

Chapter Eleven

In Chapter Eleven Paul presents an epilogue for Chapters 8-10 (1st Cor. 11:1-2), which prompts two primary subjects (1st Cor. 11:3-34). The doctrines of liberty and love (1st Cor. 8) were well illustrated by Paul (1st Cor. 9), so the imitation exhortation is a fitting epilogue (1st Cor. 11:1). The one startling aspect of praise to be found in this epistle is found here (1st Cor. 11:2). Although schismatic regarding the various teachers they had been instructed by (1st Cor. 1:10-12; 3:3; 11:18), all of Corinth credited Paul for their founding as a local church and the imparting of particular local church traditions (1st Cor. 11:2). While remaining faithful to the external traditions, the Corinthians missed the spiritual point regarding gender roles in the local church (1st Cor. 11:3-16). They had also turned the communion service into something horrible (1st Cor. 11:17-34).

Imitation Exhortation

μιμηταί μου γίνεσθε καθὼς καὶ γὼ Χριστοῦ.

1. Imitators. Noun, masc. pl. nom. μιμητής^{#3402}: *imitator* (1st Cor. 4:16; 11:1; Eph. 5:1; 1st Thess. 1:6; 2:14; Heb. 6:12). μιμέομαι^{#3401}: *imitate, emulate, follow* (2nd Thess. 3:7,9; Heb. 13:7; 3 Jn. 11). συμμιμητής^{#4831}: *fellow imitator* (Phil. 3:17).
2. Become. Verb, 2pl. pres. mid. imper. γίνομαι^{#1096}: *to become*. Used 669x in the NT, 24x as 2pl. pres. mid. imper. (Matt. 6:16; 10:16; 24:44; Lk. 6:36; 12:40; Rom. 12:16; 1st Cor. 4:16; 7:23; 10:7,32; 11:1; 14:20_{x2}; 15:58; 2nd Cor. 6:14; Gal. 4:12; Eph. 4:32; 5:1,7,17; Phil. 3:17; Col. 3:15; Jas. 1:22; 3:1) + 5x as 2s. pres. mid. imper. (Lk. 19:19; Jn. 20:27; 1st Tim. 4:12; Rev. 2:10; 3:2).
3. Even as I also. Adv. καθὼς^{#2351}: *just as, even as & καὶ γὼ*^{#2504}. Used 183x incl. Eph. 5:2,25. καθὼς καὶ γὼ only 2x (1st Cor. 10:33; 11:1).
4. Of me (μου). Of Christ (Χριστοῦ). μιμητής is used w. gen. of the pers. imitated; or w. imper. gen.

Local Church Traditions

1. This item was actually one of praise.
 - a. ἐπαινέω^{#1867}: to express one's admiration for or approval of a person, object, or event; *praise*. Used 6x (Lk. 16:8; Rom. 15:11 (Ps. 117:1 (116:1 LXX); 1st Cor. 11:2,17,22_{x2}). Noun ἔπαινος^{#1868}: Used 11.
 - b. Frequently used with δόξα^{#1391}: *glory* (Eph. 1:6,12,14; Phil. 1:11; 1st Pet. 1:7).
 - c. When something is praiseworthy, the believer ought to meditate upon it (Phil. 4:8).
2. The Corinthians "remembered" Paul.
 - a. μινῆσκομαι^{#3403}: *to remember, recollect, remind oneself*.
 - b. [EDNT](#) article on μινῆσκομαι is excellent.
3. The Corinthians held firmly to traditions just as they were delivered.
καθὼς παρέδωκα ὑμῖν, τὰς παραδόσεις κατέχετε.
 - a. An aorist verb and a cognate noun.
 - 1) παρέδωκα aor. παραδίδωμι^{#3860}: *to give into, give over, deliver, betray*. Used 121x.
 - 2) παραδόσεις n.fem.pl.acc. παράδοσις^{#3862}: that which is delivered, *tradition*; the substance of a teaching. Used 13x.
 - a) Not simply an academic teaching (διδασκαλία, διδαχή), but something that has been handed over.
 - b) We are expected to put such a "tradition" into practice (συνήθεια^{#4914}) (1st Cor. 11:16; Jn. 18:39).
 - c) We are expected to hand it over to others as well.
 - d) Note: this understanding of παραδίδωμι and παράδοσις makes "tradition" synonymous with "teaching" and not synonymous with "custom," "legacy," or "myth."
 - b. Darby did well to translate the similar words with similar words. Now I praise you, that in all things ye are mindful of me; and that as I have directed you, ye keep the directions (1 Cor. 11:2 Darby).
 - c. Young's Literal translation did likewise. And I praise you, brethren, that in all things ye remember me, and according as I did deliver to you, the deliverances ye keep (1 Cor. 11:2 YLT).

