



Know The Word: 1 Corinthians

Chapters 11 – 14

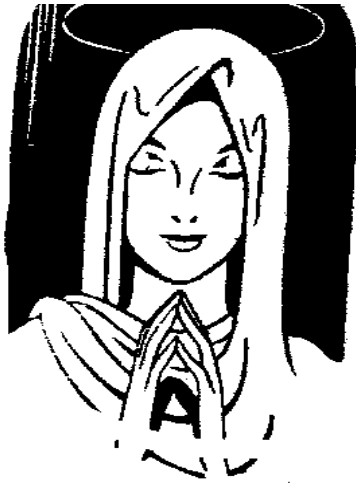
7 August 2011

Contents

Issues in the Corinthian church relating to:

- **Head Coverings (11:2-16)**
- **The Lord's Supper (11:17-34)**
- **Spiritual Gifts (12-14)**

Head Coverings (11:2-16): The Issue



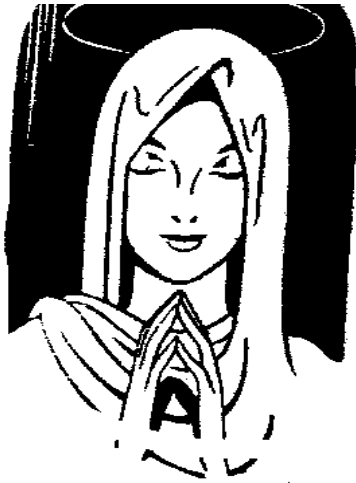
Chapter 11 (NIV translation):

- v5 And every **woman** who prays or prophesies with her head uncovered dishonors her head – it is just as though her head were shaved.
- v6 If a **woman** does not cover her head, she should have her hair cut off; and if it is a disgrace for a **woman** to have her hair cut or shaved off, she should cover her head.
- v13 Judge for yourselves: Is it proper for a **woman** to pray to God with her head uncovered?

Question:

Does this instruction apply to women in church today or is it related to a cultural practice applicable only in Paul's time?

Head Coverings: Narrowing The Issue



Chapter 11 (ESV translation):

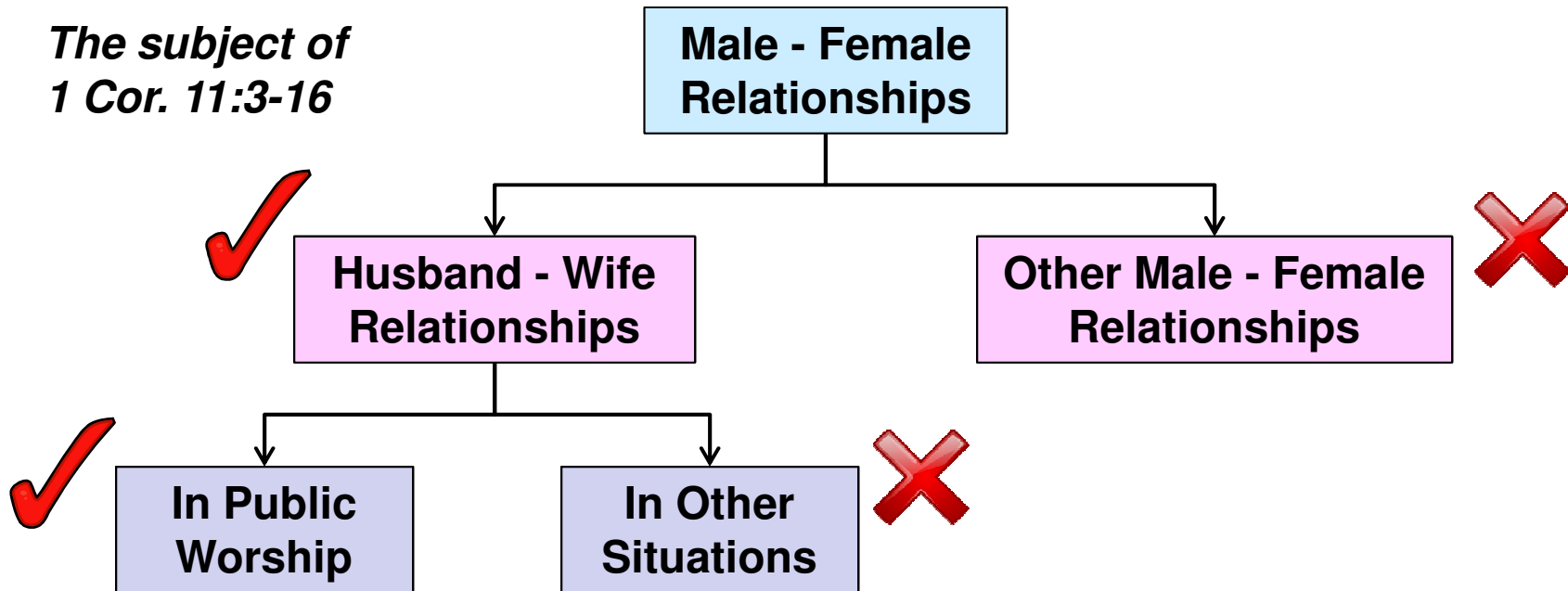
- v5 but every **wife** who prays or prophesies with her head uncovered dishonors her head, since it is the same as if her head were shaven.
- v6 For if a **wife** will not cover her head, then she should cut her hair short. But since it is disgraceful for a **wife** to cut off her hair or shave her head, let her cover her head.
- v13 Judge for yourselves: is it proper for a **wife** to pray to God with her head uncovered?

