

1 Corinthians Chapter 11

1. Imitate me, just as I also *imitate* Christ.

A. Imitate me,

1. Imitate- Gr. *mimetes*- *to mimic, imitate, follow*

a. When Paul wrote this letter it was not divided into chapters and verses. A man named Stephen Langton divided the Bible into chapters in the year A.D. 1227. Langton was a professor at the University of Paris and later he became the Archbishop of Canterbury.

b. These artificial breaks are not inspired by God.

Unfortunately, Mr. Langton did not always do a good job on his chapter breaks. This instance is one of them. This verse really goes as a capstone thought of the last chapter. As Paul limited his liberty to minister to others, the Corinthians were to imitate him in the same practice.

B. just as I also imitate Christ

1. Jesus set the example first of not serving himself but others in His earthly ministry. [Matt. 20:28](#), [Rom 15:3](#)

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

A. Now I praise you,

1. praise- Gr. *epaineo*- *to applaud, to approve, to praise*

a. There was very little praise given in this letter. At least they got some here!

B. brethren,

C. that you remember me in all things and keep the traditions just as I delivered them to you.

1. remember- Gr. *mnaomai*

2. keep- Gr. *katecho*- *to hold down, to hold onto firmly*

a. We are to keep a tight hold on the scriptures [traditions] given [delivered] to the apostles of the NT and given to us.

b. In doing so we will prove to be good ground for the seed of the Word of God. [Luk 8:15](#)

3. traditions- Gr. *paradosis*- *a giving over which is done by word of mouth or in writing, i.e. tradition by instruction, narrative, precept,*

etc.

a. This Greek word is translated as "traditions" in the gospels and each use of it has a negative connotation to it. It mainly is used of the traditions of men in the gospels. Paul uses this word in this verse for what has been handed down by God to him in the form of scripture for all people for all times. We are to hold on firmly to these scriptural traditions. There is a difference however between God's tradition given to us in scripture and a mere "custom" of the day. We are to keep with the scriptures but we can let go of customs and create new ones.

b. Paul calls wearing head coverings by women a "custom" of the day. [1 Cor. 11:16](#) This is not something that we are bound to practice today. It is not a scriptural mandate for all people for all times. Customs come and go but scriptural mandates and principles continue for all time and for all people.

c. These have been given once and for all to the saints. We are to contend for these. [Jude 1:3](#)

4. **delivered**- Gr. **paradidomi**- *to give over*

a. This is the verb form of **paradosis**- translated "traditions" in this same verse.

3. But I want you to know that the head of every man is Christ, the head of woman *is* man, and the head of Christ *is* God.

A. But I want you to know that the head of every man is Christ,

1. **want**- Gr. **thelo**

2. **know**- Gr. **eidō**- *to see, to perceive with the mind, understand*

a. Paul says the same thing in this letter a number of times- "I would not have you ignorant". Two problems with the Corinthians was pride and ignorance. This is a horrible combination to have!

b. This would have hit hard on the ego of this proud church.

3. **head**- Gr. **kephale**- *head, metaphorically anything supreme, chief, prominent*

4. **man**- Gr. **aner**- *This is the specific word for a male or a husband. The general word for man is anthropos- which includes men and women- mankind*

B. the head of woman is man,

1. **woman-** Gr. **gune-** *wife or woman*

a. There is only one word for "wife" or "woman" in the Greek language. It is the Greek word **gune**. You must see by the context if it is referring to a woman or a wife. Here it should be translated as "wife". All men are not the head of all women. A husband is the head of his wife. [Eph. 5:23](#)

2. **man-** Gr. **aner-** *man or husband*

a. Here in this context it should be translated as "husband".

b. This phrase should read: "the head of the wife is the husband" The **ESV** translates this correctly.

C. and the head of Christ is God

1. There is submission and authority in every place on earth, but it started in heaven! There is submission and authority among the Trinity. Christ submits to God the Father, and the Holy Spirit submits to Christ and the Father. [John 16:13-14](#)

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

A. Every man praying or prophesying,

1. **man-** Gr. **aner-** *married man*

2. **praying-** Gr. **proseuchomai**

3. **prophesying-** Gr. **propheteuo**

B. having his head covered,

1. **head covered-** Gr. **kata kephale-** *hanging from the head*

a. This shows that the whole issue of head coverings was a **custom**. Among the Jews men always wore a head covering when praying. However, in Greece they never did. All of the churches Paul started were Gentile. The common practice of prayer among the Gentile men was to pray with the head uncovered. Paul had to change his habit of praying with a covered head when he was among the Gentiles. However, when he was among the Jews he prayed with his head covered. This was a custom that changed with culture and setting. Today we are not bound to follow this custom of head coverings- both for men or women. Men can pray with a hat

on and women can pray without anything on their head. The important thing is that we show respect to authority. This is always in vogue.

C. dishonors his head

1. dishonors- Gr. **kataischuno-** *shames*

a. The idea here was that Christ was unseen but the husband was seen by her husband. Therefore it was appropriate for the man to forgo wearing a head covering, but the wife seeing her husband and being under his authority, would wear one.

b. The Christian faith brought new freedom and hope to women, children, and slaves. It taught that all people, regardless of race or sex, were equal before their Creator, and that all believers were one in Jesus Christ ([Gal 3:28](#)). As we have noted before, the local church was perhaps the only fellowship in the Roman Empire that welcomed all people, regardless of nationality, social status, sex, or economic position. It was to be expected that there would be some who would carry this newfound freedom to excess. A new movement always suffers more from its disciples than from its enemies, and this was true in Corinth. Some of the women flaunted their “freedom” in the public meetings by refusing to cover their heads when they participated.

c. We are not called to exercise our Christian freedom but dishonor the culture that is around us in the process. Paul followed the customs of the culture he was in as long as it did not violate scripture. This is a good practice especially when traveling to different countries.

5. But every woman who prays or prophesies with *her* head unveiled dishonors her head; for that is even the same as if she were shaved.