- d. Wuest's expanded translation conveyed the emphasis upon the entrustment of the aorist verb and cognate noun. Now, I am praising you because [as you say] you have kept me in your remembrance in all things and at present still do have me in your thinking, even as also you are holding fast to those things which were delivered to me to be handed down to you, which I also delivered to you to be passed on to succeeding generations (1 Cor. 11:2 Wuest).
 - e. [Robertson](#) commented on the verb and the noun in the context of 1 Cor. 11:23.
4. **The role of traditions in the local church.**
- a. Traditions of practice are derived from teachings of faith (Rom. 6:17). These teachings free us from experiential sin slavery, and demand our obedience (cf. Jas. 1:21).
 - b. The teachings of faith that create traditions of practice are "received" from the Lord (1st Cor. 11:2,23).
 - c. The Gospel is the most important teaching/tradition for the Church (1st Cor. 15:3; 2nd Pet. 2:21).
 - d. Traditions and teachings that are not received from the Lord are human traditions and basic kosmos studies (Col. 2:8). These traditions and teaching become enslaving.
 - e. Traditions and teachings firm up believers' faith and orients them to God the Father's grace eternal dispensational plan of the ages for the maximum glorification, pleasure, and blessing God the Son, the Lord Jesus Christ (2nd Thess. 2:15).
 - f. Believers who are out of step with Biblical traditions and teachings are subject to the collective actions of Church discipline (2nd Thess. 3:6).
 - g. "The Faith" is the entire body of Truth that has been once for all handed down to the saints (Jude 3). These traditions and teachings must be earnestly contended for.