ESV footnote:

In verses 5-13, the Greek word ***gune*** is translated **wife** in verses that deal with wearing a veil, a sign of being married in first-century culture.

Head Coverings: Narrowing The Issue (cont'd)

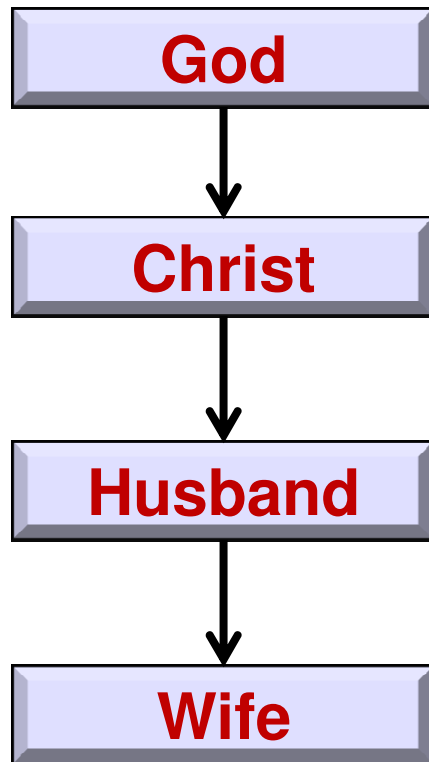
*The subject of
1 Cor. 11:3-16*



- So the subject of 11:3-16 is propriety in public worship, not male-female relations in general
- Specifically, it is about the proper relationship between husband and wife that is reflected in public worship

Head Coverings: The Basic Principle

The Divine Order



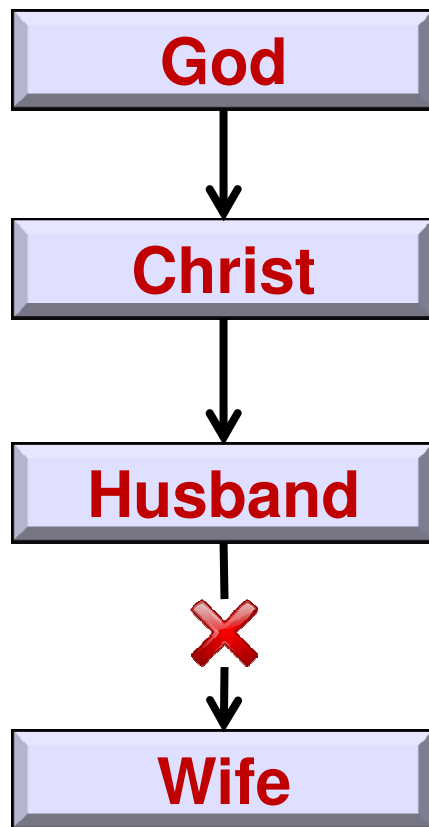
Chapter 11v3 (ESV):

But I want you to understand that the head of every man is Christ, the head of a wife is her husband, and the head of Christ is God.

- **“Head” here has the meaning of “authority”**
- **But no implication of inferiority**
- **In marriage, as in the Trinity, there is equality in being and value but difference in roles**
 - **God-Christ: see e.g. Jn 1:1; 5:17-19; 10:30; 14:28; 1 Cor 15:28**
 - **Husband-Wife: see Eph 5:22-33; 1 Cor 11:11-12**