A. But every woman who prays or prophesies with her head unveiled dishonors her head;

1. **woman-** Gr. **gune-** *wife*

2. **prays-** Gr. **proseuchomai**

a. Women were allowed to pray in the church service. This was

not the case in the Jewish synagogues.

3. prophecies- Gr. **propheteuo**

a. Women were allowed to prophesy in the church service.
This was not the case in the Jewish synagogues.

4. unveiled- Gr. **akataluptos**

5. dishonors- Gr. **kataischuno**

6. her head

a. Her husband

B. for that is even the same as if she were shaved.

1. shaved- Gr. **xurao-** *to cut off the hair, shear, shave*

a. Among the Greeks a shaven head was to unchaste women a mark of shamelessness, and was a punishment for adultery. Also in the Greek world prostitutes wore short hair.

6. For if a woman is not covered, let her also be shorn. But if it is shameful for a woman to be shorn or shaved, let her be covered.

A. For if a woman is not covered,

1. woman- Gr. **gune-** *wife*

2. not covered- Gr. **katalupto**

B. let her also be shorn.

1. shorn- Gr. **keiro**

a. Paul is not mandating that a woman be held down and shaven if she does not wear a head covering. He is saying she might as well be shaved, showing herself to be one of ill-repute.

C. But it is shameful for a woman to be shorn or shaved,

1. shameful

2. woman- Gr. **gune-** *wife*

3. shorn- Gr. **keiro**

4. shaved- Gr. **xurao**

a. Only prostitutes and women of ill-repute were so.

D. let her be covered.

1. covered- Gr. **katalupto**

a. Again, undoubtedly, some Christian women wanting to show off their new found freedom and equality in Christ were taking off their head coverings at church as a sign of that freedom and equality. In doing so they were causing offense. One person they were offending were their husband. Paul in the last few chapters had been talking about limiting personal freedom not to cause offense to others. This is just another example of people just thinking about their vertical relationship with Christ, and ignoring the horizontal relationships they have around them.

b. Insubordination is never attractive. Feminist movements are nothing new. Paul had them in his day.

7. For a man indeed ought not to cover *his* head, since he is the image and glory of God; but woman is the glory of man.

A. For a man indeed ought not cover his head,

1. **man-** Gr. **aner-** *husband*

2. **cover-** Gr. **katalupto**

a. A man is not to cover his head. This means that man was placed on earth as God's representative, to exercise dominion over it. Man's uncovered head is a silent witness to this fact. - Believer Bible Commentary

B. since he is the image and glory of God;

1. **image-** Gr. **eikon-** *a material image, likeness, effigy; a representation, exact image, resemblance, liken*

2. **glory-** Gr. **doxa**

a. The man was created to glorify God.

C. but woman is the glory of man.

1. **woman-** Gr. **gune-** *wife*

a. Woman is also made in the image of God. [Gen. 1:27](#)

b. The woman also is the glory of God but also the glory of her husband. She is to glorify God, but is meant to also honor and bring glory to her husband. [Pro 12:4](#), [Eph. 5:33](#)

2. **man-** Gr. **aner-** *husband*

8. For man is not from woman, but woman from man.

A. For man is not from woman,

1. **man-** Gr. **aner-** *man or husband*

a. Adam was the first man, but also the first husband.

2. **woman-** Gr. **gune-** *woman or wife*

a. Eve was the first woman, but also the first wife.

b. The verses in this section speak primarily of the marriage relationship, not men and women in general.

B. but woman from man

1. Eve was taken out of Adam. [Gen. 2:21-22](#)

9. Nor was man created for the woman, but woman for the man.

A. Nor was man created for the woman,

1. **man-** Gr. **aner-** *husband*

2. **created-** Gr. **ktizo**

3. **woman-** Gr. **gune-** *wife*

B. but woman for the man.

1. Eve was made to be a wife and to help Adam. [Gen. 2:18](#)

2. Adam was given a wife not because he was lonely, unhappy, or incomplete. All of these come with the fall. Eve was made before the Fall. The reason given for Eve was that Adam needed help. Men have not changed throughout all these years. Men need help!

3. Adam needed help in fulfilling the Great Commission given to mankind which was to take dominion over the whole earth and subdue it. [Gen. 1:26-28](#) This would take offspring to accomplish.

10. For this reason the woman ought to have *a symbol of* authority on *her* head, because of the angels.

A. For this reason the woman ought to have a symbol of authority on her head,

1. **this reason**

a. The wife being made in subjection to her husband.

2. **woman**- Gr. **gune**- *wife*

3. **ought**- Gr. **opheilo**

4. **authority**- Gr. **exousia**

a. The head covering for the wives was a symbol that they were submitted to God's designed and given authority.

5. **head**- Gr. **kephale**

B. because of the angels

1. **angels**- Gr. **aggelos**- *messengers*

a. This is not speaking of the evil angels or earthly leaders, but God's angels present in worship ([1Co 4:9](#); [Psa 138:1](#)) who would be shocked at the [*irreverent*] conduct of the women since the angels themselves veil their faces before Jehovah ([Isa 6:2](#)). -Robertson Word Pictures

b. Angels attend our gatherings and learn about the wisdom of God. [Luke 15:10](#), [Eph. 3:10](#), [1 Pet. 1:12](#) They are ministering spirits sent to minister to and for the church. [Heb. 1:14](#) We don't want to make the angels blush by our impropriety!

c. Obviously, the good angels are very attentive to being submitted to authority.

11. Nevertheless, neither *is* man independent of woman, nor woman independent of man, in the Lord.

A. Nevertheless,

B. neither is man independent of woman,

1. **man**- Gr. **aner**- *husband*

2. **independent**- Gr. **choris**- *apart, separate*

3. **woman**- Gr. **gune**- *wife*

C. nor woman independent of man,

1. Men and women need each other, and as creatures of God, both depend on Him. -Nelson's New Illustrated Commentary

D. in the Lord

1. Christianity raised the estimation, status, and value of women substantially from the common culture of the day.

12. For as woman *came* from man, even so man also *comes* through woman; but all things are from God.

A. For as woman came from man,

1. woman- Gr. *gune*

2. man- Gr. *aner*

a. Out of his rib.