Gender Roles in the Local Church

1. A three-part outline of headship sorts out the gender roles in marriages, families, and the local church (1st Cor. 11:3).
 - a. “I want you to understand.” θέλω δὲ ὑμᾶς εἰδέναι. οἶδα ^{#1492}: *knowledge; understanding*.
 - b. Christ is the head of every man. κεφαλή ^{#2776}: *head*, lit. or metaph.; ἀνὴρ ^{#435}: *man, male*. “Head” is the dominant word of this passage. It is the theme of what Corinth must understand.
 - 1) Metaph. “head” can be origin or source; or it can be leader or ruler. The context of 1 Cor. 11 establishes the leadership aspect of headship.
 - 2) The headship of Christ over the male is the established authority channel.
 - a) This principle does not deny Christ’s authority over females.
 - b) This principle demonstrates the chain of command as authority responsibilities are delegated.
 - c. The man is the head of a woman. γυνή ^{#1135}: *woman, female*.
 - 1) The headship of the man (husband) over the woman (wife) is the established authority channel.
 - 2) The husband’s headship over the woman is patterned after Christ’s headship over him.
 - d. God (the Father) is the head of Christ.
 - 1) The headship of God the Father over God the Son is the established authority channel.
 - 2) Christ’s headship over the male is patterned after God the Father’s headship over Him.
2. In the local church assembly men and women can participate in local church activities in such a way as to disgrace their established head (1st Cor. 11:4-6).
 - a. Men disgrace Christ (1st Cor. 4:4), but women disgrace their husbands (1st Cor. 4:5). They each do so in different ways.
 - b. It is the disgracing of the head that is the issue.
 - 1) The means by which that shame is created varies from culture to culture and from era to era.
 - 2) The principle of headship is timeless. The headship of the Father over Christ illustrates this.
 - 3) The principle of gender roles are timeless. The reference to Adam & Eve illustrates this.
 - 4) The specific aspect of head coverings is a feature of first century Greco-Roman/Jewish culture and must not be confused with the timeless principle of headship or the timeless principle of gender roles.
 - c. κατασχύνω ^{#2617}: *dishonour, disgrace; put to shame*. Used 13x.; αἰσχύνω ^{#153}: *to be ashamed*. Used 5x.. αἰσχύνῃ ^{#152}: *shame, disgrace, ignominy*. Used 6x. Refs for all three terms: (Lk. 13:17; 14:9; 16:3; Rom. 5:5; 9:33; 10:11; 1st Cor. 1:27_{x2}; 11:4,5,22; 2nd Cor. 4:2; 7:14; 9:4; 10:8; Phil. 1:20; 3:19; Heb. 12:2; 1st Pet. 2:6; 3:16; 4:16; 1st Jn. 2:28; Jude 13; Rev. 3:18).
 - d. Men and women can each disgrace their head by the means by which they participate in prophetic-prayer activities (“pray or prophesy”) in the local church assembly. Men: with head “covered.” Women: with head “uncovered.”
 - 1) The men (προσευχόμενος ἢ προφητεύων) praying or prophesying. Participles linked with ἢ. This disjunctive particle separates opposites, but it also separates related and similar terms, where one can take the place of the other or one supplements the other.
 - 2) The women (προσευχομένη ἢ προφητεύουσα) praying or prophesying. Feminine participles.
 - 3) The link between praying and prophesying is found many places (Gen. 20:7; 1st Sam. 12:23; Jer. 27:18; Lk. 2:27).
 - a) The application of prophecy to the situation in Corinth will be considered in future studies (1st Cor. 14:3,15,16,24-25).
 - b) The role of prophets in the local church is also a feature of the Book of Acts (11:20-30).
 - e. The covering could be an article (hat, shawl, veil, etc.) or the person’s hair.
 - 1) The Roman practice for religious observance was to pull the toga up over the head, but the Greek practice for religious observance was to remain bareheaded (Virgil, *Aeneid* iii., 545).
 - 2) The Jewish practice was for the men in the synagogue to cover their heads with the prayer shawl.
 - 3) The Roman, Greek and Jewish practices may or may not be relevant to what made the Corinthians’ practice inappropriate. What made the Corinthians’ practice inappropriate was their failure to maintain an awareness of the authority channels God designed for their blessing.

- f. So what is the covering of 1 Cor. 11?
 - 1) Every man who has *something* on his head κατὰ κεφαλῆς ἔχων (v.4). He ought not to have his head covered (κατακαλύπτω #2619) (v.7).
 - 2) Every woman who has her head uncovered. ἀκατακαλύπτω τῆ κεφαλῆ. ἀκατακάλυπτος #177: *uncovered*; used 2x (1st Cor. 11:5,13). These women still have hair (v.6) which could then be cut off or shaved. So, it is not her hair itself that constitutes the head covering.
 - g. In the culture of Corinth the unveiled woman was a prostitute (1 Cor. 11:5-6).
 - 1) The women who removed their veils and participated in prophetic-prayer activities as equals to the men were violating the timeless principles of gender roles and headship.
 - 2) The activity of these women was the “moral equivalent” to the shame they would bring on their husbands should they actually engage in the work of a prostitute.
3. Obedience to the Father’s plan and design produces glory (1st Cor. 11:7).
 - a. The man images God, as a manifestation of God’s glory (Gen. 1:26-27).
 - b. The woman as a help-mate supports the man’s imaging of God—manifesting the man’s glory.
 4. The purpose for the woman’s existence is to complete what the man was lacking without her (1st Cor. 11:8-9; Gen. 2:18-25).
 5. Testimony (1st Cor. 11:10).
 - a. Gender roles are a timeless portrayal of the timeless principle of headship.
 - b. The Church is a new creation which makes no distinction *positionally* between male nor female (Gal. 3:28), but that is not to say that the Church makes no distinction *functionally* between male and female.
 - c. The Church especially maintains its witness in the resolution of the angelic conflict (Eph. 3:10). Gender roles are a big part of that witness as the angelic realm was not created to have a male/female function.
 6. The principle of headship and the principle of gender roles are not matters of superiority versus inferiority, and they do not change the interdependence of the genders (1st Cor. 11:11-12).
 7. Paul concludes the instructions regarding unveiled women by instructing the Corinthians to render their own judicial verdicts (1st Cor. 11:13-16).
 - a. Based upon nature (1st Cor. 11:14-15).
 - b. Based upon other local churches (1st Cor. 11:16).