Head Coverings: The Real Issue

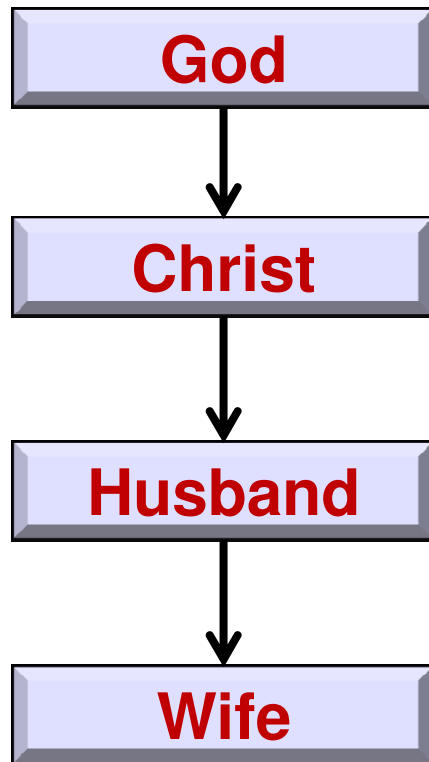
The Divine Order



- The real issue here is rejection by some wives of the divine order of authority, in particular that the husband is the head of the wife
- The divine order of authority is a biblical principle for all time and has no cultural context
- What *has* a cultural context is how submission to the divine order is expressed
- In this case, insubordination to the husbands was expressed by the wives taking off their head coverings in public worship (which has meaning in their culture)

Head Coverings: The Cultural Context

The Divine Order



The cultural context in Paul's time:

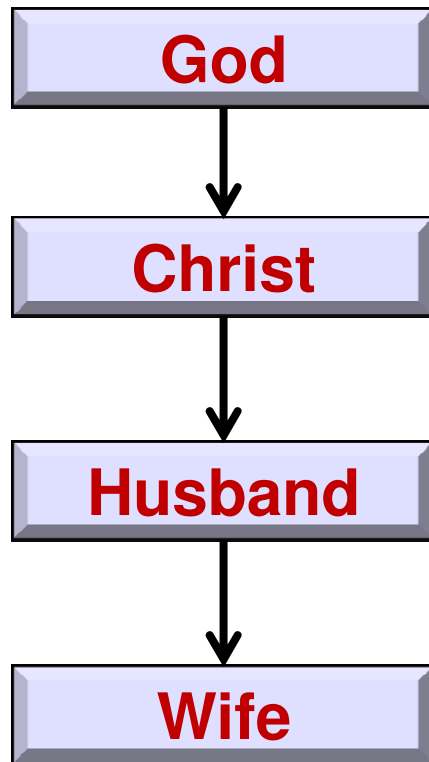
- In 1st century Roman society, a woman's head covering was a sign of marriage
- Also, short hair was the norm for men and long hair the norm for women at that time
 - A shaven head or short hair was considered shameful for a woman in 1st century Corinth
- Men uncovered their heads in worship to signify their respect for and submission to deity

Given this cultural context:

- A married woman who uncovered her head in public would have brought shame to her husband - may connote sexual availability or simply be a sign of being unmarried
- Not covering her head would be as bad as cutting her hair short or shaving her head, both shameful

Head Coverings: What About Today?

The Divine Order



- The divine order of authority as a biblical principle is still applicable today
- But in today's culture, we no longer view a woman's wearing of a head covering as a sign of submission to her husband
- Women can express their submission by some other means (e.g. by wearing a wedding ring), not necessarily by wearing head coverings
- The real issue here is the heart obedience to God's authority and submission to His established order (not the command to wear head coverings in public worship)

The Lord's Supper (11:17-34): The Issue



- The issue was social snobbery at the Lord's Table
- The Corinthians were using their gatherings around the Lord's Table as occasions to make social distinctions between rich and poor
- Paul was profoundly troubled by this development and argues strongly against it

11:20-22:

“When you come together, it is not the Lord's Supper you eat, for as you eat, each of you goes ahead without waiting for anybody else. One remains hungry, another gets drunk. Don't you have homes to eat and drink in? Or do you despise the church of God and humiliate those who have nothing?”

The Lord's Supper: Reminder on the Real Significance



Key elements:

Bread → Body → Remembrance

**Wine → Blood → New Covenant
→ Remembrance**

11:23-26:

“For I received from the Lord what I also passed on to you: The Lord Jesus, on the night he was betrayed, took bread, 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.”

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.”

For whenever you eat this bread and drink this cup, you proclaim the Lord's death until he comes.

