



Coptic Orthodox Diocese of the Southern United States



# The First Epistle of St. Paul to the Corinthians

## Chapter 11

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# Introduction

- St. Paul covers two separate matters in this chapter
- The first pertains to women praying and prophesying with heads uncovered (2-16)
- Beginning in verse 17 and continuing through chapter 14, St. Paul covers issues affecting their assemblies as a church, the first being the manner in which they abused the observance of the Lord's Supper (17-34)



# Head Coverings (11:1-16)

- Verse 1 refers to 1 Cor 10:33, like him, they should not seek to please themselves, but to so act as to save others
- Now I praise you: This praise is preparatory to reproof for disorderly conduct among them
- Keep the ordinances: Those he had taught them while in Corinth
- “Head” means the origin or the source. The Son is begotten of the Father



# Head Coverings (11:1-16)

- The man is created by the Son and from whom the woman is made
- “Jesus, therefore, must be of the same essence as God: for, since the man is the head of the woman, and since the head is of the same essence as the body, and God is the head of the Son, it follows the Son is of the same essence as the Father”  
[Chrysostom]



# Head Coverings (11:1-16)

- As the Father and the Son are one so the man and the woman
- Prophecy: speaking by inspiration
- Covering man's head is covering Christ Himself
- Covering the head is a sign of subjection
- If she will throw off the badge of subjection, let her appear with her hair cut like a man's
- But if it is shameful for a woman to appear thus in public let her keep on her veil



# Head Coverings (11:1-16)

- He is the image and glory of God: In the dominion he bears over the creation, representing the supreme dominion of God, which is his glory
- In her order in creation; the woman was taken from the man, and by her obedience, she will bring honor and glory to her husband
- The woman was made by God immediately through the man, who was, as it were, a veil or medium placed between her and God





# Head Coverings (11:1-16)

- Therefore, she should wear the veil or head-covering in worship, in acknowledgement of this subordination to man in the order of creation
- The man being made immediately by God as His glory, has no veil between himself and God
- Neither was the man created for the woman. Woman was made for man because he needed a helpmate



# Head Coverings (11:1-16)

- Because of the angels, who attend there, and before whom they should be careful not to do anything indecent or irregular
- Neither gender is independent of the each; each needs the other
- The Lord recognizes their mutual dependence upon each other
- As she was created for man so man is born of woman





# Head Coverings (11:1-16)

- These relations are all of God
- Judge of yourselves: the case is so clear not in need of more argument
- Is it decent for a woman to pray to God - The Most High, with that boldness when she appears in worship with her head uncovered?
- It is nature's arrangement that men should wear short hair, and a woman long



# Head Coverings (11:1-16)

- This proves that man was designed to be uncovered, and woman covered
- For a man to have long hair, carefully adjusted, is such a mark of effeminacy as is a disgrace to him
- Her long hair shows she ought to cover her head, she will ought to accord with nature
- If, in spite of nature's lessons, a man contentiously opposes, let him know that the churches of God are not contentious

# Conduct at the Lord's Supper (11:17-22)



- The apostle uses this harsher preface, that the Corinthians might understand that whereas they generally observed the apostle's commandments, yet they badly neglected them in a matter of greatest importance
- He had spoken in chapters 1-3 of the divisions in the congregation
- He now tells them that he had heard that these divisions were manifest at their church meetings

# Conduct at the Lord's Supper (11:17-22)



- There must be divisions among you in the ordinary course of things; and God permits them, that it may appear who among you are, and who are not, upright of heart
- Coming in such a spirit they were in no fit mind to eat the Lord's supper
- It was customary in Corinth to eat a meal together as did Christ and his disciples the night of the Lord's supper

# Conduct at the Lord's Supper (11:17-22)



- At this meal each party in Corinth sat apart and ate when it was ready
- The result was that some began before the others
- Drunk: means that he had eaten and was satisfied
- The apostle thinks it good to take away the love feasts because of their abuse
- They despise the church by a selfish feast, where some ate luxuriously, and put to shame others, perhaps the poor, who had nothing

# Institution of the Lord's Supper (11:23–26)



- While at Corinth he had told the church the institution of the supper, an account that he had received directly by inspiration from the Lord
- Such a sacred event was utterly inconsistent with strife, revelry or disorder
- “Broken” denotes the manner of Christ's death, for although his legs were not broken, as the thieves legs were, yet His body was very severely tormented, and torn, and bruised



# Institution of the Lord's Supper (11:23–26)



- “After supper” therefore, you Corinthians ought to separate common meals from the Lord's Supper
- The new covenant is established by the Blood of the Lord
- The observance points to two great facts: the Lord's death, and to his second coming; one past, the other future
- The observance is to continue till He comes



# Examine Yourself (11:27-34)

- Unworthily: In a light, disorderly way, or with an unholy frame of mind
- Shall be guilty of the body and blood of the Lord
- The examination of a man's self (confession) is required before communion
- Eats and drinks judgment to himself; that is, subjects himself to condemnation
- Not discerning the Lord's body: Not distinguishing it, but treating it as a common food



# Examine Yourself (11:27-34)

- The profaning of the body and blood of the Lord is harshly punished by Him, and therefore such wrongs ought diligently to be prevented by each one judging and correcting himself
- If we would judge our spiritual condition, and correct ourselves, we should not be judged
- We would avert God's judgments
- Judgments are used to chasten and to bring to repentance and reformation



# Examine Yourself (11:27-34)

- When we are thus judged, it is with this merciful design, that we may not be finally condemned with the world
- Let all wait, and let all eat and partake of the Lord's supper together
- The supper of the Lord was instituted not to feed the belly, but to feed the soul with the communion of Christ



# Examine Yourself (11:27-34)

- Therefore it ought to be separated from common banquets
- Such things as pertain to order, as place, time, form of prayers, and other such like, the apostle took order for in congregations
- The reason is to do these arrangements according to the consideration of times, places, and persons



# Conclusion

- What is meant by “the head of woman *is* man”?
- Why do the Church allow to the Clergy men to cover their heads?
- How do we be in a worthy manner? And how we examine ourselves?
- How do we participate in the Lord's death and resurrection when we took the Holy Communion?
- What is the punishment of taking the Holy Communion in an unworthily manner?