Communion

1. Paul had praised the Corinthians for their holding fast to traditions he had given them (1st Cor. 11:2). One area where Paul could not praise them was their practices in conjunction with communion (1st Cor. 11:17).
 - a. The Corinthians had missed the point of head coverings: headship (1st Cor. 11:3).
 - b. The Corinthians had missed the point of communion: worship in fellowship (1st Cor. 11:18,24-26).
2. Paul could not praise them because of the nature of their comings together (1st Cor. 11:17,18,20,33,34).
 - a. In this “instruction.” As in 1st Cor. 7:10. παραγγέλλω ^{#3853}: *to transmit a message along from one to another; to command, order, charge*. In contrast with ἐντέλλω ^{#1781} (*to order, command to be done*), παραγγέλλω denotes fixed and abiding obligations rather than specific or occasional instructions; duties arising from the office rather than coming from the personal will of a superior.
 - b. “I do not praise you.” οὐκ ἐπαινῶ. Pres.act.ind. ἐπαινέω ^{#1867} as in 1st Cor. 11:2.
 - c. συνέρομαι ^{#4905} to come together w. others as a group, *assemble, gather* (Used 30x30vv. 18 in Luke/Acts. 7 by Paul: 1st Cor. 11:17,18,20,33,34; 14:23,26. Paul’s usages include 6/9 present-tense instances compared with none by Luke. Every occurrence in 1st Cor. 11 is present-tense).
 - d. Not for the better, but in direct contrast for the worse y’all are assembling. οὐκ εἰς τὸ κρεῖσσον ἀλλὰ εἰς τὸ ἥσσον συνέροσθε. The rhyming of κρεῖσσον and ἥσσον not only establishes the contrast but makes it a memorable “fixed and abiding obligation” arising from the nature of the assembly.
3. The first thing that makes the Corinthian assembly “worse” rather than “better” is their scarfing schisms.
 - a. Whatever else beyond this is not addressed in the text, but will be dealt with by Paul in person (v.34b).
 - b. σχίσμα ^{#4978}: *division, dissension, schism* (1st Cor. 1:10; 11:18; 12:25).
 - c. αἵρεσις ^{#139}: *sect, party, school, faction*; that which distinguishes a group’s thinking, *opinion, dogma, heresy*. Is every heresy a destructive heresy? (2nd Pet. 2:1). Related passages place all such divisive orientation to be of the flesh (Gal. 5:20; Tit. 3:10).
4. Although not ideal, heresies are necessary in God the Father’s plan for the interactions of volitional creatures (1st Cor. 11:19).
 - a. σχίσματα occur when volitional creatures are not of the same mind and judgment (1st Cor. 1:10).
 - b. σχίσματα produce αἵρέσεις among believers.
 - c. αἵρέσεις provide a setting for the tested and approved ones to be manifest.
 - 1) Tested and approved ones (οἱ δόκιμοι) are those who faithfully endure the testing process (Jas. 1:3,12). δοκιμάζω ^{#1381}, δοκιμή ^{#1382}, δοκίμιον ^{#1383}, δόκιμος ^{#1384}.
 - 2) Their approval shines forth (is manifest) when seen in contrast to the αἵρεσις.
5. Communion was no longer the purpose for their assembly (1st Cor. 11:20-22).
 - a. The Lord’s supper (v.20). κυριακὸν δεῖπνον.
 - 1) κυριακός ^{#2960}: pert. to the Lord, “lordish,” “imperial” (pap., Iren. 1,8,1); Lord’s: Lord’s supper (1st Cor. 11:20); Lord’s day (Rev. 1:10).
 - 2) δεῖπνον ^{#1173}: the main meal of the day; *dinner, supper, feast* (Matt. 23:6; Mk. 6:21; 12:39; Lk. 14:12,16,17,24; 20:46; Jn. 12:2; 13:2,4; 21:20; 1st Cor. 11:20,21; Rev. 19:9,17).
 - b. Each one’s own supper (v.21a). τὸ ἴδιον δεῖπνον. Each one “takes first.” προλαμβάνω ^{#4301}: *to take before, anticipate, surprise* (Mk. 14:8; 1st Cor. 11:21; Gal. 6:1).
 - c. One is hungry and another is drunk (v.21b). The results of selfishness.
 - d. Your own suppers belong in your own houses (v.22a).
 - e. Do you despise and shame? (v.22b).
 - 1) καταφρονέω ^{#2706}: *look down on, despise, scorn, treat with contempt* (Matt. 6:24; 18:10; Lk. 16:13; Rom. 2:4; 1st Cor. 11:22; 1st Tim. 4:12; 6:2; Heb. 12:2; 2nd Pet. 2:10).
 - 2) καταισχύνω ^{#2617}: *dishonor, disgrace, put to shame* (Lk. 13:17; Rom. 5:5; 9:33; 10:11; 1st Cor. 1:27_{x2}; 11:4,5,22; 2nd Cor. 7:14; 9:4; 1st Pet. 2:6; 3:16).