B. even so man also comes through woman;

1. man

2. woman

a. Every male [except Adam] was born of a woman.

C. but all things are from God

1. God is the creator of both man and woman.

2. God is the author of the procreative process that involves both male and female working together.

13. Judge among yourselves. Is it proper for a woman to pray to God with her head uncovered?

A. Judge among yourselves.

1. judge- Gr. *krino*- *to decide*

a. The implied answer they should arrive at was; no, it was not proper.

B. Is it proper for a woman to pray to God with her head uncovered?

1. proper- Gr. *prepo*- *fitting, proper, right, becoming, suitable, decorous*

a. It was just culturally inappropriate for a woman to pray uncovered.

b. Again, this was a custom of that area. Jewish men never prayed without a covering. That was the custom among the Jews. Each country and people group have different customs. What stays the same is that we should be in submission to the God ordained authorities he has placed in the earth.

2. woman- Gr. *gune*- *wife*

3. pray- Gr. *proseuchomai*

4. **head**- Gr. **kephale**

5. **uncovered**- Gr. **akatakalutpos**

a. The Grecian women, except their priestesses, were accustomed to all appear in public with a veil. - Barnes Commentary

14. Does not even nature itself teach you that if a man has long hair, it is a dishonor to him?

A. Does not even nature itself teach you that if a man has long hair,

1. **nature**- Gr. **phusis**- *the nature of things, the force, laws, order of nature*

2. **teach**- Gr. **didasko**

a. Nature has the ability to teach us. [Rom. 1:20](#), [Ps. 19:1-2](#)

3. **man**- Gr. **aner**

4. **long hair**- Gr. **komao**- *to wear tresses of hair*

a. It is against nature for a man to look like a woman or a woman to look like a man. We were created distinct and different.

b. Today there is a blurring of the sexes. Men are dressing like women and women dressing like men. Some are even attempting to change their sex to the opposite sex. Some are advocating that the sex difference be done away with altogether! Some are wanting to go to the restroom of the sex they feel most affiliated with, instead of what goes with their biological makeup at birth. The world is so open minded their brains have fallen out!

c. Among the Jewish men only those who took a Nazarite vow grew their hair long.

B. it is a dishonor to him?

1. **dishonor**- Gr. **atimia**

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

A. But if a woman has long hair,

1. **woman**- Gr. **gune**
2. **long hair**- Gr. **komao**- *to wear tresses of hair*

B. it is a glory to her;

1. **glory**- Gr. **doxa**- *dignity, pride, ornament, honor, radiance*
 - a. A woman's dignity should not only be in her hair, but also in a quite gentle spirit, which is of a great price in the eyes of the Lord. [1Pe 3:3-5](#)

C. for her hair is given to her for a covering

1. **hair**- Gr. **kome**- *hair: in the NT, used only of human hair. However, it does not always refer to hair per se, but to the way that it is styled*
2. **covering**- Gr. **peribolaion**- *that which is thrown around any one, clothing, covering; a cloak, a veil*
 - a. Her long hair is a natural covering. The covering she is to wear while praying in public was a symbol of her spiritual covering.

16. But if anyone seems to be contentious, we have no such custom, nor *do* the churches of God.

A. But if anyone seems to be contentious,

1. **seems**- Gr. **dokeo**- *seem, to be of the opinion*
2. **contentious**- Gr. **philoneikos**- *fond of contention or disputing, fond of battle, contentious, a lover of disputation*
 - a. Some people just love to fight and argue. [1Ti 6:4-5](#) They are in almost every church. Don't waste your time with these people.

B. we have no such custom,

1. **custom**- Gr. **sunetheia**- *a custom or common practice*
 - a. First, Paul calls wearing a head covering in the church service a **custom**, not a scriptural command for all peoples for all times. However, being in submission to authority and showing respect is a scriptural mandate for all peoples and for all times.
 - b. Paul is saying here that there is no such custom in the common society of the day or in the church where women went without a head covering. In that day all women in Greek

and Jewish societies wore head coverings.

c. This Greek word used here is only used one other place in the NT. It is used for a custom of releasing a prisoner of the people's choosing on Passover. [Joh 18:39](#) In that instance it was Barabbas that was released instead of Jesus.

C. nor do the churches of God

1. churches- Gr. **ekklesia-** *called out ones*

a. The churches modeled the common culture around them as long as it was not sinful. This is a good practice today.

17. Now in giving these instructions I do not praise *you*, since you come together not for the better but for the worse.

A. Now in giving these instructions I do not praise you,

1. giving instructions- Gr. **paraggello-** *to transmit a message along from one to another, to declare, announce*

a. The instructions that are about to be given about the observance of the Lord's supper.

2. praise- Gr. **epaineo-** *applaud, commend, praise*

a. Paul praised the Corinthians at the beginning of this chapter for keeping to the traditions he gave them for the church to observe. [Vs. 2](#)

b. Now Paul will share something that he could not praise them for. It is always good to find the positives in people and bring them out first before bringing out the negatives and correction.

B. since you come together not for the better but for the worse

1. come together- Gr. **sunerchomai**

a. The churches in Corinth met in well-to-do patrons' homes. In Greco-Roman society, patrons often seated members of their own high social class in the special *triclinium* (the best room), while others were served, in plain view of this room, in the *atrium* (the couches in which might seat as many as forty persons). The guests in the larger room, the *atrium*, were served inferior food and inferior wine, and often complained about the situation. This societal problem spilled over into the

church. The background for the meal [*the Lord's supper*] itself is the Jewish Passover, a sacred meal and celebration. But the Corinthians seem to have lost sight of this background; they treated the meal as a festal banquet such as they knew from Greek festivals or meetings of Greek religious associations. - Bible Background Commentary

b. It was the habit of Christians to come together and assemble. Many Christians have forsaken this time enduring practice to their harm. [Heb. 10:25](#)

c. In these early church gatherings the followers of Jesus broke bread [partook of the Lord's supper] and received the ministry of the Word of God. [Acts 20:7](#)

d. Communion was a major focal point of each meeting of the early Christians. Unfortunately, many churches do not even have communion or do it very infrequently.

