

1 Corinthians Chapter 11

1 Be ye followers of me, even as I also *am* of Christ.

Paul: Follow me. Why? 1 Cor. 4:16

Because it is Paul's Gospel. "My Gospel Romans 2:16, 16:25; 2 Timothy 2:8

2 Now I praise you, brethren, that ye remember me in all things, and keep the ordinances, as I delivered *them* to you.

Ordinances:

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.

The head of every man is Christ.

The head of the woman is the man.

The head of Christ is God.

4 Every man praying or prophesying, having *his* head covered, dishonoureth his head.

Take your hat off.

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.

The woman is to do the exact opposite of the man. She needs to have her head covered.

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.

Shorn: to cut off

Shame for a woman to have her head shaved.

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.

Man is the image and glory of God.

The woman is the Glory of the man.

8 For the man is not of the woman; but the woman of the man.

Creation order in this verse. The Woman was made from the man.

Genesis 2:23 Woman, because she was taken out of man.

9 Neither was the man created for the woman; but the woman for the man.

The woman was created for the man. She is to be a help mate.

10 For this cause ought the woman to have power on *her* head because of the angels.

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

12 For as the woman *is* of the man, even so *is* the man also by the woman; but all things of God.

God needs to front and center in this relationship.

13 Judge in yourselves: is it comely that a woman pray unto God uncovered?

Comely: Seemly

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

Shame for the man to have long hair.

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

Covering: Vail

Glory for the woman to have long hair.

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

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.

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 is hearing rumors in his church. There is division in Paul's church. And he partly believes it.

19 For there must be also heresies among you, that they which are approved may be made manifest among you.

Heresies: Sects

20 When ye come together therefore into one place, *this* is not to eat the Lord's supper. **The Lord's supper is not meant to fill your belly. It is to fill your spirit.**

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

Jude 12

These are spots in your feasts of charity, when they feast with you, feeding themselves without fear: clouds *they are* without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots;

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.

Q: 5 question marks in this verse

23 For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the *same* night in which he was betrayed took bread:

Paul is telling us that he has received a Revelation from the Lord.

Paul is taking us back to the Night before the Crucifixion.

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.

Continuation of that last supper.

Jesus took the bread and He broke it, as a symbol of His body.

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*, in remembrance of me.

Continuation of the last supper.

The cup is the New Testament in my blood:

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

As often as ye do this ordinance. There is no set amount of Lords you are required to perform in the local church.

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.

Warning to anyone who takes this Supper unworthily.

28 But let a man examine himself, and so let him eat of *that* bread, and drink of *that* cup.

Keep short accounts with the Lord, get right before you take communion.

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

Warning to the person who takes this ordnance, unworthily.

The Lord's body is Christ's spiritual body composed of the saved believers. (1Cor. 10:16-17)

30 For this cause many *are* weak and sickly among you, and many sleep.
Paul is giving us insight into some of the sicknesses that are in the local church.
There are three levels of punishment in this verse.

- 1. Some are weak.**
- 2. Some are sickly**
- 3. Many sleep (Death).**

At no time does any of these people who Die from this punishment, end up in Hell.

31 For if we would judge ourselves, we should not be judged.
This is a very interesting verse. I have found 7 judgments in the Bible. See notes.

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

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

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.
Once again don't come to the Lord's supper to fill your belly.