* Women were not permitted to usurp **authority** over the men (1 Tim. 2:11-15) or to judge the messages of the other **prophets**. (1 Cor. 14:27-35)
* If they had any questions, they were to ask their husbands (or other men) **outside** of the church meeting.
* Paul’s correction was to restore order by reminding the Corinthians that God **designed** a purposeful difference between men and women.
	+ Each have a proper place to God’s **kingdom**.
	+ There is not even hint that difference meant **inequality** or **inferiority**.
	+ Order is in the nature of God; with order comes a necessity that involves **rank**.
* ***God’s order for the church is based on three essential Christian principles.***
* **Redemption** (vs. 3-7)
* God designed an order of **headship** to the church: The Father is the Head over Christ, Christ is the Head of the man, and the man is the head of the woman.
	+ Some interpret head to mean “origin,” but this would mean that the Father **created** Christ–which is a false doctrine we cannot accept.
	+ In Jesus’ ministry, he **submitted** Himself to be under the will of the Father even though He is equal to the Father (John 10:30; 14:28).
	+ In the same way, a woman **submits** to the man even though to Christ she is equal to the man. (1 Cor. 3:21-23; Gal. 3:28; Eph. 5:21-33)
* **Creation** (vs. 8-12)
* The man and the woman are **spiritually** one in the Lord. (Gal. 3:28)
* One cannot do without the other; the woman may have come from the man in **creation** and now man who is **born** of the woman.
* Man and woman belong to each other and **need** each other.
* **Nature** (vs. 13-16)
* He is essentially saying it’s **shameful** for the man to look like a woman or the woman to look like a man.
* This exhortation was an encouragement toward upright living and being **set** **apart** from culture.
* It was not meant for all women in every culture to wear some sort of a head-covering
* **Issue #2:** **Selfishness and disorder during community** **meals**. (11:17-22)
* Since the beginning of the church, it was customary for the believers to \_\_\_\_\_\_\_ together (Acts 2:42, 46).
* Meals together foster \_\_\_\_\_\_\_\_\_\_\_\_\_\_, \_\_\_\_\_\_\_\_\_\_\_\_\_\_ and encouraged \_\_\_\_\_\_\_\_\_\_\_\_\_\_.
* Their tradition was to potentially end the meal by \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ the Lord’s Supper together .
* They called this meal “the love feast” since its main emphasis was showing \_\_\_\_\_\_\_\_\_\_\_ for each other by sharing with one another.
* Some serious abuses had crept in and as a result, the love feasts were doing more \_\_\_\_\_\_\_\_\_\_\_than good to the church.
* The church was allowing \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ and \_\_\_\_\_\_\_\_\_\_\_ divisions.
* The rich brought a great deal of food for themselves, while the poorer members went \_\_\_\_\_\_\_\_\_\_\_\_\_\_.
* **Issue #3:** **Clear abuse and \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ for and from certain people during communion.** (11:23-34)
* It is a serious thing to come to the Communion with an \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ heart.
* It is also a serious thing to receive communion in a \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ manner.
* He encourages them to look \_\_\_\_\_\_\_\_\_\_\_.
	+ He also reminds how Christ died: willingly, meekly, showing His love for us (Rom. 5:8).
* He gave His body into the hands of wicked men, and He bore on His body the sins of the world.
* He encourages them to look \_\_\_\_\_\_\_\_\_\_\_. (vs. 26b)
* He encourages them to look \_\_\_\_\_\_\_\_\_\_\_. (vs. 27-32).
* Paul did not say that we had to be \_\_\_\_\_\_\_\_\_\_\_ to partake of the Supper, but only that we should partake in a worthy manner. (God is looking at the heart of the believer.)
* God \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_us is His loving way of dealing with His sons and daughters to encourage them to mature (Heb. 12:1-11).
* He doesn’t come to the believer as a \_\_\_\_\_\_\_\_\_\_\_ condemning a criminal, but as a loving \_\_\_\_\_\_\_\_\_\_\_ punishing His disobedient children.
* He encourages them to look \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. (vs. 33-34)
	+ We do not look around in order to criticize other believers, but in order to discern the Lord’s body. (1 Cor. 11:29).
	+ No one should participate in communion who is not a true \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.
* Nor should a true believer participate if their heart is not right with God and with other \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

**So What Now?**

* God is not merely looking for outward signs of modesty. (head coverings) He desires humility of the and body for those are His Children.
* The local assembly of believers are to serve each other. Our love for one another shows God’s love to the world.
* When we participate in communion God’s desire is not that we are perfect. He desires that we depend on the perfection of Christ.
* Remember that disfunction in the church leads people both inside and outside of the church away from God.

**Order Within the Church**

**(1 Corinthians 11)**

***Paul had some difficult negative things to say to the church in Chapter 11, so he gave some positive praise to the church.***

* The church appreciated Paul’s foundational ministry in Corinth, they are asking for this correction and accountability.
* They were seeking his advice on many issues and questions.
	+ One of the biggest problems in the Corinthian church was disorder in the public meetings.
		- Some of the women were assuming more freedom than they should have; there was disorder at the Lord’s Supper; and there was confusion in the use of the spiritual gifts.
		- The church had been greatly enriched with spiritual gifts, but they were sadly lacking in spiritual graces.
	+ Paul could have tried to solve these problems by coming in heavy handed.
		- Instead he patiently explained the spiritual principles that supported the teachings he had given the church.
		- He founded his arguments on the Word of God.

***This passage deals with three specific issues in their public worship services.***

* **Issue #1:** **Women praying and prophesying.** (11:3-16)
* The teachings of the church brought freedom and hope to **women**, **children**, and **slaves**. who had little rights in their culture.
* It is easy to see why there were difficulties because of their newfound **freedom**.
* Paul did not forbid the women to **pray** or **prophesy**.
	+ While the New Testament does not seem to permit women elders (1 Tim. 3:2), women in the early church who had the gift of prophecy were allowed to exercise it.