Differences Between Old and New Covenant

	Old (Mosaic) Covenant	New Covenant
Israel's obligation	Obey the Mosaic Law	
Christian's obligation (whether Jew or Gentile)		Believe in Jesus (more specifically, his atoning work on the Cross)
God's obligation	Protect Israel physically and bless them materially (Dt 28, Lev 26)	Grant eternal life with God, indwelling of Holy Spirit
Otherwise.....	Physical punishments (Dt 28, Lev 26)	Hell, separation from God

Key Elements of the New Covenant

Key Element	Scripture Reference	How?
1. Inward understanding of God's will	"I will put my law in their minds and write it on their hearts." (Jer 31:33a; Heb 8:10a)	Through the indwelling of the Holy Spirit (2 Cor 3:3)
2. Intimate fellowship with God	"I will be their God and they will be my people." (Jer 31:33b; Heb 8:10b)	Through the indwelling of the Holy Spirit
3. Forgiveness of sins	"For I will forgive their wickedness and will remember their sins no more." (Jer 31:34b; Heb 8:12)	Through the atoning work of Christ on the Cross

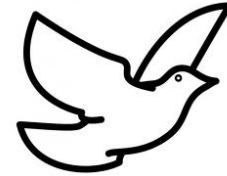
The Lord's Supper: Warnings (11:27-32)

<p>v27 Therefore, 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.</p>	<p>Unworthy manner:</p> <ul style="list-style-type: none">▪ In the case of the Corinthians, their irreverent and self-centered manner▪ In today's context, with unconfessed sin
<p>v28 A man ought to examine himself before he eats of the bread and drinks of the cup.</p>	<p>Examine:</p> <ul style="list-style-type: none">▪ To see whether he has any unconfessed sin▪ To see whether he has properly understood the unselfish, atoning nature of Jesus' death "for" others
<p>v29 For anyone who eats and drinks without recognizing the body of the Lord eats and drinks judgment on himself.</p>	<p>Body could have one of two meanings:</p> <ul style="list-style-type: none">▪ Christ's body, broken for us▪ The body of Christ, the church <p>In either case, not recognizing the body dishonors Christ and the Lord will discipline those who dishonor the Lord's Supper (not referring to eternal judgment here).</p>

The Lord's Supper: Warnings (cont'd)

<p>v30 That is why many among you are weak and sick, and a number of you have fallen asleep.</p>	<p>The NT makes it clear that suffering is not always the direct result of a person's sin.</p> <p>Yet the discipline of the Lord sometimes has consequences in real life, in terms of sickness and even death. (c.f. 1 Cor 5:5)</p>
<p>v31 But if we judged ourselves, we would not come under judgment.</p> <p>v32 When we are judged by the Lord, we are being disciplined so that we will not be condemned with the world.</p>	<p>When Christians rightly discern their sins, turn away from them and seek forgiveness, then (as a general principle) they will not experience God's disciplinary judgment.</p> <p>When suffering alerts a Christian to the presence of sin and leads to repentance, it is an act of mercy.</p>

Spiritual Gifts (chaps. 12-14): The Issue

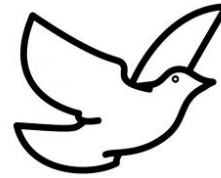


Spiritual Gifts (in order of mention)

1. Word of wisdom
2. Word of knowledge
3. Faith
4. Gifts of healing
5. Working of miracles
6. Prophecy
7. Distinguishing between spirits
8. Speaking in tongues
9. Interpretation of tongues

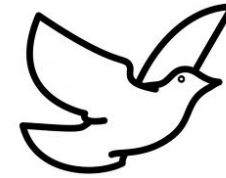
- **Divisions in the Corinthian church**
- **Some Corinthian Christians were elevating one spiritual gift above others (probably tongues)**
- **In chapters 12-14, Paul was addressing this issue**
- **Paul dealt with the problem by describing:**
 - **The nature and purpose of spiritual gifts (chap. 12)**
 - **How spiritual gifts exercised without love are worthless (chap. 13)**
 - **How the exercise of spiritual gifts can be regulated by love (chap. 14)**

The Nature of Spiritual Gifts



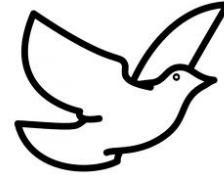
1. Word of wisdom	A message of wisdom supernaturally granted to an individual when wisdom is required to make decisions or to choose proper courses of action.
2. Word of knowledge	A special insight into a situation that comes by the supernatural revelation of God, again to help make decisions, choose a proper course of action or to provide counsel to someone.
3. Faith	Not the saving faith that all Christians have in Christ but rather a special endowment of faith for accomplishing some task.
4. Gifts of healing	The ability to supernaturally minister healing to others. Both terms are plural (lit. "gifts of healings"), suggesting that different people may be gifted regarding different kinds of healing.
5. Working of miracles	The ability to perform deeds beyond ordinary human ability by the power of the Holy Spirit. Could include healing and deliverance.

