

# 1 Corinthians

# Chapter 11

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## How this study handout is structured

We will go verse by verse (as appropriate)

Matthew 1:1

- The book of the generation. This is the proper title of the chapter. It is the same as to say, "The account of the ancestry or family, or the genealogical table of Jesus Christ." The phrase is common in Jewish writings. Compare [Ge 5:1](#), "This is the book of the generations of Adam," that is, the genealogical table of the family or descendants of Adam.

Barnes

Scripture references are found at the end of the slides in the handout

- **Matthew 1:1** This is the genealogy of Jesus the Messiah the son of David, the son of Abraham:

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The Bible software used for references and KJV scripture is from SwordSearcher

Different references will be used. In this case Albert Barnes Notes on the Bible. This is a clickable link if you have the SwordSearcher Bible Software

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If you would like a pdf copy of this handout email [james293504@gmail.com](mailto:james293504@gmail.com)

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## Bible Study Meeting Information

9:00 am Wednesday, 6:45 pm Wednesday

### In Person

Mt. Calvary Baptist Church, 75 Pine Lakes Parkway, Palm Coast Florida 32164

or

### Zoom

Click on the link below

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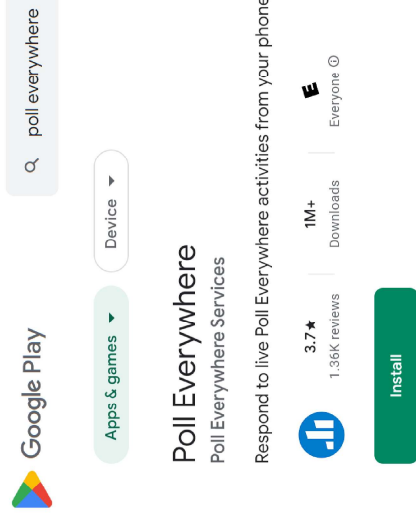
**Or** Go to <https://zoom.us/join> and enter Meeting ID → 449 757 5748, Passcode 04092006

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## 1 Corinthians - Outline

### I. THE CHURCH AND THE WORLD. SEPARATION AND TESTIMONY. CHAPTERS 1-10

1. What Grace Has Done and the Assurance which Grace Gives. Chapter 1:1-9.
2. Contrasts. Chapter 1:10-4.
3. Corinthian Failures. Chapters 5-6.
4. Concerning the Relationship of Man and Woman. Chapter 7.
5. Concerning Meats Offered to Idols. Liberty Governed by Love. Chapter 8.
6. Paul's Gracious Example. Chapter 9.
7. Concluding Warnings and Exhortations. Chapter 10.

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## 1 Corinthians - Outline

### II. THE CHURCH AS THE BODY OF CHRIST. CHAPTERS 11-14

1. The Headship of Christ and of Man. The Lords Supper. Chapter 11.
2. The Body and the Members of the Body. Chapter 12.
3. The Need and Superiority of Love. Chapter 13.
4. Prophecy and Speaking with Tongues. Chapter 14.

### III. RESURRECTION AND THE HOPE OF THE CHURCH. CONCLUSIONS. CHAPTERS 15-16

1. The Doctrine of Resurrection and the Hope of the Church. Chapter 15.
2. Instruction and Greetings. Chapter 16.

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## Chapter 11 Background and Introduction

1. Follow my example, as I follow Christ. (verse 1)
2. On Covering the Head in Worship (verses 2-16)
3. Correcting an Abuse of the Lord's Supper. (verses 17-34)

## Chapter 11 Background and Introduction

- In this chapter the apostle blames, and endeavors to rectify, some great indecencies and manifest disorders in the church of Corinth; as, **1.** The misconduct of their women (some of whom seem to have been inspired) in the public assembly, who laid by their veils, the common token of subjection to their husbands in that part of the world. This behavior he reprehends, requires them to keep veiled, asserts the superiority of the husband, yet so as to remind the husband that both were made for mutual help and comfort, **2.** He blames them for their discord and neglect and contempt of the poor, at the Lord's supper. **3.** To rectify these scandalous disorders, he sets before them the nature and intentions of this holy institution, directs them how they should attend on it, and warns them of the danger of a conduct to indecent as theirs, and of all unworthy receiving.

## Chapter 11 Background and Introduction Takeaways

1. The order of headship is rooted in creation, not culture — but it has nothing to do with worth
2. The biblical standard for appearance is a communication standard, not a dress code
3. The most "traditional" image of Jesus is actually borrowed from paganism
4. The Lord's Supper is a dying request — and we are prone to forget what it memorializes
5. Self-examination is not optional — it is the prerequisite
6. God's discipline of his children is not punishment — it is protection
7. Divisions carried into the Lord's Table are a denial of everything the Table represents <sup>9</sup>

## 1 Corinthians 11:1

- Interpreters judge, that these words do properly belong to the foregoing chapter, in the last verse of which he had advocated his own example to them; but whether they be applied to that chapter or this, doesn't matter much. ...the examples of the apostles are part of our rule; yet the modesty of the apostle is remarkable, who requires of his people no further to follow him than as he followed Christ: nor indeed ought any man to require more of those that are under his charge, than to follow him so far as he imitates the Lord Jesus Christ.

Poolle

- 1 Corinthians 11:1  
Follow my example, as I follow the example of Christ.

## Contextual Reading 1 Corinthians 11:2-16 On Covering the Head in Worship

<sup>2</sup>I praise you for remembering me in everything and for holding to the traditions just as I passed them on to you. <sup>3</sup>But I want you to realize that the head of every man is Christ, and the head of the woman is man, and the head of Christ is God. <sup>4</sup>Every man who prays or prophesies with his head covered dishonors his head. <sup>5</sup>But every woman who prays or prophesies with her head uncovered dishonors her head—it is the same as having her head shaved. <sup>6</sup>For if a woman does not cover her head, she might as well have her hair cut off; but if it is a disgrace for a woman to have her hair cut off or her head shaved, then she should cover her head. <sup>7</sup>A man ought not to cover his head, since he is the image and glory of God; but woman is the glory of man.

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## Contextual Reading 1 Corinthians 11:2-16 On Covering the Head in Worship

<sup>8</sup>For man did not come from woman, but woman from man; <sup>9</sup>neither was man created for woman, but woman for man. <sup>10</sup>It is for this reason that a woman ought to have authority over her own head, because of the angels. <sup>11</sup>Nevertheless, in the Lord woman is not independent of man, nor is man independent of woman. <sup>12</sup>For as woman came from man, so also man is born of woman. But everything comes from God <sup>13</sup>Judge for yourselves: Is it proper for a woman to pray to God with her head uncovered? <sup>14</sup>Does not the very nature of things teach you that if a man has long hair, it is a disgrace to him, <sup>15</sup>but that if a woman has long hair, it is her glory? For long hair is given to her as a covering. <sup>16</sup>If anyone wants to be contentious about this, we have no other practice—nor do the churches of God.<sup>12</sup>

## 1 Corinthians 11:2

- The apostle mentions these twice to the Thessalonians, and nearly in the same words. [2Th 2:15](#); [3:6](#). What were they? General outlines of order in worship, and rules of private conduct for the members of the churches, whether male or female, married or single. How could the infant church subsist without traditions, that they might walk by the same rule, and mind the same things. These ordinances seem implied in the next words.