2. better- Gr. kreitton

a. The meetings were for the edification of all, but the meetings actually did the opposite for many present.

3. worse- Gr. hetton

a. Some of the poorer of the congregation were shamed because they were left without anything to eat. Also, some were getting sick because of their eating the Lord's supper without proper the esteem and faith that it is supposed to be partaken with.

18. For first of all, when you come together as a church, I hear that there are divisions among you, and in part I believe it.

A. For first of all,

1. first- Gr. proton

B. when you come together as a church,

1. come together- Gr. sunerchomai

2. church- Gr. ekklesia- *gathering of the called out ones*

C. I hear that there are divisions among you,

1. hear- Gr. akouo

- a. We know that Paul had heard from those of Cloe's household of the divisions present in the church. [1 Cor. 1:11](#)
- b. We need to recognize the difference between a witness and a tattler. A witness is someone who is willing to put their name to the story. A tattler will not. You can only act upon the evidence of a witness. Anonymous testimony is never admissible in a court room. Cloe and her household were willing to have their name put to what they shared. If not, Paul would have not mentioned her and those of her house.
- c. If someone has something to share with you about someone else but refuses to have their name attached to it, you can't do anything with that information. If you have multiple reports of the same thing then you can safely investigate if it is true or not.

2. divisions- Gr. *schisma*- *a division into parties, schism*

- a. We know from earlier in this book that there were divisions based upon personalities such as Paul, Peter, and Apollos. Also there seems to be a class division of rich and poor as Paul will bring up in a few verses. Apparently, these different groups divided into cliques and ate their meals separately.
- b. There should not be any schism in the body. [1Co 12:25](#)

D. and in part I believe it.

1. in part- Gr. *meros tis*

- a. Paul had heard rumors from different individuals. Some of those he heard from had credibility because he knew of their character and faithfulness, such as those in Cloe's household. Others, that he did not know their credibility, he did not put his confidence in. We need to be careful what we hear and who we hear it from. We need to have solid evidence before we try to bring correction to people and situations.
- b. It is folly to answer a matter before you hear the matter in full and have knowledge of it.
- c. Paul could also believe this rumor because he knew of the carnal state of this church as a whole.
- d. Often reports get exaggerated by people. Rarely, is a report

exactly as it occurred.

2. **believe-** Gr. **pisteuo**

19. For there must also be factions among you, that those who are approved may be recognized among you.

A. For there must also be factions among you,

1. **must-** Gr. **dei**

a. Not that God wills or sanctions factions, but that it must occur when carnality is so prevalent in a group of believers.

2. **factions-** Gr. **hairesis-** *"that which is chosen," and hence, "an opinion," especially a self-willed opinion, which is substituted for submission to the power of truth, and leads to division and the formation of sects,*

a. There were some who held to the heresy that there would be no resurrection from the dead. [1 Cor. 15:12](#)

3. **among you**

a. This was present among the Corinthians and will exist in any group of carnal believers.

B. that those who are approved may be recognized among you.

1. **approved-** Gr. **dokimos-** *to pass the test and be approved for usefulness and service.*

a. The idea of this word here is "vindicated and proven to be in the right".

b. Those who are grounded in the Word of God will find themselves approved by God for all to see. [2 Tim. 2:15](#), [Rom. 12:2](#)

c. Those who are spiritual and live by faith in God's Word will be more fruitful and used by God than those who are not.

2. **recognized-** Gr. **phaneros-** *to be made apparent or clear*

a. Those called and approved by God will be recognized by man. Ordination is where man recognizes the call of God on one's life and approves their ministry. [Gal. 2:9](#) Ordination is not man's call of you to the ministry, but man's mere recognition of it. God wants His servants recognized so they

can minister more effectively.

20. Therefore when you come together in one place, it is not to eat the Lord's Supper.

A. Therefore when you come together in one place,

1. come together- Gr. *sunerchomai*

a. Believers need to regularly **come together**. God intended the church service primarily to be for the believers to be edified, taught the Word, and equipped to go out and win the lost outside the four walls of the church. However, there is a modern movement today that makes the church service all about unbelievers. Everything is geared to minister to unbelievers. The messages are watered down and everything is done to appeal to someone that does not know Christ. This is not what the church service is for! Jesus did not say go into all the church and preach the gospel. We are to go out into all the world and preach the gospel. The church service is for the congregation of the upright to be equipped by the Word of God and to go out and be witnesses in a greater way. Now, unbelievers might come into the church service from time to time so we need to give an altar call at the end of service, but please don't misuse the church service. It's primarily is for Christians to come together into one place to minister and be ministered to. They then go out and win the lost and bring them to church to be disciplined. It is not the pastor's main job to win the lost. It is to disciple the saints with the teaching of the Word so they can go out and win the lost with their beautiful Christian lives and message. This is the believer's main job! They in turn bring those new Christians to church to be disciplined so they can in turn go out and win the lost. This is the difference between addition and multiplication. When only the pastor wins the lost there is addition. When all the saints win the lost there is multiplication!

2. one place- Gr. *to the same* [place is implied]

a. It is God's plan and design that His followers come together regularly in **one place**. I say this because it is a common

practice now that Christians will stay at home and view services online from their couch. Technology is a blessing and if you are away and can't make it to church. It is great then to be able to watch remotely, however, most people today can make it to church but they choose to watch remotely from their home instead. This is not coming together in **one place**. It is forsaking of the assembling of ourselves together. [Heb. 10:25](#)

b. Discipleship cannot be developed alone or in isolation from other Christians. Those who only partake of church at home are consumers and not disciples. They want to receive from the service, but have no commitment to impart to and serve others. To do that you must be in **one place** with other believers. If this speaks of you, I say this in the utmost of love and I exhort you to go back or start going to church.

B. it is not to eat the Lord's Supper

1. **eat-** Gr. **phago-** *to eat [with the idea that drink is included]. The Greek word **esthio** means just to eat.*

2. **Lord's Supper-** Gr. **kurios deipnon-** *the Lord's supper, especially a formal meal usually held at the evening*

a. The communion was the culmination of a meal which in the early church was called the love feast, or the agape. The Lord is calling you to His supper. Come and partake!

