat

then get something at home --- to hold you over ---

before you come to the Lord's supper and jump the line to get up front

so you won't be 'judged' (or known as) a selfish hog:

1 Cor 11:34 And if any man hunger, let him eat at home; that ye come not together unto condemnation. And the rest will I set in order when I come.

We've looked at 2 of the 'ordinances' Paul wrote to the Corinthians.

Any other 'orders' Paul had for them, he told them he would bring with him on his visit.

This is David Dowell, saying, "Think about it!"