Sutcliffe

- **1 Corinthians 11:2**  
I praise you for remembering me in everything and for holding to the traditions just as I passed them on to you.

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## 1 Corinthians 11:3

- Here, a question having arisen as to the relative position of men and women, we are taken back to the order first established in creation. It is true that in Christ — in the new creation — “there is neither bond nor free, there is neither male nor female”. In the old creation, as in the assembly, these distinctions still exist. Christianity, however great the common privileges it confers, does not set aside the order of creation, and, while in these mortal bodies in a scene where these differences exist, the Christian is responsible to observe this order.

HSmith

- **1 Corinthians 11:3**  
But I want you to realize that the head of every man is Christ, and the head of the woman is man, and the head of Christ is God.

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## 1 Corinthians 11:3

- *And the head of the woman is the man.* The sense is, she is subordinate to him; and in all circumstances-in her demeanor, her dress, her conversation, in public and in the family circle--should recognize her subordination to him. The particular thing here referred to is, that if the woman is inspired, and speaks or prays in public, she should by no means lay aside the usual and proper symbols of her subordination. The danger was, that those who were under the influence of inspiration would regard themselves as freed from the necessity of recognizing that, and would lay aside the *veil*, the usual and appropriate symbol of their occupying a rank inferior to the man. This was often done in the temples of the heathen deities by the priestesses, and it would appear also that it had been done by Christian females in the churches.

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## 1 Corinthians 11:3

- *The head of Christ is God; and God is the Head of Christ, not in respect of his essence and Divine nature, but in respect of his office as Mediator; as the man is the head of the woman, not in respect of a different and more excellent essence and nature, (for they are both of the same nature), but in respect of office and place, as God hath set him over the woman.*

Poolle

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## 1 Corinthians 11:3

- **Philippians 2:5-8 (KJV)** Let this mind be in you, which was also in Christ Jesus: Who, being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.
- Jesus was not forced into subordination — he emptied himself and humbled himself. It was a willing choice from a position of full equality.
- Subordination does not imply inferiority — Jesus subordinated himself to the Father. No serious scholar argues that made him less than God.

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## 1 Corinthians 11:3

### Jesus as the Model of Subordination

- **Philippians 2:5-8 (KJV)** Let this mind be in you, which was also in Christ Jesus: Who, being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.
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- **Subordination does not imply inferiority** — Jesus subordinated himself to the Father. No serious scholar argues that made him less than God.
- The Father did not demand it. Jesus chose it. That is the model.

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The model Paul presents is Jesus voluntarily choosing subordination from a position of full equality. In your own relationships — marriage, work, church — how do you personally relate to that model?

I find it inspiring, and it shapes how I operate

0%

I understand it intellectually but struggle to live it

0%

I tend to resist subordination regardless of context

0%

I had not connected Jesus's example to my own relationships before

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## 1 Corinthians 11:3

### What This Means for Women in Marriage

- Just as Jesus was fully equal to the Father yet chose subordination, a wife is fully equal to her husband yet is called to choose submission.
- This is not a statement about worth, intelligence, or capability — it is a statement about role and order, nothing more.
- Submission modeled after Philippians 2 is not weakness. It is one of the most Christlike acts available to a believer.
- The question is not "why should I?" — the question is "will I trust God's design the way Jesus trusted the Father's?"



## 1 Corinthians 11:3

### What This Means for Men in Marriage

- Philippians 2 is the model for men as well — but the application runs in the opposite direction
- If Jesus is the example of a wife's submission, he is equally the example of a husband's love — "Husbands, love your wives as Christ loved the church and gave himself for it" — Ephesians 5:25
- Jesus did not use his position of authority to demand, control, or dominate. He used it to serve, protect, and sacrifice.
- A husband who demands submission from his wife has missed the point entirely. He is too busy laying down his life for her to make that demand.
- **The calling on a man in marriage is not "be in charge"** — it is "be so sacrificially devoted to this woman that submission becomes her natural and willing response" ✳️ 21

## Genesis 3:16

- The Hebrew word translated 'desire' is *teshûqâh* (תִּשְׁוָּקָה). It appears only three times in the Old Testament, and the key to understanding it is Genesis 4:7, where God warns Cain:
- "...*sin is crouching at the door. Its desire is for you, but you must rule over it.*" — Genesis 4:7
- The structure is nearly identical to 3:16 — desire + rule over. In Genesis 4:7, sin's 'desire' is not affection. It is a drive to dominate and control. Biblical scholar Susan Foh (1974) made this case formally: the woman's 'desire' for her husband is best understood as a desire to usurp his authority — to have his role.

- **Genesis 3:16** To the woman he said, "I will make your pains in childbearing very severe; with painful labor you will give birth to children. Your desire will be for your husband, and he will rule over you." 22

## Genesis 3:16

- The woman will have an inward pull toward controlling or overriding her husband's authority.
- If Foh is correct — and the parallel with Genesis 4:7 makes a strong case — then the desire to resist or seize a husband's authority is not a personality flaw in a particular woman. It is part of the fallen female condition.
- This means **a)** A woman who feels resistant to submission is feeling exactly what the curse predicts she will feel. **b)** That feeling is real. It is not imaginary or sinful in itself. But the feeling is fallen — and acting on it against God's order is where the problem lies.



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## Genesis 3:16

- Just because you feel like you should not be submissive does not mean you should not be submissive.
- This is where the gospel enters. The Christian life is not the life of the uncontested flesh — it is the life of the Spirit overcoming the flesh.
- The woman's struggle with submission fits squarely in this framework. It is not unique — it is the same war every believer fights in their particular area of fallen desire.
- **Galatians 5:16-17 (KJV)** *This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would.*
- Submission, rightly understood, is not a concession of defeat. It is an act of faith — a choice to trust God's design over one's own instincts. ✨

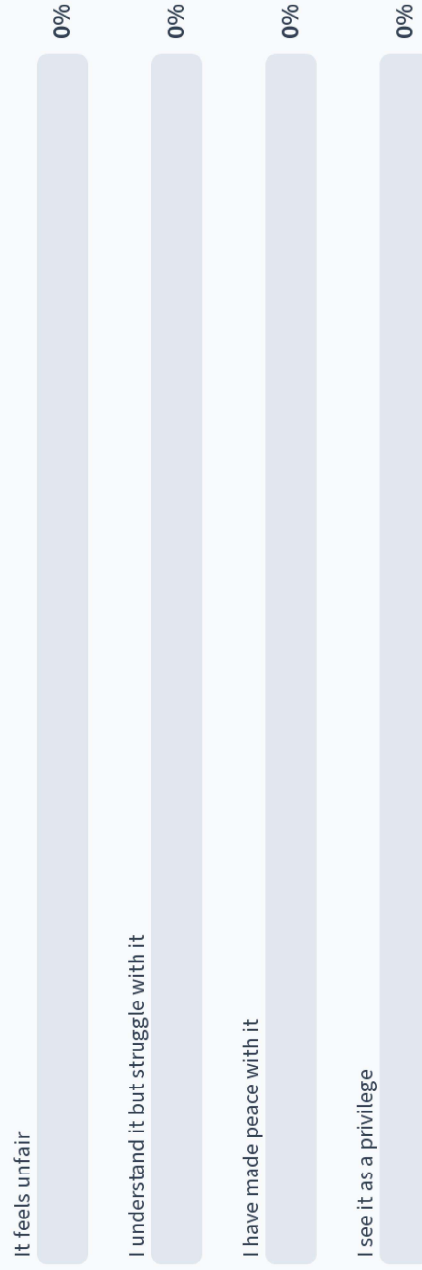
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## Genesis 3:16