21. For in eating, each one takes his own supper ahead of *others*; and one is hungry and another is drunk.

A. For in eating,

1. **eating-** Gr. **phago**

B. each one takes his own supper ahead of others;

1. **takes-** Gr. **prolambano-** *to take beforehand*

2. **own**

a. Pot blessing meals are nothing new. They went back to the very earliest days of the church. Each person was to bring food for themselves that could also be shared. However, many were not sharing their food with anyone but hogging it all to themselves. This goes against the very idea of communion and

fellowship which is based upon sharing.

3. **supper-** Gr. **deipnon-** *supper, especially a formal meal usually held at the evening*

a. The rich who did not have to work brought copious amounts of food and wine and they would start eating and drinking early in the evening. Some were even drunk by the end of the evening! When the poorer working class got off of work, cleaned up, and made it to church they did not have much or anything to bring, and there was no food or drink left when they got there because others had eaten and drank it all. They were left hungry and embarrassed. It was a sad situation.

b. Before they got saved the Corinthians were used to having riotous parties with gluttony and drunkenness. Sometimes the habits of the past are hard to break!

C. and one is hungry and another is drunk

1. **hungry-** Gr. **peinao**

2. **drunk-** Gr. **methuo**

22. What! Do you not have houses to eat and drink in? Or do you despise the church of God and shame those who have nothing? What shall I say to you? Shall I praise you in this? I do not praise *you*.

A. What!- Gr. **gar me**

1. This phrase means, "For surely not!" We might say today, "Really??!!"

B. Do you not have houses to eat and drink in?

1. **houses-** Gr. **oikia**

2. **eat-** Gr. **esthio**

3. **drink-** Gr. **pino**

C. Or do you despise the church of God and shame those who have nothing?

1. **despise-** Gr. **kataphroneo-** *to think down upon, disesteem, think little of*

a. God sees us as one, not just individuals. When we despise other Christians we are actually despising the church of God! It

is not good to despise Jesus' bride!

2. **church**- Gr. **ekklesia**- *the called out ones*
3. **shame**- Gr. **kataischuno**- *to utterly shame*
4. **nothing**- Gr. **me**- *not*

1. These were the poor and slaves.

D. What shall say to you?

1. **say**- Gr. **epo**

1. For a moment Paul was left speechless!

E. Shall I praise you in this?

1. **praise**- Gr. **epainos**

a. The Corinthians loved praise, but Paul could not give them any in this case.

F. I do not praise you.

1. I can only imagine how this must of stung the Corinthians when it was first read to them. The church service that this entire letter was read publicly to them must have been a church service to remember! It was a real come to Jesus meeting that day! The ushers were busy getting extra Kleenex!

2. The letter does not get any better from here on out. He still has a few chapters left to correct them on the abuse of the spiritual gifts, lack of love, disorderly conduct in the church services, and the heresy of denying the resurrection from the dead. He had already rebuked them for having divisions, being puffed up in pride, their accepting a man who was having sexual relations with his step-mother, taking other believers to court, committing sexual immorality and idolatry, causing others to stumble by misusing their freedom, disrespecting authority, and now abusing the Lord's table. It was not a good day at church when this letter was read. This was like getting straight "F's" on your report card.

23. For I received from the Lord that which I also delivered to you: that the Lord Jesus on the *same* night in which He was betrayed took bread;

A. For I received from the Lord that which I also delivered to you:

1. **received**- Gr. **paralambano**- *to receive something transmitted*

a. The New Covenant is based upon us receiving revelation from the Lord. It is not about achieving for the Lord.

2. **Lord-** Gr. **kurios**

a. Paul got direction on communion from the Lord Jesus Himself. [Gal. 1:12](#), [1 Cor. 15:3](#), [Gal. 1:1](#) Paul received the gospel he preached directly from Jesus. It was the same about direction for receiving communion.

3. **delivered-** Gr. **paradidomi-** *to give over*

a. What Paul received from the Lord he once and for all delivered to us all. [Jude 1:3](#)

B. that the Lord Jesus on the same night in which He was betrayed took bread.

1. **same-** Gr. *not in Greek, omit*

2. **night-** Gr. **nux**

a. Jesus knew His hour had come and instituted the communion meal the same night He was betrayed to remember His death until He returns again.

3. **betrayed-** Gr. **paradidomi-** *to give over*

a. The same Greek word is used for **delivered** and **betrayed** in this verse. Jesus handed over to Paul how He gave the first communion right before He was handed over to be crucified.

b. He was betrayed by Judas, who had already conspired with the religious Jews to hand Jesus over to them.

c. Jesus knew He was being betrayed but still shared His meal with those around him in the midst of it. Often when we have been betrayed we pull away from others. This is one of the worst things to do when you have been betrayed. We need the love, encouragement, and prayers from others. We need to still minister to others as well.

4. **took-** Gr. **lambano**

5. **bread-** Gr. **artos**

24. and when He had given thanks, He broke *it* and said, "**Take, eat; this is My body which is broken for you; do this in remembrance of Me.**"

A. and when He had given thanks,

1. **given thanks-** Gr. **eucharisteo-** *to give good grace*

a. Thanksgiving is processed grace that you have received in your heart, have utilized, and return to the Father.

b. In several gospels it says Jesus blessed the bread.

[Mat 26:26](#), [Mar 14:22](#)

B. He broke it and said,

1. **broke-** Gr. **klao**

a. The breaking of the bread was symbolic of Jesus' body being broken for us.

b. What God gives us in some cases needs to be broken before it will bless others and not just us.