The Nature of Spiritual Gifts (cont'd)



6. Prophecy	Giving a message from God to His people. Could be a prediction, an indication of the will of God in a given situation, an exhortation from God, a warning from God, etc. (i.e. forth-telling in addition to foretelling).
7. Distinguishing between spirits	The capacity to discern, distinguish, or to discriminate the source of a spiritual manifestation – whether it emanates from God or from an evil spirit. Seems to be particularly associated with prophecy as it would be necessary to know whether a prophetic utterance was truly inspired by God.
8. Speaking in tongues	The supernatural ability to speak an unlearned language. Could be an unlearned <u>human</u> language or an unlearned <u>heavenly</u> language.
9. Interpretation of tongues	The ability to translate a message given in tongues into the language of the hearers so that they can understand and be edified. Tongues + Interpretation = Prophecy

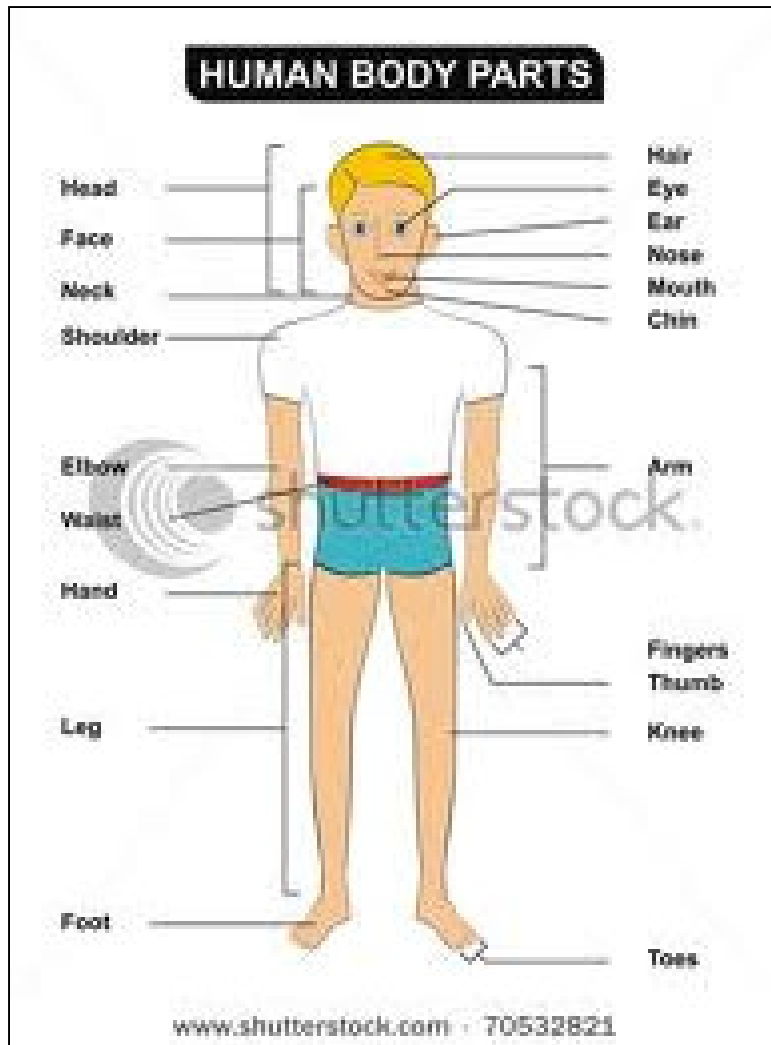
The Purpose of Spiritual Gifts



- For service to the body of Christ (1 Cor 12:5; 1 Pe 4:10)
- For the common good, to edify/build up the body of Christ (1 Cor 12:7; Eph 4:12)
- “So that in all things, God may be praised through Jesus Christ” (1 Pe 4:11)

- Spiritual gifts are therefore not for personal benefit or selfish gain. Rather, they are for the benefit of the body of Christ.
- This was precisely the problem at Corinth. Everyone was out for number one. Gifts were desired to edify self, or even to display self.