- When a wife submits to her husband's God-given role, she is not merely responding to him — she is responding to the One who assigned him that position
- Disrespecting God's established order in marriage is ultimately disrespecting God himself — **Ephesians 5:22 (KJV) Wives, submit yourselves unto your own husbands, as unto the Lord. "as unto the Lord" is not decoration; it is the point**
- Submission offered to an imperfect husband in obedience to a perfect God is an act of worship



When you think about your role in marriage as God has designed it, your honest first reaction is:



If the desire to resist or override a husband's authority is part of the fallen condition rather than a personal flaw — does that change how you think about conflict in your marriage?"

Yes — it helps me understand the struggle without taking it personally

0%

Somewhat — but it is still hard to separate the feeling from the person

0%

Not really — knowing the source does not make it easier

0%

I had never considered it in those terms before

0%

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## 1 Corinthians 11:4-16

- As we cover the upcoming versus please keep in mind the biblical standard is not a dress code — it is a communication standard. Your appearance should make your sex unambiguous to the people around you. The specific markers change by culture and era; the requirement for clarity does not. Paul was speaking to the Corinthians on matters of dress with instructions that mattered for their context.
- **Deuteronomy 22:5 (KJV)** The woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garment: for all that do so *are* abomination unto the LORD thy God.

When you look in the mirror before leaving the house, what best describes your primary concern?

Does my appearance reflect my values and faith? 0%

Does my appearance communicate clearly that I am male/female? 0%

Am I dressed appropriately for where I am going? 0%

Honestly — I haven't thought about any of these consciously 0%

Verifying that I am as fine as I know that I am 0%

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## 1 Corinthians 11:4

- The apostle proceeds to show the bearing of this creation order upon Christian men and women. He refers to the exercise of prayer and prophecy, in which, on the one hand, we speak to God on behalf of ourselves or others, and, on the other hand, we speak to men on behalf of God. In connection with praying or prophesying he speaks of the woman's head being covered as a sign of subjection, and the man's head uncovered as a sign of authority. HSmith

- Note, We should, even in our dress and habits, avoid everything that may dishonor Christ. MHWBC

- 1 Corinthians 11:4  
Every man who prays or prophesies with his head covered dishonors his head.

## 1 Corinthians 11:5

- **Or prophesieth.** Although St. Paul "thinks of one thing at a time," and is not here touching on the question whether women ought to teach in public, it appears from this expression that the rule which he lays down in [1Co 14:34-35](#), and [1Ti 2:12](#) was not meant to be absolute. See the case of Philip's daughters ([Ac 21:9](#); [2:17](#)). **With her head uncovered.** For a woman to do this in a public assembly was against the national custom of all ancient communities, and might lead to the gravest misconceptions. →

Pulpit

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- **1 Corinthians 11:5**  
But every woman who prays or prophesies with her head uncovered dishonors her head—it is the same as having her head shaved.

## 1 Corinthians 11:5

- As a rule, modest women covered their heads with the *shawl* or with a veil when they worshipped or were in public. Christian women at Corinth must have caught something of the "inflation" which was characteristic of their Church before they could have acted with such reprehensible boldness as to adopt a custom identified with the character of immodest women. **Dishonoureth her head.** Calvin, with terse good sense, observes, "As the man honors his head by proclaiming his liberty, so the woman by acknowledging her subjection."

Pulpit

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## 1 Corinthians 11:5

- *The woman, on the other hand, who prays or prophesies with her head uncovered dishonored her head, namely, the man. She appears in the dress of her superior, and throws off the token of her subjection. She might, with equal decency, cut her hair short, or cut it close, which was the custom of the man in that age. This would be in a manner to declare that she was desirous of changing sexes, a manifest affectation of that superiority which God had conferred on the other sex. And this was probably the fault of these prophetesses in the church of Corinth. It was doing a thing which, in that age of the world, betokened superiority, and therefore a tacit claim of what did not belong to them but the other sex.*  
Note, The sexes should not affect to change places. The order in which divine wisdom has placed persons and things is best and fittest: to endeavor to amend it is to destroy all order, and introduce confusion.

## 1 Corinthians 11:6

- The force of this argument depends on the fact that a woman's head being uncovered would be regarded by others as implying the same shame as was indicated by a woman's hair being cut short (*i.e.*, shorn), or altogether removed (*i.e.*, shaven). It is as if the Apostle said—If a woman insists on her right to pray and speak in an assembly with uncovered head, let her carry out this principle to its logical result; let her insist on her right to have her hair cut short, so as to show her equality with man—and what would be thought of her then!

- **1 Corinthians 11:6**  
For if a woman does not cover her head, she might as well have her hair cut off; but if it is a disgrace for a woman to have her hair cut off or her head shaved, then she should cover her head.

## 1 Corinthians 11:7

- **The image and glory of God;** his representative, and reflecting his glory as ruler of this lower world. **Ge 1:26-31**; **2:16**; **but the woman is the glory of the man**; her excellence is an expression of his dignity and worth, since she was formed of him and for him. **Ge 2:18,22-23**. It is the will of God that there should be due subordination of one class of persons to another, and that this should be manifested in their dress and deportment. Our character, usefulness, and enjoyment very much depend upon suitable recognizing the relations which God has established, and acting in accordance with them.

FBN

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## 1 Corinthians 11:7

- **For a man indeed.**—In **1Co 11:4-7** the argument against the woman's head being uncovered was based upon (a) the woman's relation to man, and (b) the man's relation to Christ in the Church. In the three following verses, **1Co 11:7-9**, the ground of the argument is changed, and the same conclusion is arrived at from a review of (a) the woman's relation to man, and (b) man's relation to God in the physical Creation. The external form of this argument is the same as that adopted previously. The Apostle first states what the man must not do, and then conversely what the woman must do. The Apostle here takes up the order of creation mentioned in Genesis 1-2, and the argument runs thus:—Man was made in the image of God, and is the glory of God; →

Ellicott

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## 1 Corinthians 11:7

- but woman is the glory of the man (for woman was made out of man, and also man was not created *for* woman, but woman for— *i.e.*, as a help-meet for—man). Therefore man, as a created being, according to the accepted order of creation, is the direct representative of God, and woman the direct representative of man (and only indirectly and through him of God). The spiritual equality of man and wife does not upset this relationship, and therefore an attempt to destroy the outward expression of it is to be condemned, as it would soon lead to an obliteration of the fact itself.
- It is to be remembered all through this passage (and it gives a further emphasis to the allusion to Adam and Eve) that St. Paul is only speaking of married women— →

Ellicott

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## 1 Corinthians 11:7

- it is most unlikely that any case had occurred of an unmarried woman attempting such an outrage upon social feeling and national custom. The Greek women when in public (except those of avowedly bad character) either wore a veil or shawl, over their heads.