2. **said-** Gr. **epo**

C. Take- Gr. **lambano**

1. To have a participation in Jesus you must take [receive] Him. He does not force Himself on any person. You must come to Him and take Him by faith. [John 1:12](#)

2. Universalism is a grievous error. No one is saved independent of faith in Jesus as this doctrine teaches.

D. eat- Gr. **phago**

1. Physical eating is symbolic of appropriating Jesus by faith. We must take Jesus and eat [appropriate by faith] him. [John 6:53](#)

E. this is My body which is broken for you;

1. **My body**

a. When the Lord Jesus instituted this memorial, His body had not yet been given, nor had His blood been shed. When the Lord Jesus said, **“This is My body,”** He meant, “This is symbolic of My body” or “This is a picture of My body which is broken for you.” To eat the bread is to remember Him in His atoning death for us. -Believer's Bible Commentary

2. **broken-** Gr. **klao**

a. The breaking of the bread was a symbol of his body being wounded, bruised, and broken, through buffetings, scourgings, plating of a crown of thorns, which was put upon his head,

and piercing his hands and feet with nails, and his side with a spear. -John Gill

b. His flesh was broken open by lacerations and punctures, however, not one of his bones was broken. [Joh 19:36](#)

F. do this in remembrance of Me

1. remembrance- Gr. *anamnesis*

a. Notice that Jesus says to do this in **remembrance of me**. Unfortunately many of the churches have made the communion service all about remembering ourself and how bad we have been. **NO!** We are to remember Jesus and how good He has been and is!

b. The focus during the communion meal is not to be on us, but on Jesus!

c. Jesus will say the same thing about the cup as well.

25. In the same manner *He* also *took* the cup after supper, saying, "**This cup is the new covenant in My blood. This do, as often as you drink it, in remembrance of Me.**"

A. In the same manner He also took the cup after supper,

1. same manner- Gr. *hosautos*

a. Meaning He gave thanks and blessed it like He did with the bread.

2. took- Gr. *not in the Greek, omit*

a. We must **take** the cup of the Lord. We must **take** Jesus' blood and drink it [apply it by faith]. [John 6:53](#)

3. cup- Gr. *poterion*

a. This meal that Jesus was having with his disciples was the Passover Meal. There were four cups shared by all during the traditional Passover meal. The first cup was called the cup of sanctification, the second was called the cup of deliverance, the third was called the cup of redemption, and the last cup was called the cup of hope. The cup Jesus picked up and said, "This is the cup of the new covenant in My blood", was the **third cup, the cup of redemption**. We are redeemed by the blood of Jesus.

4. **supper-** Gr. **deipneo**

B. **saying,**

C. **This is the cup of the new covenant in My blood.**

1. **cup-** Gr. **poterion**

2. **new-** Gr. **kainos-** *new in quality*

a. The Old Covenant was ratified by blood. [Heb. 9:18](#) So is the New Covenant. However, the new covenant is new in quality than the Old Covenant. It is a much better covenant. The Old Covenant was based upon what man did for God, but the New Covenant is based upon what Christ did for man.

3. **covenant-** Gr. **diatheke-** *A contract or agreement between two parties. In the Old Testament the Hebrew word **berith** is always thus translated. Berith is derived from a root which means “to cut,” and hence a covenant is a “cutting,” with reference to the cutting or dividing of animals into two parts, and the contracting parties passing between them, in making a covenant. The corresponding word in the New Testament Greek is **diatheke**, which is, however, rendered “testament” generally in the Authorized Version. It ought to be rendered, just as the word berith of the Old Testament, “covenant.”*

a. We have trouble understanding the concept of covenant in our modern Western mind. The closest we have is a contract, but these often are broken, or not upheld due to a loop-hole. A covenant is much different! It is an agreement between parties that is binding based upon the shedding of blood. A covenant cannot be broken upon the pain of death for any that does break it. A blood covenant lasts as long as both parties are alive. The beauty of the new covenant is that it is made between God the Father and Jesus Christ. Both of them will never die! We get into the covenant by faith in Jesus.

4. **blood-** Gr. **aima**

a. Jesus was raised from the dead through the blood of the everlasting covenant. [Heb. 13:20](#)

b. Without the shedding of blood there is no remission of sins. [Heb. 9:22](#)

c. In the old covenant you never entered God's presence without blood, it is the same with the new covenant. We approach the Father by the blood of Jesus.

D. This do,

1. do- Gr. **poieo**

a. Taking communion is something every Christian is expected to do.

E. as often as you drink it,

1. often- Gr. **hosakis**

a. By saying this, Jesus was freeing us from any regulations on how often we are to take communion. It is as often as you do it. However, the early church would have communion whenever they met together publicly. This was at least weekly. [Acts 20:7](#) This phrase "as often" also implies that you can have it more than just once a week at church. You can do this daily if you want.

2. drink- Gr. **pino**

F. in remembrance of Me

1. remembrance- Gr. **anamnesis**

a. Just as with the bread, Jesus said we are to drink in remembrance of Him. Again, the focus of the communion table should be on Jesus and not on us.

26. For as often as you eat this bread and drink this cup, you proclaim the Lord's death till He comes.

A. For as often as you eat this bread and drink this cup,

1. often- Gr. **hosakis**

a. Again this frees us from having to take communion at a certain set time or amount of times.

2. eat- Gr. **esthio**

3. bread- Gr. **artos**

4. drink- Gr. **pino**

5. cup- Gr. **poterion**

B. you proclaim the Lord's death till He comes

1. **proclaim**- Gr. **kataggello**- Gr. *to announce, proclaim loudly, in NT to laud, celebrate, make public*

a. The communion meal is to be a public celebration and proclamation of the what Jesus did for us. Many churches have made it into a funeral dirge, a time of sadness and self-introspection, which brings forth depression. They do it because they misinterpret the following verses in this chapter.

2. **Lord's**- Gr. **kurios**

a. The Lord Jesus

3. **death**- Gr. **thanatos**

4. **comes**- Gr. **acri hou**

a. This takes for granted we understand He was raised from the dead.

b. Jesus is coming back! [1Co 4:5](#); [1Co 15:23](#), [Mat 23:39](#); [Mat 24:30](#); [Mat 26:29](#), [Luk 17:22](#); [Joh 14:3](#); [Act 1:11](#); [Act 3:20](#), [Php 3:20](#), [1Th 4:16](#), [2Th 1:10](#); [2Th 2:2-3](#), [2Ti 4:1](#), [Tit 2:13](#), [Heb 9:28](#), [Heb 10:37](#), [2Pe 3:10](#), [1Jn 2:28](#), [Jud 1:14](#), [Rev 1:7](#), [Rev. 22:20](#)

c. Sometimes we lose focus on Jesus returning. One day Jesus was physically return to rule over the earth. Until that day comes we can have a symbolic demonstration of what Jesus did for us on the cross by taking communion.