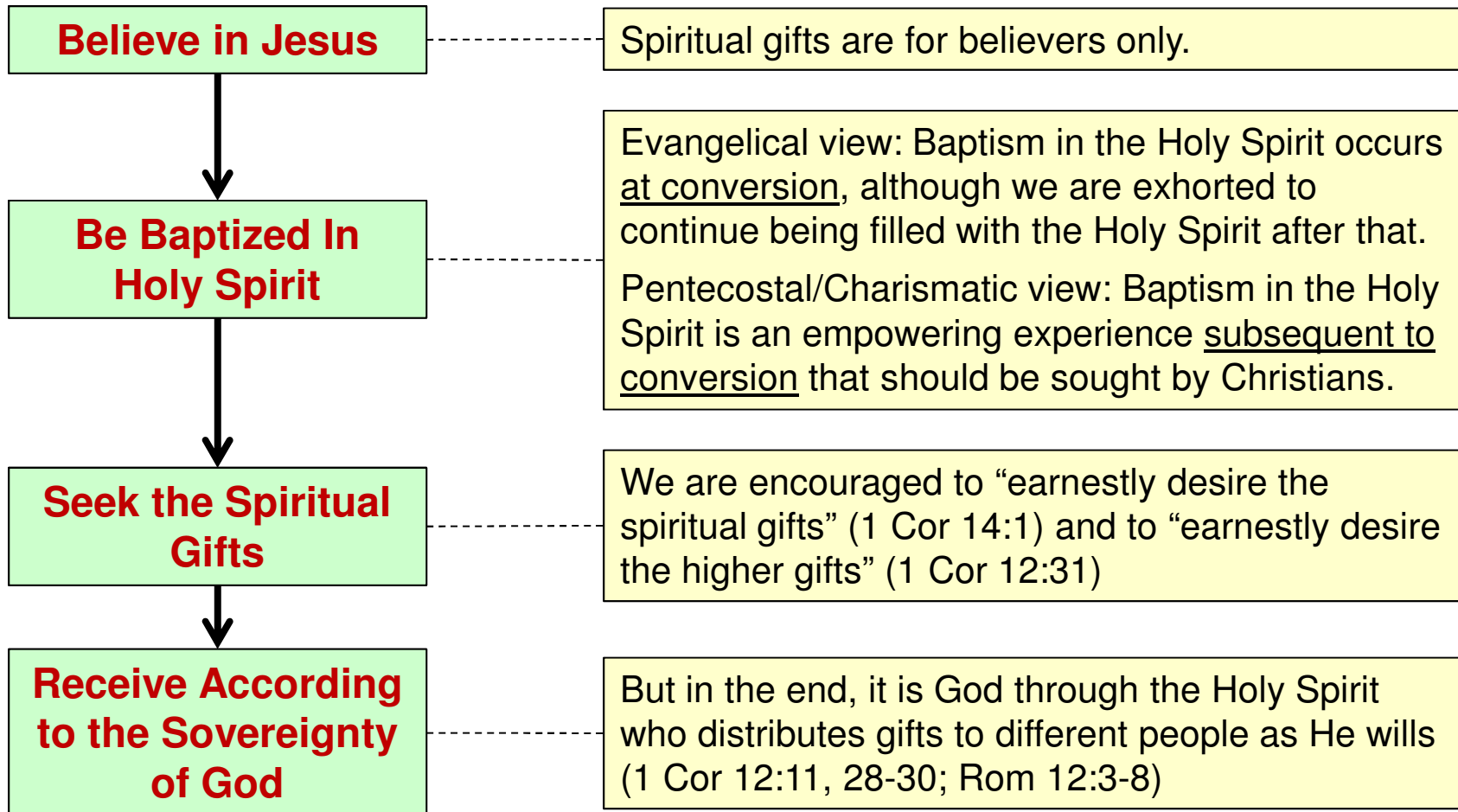
One Body, Many Parts (12:12-31)



- In one Spirit, we were all baptized into one body – the body of Christ
- The human body has many parts with different functions but every part is important for the body to function properly
- So it is with the body of Christ – many parts with different gifts, but all important for the body of Christ to function properly

Note: The NIV incorrectly translates 1 Cor 12:13 as “For we were all baptized by one Spirit into one body...”. The ESV correctly translates the Greek text as “For in one Spirit we were all baptized into one body...”. The baptizer is Jesus, not the Holy Spirit (see also Mt 3:11; Mk 1:8; Lk 3:16; Jn 1:33; Acts 1:5; 11:16)

How to Receive Spiritual Gifts?



Spiritual Gifts Without Love are Worthless (Chap. 13)

13:1 If I speak in the tongues of men and of angels, but have not love, I am only a resounding gong or a clanging cymbal.

2 If I have the gift of prophecy and can fathom all mysteries and all knowledge, and if I have a faith that can move mountains, but have not love, I am nothing.