Ellicott

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## 1 Corinthians 11:8

- **For the man is not of the woman.** In the creative act man was first, and woman was made from man.

PNTC

- **1 Corinthians 11:8**  
For man did not come from woman, but woman from man;

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## 1 Corinthians 11:9

- This is a simple statement of what is expressed in Genesis. The woman was made for the comfort and happiness of the man. Not to be a slave, but a helpmeet; not to be the minister of his pleasures, but to be his aid and comforter in life; not to be regarded as of inferior nature and rank, but to be his friend, to divide his sorrows, and to multiply and extend his joys; yet still to be in a station subordinate to him. He is to be the head; the ruler; the presider in the family circle; and she was created to aid him in his duties, to comfort him in his afflictions, to partake with him of his pleasures. Her rank is therefore honorable, though it is subordinate. →

- **1 Corinthians 11:9** neither was man created for woman, but woman for man.

Barnes

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## 1 Corinthians 11:9

- It is, in some respects, the more honorable because it is subordinate; and as her happiness is dependent on him, she has the higher claim to his protection and his tender care. The whole of Paul's idea here is, that her situation and rank as subordinate should be recognized by her at all times, and that in his presence it was proper that she should wear the usual symbol of modesty and subordination, the veil.

Barnes

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## 1 Corinthians 11:10

- **Power**; that is, a veil, as the token of her husband's rightful authority over her, and of her subjection to him. **Because of the angels**; probably the holy angels, who, as "ministering spirits, sent forth to minister for them who shall be heirs of salvation," were present in the Christian assemblies, and witnessed the propriety or impropriety of their conduct, as reflecting honor or dishonor on Christ and his cause. FBN

- This passage is generally considered as unexplained. The researches of interpreters throw no light upon it whatever. Abbott

### • 1 Corinthians 11:10

It is for this reason that a woman ought to have authority over her own head, because of the angels.

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## 1 Corinthians 11:11

- Nevertheless, this question of authority and subjection in the creation order by no means weakens the fact that the man and the woman are dependent upon each another, a mutual dependence, however, that is to be taken up in the Lord. In the world men and women are throwing off their allegiance to God, and therefore increasingly seeking to be independent of one another. In Christianity we are brought back to dependence upon the Lord, and therefore upon one another, and to recognize that all things are of God. How can we be independent of the One from Whom we have our origin?

HSmith

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- 1 Corinthians 11:11  
Nevertheless, in the Lord woman is not independent of man, nor is man independent of woman.

## 1 Corinthians 11:12

- An appeal to the original act of creation proves the truth of the previous statement of the interdependence of the sexes. If already ([1Co 11:7](#)) the fact of woman's having been taken out of man was used as an argument to prove her subordination, there is now coupled with that fact of the origin of woman that other fact of the perpetual birth of man from woman, to show that there is a mutual relation. The first woman was made out of man; therefore woman is dependent on man. Every man has been born of a woman; therefore man is not independent of woman.

Ellicott

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- 1 Corinthians 11:12  
For as woman came from man, so also man is born of woman. But everything comes from God

# 1 Corinthians 11:13

- The argument here is built on national customs, but customs which St. Paul regarded as important, corresponding with the natural law of modesty, and the peace of the church.

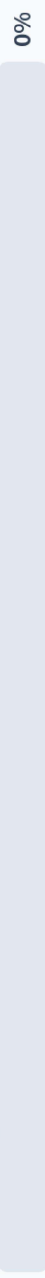
Sutcliffe

- **1 Corinthians 11:13**  
Judge for yourselves: Is it proper for a woman to pray to God with her head uncovered?

45

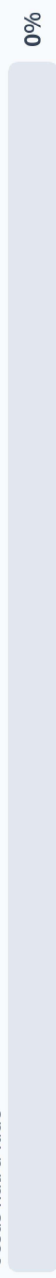
Which is more likely?

Jesus had long hair



0%

Jesus had a fade



0%

## 1 Corinthians 11:14

- **It is a shame unto him;** because it makes him appear like a woman. God has made the two sexes different, and placed them in different stations; and a proper regard to him and one another requires that this difference should be seen in their apparel and deportment. FBN
- By nature is either meant, the law and light of nature, reason in man, common sense, or rather custom, which is second nature; and which, in this case, must be restrained to the Greeks and Jews; for though among the Grecians the men cut their hair, and did not suffer it to grow long, → Gill

- **1 Corinthians 11:14**  
Does not the very nature of things teach you that if a man has long hair, it is a disgrace to him,

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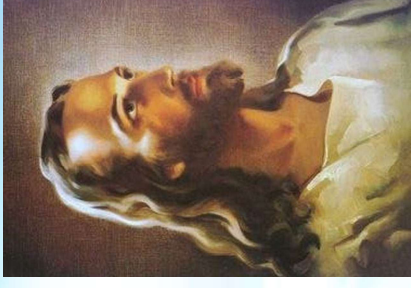
## 1 Corinthians 11:14

- as also did the Jews, yet there were many nations who did not, even at that time, observe such a rule or custom; but as the Jews and Greeks were the persons chiefly, if not solely, known to the Corinthians, the apostle signifies, that the usages of these people might direct and inform them in this matter: Gill

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## How do you reconcile this with the images of Jesus with long hair?

- No one knows what Jesus looked like.
- There are no portraits from his lifetime — not one. Every image you have ever seen of Jesus, from ancient mosaics to Renaissance paintings to the familiar Head of Christ painted by Warner Sallman in 1940, is a cultural artifact. Someone's imagination, not history.



This is what people think he looked like. The next few slides explain why they were probably wrong

49 ✨

## How do you reconcile this with the images of Jesus with long hair?

- The long-haired, light-skinned Jesus most people picture traces back to **pagan Rome** — Byzantine artists borrowed that look from Roman depictions of gods like Apollo and Jupiter. Medieval Europe inherited it, and Western Christianity spent centuries reinforcing it until it felt like fact.