27. Therefore whoever eats this bread or drinks *this* cup of the Lord in an unworthy manner will be guilty of the body and blood of the Lord.

A. **eats**- Gr. **esthio**

B. **bread**- Gr. **artos**

C. **drinks**- Gr. **pino**

D. **cup**- Gr. **poterion**

E. **unworthy manner**- Gr. **anaxios**- *unworthily, irreverently, in an unbecoming manner*

1. The solemn occasion of the Lord's Supper was to be celebrated carefully and entered into with spiritual readiness. When Paul said that no one should take the Lord's Supper **unworthily**, he was speaking to church members who were rushing into it without

thinking of its meaning. Those who did so would be **guilty of sinning against the body and the blood of the Lord**. To treat the symbols of Christ's ultimate sacrifice irreverently is to be guilty of irreverence toward his body and blood shed on sinners' behalf. -Life Application Commentary

2. The Corinthians were treating the Lord's table like a common pagan feast putting no significance upon it at all. This was paramount to them counting the blood of Jesus as a profane thing and trampling underfoot the Son of God. [Heb. 10:29](#)

3. Many churches improperly interpret this as saying you must be **worthy** to eat and drink of the communion table. This is wrong! We are all unworthy of it! That is why Jesus died for us, because we were all unworthy of salvation. That is why salvation is by grace through faith. Paul is saying not to eat it in a **worthy manner**, but we should respect the meaning and weight of it.

4. Many churches with this faulty interpretation will try to make themselves worthy of communion by introspection, grieving, and confession of sins. This does not make you worthy! The shed blood of Jesus for your sins made you worthy. We should confess our wrong doings to the Lord, but that does not make us worthy. The shed blood and faith in it makes us worthy.

F. **guilty**- Gr. **enochos**- *to be held [responsible for]*

1. We all will be held responsible for what we have done in our body, whether good or bad. [2 Cor. 5:10](#) We will have to give an answer for it.

2. The Rotherham literal translation does a good job on this verse: ***So that, whosoever may be eating the loaf, or drinking the cup of the Lord, in an unworthy manner, shall be responsible for the body and blood of the Lord.***

G. **body**- Gr. **soma**

H. **blood**- Gr. **aima**

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

A. **But let a man examine himself,**

1. **man**-Gr. **anthropos**- *general word for mankind*

a. This applies to men and women.

2. **examine**- Gr. **dokimazo**- *to test in order to approve*

a. This is where many churches get their practice of teaching their congregations that they must examine their hearts for any unconfessed sins and then confess them so they can be worthy of taking communion. This practice turns the celebration of the Lord into a morbid self-focused ceremony. The attention becomes on you and not on Jesus. Please remember Jesus said both of the bread and cup that we are to partake of them in **remembrance of Him**! This wrong interpretation of this verse makes it about remembering you and how bad you have been, not on Jesus and how good He has been.

b. This verse, as with all scripture, needs to be taken in context to what has been said. Paul just said not to take communion in an unworthy manner. This means that they needed to take it with the recognition of what it stands for and to put faith in it. What are we to examine ourselves for? We are to examine ourselves if we are taking communion in a worthy manner, not if we are worthy of it. We need to examine ourselves to see if we are in faith before we partake of it. [2 Cor. 13:5](#)

c. I am certainly not against confessing any sins that are clouding your conscience, but this does not make you worthy of partaking of communion. Jesus' death and resurrection already did that for you!

B. and so let him eat of the bread and drink of the cup

1. **eat**- Gr. **esthio**

2. **bread**- Gr. **artos**

3. **drink**- Gr. **pino**

4. **cup**- Gr. **poterion**

a. Once we check up on that we are focusing on what the elements mean and that we are in faith, we are to partake of it. If this was about being worthy, then some who failed the test, should not eat, but Paul here says after you examine

yourself eat and drink. He does not say if you find yourself unworthy don't eat or drink it. No one is worthy in themselves to partake of it. That is why Jesus died! It was to make us worthy!

29. For he who eats and drinks in an unworthy manner eats and drinks judgment to himself, not discerning the Lord's body.

A. For he who eats and drinks in an unworthy manner eats and drinks judgment to himself,

1. **eats-** Gr. **esthio**

2. **drinks-** Gr. **pino**

3. **unworthy manner-** Gr. **anaxios**

a. Again, this is speaking of taking communion in an unworthy manner, not if you are worthy of it or not. The Corinthians were just treating this like any other pagan feast not putting any special meaning to it.

4. **judgment-** Gr. **krima-** *a decision*

a. They were eating and drinking their decision, which was to not put any significance in the elements.

b. This Greek word is translated in the KJV as **damnation**. This is an unfortunate translation. This word does not mean eternal damnation. It means a decision or sentence. This decision or sentence speaks of consequence in this life, not the next. If Paul was wanting to speak of eternal damnation he would have used a different Greek word- **katakrima**. There is no condemnation [**katakrima**] in Christ Jesus. [Rom. 8:1](#)

c. The judgment spoken of here is the protection of God being taken off our natural life. **This will be explained in the commentary notes on verse 31 below. This judgment opens up one to an early death as seen in the next verse.*

5. **to himself**

B. not discerning the Lord's body.

1. **discerning-** Gr. **diakrino-** *to distinguish*

a. They failed to see the bread speaks of one body in unity. They also failed to distinguish the elements on the communion

table from any regular meal or food and drink they partook of.

