**1 Corinthians 11**

*Paul deals with the head covering, and the subjection of women. He admonishes them for their behavior in the serving of the Lord’s Supper, and calls for them to examine them-selves before partaking in this act of worship. (Synopsis by Stan Cox)*

1. Inquiry from Corinthians **(7:1-16:4)** – *“Now concerning the things of which you wrote to me:”* **(7:1)**.
   1. Conduct in worship assembly **(11:2-14:40)**
      1. Order of authority – head coverings **(11:2-16)**.
         1. Commendation of subjection to divine tradition **(v. 2).**
         2. Order of authority – headship **(v. 3).**
         3. Men and women praying or prophesying with or without a head covering **(v. 4-5a).**
            1. Men with covering – dishonors head **(v. 4).**
            2. Women without covering – dishonors head **(v. 5a).**
         4. Explanations **(v. 5b-15).**
            1. Woman praying or prophesying without cover is as if she is shaved **(v. 5b-6).**

She might as well be shorn **(v. 6a).**

It is shameful for her to be shorn, so she should be covered **(v. 6b).**

* + - * 1. Man should not cover his head **(v. 7-9).**

Man is the image and glory of God; woman is the glory of man **(v. 7b).**

Order/function of creation of man/woman **(v. 8-9).**

* + - * 1. Women ought to have a symbol of authority on their head when praying or prophesying **(v. 10).**
        2. Men and women not independent of one anther **(v. 11-12).**

Woman is from man, but man comes through woman **(v. 12a).**

All things are from God **(v. 12b).**

* + - * 1. Judge for yourselves **(v. 13-15):**

Is it proper for a woman to pray or prophesy uncovered **(v. 13b)?**

What does nature teach **(v. 14-15)?**

Long hair on a man is dishonorable **(v. 14).**

Long hair on a woman is a glory to her **(v. 15).**

* + - 1. None should be contentious concerning this matter **(v. 16).**
         1. There may be some who are contentious about these precepts, and therefore practice another custom.
         2. That custom has no Divine origin, and is not sanctioned by the given customs of the churches of God.
    1. Lord’s Supper **(11:17-34)**.
       1. Conduct in Corinth regarding the Lord’s Supper **(v. 17-22).**
          1. Paul cannot praise them because their conduct concerning the Lord’s Supper is not for the better, but worse **(v. 17-22a).**

Divisions for the recognition of approved **(v. 18-19).**

Cannot properly observe Lord’s Supper **(v. 20-22a).**

Takes supper ahead of others **(v. 21a).**

Abuse by satiating hunger **(v. 21b-22a).**

* + - * 1. Again, Paul cannot praise them in this behavior **(v. 22b).**
      1. Institution and proper observance of the Lord’s Supper **(v. 23-34).**
         1. Institution received by Paul from the Lord **(v. 23-25).**
         2. Proclamation of the Lord’s death until He returns **(v. 26).**
         3. Accompanied by self-examination **(v. 27-32).**

Enables us to observe without bringing judgment upon ourselves **(v. 27-29).**

Otherwise we are judged and chastened by the Lord **(v. 30-32).**

* + - * 1. Concluding instructions **(v. 33-34).**

Wait for one another **(v. 33).**

If you are hungry, eat at home **(v. 34).**

**Questions**

1. What does the order of creation regarding men and women suggest **(v. 3, 8-10)?** Does this suggest men are better than women **(v. 11-12)?**
2. Why is division wrong when taking the Lord’s Supper **(v. 17-22)?**
3. What is the instituted purpose of the Lord’s Supper **(v. 23-26)?**

**Another Question to Consider**

Some churches participate in common meals when assembled, which are funded by the church treasury. How can this passage show this to be unauthorized **(v. 20-22, 34)?** What other passages might be used to refute this practice?