**The most "traditional" image of Jesus is borrowed from paganism.**

50 ✨

## How do you reconcile this with the images of Jesus with long hair?

- *What Did Jesus Look Like?* (2018) makes this case carefully. She concludes he would have been unremarkable in appearance — which also fits Isaiah 53:2's "no beauty that we should desire him."
- **Jesus almost certainly had short dark hair, brown skin, and brown eyes**
- Physical anthropologists studying first-century Jewish skeletons from Judea and Galilee found they most closely resemble **Iraqi Jews today** — brown skin, black hair, brown eyes. Roman coins from the era show Jewish men with short hair and beards. Taylor's conclusion: **Jesus was not pale, not European, and almost certainly had shortish dark hair.** Nothing about his appearance was remarkable — which may be exactly the point given Isaiah 53:2. 51 ✨

## How do you reconcile this with the images of Jesus with long hair?

- **Jesus dressed like a poor working man — not a king**
- First-century Jewish men wore a short tunic to the knee, a large rectangular mantle with tassels at the corners, and sandals. The long flowing robes in virtually every Jesus film are precisely what Jesus *criticized* — he called out men who wore long robes as status-seekers neglecting the poor.

## The Black Madonna Tradition — 400+ Dark-Skinned Images of Mary and Jesus

- Across medieval Europe, over 400 images of Mary and the Christ child depict both with dark skin — concentrated especially in France, Poland, and Spain
- France alone has at least 180 — called Vierges Noires (Black Madonnas)
- These were not fringe art — they were the most respected pilgrimage sites in all of medieval Europe. French kings credited them with military victories. Sailors hung model ships in their chapels in gratitude for surviving storms

Reference: Ean Begg, *The Cult of the Black Virgin* (Arkana/Penguin, 1996)

53 ✨

## Why Were They Dark-Skinned? — And What Does It Mean?

- The old explanation — candle soot — has been largely discredited since the 1950s. On the same statues, clothing remains bright while only the skin is dark. Soot does not selectively target faces
- The stronger explanations: intentional historical realism (Mary was a Middle Eastern Jewish woman)
- When restorers lightened some Black Madonna's to pale skin, communities were outraged — and repainted them dark. People wanted a dark Madonna
- The bottom line: Medieval European Christians — French kings, crusading knights, common pilgrims — chose to honor a dark-skinned Mary and Christ child as their most powerful intercessors for 900 years
- That is not revisionism. That is the historical record

54 ✨

Which best describes how you felt learning that the familiar image of Jesus was borrowed from pagan artistic conventions

Surprised — I had never considered this before

0%

Uncomfortable — it challenges something that felt sacred to me

0%

Relieved — it actually frees me to think about Jesus more historically

0%

Indifferent — what Jesus looked like doesn't affect my faith

0%

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## 1 Corinthians 11:15

- *For a covering.* It is given to her as a sort of natural veil, and to indicate the propriety of her wearing a veil. It answered the purposes of a veil when it was suffered to grow long, and to spread over the shoulders and over parts of the face, before the arts of dress were invented or needed.

Barnes

- **1 Corinthians 11:15**  
but that if a woman has long hair, it is her glory? For long hair is given to her as a covering.

## 1 Corinthians 11:16

- Custom is in a great measure the rule of decency. And the common practice of the churches is what would have them govern themselves by. He does not silence the contentious by mere authority, but lets them know that they would appear to the world as very odd and singular in their judgement if they would quarrel for a custom to which all the churches of Christ were at that time utter strangers, or against a custom in which they all concurred, and that upon the ground of natural decency. It was the common usage of the churches for women to appear in public IMHWBC assemblies, and join in public worship, veiled; and it was manifestly decent that they should do so. Those must be very contentious indeed who would quarrel with this, or lay it aside.

- **1 Corinthians 11:16** If anyone wants to be contentious about this, we have no other practice—nor do the churches of God.

57

## Contextual Reading 1 Corinthians 11:17-34 Correcting an Abuse of the Lord's Supper

<sup>17</sup>In the following directives I have no praise for you, for your meetings do more harm than good. <sup>18</sup>In the first place, I hear that when you come together as a church, there are divisions among you, and to some extent I believe it. <sup>19</sup>No doubt there have to be differences among you to show which of you have God's approval. <sup>20</sup>So then, when you come together, it is not the Lord's Supper you eat, <sup>21</sup>for when you are eating, some of you go ahead with your own private suppers. As a result, one person remains hungry and another gets drunk. <sup>22</sup>Don't you have homes to eat and drink in? Or do you despise the church of God by humiliating those who have nothing? What shall I say to you? Shall I praise you? Certainly not in this matter! →

58

## **Contextual Reading 1 Corinthians 11:17-34** **Correcting an Abuse of the Lord's Supper**

<sup>23</sup>For I received from the Lord what I also passed on to you: The Lord Jesus, on the night he was betrayed, took bread, <sup>24</sup>and when he had given thanks, he broke it and said, "This is my body, which is for you; do this in remembrance of me." <sup>25</sup>In the same way, after supper he took the cup, saying, "This cup is the new covenant in my blood; do this, whenever you drink it, in remembrance of me." <sup>26</sup>For whenever you eat this bread and drink this cup, you proclaim the Lord's death until he comes. <sup>27</sup>So then, whoever eats the bread or drinks the cup of the Lord in an unworthy manner will be guilty of sinning against the body and blood of the Lord. <sup>28</sup>Everyone ought to examine themselves before they eat of the bread and drink from the cup. →

59

## **Contextual Reading 1 Corinthians 11:17-34** **Correcting an Abuse of the Lord's Supper**

<sup>29</sup>For those who eat and drink without discerning the body of Christ eat and drink judgment on themselves. <sup>30</sup>That is why many among you are weak and sick, and a number of you have fallen asleep. <sup>31</sup>But if we were more discerning with regard to ourselves, we would not come under such judgment. <sup>32</sup>Nevertheless, when we are judged in this way by the Lord, we are being disciplined so that we will not be finally condemned with the world. <sup>33</sup>So then, my brothers and sisters, when you gather to eat, you should all eat together. <sup>34</sup>Anyone who is hungry should eat something at home, so that when you meet together it may not result in judgment. And when I come I will give further directions.

60

## 1 Corinthians 11:17

- These words lead from the subject which has gone before to another and different abuse of liberty in public assemblies, of which the Apostle is now about to speak. There were evidently three great abuses which had crept into the Church:—1. The discarding by the women of the covering for their heads. This has been treated of in the earlier part of this chapter. 2. The disorders at the Lord's Supper. 3. The misuse of spiritual gifts. The former of these occupies the remainder of this chapter, while the latter is discussed in [1Co 12:1-30](#).

Ellicott

61

- **1 Corinthians 11:17**  
In the following directives I have no praise for you, for your meetings do more harm than good.

## 1 Corinthians 11:18

- We must remember that the Lord's Supper' was instituted by our Savior immediately after the last meal He ate with His apostles. During the apostolic age they perpetuated that custom of having a social, religious meal, and eating together in commemoration of the last Supper of our Lord and His apostles and exhibitory of their love to one another.

Godbey

- **I hear that there be divisions among you:** schisms and parties, either about their ministers, one being for Paul, another for Apollos, and another for Cephas; →

Gill

62

- **1 Corinthians 11:18**  
In the first place, I hear that when you come together as a church, there are divisions among you, and to some extent I believe it.

## 1 Corinthians 11:18

- or in the celebration of the Lord's supper, and that which went before it, they going into separate bodies, and partook by themselves, and each took his own supper before another, one ate, and another did not.