2. body- Gr. soma

a. They were not seeing that the bread spoke of unity in the body of Christ. They were separating from other parts of the body in creating factions in taking the communion meal. Also, they were shaming some members of the body of Christ by eating and drinking everything before the poor workers could make it to the meeting. When we treat other people wrongly it will open us up to the attack of the enemy.

b. This also can mean they were not seeing the value of healing in the broken body of Jesus. By His stripes we were healed. If we don't put faith in the broken body of Jesus for our healing we open ourselves up for sickness and an early death as we see in the next verse.

30. For this reason many *are* weak and sick among you, and many sleep.

A. For this reason many are weak and sick among you,

1. **For this reason-** Gr. *dia touto*

2. **weak-** Gr. *asthenes-* *weak, lack of strength, infirmed*

3. **sick-** Gr. *arrhostos-* *feeble, without vigor*

B. and many sleep.

1. **sleep-**Gr. *koimao*

a. This is a term for the death of a believer. Just as when you go to sleep at night you rise up in the morning strong and refreshed, so it is with a believer. Although his body dies, he will rise again in the resurrection strong and refreshed!

b. In the NT this term is only used a believer.

31. For if we would judge ourselves, we would not be judged.

A. For if we would judge ourselves,

1. **judge-** Gr. *diakrino-* *to separate, make a distinction, discriminate*

2. **ourselves**

B. we would not be judged

1. **judged-** Gr. *krino*

- a. A Christian will not be judged for their sins. Judgment for sin is eternal death. [Rom. 6:23](#) Jesus bore our sins and eternal death. We will not incur this judgment ever, because Jesus was already judged for our sins. [John 5:24](#) God is not unjust to commit double jeopardy- the judging of a crime twice.
- b. However, we will be judged for our works. This judgment for our works can take place in this life and will take place in heaven at the Judgment seat of Christ. [Rom. 14:10](#), [2 Cor. 5:10](#), [1 Cor. 3:10-15](#) Evil works judged in this life can lead to God's protection being removed from us and the enemy having an inroad into our life to shorten our physical life. Evil works judged in heaven will result in the loss of eternal reward.
- c. Practicing evil works can shorten our natural life. They are inroads for the enemy to attack us. The enemy comes to steal, kill, and destroy. [John 10:10](#) The judgment spoken of here is the taking away of God's protection from the enemy. This is seen earlier in this book with the man having sexual relations with his step-mother. The judgment given in his case was to hand him over to satan for the destruction of his flesh [body], not his eternal spirit. [1 Cor. 5:5](#) It was a natural temporal judgment which could of shortened his life if he did not repent. We find in 2 Corinthians he did repent.

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

A. But when we are judged,

1. judged- Gr. *krino*- *to decide or sentence*

- a. Again, this judgment is not for sin, which would be eternal death, but for works which results in God's divine protection being removed from one's natural life.

B. we are chastened by the Lord,

1. chastened- Gr. *paideuo*- *child training*

- a. This proves that this judgment is not eternal damnation. This Greek word means *child training*.
- b. This same word was used of Hymenaeus and Alexander in

1 Tim 1:20. They were delivered unto satan [God's protection was removed from them]. The purpose there is stated, "that they may learn [Gr. **paideuo**- *be child trained*] not to blaspheme." These two men were believers. They were not eternally judged for their sin, but they were judged in their natural life by God's protection being lifted off of the them. Satan had access to them. The affliction from satan was intended for them to repent. If this happened the protection would return.

c. God's preferred way of child training **is not** lifting off his protection from your natural life! His preferred method of child training is using His Word in your life! 2 Tim 3:16- Scripture is profitable for ["**training** in righteousness"- Gr. **paideuo**- *child training*]. If we steadfastly refuse to be disciplined by God's Word, He will eventually remove His protection from us and allow the enemy to attack us. You don't want this to happen. This is only in extreme cases however. Just be a disciple of the Word of God and this will never happen to you!

C. that we may not be condemned with the world

1. **condemned**- Gr. **katakrima**- *to judge against*

a. This speaks of eternal judgment and damnation. Those who do not accept Jesus as Lord and Savior will be eternal judged and lost.

2. **world**- Gr. **kosmos**

a. This speaks of unbelievers

33. Therefore, my brethren, when you come together to eat, wait for one another.

A. Therefore,

1. Again, the whole issue brought out in this section is the Corinthians not waiting for each other and shaming some of the body who had nothing. Also, they were treating the meal as a common pagan feast, not putting any special significance upon it.

2. Churches have turned this section of scripture into confession of

every sin that can be thought of so they can be worthy to partake of communion. That is a misinterpretation and out of context. It takes the focus off of Jesus and put it on the individual. Paul brings the proper context again in this verse.

B. my brethren,

1. **brethren-** Gr. **adelphos**

C. when you come together to eat,

1. **come together-** Gr. **sunerchomai**

a. Christians are called to come together regularly. [Heb. 10:25](#)
It is damaging to the Christian life not to do so.

2. **eat-** Gr. **phago**

D. wait for one another

1. **wait-** Gr. **exdechomai-** *to look for, expect, wait for, await*

a. In doing so you show respect for the body of Christ.

34. But if anyone is hungry, let him eat at home, lest you come together for judgment. And the rest I will set in order when I come.

A. But if anyone is hungry,

1. **hungry-** Gr. **peinao**

a. It is a good practice that if you are invited somewhere you will be sharing food, and you are really hungry, to grab a snack at home first so you don't eat more than your share.

B. let him eat at home,

1. **eat-** Gr. **esthio**

2. **home-** Gr. **oikos**

C. lest you come together for judgment.

1. **come together-** Gr. **sunerchomai**

2. **judgment-** Gr. **krima**

a. Again this judgment is a temporal judgment upon the natural life and not an eternal judgment.

D. And the rest I will set in order when I come.

1. **rest-** Gr. **loipoi**

a. This is a bit humorous. There were other things that were

out of line at Corinth when they came together to eat, but to spare them the additional correction, which is abundant in this letter, he would wait to share them when he visited next.

b. One of those things could have been their separating into factions when they ate their meals.

2. **set in order**- Gr. **diatasso**- *to thoroughly arrange*

3. **come**- Gr. **erchomai**