3 If I give all I possess to the poor and surrender my body to the flames, but have not love, I gain nothing.

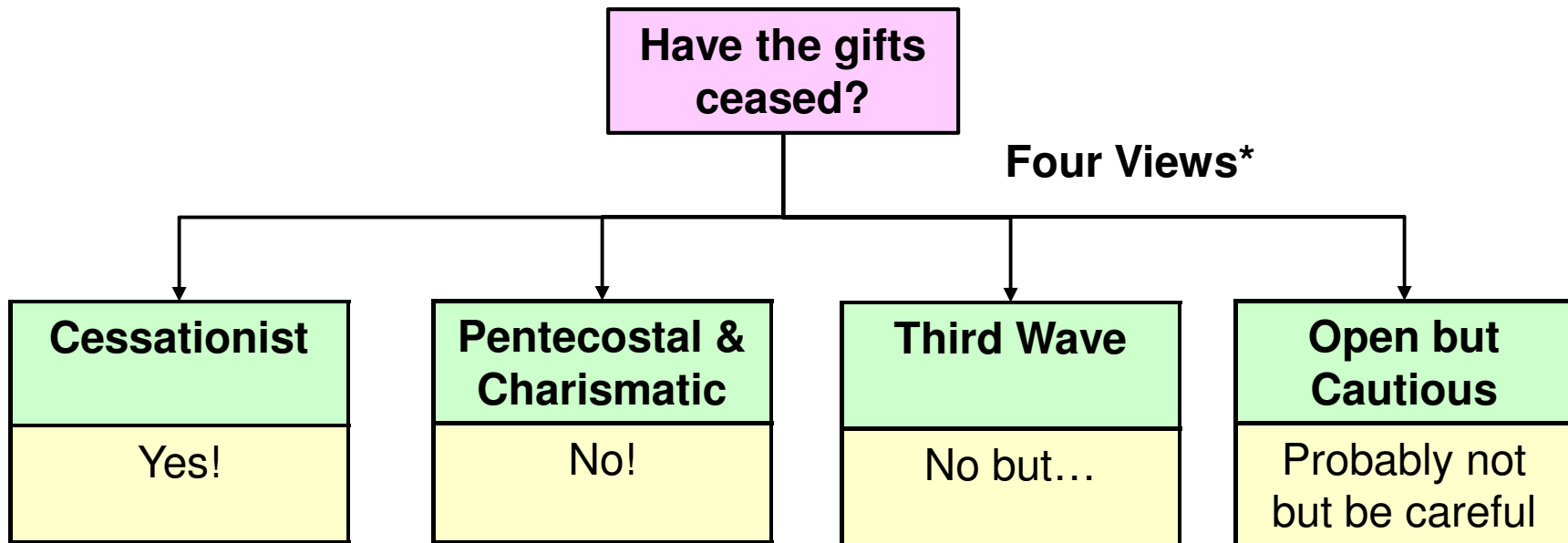
13:4 Love is patient, love is kind. It does not envy, it does not boast, it is not proud. 5 It is not rude, it is not self-seeking, it is not easily angered, it keeps no record of wrongs.

6 Love does not delight in evil but rejoices with the truth. 7 It always protects, always trusts, always hopes, always perseveres.

8 Love never fails.

Have the Gifts Ceased?

13:8 As for prophecies, they will pass away; as for tongues, they will cease; as for knowledge, it will pass away. 9 For we know in part and we prophesy in part, 10 but *when the perfect comes*, the partial will pass away.



* "Are Miraculous Gifts for Today?": Four Views, Wayne A. Grudem, ed. Zondervan, 1996

Four Views

Cessationist	“When the perfect comes” interpreted as when the New Testament was completed. After that, need for the gifts passed and, with it, the gifts themselves. The gifts were given only as foundational gifts, to establish the church of Christ.
Pentecostal & Charismatic	<p>Pentecostal view: 1) All the gifts mentioned in the NT are intended for today. 2) Baptism in the Holy Spirit is an empowering experience subsequent to conversion and should be sought by Christians today. 3) When baptism in the Holy Spirit occurs, people will speak in tongues as a sign that they have received this experience.</p> <p>Charismatic view: Similar to Pentecostal view except differing viewpoints among charismatics on whether baptism in the Holy Spirit is subsequent to conversion and whether speaking in tongues is a sign of baptism in the Spirit.</p> <p>In both cases, “When the perfect comes” is interpreted as when Jesus comes back again, not when the NT was completed.</p>

Four Views (cont'd)

Third Wave

In the 1980s a third renewal movement arose. Peter Wagner called this movement The Third Wave (he referred to the Pentecostal renewal as the first wave and the charismatic movement as the second wave).

Third Wave people encourage the equipping of all believers to use NT spiritual gifts today and say that the proclamation of the gospel should ordinarily be accompanied by "signs, wonder, and miracles," according to the NT pattern. They teach, however, that baptism in the Holy Spirit happens to all Christians at conversion and that subsequent experiences are better called "fillings" or "empowerings" with the Holy Spirit. Though they believe the gift of tongues exists today, they do not emphasize it to the extent that Pentecostals and charismatics do."