- He says that he *partly believes it*, that they might not think that he charged them all with this heinous crime, and might accordingly complain, that they were groundlessly accused. In the meantime, however, he suggests that this had been brought to him not by mere vague rumor, but by credible information, such as he could not altogether discredit.

Gill

Calvin

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## 1 Corinthians 11:19

- Such was human nature that these would exist; and one object of God in allowing them was, that it might be seen who were his friends. Divisions among professed Christians spring from their wickedness, and are productive of great evils; yet God in suffering them is wise and good. He often overrules them to show who are his true disciples.

FBN

- 1 Corinthians 11:19  
No doubt there have to be differences among you to show which of you have God's approval.

64

## 1 Corinthians 11:20-21

- When they came together, it was professedly to eat the Lord's Supper; practically it was to indulge in a feast of their own. The apostle says, "Each one in eating takes *his own supper*". The Supper was instituted by the Lord at the end of the paschal feast. The Corinthians, apparently taking this as their example, came together for a preliminary social feast, at the end of which they partook of the Lord's Supper. Moreover, at this preliminary feast the poor were allowed to go hungry, while some were drinking to excess. →

HSmith

- **1 Corinthians 11:20-21**  
So then, when you come together, it is not the Lord's Supper you eat, for when you are eating, some of you go ahead with your own private suppers. As a result, one person remains hungry and another gets drunk.

65

## 1 Corinthians 11:22

- But, apart from these excesses, the assembly was no place for social feasting. "Have ye not houses to eat and to drink in?", asks the apostle; or were they putting to shame the poor, and despising the assembly of God, which embraces rich and poor? For the second time the apostle has to say, "I praise you not". That they remembered the apostle and heeded his directions called forth his praise. For their divisions and abuse of the Lord's Supper he can only condemn them. →

HSmith

- **1 Corinthians 11:22**  
Don't you have homes to eat and drink in? Or do you despise the church of God by humiliating those who have nothing? What shall I say to you? Shall I praise you? Certainly not in this matter! **66**

## 1 Corinthians 11:22

- They introduced into the assembly the social element which led to social distinctions and fleshly indulgence. Their coming together was thus a practical denial both of the Lord's Supper and the assembly of God. HSmith
- According to the Greek custom, each brought his own provisions, and while the rich fared sumptuously, the poor sometimes had little or nothing; for the spirit of division led to the exclusion by some of all who were not of their own party. Thus, sectarianism invaded even the Lord's table. CBN

67

## 1 Corinthians 11:23

- I have received of the Lord. This cannot refer to tradition or mean that it had been communicated to him through the medium of the other apostles; but the whole spirit and scope of the passage seems to mean, that he had derived the knowledge of the institution of the Lord's Supper directly from the Lord himself. This might have been when on the road to Damascus, though that does not seem probable, or it may have been among the numerous revelations which at various times had been made to him. Comp. [2Co 12:7](#). → Barnes

- **1 Corinthians 11:23**  
For I received from the Lord what I also passed on to you: The Lord Jesus, on the night he was betrayed, took bread,

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## 1 Corinthians 11:23

- The reason why he here says that he had received it directly from the Lord is, doubtless, that he might show them that it was of Divine authority. "The institution to which I refer is what I myself received an account of from personal and direct communication with the Lord Jesus himself, who appointed it. It is not, therefore, of human authority. It is not of my devising, but is of Divine warrant, and is holy in its nature, and is to be observed in the exact manner prescribed by the Lord himself."

## 1 Corinthians 11:24

1. It is remarkable that we are indebted to Paul for the most particular account of this service, because he was not one of those who were present on the night of its institution. Nor did he derive his knowledge from those who were present ([Ga 1:11-12](#)). The striking agreement between this report and that of those who were present is one of the evidences of the truth of Scripture.
2. Thoughtful men know the value of particular customs, medals and inscriptions, to certify any historical event. →

- 1 Corinthians 11:24 and when he had given thanks, he broke it and said, "This is my body, which is for you; do this in remembrance of me."

## 1 Corinthians 11:24

- Now, the observance of the Lord's Supper is a standing historical evidence of the truth of the Christian religion. It is to be traced backwards for hundreds of years to the night in which Christ was betrayed; but no farther. There we lose the clue, because the institution then had its origin.

Bibillus

71

## 1 Corinthians 11:25

- The Lord's Supper is very specially a feast of *remembrance*. Is there in it a suggestion that we are very prone to forget Christ? This is, alas! our tendency, and here we are in strange contrast to our Lord. He needs nothing to keep us in his remembrance; he ever thinks of his people. In the institution of the Lord's Supper he thinks of our forgetfulness, of its perils, of its certain sorrows. He remembers that we are prone not to remember him. →

Pulpit

- 1 Corinthians 11:25

In the same way, after supper he took the cup, saying, "This cup is the new covenant in my blood; do this, whenever you drink it, in remembrance of me."

72

## 1 Corinthians 11:24

- What should we remember concerning Christ?
- **I HIS HOLY SPOTLESS LIFE.** What a life that was! The greatest and best of human leaders have been marked by defects, but our Leader was "without blemish."
- **II HIS TEACHING.** ... We need to remember, more than we are accustomed to do, the utterances of the world's great Teacher. Seekers after knowledge should be careful lest after all they miss the richest mine of truth. ... When God broke the dread silence upon the Mount of Transfiguration it was to exclaim, "This is my beloved Son: *hear him.*" →

## 1 Corinthians 11:24

- **III HIS MIRACLES.** These speak eloquently of his power. Nature bows before her God. ... We do well to bear in mind what *Christ did* when he was upon earth, and then to say quietly to ourselves, "The same yesterday, today, and forever." What he did, he can do; what he was, he is. His miracles illustrated his kindness. They meant the supply of human need, the binding up of wounds, the restoration of the outcast, the arrest of sorrow, the wiping away of tears, the cheer of lonely hearts. We must remember his miracles; they show so truly *what the Christ was.* With all his omnipotence, how gentle and tender! →

## 1 Corinthians 11:24

- **IV HIS DEATH.** This was the grand culmination of his life; it gave to him the great title of Saviour; to it the Lord's Supper specially points. We must remember him as the One who laid down his life for us, who bore our griefs and carried our sorrows, who was wounded for our transgressions and bruised for our iniquities, who died the just for the unjust that he might bring us to God. ...
- **V HIS RESURRECTION AND ASCENSION.** The Lord's Supper was for the remembrance of Christ both after he had died and after he had risen from the dead. We must not forget the dying Christ; but neither must we forget the *triumphing* Christ. The resurrection of Christ is the counterpart of the cross; one is not without the other, The Lord died, but the Lord is risen indeed. ... →

Pulpit

75

## 1 Corinthians 11:24

- **VI HIS MARVELLOUS LOVE.** Shown in every incident and every instant of his course. In his coming; in his words, deeds, spirit; and preeminently in his sufferings and death. God is love; Christ is God; Christ is love.
- **VIII HIS PERSONALITY.** Not only what he said and what he did, *but what he was.* All his acts and words of beneficence and love were only *expressions of himself.* They were but manifestations of what dwells in perpetual fulness in his heart. Remember *him.* "This do in remembrance of me." **This is a dying request. Are we observing it?**

The dying request of him who "gave himself" for us.