[Barclay has a wonderful development of this passage.](#)

6. Paul received the doctrinal teaching for communion from Jesus Christ, and then delivered the doctrinal tradition to the Corinthians (1st Cor. 11:23-26).
- Paul received (παραλαμβάνω #3880) what he delivered (παραδίδωμι #3860) as a tradition (παράδοσις #3862) for the Corinthians to hold firmly (v.23 cp. v.2).
 - Unlike the Apostles of the Lamb, the Apostle Paul was not a recipient of the Upper Room Discourse and the institution of the Lord's Supper (Matt. 26:26-28; Mk. 14:22-24; Lk. 22:17-20).
 - Jesus "delivered" (to Paul) a "delivery" (tradition) which He first "delivered" on the night in which He was "delivered" (betrayed, handed over). παραδίδωμι #3860 is the common verb throughout.
 - Paul's seminary was a direct tutoring by Jesus Christ (Gal. 1:11-12), possibly for 3 years (Gal. 1:16-18).
 - Two symbols teach two truths.
 - The bread is His body on your behalf.
 - The cup is the new covenant in (by) His blood.
 - "This is" || "do this" demonstrates the memorial metaphor.
 - εἰς τὴν ἐμὴν ἀνάμνησιν.
 - εἰς #1519 prim.prep. used 1773x. Marker of goals involving affective/abstract/suitability aspects, *into, to*; w. the vocation, use, or end indicated *for, as* 2nd Thess. 2:13; Rom. 1:1; Acts 13:2; Rom. 15:4; Jd. 4; Heb. 1:14; Phil. 4:16; 1st Thess. 3:2,5; 1st Cor. 10:31; 11:24.
 - ἀνάμνησις #364: *reminder, remembrance* (Lk. 22:19; 1st Cor. 11:24,25; Heb. 10:3). ἀναμνησκω #363: *remind*. μνησκόμαι #3403: *to remember, recollect*.
7. The seriousness of this memorial proclamation is such that the Sin Unto Death may be decreed for those who abuse it (1st Cor. 11:27-32).
- In the local church assembly believers can participate in the Lord's supper in such a way as to "be guilty" (v.27).
 - In an unworthy manner. ἀνάξιως #371^{Hpx}: *unworthily* (v.1. v.29). ἀνάξιος #370 1st Cor. 6:2.
 - Guilty of the body and blood. ἔνοχος #1777: *guilty* (cf. Jas. 2:10).
 - Self-judgment is self-approval, and in this manner we must partake (v.28).
 - One present active imperative verb is followed by two additional present active imperative verbs.
 - An ἄνθρωπος must examine himself. 3s.pres.act.imper. δοκιμάζω #1381: *put to the test, examine* (Rom. 12:2; 1st Cor. 3:13; 1st Tim. 3:10). Remember οἱ δόκιμοι v.19.
 - "In this manner" (οὕτως) he must eat and must drink. Imperatives. "In such a way" (1st Cor. 9:24,26_{x2}).
 - Self-judgment results from a lack of self-judgment (v.29,31).
 - The Sin Unto Death is the consequence for wilfully despising the Lord's supper (v.30 cf. 1st Jn. 5:16-17).
 - Judgment in parental discipline training separates the believer from kosmos condemnation (v.32).
8. The conclusion to this matter (1st Cor. 11:33-34).
- [Tertullian](#) on the Love Feasts in the early Church.