Four Views (cont'd)

Open but Cautious

This is yet another position, held by a vast number of evangelicals who think of themselves as belonging to none of the above groups. These people are not convinced by the cessationist arguments but they are not really convinced by the doctrine or practice of those who emphasize such gifts today either.

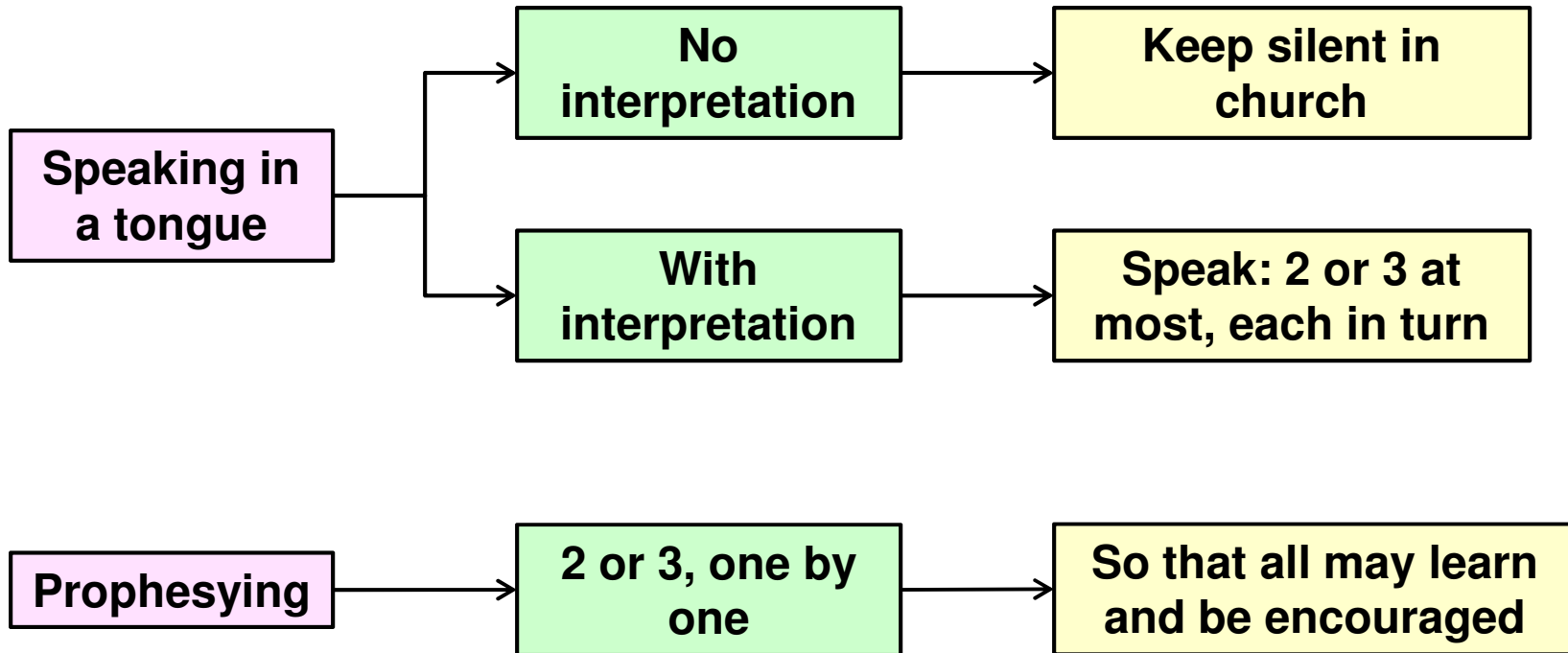
They are open to the possibility of miraculous gifts today, but they are concerned about the possibility of abuses that they have seen in groups that practice these gifts. They do not think speaking in tongues is ruled out by Scripture, but they see many modern examples as not conforming to scriptural guidelines; some also are concerned that it often leads to divisiveness and negative results in churches today.

They think churches should emphasize evangelism, Bible study, and faithful obedience as keys to personal and church growth, rather than miraculous gifts. Yet they appreciate some of the benefits that Pentecostal, charismatic, and Third Wave churches have brought to the evangelical world, especially a refreshing contemporary tone in worship and a challenge to renewal in faith and prayer.

Prophecy and Tongues Contrasted (14:1-25)

	Tongues	Prophecy
Speaks to whom?	God	People
Who can understand?	Only God	People also
Who is built up?	The Speaker	The Church
Is the mind fruitful?	No	Yes
For private or public use?	Private unless there is interpretation	Public
Is a sign for who?	Unbelievers (-ve sign)	Believers (+ve sign)
Which is better?		

Orderly Worship Done in Love (14:26-33)



“Let all things be done for building up.” (14:26)