Pulpit

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## 1 Corinthians 11:26

- Christ does not call it flesh, and it was not flesh which they ate, but it was bread, representing the flesh or body of Jesus Christ, which was broken or crucified for the sins of men; and they were to do this from time to time, as a public expression of their faith in him, and devotion to his service. FBN
- 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 come." PNTC

- **1 Corinthians 11:26**  
For whenever you eat this bread and drink this cup, you proclaim the Lord's death until he comes.

77

## 1 Corinthians 11:27

- Having reminded the brethren of the true character of the Supper, the apostle returns to the scandals that existed in their midst and warns them against partaking of the Supper in an unworthy manner. They were eating unworthily in as much as they were taking the Supper without judging their ways, and without discerning that of which the bread and the cup speak — the Lord's body and blood. They did not discern between an ordinary meal and that which was a memorial of the Lord's body given for us and His blood shed for us. HSmith

- **1 Corinthians 11:27**  
So then, whoever eats the bread or drinks the cup of the Lord in an unworthy manner will be guilty of sinning against the body and blood of the Lord.

78

## 1 Corinthians 11:27

- Verse 27 has operated as a hindrance to the approach of many of our best to the Lord's table; but it is not so appalling as it looks. "Unworthily" must be understood relatively to human ignorance and imperfection; otherwise, it would act as a bar to the approach of any. Were the right based upon righteousness there would be none but the Great Host at the table. The unworthy are they whose habitual temper is un-Christlike, who, being unworthy, are content with their unworthiness. The qualified are those who wrestle with their bad spirit and tendencies, and who desire to be worthier men and the true children of God.

## 1 Corinthians 11:27

- It is true that in ourselves we are all *unworthy* of an approach to the table of the Lord; *unworthy* to be regarded as his followers; unworthy of a title to everlasting life: but it does not follow that we may not partake of this ordinance in a worthy, i.e., a proper manner, with a deep sense of our sinfulness, our need of a Saviour, and with some just views of the Lord Jesus as our Redeemer.

When you participate in communion, which best describes your honest state of mind going in?

I have genuinely examined myself beforehand

0%

I participate but without much deliberate self-examination

0%

I sometimes feel I shouldn't participate but do anyway

0%

I sometimes feel I shouldn't participate and don't

0%

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## 1 Corinthians 11:28

- Let him search and see if he have the proper qualifications--if he has knowledge to discern the Lord's body, if he has true repentance for his sins, true faith in the Lord Jesus, and a sincere desire to live the life of a Christian, and to be like the Son of God, and be saved by the merits of his blood. Let him examine himself, and see whether he have the right feelings of a communicant, and can approach the table in a proper manner.

Barnes

- **1 Corinthians 11:28**  
Everyone ought to examine themselves before they eat of the bread and drink from the cup.

## 1 Corinthians 11:28

Self examination should be done because

- (a.) it is well to pause occasionally in life, and take an account of our standing in the sight of God. Men make advances in business and in property only when they often examine their accounts, and know just how they stand.
- (b.) Because the observance of the Lord's Supper is a solemn act, and there will be fearful results if it is celebrated in an improper manner.
- (c.) Because self-examination supposes seriousness and calmness, and prevents precipitation and rashness--states of mind entirely unfavorable to a proper observance of the Lord's Supper. →

## 1 Corinthians 11:28

- (d.) Because by self-examination one may search out and remove those things that are offensive to God, and the sins which so easily beset us may be known and abandoned.
- (e.) Because the approach to the table of the Lord is a solemn approach to the Lord himself; is a solemn profession of attachment to him; is an act of consecration to his service in the presence of angels and of men; and this should be done in a calm, deliberate, and sincere manner--such a manner as may be the result of a prayerful and honest self-examination.

*And so let him eat, etc. And as the result of such examination, or after such an examination; that is, let the act of eating that bread be always preceded by a solemn self-examination.*

## 1 Corinthians 11:29

- **Damnation to himself (Judgment).**—The Greek word here does not imply final condemnation. On the contrary, it only means such temporal judgments as the sickness and weakness subsequently mentioned, and which are to save the man from sharing the final damnation of the heathen. Ellicott
- **Not discerning the Lord's body;** not discerning the spiritual character and importance of the ceremony; that is, he makes no distinction between the Lord's supper and an ordinary festival. Abbott

- **1 Corinthians 11:29**  
For those who eat and drink without discerning the body of Christ eat and drink judgment on themselves.

85

## 1 Corinthians 11:30

- You, it may be, are not aware of it, but look upon other causes why so many amongst you are sick, and weak, and die immaturally; but I, as the apostle of Jesus Christ, (and so know the mind and will of God), assure you, that this your irreverent and irreligious desecration of this holy ordinance, is one great cause of so many among you being sick, and weak, and dying in unripe age. Some think that the word *sleep* argues that they were godly, penitent Christians that so died, (for the death of wicked men is hardly called sleeping any where in scripture), → Poole

- **1 Corinthians 11:30**  
That is why many among you are weak and sick, and a number of you have fallen asleep.

86

## 1 Corinthians 11:30

- to let us know, that even good people, who yet may be saved, may bring judgments in this life upon themselves, as by the profanation of God's name in other ordinances, so more especially by their desecration of it in this ordinance of the supper. Poole
- God often visits his own people with trial; and though they are his children, yet this does not exempt them from affliction and discipline on account of their imperfections, errors, and sins. **The practical lesson taught by this is, that Christians should serve God with purity; that they should avoid sin in every form; and that the commission of sin will expose them, as well as others, to the Divine displeasure.** Barnes

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## 1 Corinthians 11:31

1 Corinthians 11:31 (KJV) For if we would judge ourselves, we should not be judged.

Man's judgment of himself is preferred by God to His own judgment of Him.—Judge yourself, and God will not judge you. That seems wonderful, and is very gracious.

(a) Man's judgment of himself is mote glorifying to God than His own judgment. The judgment-seat erected in a man's own heart is a grander and more satisfying thing to God than the great white throne of the judgment-day. There is one judgment prized by men more than the most convincing charge of the judge, and that is the hearty, penitential confession of the criminal himself. →

- 1 Corinthians 11:31  
But if we were more discerning with regard to ourselves, we would not come under such judgment.

Nisbet

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## 1 Corinthians 11:31

So God prizes more the heartfelt condemnation of the sinner by the sinner himself than all the terrors and splendors of his own judgment-seat. God's law written in a man's heart is grander and lovelier to God than the tables of stone written by His own finger; and the judgment of truth stuttered, however brokenly, by the sinner's tongue, is more musical to God than when solemnly echoed by the heavenly hosts.

(b) And this particularly makes a man's judgment of himself so dear to God; it opens the way for His great mercy reaching his soul. The blood of Jesus Christ cleanses from all sin; but before that blessed tide can reach the soul, the gates must be thrown open by confession and repentance. →

## 1 Corinthians 11:31

'Except ye repent ye shall all likewise perish.' As a sinner condemned already, condemned by your own heart and mouth, come freely to the blood which cleanses from all sin.

For this judgment to be thorough and satisfying it should be constant. **Come day by day** and adjudge your actions and thoughts by the 'divine measure.' That will keep you real, humble, penitent; opening your ears with ever fresh gladness to the assurance, 'There is no condemnation to them that are in Christ Jesus, who walk not after the flesh, but after the Spirit.' If you judge yourselves, you will not be judged.

## 1 Corinthians 11:32

*That we should not be condemned with the world.* It is implied here,

(1.) that the world--those who were not Christians-- would be condemned;

(2.) that Paul regarded the Corinthians, whom he addressed, and who had even been guilty of this improper manner of observing the Lord's Supper, and who had been punished for it, as true Christians; and, →

Barnes

- **1 Corinthians 11:32**  
Nevertheless, when we are judged in this way by the Lord, we are being disciplined so that we will not be finally condemned with the world.

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## 1 Corinthians 11:32

- (3.) that the purpose which God had in view in inflicting these judgments on them was, that they might be purified, and enlightened, and recovered from their errors, and saved. This is the design of God in the calamities and judgments which he brings on his own children. And so now, if he afflicts us, or leave us to darkness, or follows the communion with the tokens of his displeasure, it is that we may be recovered to a deeper sense of our need of him; to juster views of the ordinance; and to a more earnest wish to obtain his favor.

Barnes

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## 1 Corinthians 11:33-34

- *Wherefore, my brethren — To conclude what I have to say to you on this subject; when ye come together to eat — To celebrate the Lord's supper; tarry one for another — With decency and respectful love, till the whole assembly be convened, and then join all together at the same table and time, without such factions and divisions.*

Benson

- **1 Corinthians 11:33-34** So then, my brothers and sisters, when you gather to eat, you should all eat together.

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## 1 Corinthians 11:34

- *And if any man hunger — Which probably was the pretense of those that were guilty of the fore-mentioned disorders; let him eat at home — At his own house; that ye come not together unto condemnation — That you may not, by profaning this holy ordinance, provoke God to punish you. And the rest — The other circumstances relating to the Lord's supper, which require to be corrected; I will set in order — Will see regulated; when I come — To Corinth.*

Benson

- **1 Corinthians 11:34** Anyone who is hungry should eat something at home, so that when you meet together it may not result in judgment. And when I come I will give further directions.

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## Takeaways

### 1. The order of headship is rooted in creation, not culture — but it has nothing to do with worth

God → Christ → Man → Woman is the chain Paul establishes. But Philippians 2 makes clear that subordination within a relationship of equals is not inferiority — it is the most Christlike act available to a believer. The Father did not force Jesus into subordination. Jesus chose it. That is the model for every relationship in this chapter.

### 2. The biblical standard for appearance is a communication standard, not a dress code

Deuteronomy 22:5 and 1 Corinthians 11 are both asking the same question: does your appearance make your God-given identity as male or female unmistakably clear to the people around you.

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## Takeaways

The specific markers change by culture and era. The requirement for clarity does not. The principle is fixed; the application is culturally embedded.

### 3. The most "traditional" image of Jesus is actually borrowed from paganism

The long-haired, light-skinned Jesus that feels sacred and traditional traces directly to Byzantine artists borrowing from Roman depictions of Zeus and Apollo in the 4th–6th centuries. Jesus almost certainly had short dark hair, brown skin, and brown eyes — consistent with a 1st-century Galilean Jewish man and supported by both physical anthropology and the earliest Christian art. The image matters because it shapes what we think he stood for.

96

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## Takeaways

### **4. The Lord's Supper is a dying request — and we are prone to forget what it memorializes**

Paul received the institution directly from Christ himself, which is why he grounds it in divine rather than human authority. The Supper memorializes seven things worth holding simultaneously: his spotless life, his teaching, his miracles, his death, his resurrection, his marvelous love, and his personality. The Corinthians reduced it to a social meal divided along class lines. The warning for us is that anything — distraction, routine, division, or unworthiness unexamined — can do the same.

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## Takeaways

### **5. Self-examination is not optional — it is the prerequisite**

Verse 28 is not a suggestion. The question "unworthy manner" raises is not whether we are worthy people — none of us are — but whether we approach the table with genuine repentance, true faith, and honest self-assessment. Barnes puts it well: the unworthy are not the imperfect but those who are content with their imperfection. Judge yourself, and God will not have to.

### **6. God's discipline of his children is not punishment — it is protection**

The sickness and death Paul references in verses 29-30 are not eternal condemnation but temporal correction — the same way a good parent disciplines a child they love. →

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## Takeaways

The purpose is recovery, not destruction. When God allows affliction to follow sin, even in believers, the intent is to draw us back to a deeper awareness of our need for him. Verse 31 contains one of the most gracious statements in Scripture: if we judge ourselves, he will not need to judge us.

### **7. Divisions carried into the Lord's Table are a denial of everything the Table represents**

The Corinthians were physically present at communion while economically and socially humiliating the poor members of their own congregation. Paul calls this not just bad manners but a repudiation of the Lord's Supper itself — →

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## Takeaways

you cannot celebrate the one who gave everything for everyone while simultaneously excluding the poor from the meal. The Table is the great equalizer. Every form of faction, status-seeking, or cliquishness that crosses its threshold contradicts what the bread and cup proclaim.

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## Reference Scriptures

- **Acts 2:17 (KJV)** 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:
- **Acts 21:9 (KJV)** And the same man had four daughters, virgins, which did prophesy.
- **1 Corinthians 14:34-35 (KJV)** 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. 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.
- **2 Corinthians 12:7 (KJV)** And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure.

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## Reference Scriptures

- **Galatians 1:11-12 (KJV)** But I certify you, brethren, that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught *it*, but by the revelation of Jesus Christ.
- **Genesis 1:26-31 (KJV)** And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his *own* image, in the image of God created he him; male and female created he them. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth. And God said, Behold, I have given you every herb bearing seed, which *is* upon the face of all the earth, and every tree, in the which *is* the fruit of a tree yielding seed; to you it shall be for meat. →

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## Reference Scriptures

- And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein *there is* life, *I have given* every green herb for meat: and it was so. And God saw every thing that he had made, and, behold, *it was* very good. And the evening and the morning were the sixth day.
- **Genesis 2:16 (KJV)** And the LORD God commanded the man, saying, Of every tree of the garden thou mayest freely eat:
  - **Genesis 2:18 (KJV)** And the LORD God said, *It is* not good that the man should be alone; I will make him an help meet for him.
  - **Genesis 2:22-23 (KJV)** And the rib, which the LORD God had taken from man, made he a woman, and brought her unto the man. And Adam said, This *is* now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man.

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## Reference Scriptures

- **2 Thessalonians 2:15 (KJV)** Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle.
- **2 Thessalonians 3:6 (KJV)** Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us.
- **1 Timothy 2:12 (KJV)** But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence.