SMITH FOR CHRIST

TEACHING THE WORD · WATCHING THE TIMES



INDUCTIVE DEEP DIVE

1 Corinthians

Chapter Eleven · Verses 2–34

Headship, the Table, and the Body

NASB 1995 | OBSERVE · INTERPRET · APPLY | TWO VOICES

One passage, read inductively and heard through two teachers — **John MacArthur** and **David Guzik** — with the key verses marked in the Berean standard.

THE PASSAGE

1 Corinthians 11:2–34

Thirty-three verses · seven movements

THE METHOD

Inductive

Observe · Interpret · Apply

WHAT'S INSIDE

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"For as often as you eat this bread and drink the cup, you proclaim the Lord's death until He comes." — 1 Corinthians 11:26

SECTION I · THE PASSAGE

1 Corinthians 11:2–34

Headship, the Table, and the Body

† How to Read This Study

The inductive method asks three questions of every paragraph. **Observe** — what does the text actually say? Who, what, when, where, which words repeat, where are the commands and the contrasts? **Interpret** — what did it mean to Paul and the Corinthians, and why? **Apply** — what does it ask of me now? Each movement below walks those three steps. The teachers are heard at the interpretation step, where they belong; the observations come first, from the text alone.

JOHN MACARTHUR · 1 Corinthians DAVID GUZIK · Enduring Word

Key verses carry the six Berean marks. Mark what the text says — a phrase, never a sentence, and never an interpretation.

▲ GOD ▭ COMMAND ⇄ REPEATED WORD ⚠ SIN / WARNING ★ PROMISE ◷ TIME / PLACE / CONTRAST

KEY VERSE

For ◷ as often as you ⇄ eat this bread and drink the cup, you ▭ proclaim the Lord's death ★ until He comes.

1 CORINTHIANS 11:26 · NASB 1995

† Before the Passage

Corinth was a wealthy, status-driven port city, and the church Paul planted there (Acts 18) carried the city inside its walls. Chapters 1–4 of this letter deal with factions, chapters 5–7 with immorality and marriage, and chapters 8–10 with Christian liberty. Then, at 11:2, Paul turns to what happens *when the church gathers* — a block that runs all the way to the end of chapter 14. Head coverings (11:2–16), the Lord's Supper (11:17–34), spiritual gifts (12–14): three questions about one subject, the assembled body of Christ.

Two things about first-century Corinth make this chapter breathe. First, the early church ate together. The Lord's Supper was taken inside a full meal, the *agapē* or love feast, held in the home of a member wealthy enough to host. Second, Roman dinners were ranked. The host's circle ate the good food in the dining room; everyone else got less, later, elsewhere. Carry that custom into the church, and you get

exactly what Paul describes in verses 21–22: some drunk, some hungry, at the same table that was supposed to proclaim one Lord.

† The Text, Marked · KJV

The whole passage in the King James text with every Berean mark applied — the same marks the import file carries, so what you see here is what Berean will show.

▲ GOD ▭ COMMAND ⇄ REPEATED WORD ⚠ SIN / WARNING ★ PROMISE ◷ TIME / PLACE / CONTRAST

2 Now I ⇄ praise you, brethren, that ye remember me in all things, and ▭ keep the ordinances, as I delivered them to you.

3 But I would have you know, that ▲ the head of every man is Christ; and the ⇄ head of the woman is the man; and ▲ the head of Christ is God.

4 Every man praying or prophesying, having his ⇄ head covered, dishonoureth his ⇄ head.

5 But every woman that prayeth or prophesieth with her ⇄ head uncovered dishonoureth her ⇄ head: for that is even all one as if she were shaven.

6 For if the woman be not covered, let her also be shorn: but if it be a shame for a woman to be shorn or shaven, let her be covered.

7 For a man indeed ought not to cover his ⇄ head, forasmuch as he is ▲ the image and glory of God: but the woman is the glory of the man.

8 For the man is not of the woman; but the woman of the man.

9 Neither was the man created for the woman; but ◷ the woman for the man.

10 For this cause ought the woman to have power on her ⇄ head ◷ because of the angels.

11 Nevertheless neither is the man without the woman, neither the woman without the man, ▲ in the Lord.

12 For as the woman is of the man, even so is the man also by the woman; but ▲ all things of God.

13 Judge in yourselves: is it comely that a woman pray unto God uncovered?

14 Doth not even nature itself teach you, that, if a man have long hair, it is a shame unto him?

15 But if a woman have long hair, it is a glory to her: for her hair is given her for a covering.

16 But if any man seem to be ⚠ contentious, ▭ we have no such custom, neither the churches of God.

17 Now in this that I declare unto you I ⇄ praise you not, that ye ⇄ come together ◷ not for the better, but for the worse.

18 For first of all, when ye ⇄ come together in the church, I hear that there be ⚠ divisions among you; and I partly believe it.

19 For there must be also heresies among you, that they which are ★ approved may be made manifest among you.

20 When ye ⇄ come together therefore into one place, ⚠ this is not to eat the Lord's supper.

21 For in eating every one taketh before other his own supper: and one is hungry, and another is ⚠ drunken.

22 What? have ye not houses to eat and to drink in? or ⚠ despise ye the church of God, and ⚠ shame them that have not? What shall I say to you? shall I ⇄ praise you in this? I ⇄ praise you not.

23 For I have received of the Lord that which also I delivered unto you, That the Lord Jesus ◷ the same night in which he was betrayed took bread:

24 And when he had given thanks, he brake it, and said, Take, eat: ▲ this is my body, which is broken for you: ▭ this do in remembrance of me.

25 After the same manner also he took the cup, when he had supped, saying, This cup is ★ the new testament in my blood: this do ye, as oft as ye drink it, ▭ in remembrance of me.

26 For ◷ as often as ye eat this bread, and drink this cup, ▭ ye do shew the Lord's death ★ till he come.

27 Wherefore whosoever shall eat this bread, and drink this cup of the Lord, ⚠ unworthily, shall be guilty of the body and blood of the Lord.

28 But ▭ let a man examine himself, and so let him eat of that bread, and drink of that cup.

29 For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, ⚠ not discerning the Lord's body.

30 For this cause many are ◷ weak and sickly among you, and many sleep.

31 For ▭ if we would judge ourselves, ★ we should not be judged.

32 But when we are judged, we are ▲ chastened of the Lord, that we should ★ not be condemned with the world.

33 Wherefore, my brethren, when ye ⇄ come together to eat, ▭ tarry one for another.

34 And if any man hunger, ▭ let him eat at home; that ye ⇄ come not together unto ⚠ condemnation. And the rest will I set in order when I come.

1 CORINTHIANS 11:2-34 · KING JAMES VERSION · 44 MARKS

I
MOVEMENT

1 CORINTHIANS 11:2-6

The Principle of Headship

Praise, then an order that runs from God down

> 2 *Now I praise you because you remember me in everything and hold firmly to the traditions, just as I delivered them to you.* 3 *But I want you to understand that ▲ Christ is the head of every man, and ⇄ the man is the head of a woman, and ▲ God is the head of Christ.* 4 *Every man who has something on his head while praying or prophesying disgraces his head.* 5 *But every woman who has her head uncovered while praying or prophesying disgraces her head, for she is one and the same as the woman whose head is shaved.* 6 *For if a woman does not cover her head, let her also have her hair cut off; but if it is disgraceful for a woman to have her hair cut off or her head shaved, let her cover her head.*
>
> 1 CORINTHIANS 11:2-6 · NASB 1995

O OBSERVE · what the text says

- Paul opens with **praise** (v.2) — the same word he will withhold in v.17 and v.22. Watch for it.
- Three **head** relationships in one verse (v.3): Christ/man, man/woman, God/Christ. The word *head* appears nine times in vv.3–10.
- Both men and women are described **praying or prophesying** (vv.4–5) — women are speaking in the gathered church.
- Contrast: a covered man **disgraces** his head; an uncovered woman **disgraces** hers. The issue is honor and shame, stated four times.
- Two if/then arguments in v.6 — Paul reasons from what every Corinthian already felt to be shameful (a shaved woman).

I INTERPRET · what it means

The chapter opens on the one thing the Corinthians were getting right — they held the apostolic teaching — before correcting how they displayed it. Verse 3 is the hinge: before any covering is mentioned, Paul plants a principle. There is an order in creation and in redemption, and it runs through *heads*. God is head of Christ: the Son, fully equal in nature, voluntarily submits to the Father. That relationship is the lens for the other two. Headship, then, is not superiority; it is role and responsibility within equality. The covering (vv.4–6) was the culture's visible way of honoring that order, and Paul will not let the sign be thrown away in the name of freedom.

JOHN MACARTHUR · 1 Corinthians

MacArthur reads v.3 as the theological foundation for everything that follows: a divinely designed order of authority that in no way implies inequality, since Christ is fully God yet submits to the Father. The covering in Corinth was a cultural symbol of a woman's submission to her husband; a woman who discarded it while praying or prophesying was flaunting the order God established. The principle is permanent; the custom that expressed it was local. He also notes what the text takes for granted — that women prayed and prophesied in the assembly.

DAVID GUZIK · Enduring Word

Guzik lingers on *kephalē*. Some scholars say it only means "source," but the God-Christ pairing shows it carries the sense of authority and accountability, and the pairing also shows that being under a head never means being lesser. He warns that the word "veil" can mislead modern readers into picturing a full face covering; the Corinthian covering was a head covering, a public sign of being under another's authority and protection. Shaving a woman's head carried shame in several ancient cultures, which is why Paul can argue from it.

A APPLY · what it asks of me

- *I live under a Head. Before I ask what others owe me, Christ asks whether I honor the order He set me in — at home, at church, at work.*
- *Where do I treat a God-given sign of order (how I speak of my spouse, my pastor, my employer) as something to shed in the name of freedom?*

II
MOVEMENT

1 CORINTHIANS 11:7-12

Creation Order, Mutual Dependence

Genesis 2 behind the argument — and "in the Lord" beside it

> 7 *For a man ought not to have his head covered, since he is the image and glory of God; but the woman is the glory of man.* 8 *For man does not originate from woman, but woman from man;* 9 *for indeed man was not created for the woman's sake, but woman for the man's sake.* 10 *Therefore* ▭ *the woman ought to have a symbol of authority on her head,* ◷ *because of the angels.* 11 *However, in the Lord, neither is woman independent of man, nor is man independent of woman.* 12 *For as the woman originates from the man, so also the man has his birth through the woman; and all things originate from God.*
>
> 1 CORINTHIANS 11:7-12 · NASB 1995

O OBSERVE · what the text says

- Three **"for"** clauses (vv.7, 8, 9) — Paul gives reasons, and every reason comes from Genesis 2: image and glory, origin (woman from man), purpose (woman for the man).
- **"Therefore"** (v.10) draws the conclusion: a *symbol of authority* on her head, *because of the angels.*
- **"However"** (v.11) — a deliberate counterweight. **In the Lord**, neither sex is independent of the other.
- Repetition of **originates / birth** (vv.8, 12): woman from man at creation, every man through woman since — **and all things originate from God**.

I INTERPRET · what it means

Paul's reasons are not Corinthian customs; they are creation facts. Man was made first and bears God's image and glory directly; woman was made from him and for him (Genesis 2:18–23), and so she is the glory of man. None of that is about worth. It is about order, and Paul anchors order where it cannot be moved — before the fall, in the garden. The angels (v.10) watch the gathered church (Ephesians 3:10); disorder in worship is a bad sermon preached to heaven. Then v.11 does what Scripture always does with headship: it guards it from pride. In the Lord no man stands alone, every man since Adam was born of a woman, and everything, male and female alike, comes from God.

JOHN MACARTHUR · 1 Corinthians

MacArthur presses the creation order as the reason the principle is not negotiable: Adam was formed first (1 Timothy 2:13), Eve was made from him and for him, and that sequence governs role. The woman reflects the glory of man as man reflects the glory of God — a statement of design, not of value. "Because of the angels": the holy angels, who themselves live under God's authority, observe the church and are grieved by disorder. Verses 11–12 are the necessary balance: men and women are mutually dependent, equal in salvation and in dignity, and any headship that forgets this has become something other than Christ's.

DAVID GUZIK · Enduring Word

Guzik lists Paul's three grounds — the creation order, the woman as the glory of man, the presence of angels — and observes that not one of them is cultural; they are timeless, which is why the principle survives even where the covering does not. On the angels, he takes the plain sense: angels are present in worship and look for it to be orderly and reverent. He gives special weight to vv.11–12, calling them the guardrail: headship must never become domination, and the man who forgets he was born of a woman has forgotten where his own life came from.

A APPLY · what it asks of me

- *Headship is a stewardship I give account for, not a privilege I enjoy. Am I leading the way Christ leads — by giving myself up (Ephesians 5:25)?*
- *I need the people God placed beside me. Whom have I been treating as optional?*

III
MOVEMENT

1 CORINTHIANS 11:13-16

Nature, Custom, and Contention

Three appeals, and a door closed on arguing

13 *Judge for yourselves: is it proper for a woman to pray to God with her head uncovered?*
14 *Does not even nature itself teach you that if a man has long hair, it is a dishonor to him,*
15 *but if a woman has long hair, it is a glory to her? For her hair is given to her for a covering.* 16 *But if one is inclined to be ⚠ contentious, ▭ we have no other practice, nor have the churches of God.*

1 CORINTHIANS 11:13-16 · NASB 1995

O OBSERVE · what the text says

- A command to **judge for yourselves** (v.13) — Paul appeals to their own sense of what is proper.
- A second appeal, to **nature itself** (vv.14–15): long hair, dishonor for a man, glory for a woman; hair *given* as a covering.
- A third appeal, to the **practice of the churches of God** (v.16) — Corinth is not free to invent its own worship.
- A new word: **contentious**. Paul anticipates a fight and refuses to have one.

I INTERPRET · what it means

Paul closes the section with three witnesses: your own instinct, nature, and the universal practice of the churches. The argument from nature is not a biology lesson; it is an appeal to the broad, God-planted sense that men and women are different and that the difference is good. The point of v.16 is as searching as anything in the chapter: there is a kind of person who will argue about everything, and Paul will not negotiate the order of God with him. Some things in the church are settled by what the churches of God everywhere do.

JOHN MACARTHUR · 1 Corinthians

MacArthur treats vv.13–15 as Paul's appeal to the general revelation written into human nature: across cultures, longer hair on women and shorter on men express a distinction God built in, and a woman's hair is itself a God-given covering, so the Corinthian covering was a fitting cultural echo of a natural truth. Verse 16 shuts down the quarrelsome: the apostolic churches had one practice, and Paul expected Corinth to conform rather than to be the exception.

DAVID GUZIK · Enduring Word

Guzik notes that in Jewish practice a woman praying uncovered was unthinkable, so Paul's appeal to "what is proper" would land. On hair, he is careful: long hair on a man is not sin in itself — Paul himself took a Nazirite-style vow (Acts 18:18) — so the passage concerns honor and cultural meaning, not a universal hair rule. And he reads v.16 pastorally: when a church is left with a contentious spirit over a secondary matter, the contention is the deeper problem.

A APPLY · what it asks of me

- *Am I the contentious one? Do I need to win on secondary matters, or can I submit to what the churches of God practice?*
- *What does my appearance and manner say about whether I honor the difference God made between men and women?*

IV
MOVEMENT

1 CORINTHIANS 11:17-22

A Supper That Is Not the Lord's

Praise withdrawn: the body divided at the very meal of oneness

> 17 *But in giving this instruction, I do not praise you, because you come together not for the*
> *better but for the worse.* 18 *For, in the first place, when you come together as a church, I*
> *hear that divisions exist among you; and in part I believe it.* 19 *For there must also be fac-*
> *tions among you, so that those who are approved may become evident among you.*
> 20 *Therefore when you meet together, it is not to eat the Lord's Supper,* 21 *for in your eating*
> *each one takes his own supper first; and one is hungry and another is drunk.* 22 *What! Do*
> *you not have houses in which to eat and drink? Or do you* ⚠ *despise the church of God* *and*
> ⚠ *shame those who have nothing*? *What shall I say to you? Shall I praise you? In this* ⇄ *I*
> *will not praise you*.
>
> 1 CORINTHIANS 11:17-22 · NASB 1995

O OBSERVE · what the text says

- **"I do not praise you"** (v.17) and **"I will not praise you"** (v.22) bracket the paragraph — the praise of v.2 is gone.
- **"Come together"** appears five times in vv.17–34. The whole problem is what happens *when they gather*.
- Contrast: not for the **better** but for the **worse** (v.17). Gathering can do harm.
- **Divisions** (v.18) and **factions** (v.19) — and a purpose clause: so the *approved* may become evident.
- Verse 20 is a flat verdict: **it is not to eat the Lord's Supper**. Verse 21 tells why: *each one takes his own supper first*; one hungry, another drunk.
- Five rapid questions in v.22 — the hardest Paul asks in the letter.

I INTERPRET · what it means

Here the chapter turns from order to love, and the tone turns with it. The Corinthians were still meeting, still eating, still calling the meal the Lord's Supper. Paul says it was not. A meal in which the wealthy eat their own fine food while the slave who arrived late goes hungry is a meal that preaches the opposite of the cross. The divisions he heard about in chapter 1 (1:10–12) have become visible at the table. Notice v.19: God lets factions surface so that the genuine can be told from the counterfeit — a frightening thought for the man whose faith is a dinner party. Verse 22 names the sin plainly: to shame the poor is to despise the church of God.

JOHN MACARTHUR · 1 Corinthians

MacArthur sees in vv.17–22 a church that had turned the love feast into a display of the Corinthian class system: the rich arriving early with abundant food and wine, the working poor arriving later to scraps, the drunkenness carried over from pagan banquets. The Lord's Supper was being celebrated in a context that denied the very unity it signifies. His emphasis falls on v.22 — "despise the church of God" — because the church is God's, and to humiliate its poorest members is to treat God's own possession with contempt. He hears "those who are approved" (v.19) as the test factions always run: who really belongs to Christ.

DAVID GUZIK · Enduring Word

Guzik explains the mechanism: the church followed the love-feast tradition, a shared supper that led into the bread and cup, hosted in a home. Corinth was intensely class-conscious, and the Roman custom of giving the host's circle better food in a better room simply carried into the assembly. The drunkenness, he suggests, reflected the wild pagan feasts many of the converts had come out of. His verdict matches Paul's: meeting together was commendable; the *way* they met made it worse than not meeting. And he draws the line for every congregation: a church gathering is never a place to advance self-interest or status.

A APPLY · what it asks of me

- *When our church gathers, does anyone leave hungry — for food, for welcome, for a seat at the table — while I am satisfied?*
- *Whom do I quietly rank? The way I treat the person with the least is the way I am treating the church of God.*

V MOVEMENT

1 CORINTHIANS 11:23-26

The Words of Institution

Received from the Lord: bread, cup, remembrance, proclamation

23 *For I received from the Lord that which I also delivered to you, that the Lord Jesus in the night in which He was betrayed took bread;* 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."* 25 *In the same way He took the cup also after supper, saying, "This cup is the new covenant in My blood; do this, as often as you drink it, in remembrance of Me."* 26 *For ◷ as often as you ⇄ eat this bread and drink the cup, you ▭ proclaim the Lord's death ★ until He comes.*

1 CORINTHIANS 11:23-26 · NASB 1995

O OBSERVE · what the text says

- **Received / delivered** (v.23) — the same pair as v.2. This is tradition in the highest sense: from the Lord, through Paul, to them.
- Time marker: **the night in which He was betrayed**. The Supper is dated to a betrayal.
- Jesus' actions in order: took, gave thanks, broke, said. Then the cup, **after supper**.
- Two commands, identical: **do this in remembrance of Me** (vv.24, 25).
- Two identifications: **This is My body**; **This cup is the new covenant in My blood**.
- Verse 26 looks back and forward in one sentence: **proclaim the Lord's death … until He comes**. The repeated **as often as** (vv.25, 26) assumes the church will keep doing this.

I INTERPRET · what it means

This is the earliest written account of the Last Supper — older than the Gospels — and Paul says he received it from the Lord Himself. Everything in the chapter's second half hangs on these four verses. The bread is the body *for you*; the cup is the new covenant promised in Jeremiah 31:31–34, now sealed in blood as the old was at Sinai (Exodus 24:8). *Remembrance* is not sentiment: it is the church placing itself again under the cross. And v.26 turns the meal into preaching. Every time believers eat and drink, they announce a death — His — and a return — His — and so the Supper stands between two advents, feeding the church on the first while it waits for the second.

JOHN MACARTHUR · 1 Corinthians

MacArthur stresses the authority of the account: Paul received it by direct revelation from the Lord, which is why it carries the force of command and not merely of custom. The Passover setting matters — Jesus took the bread of affliction and the cup of redemption and filled them with Himself. "This is My body" is a figure, as "I am the door" is; the elements are not transformed, they are given new meaning. The new covenant is the promise of Jeremiah 31: forgiveness, a new heart, God's law written within. And v.26 settles the purpose of the ordinance: it looks back in remembrance, forward in hope, and in between it proclaims the gospel.

DAVID GUZIK · Enduring Word

Guzik walks the Passover table: the bread and cup already pointed to deliverance from Egypt, and Jesus gave them a greater deliverance to point to. He finds the symbolism of unleavened bread (leaven as corruption) fitting, and connects the cup to Jeremiah 31's new covenant of inward transformation, forgiveness, and nearness to God. On *proclaim*, he notes it is the ordinary word for preaching, so communion is a sermon preached by the whole church. He surveys the historic views of Christ's presence in the Supper and concludes the elements are more than bare symbols without committing to a mechanism, and he lifts the eyes forward: the Supper anticipates the marriage supper of the Lamb (Revelation 19:9).

A APPLY · what it asks of me

- *The next time I take the bread and cup, I will say in my heart what the church is saying out loud: He died for me, and He is coming back.*
- *Do I come to the table with the night of the betrayal in mind — my own betrayals forgiven at that table?*

VI
MOVEMENT

1 CORINTHIANS 11:27-32

Examine Yourself

Judgment at the table — fatherly, corrective, and avoidable

> *27 Therefore whoever eats the bread or drinks the cup of the Lord in an unworthy manner, shall be guilty of the body and the blood of the Lord. 28 But a man must examine himself, and in so doing he is to eat of the bread and drink of the cup. 29 For he who eats and drinks, eats and drinks judgment to himself if he does not judge the body rightly. 30 For this reason many among you are weak and sick, and a number sleep. 31 But ▭ if we judged ourselves rightly, ★ we would not be judged. 32 But when we are judged, we are ▲ disciplined by the Lord so that we ★ will not be condemned along with the world.*
>
> 1 CORINTHIANS 11:27-32 · NASB 1995

O OBSERVE · what the text says

- **"Therefore"** (v.27) applies vv.23–26: because the meal proclaims the Lord's death, eating it **in an unworthy manner** makes one **guilty of the body and the blood**.
- A command with a sequence (v.28): **examine himself**, and *in so doing* eat and drink — the examination ends in eating.
- **Judge** words pile up: judgment to himself (v.29), judge the body rightly (v.29), judged ourselves (v.31), judged / disciplined / condemned (v.32).
- **"For this reason"** (v.30): present-tense consequences in Corinth — weak, sick, a number sleep.
- A promise with a condition (v.31) and a purpose clause (v.32): discipline *so that* we are not condemned with the world.

I INTERPRET · what it means

The warning is real and the comfort is real, and both are lost if "unworthy" is misread. Paul does not say that unworthy *people* must stay away; every sinner at the table is unworthy, which is why the table exists. He says the Corinthians were eating in an unworthy *manner* — carelessly, selfishly, without discerning the body. "The body" in v.29 most naturally means the church (10:17; 12:27): they ate the Lord's Supper while shaming the Lord's people. God answered with discipline, even to death, as He did Ananias and Sapphira. But v.32 is the gospel inside the warning: the Lord disciplines sons, and discipline is the proof that they are not the world.

JOHN MACARTHUR · 1 Corinthians

MacArthur insists that "unworthy manner" describes the act, not the person — the Corinthians were coming to the table drunk, divided, and indifferent, treating the body and blood of Christ as a common meal. To do so is to be guilty of, to sin against, the body and blood, taking one's place with those who crucified Him. Self-examination (v.28) is the remedy: honest confession of sin and a right regard for the church, then eat. The weakness, sickness, and death in Corinth (v. 30) were God's chastening of genuine believers, and v.32 is the proof they were believers: the Lord disciplines His own so they will never share the world's condemnation.

DAVID GUZIK · Enduring Word

Guzik tackles the King James "unworthily," which drove many to abstain until they felt worthy — the reverse of Paul's point, since the sinner is exactly who needs to remember the cross. Self-examination is honest reflection, not a morbid hunt for worthiness, and it prepares for the table rather than excluding from it. The judgment of v.29 is corrective, not eternal; he notes the Greek lacks the article ("judgment," not "the judgment"), and he cautions against reading every illness or death as this discipline. "Discerning the body" he takes as the church family, which is what the Corinthians had failed to love.

A APPLY · what it asks of me

- *Before the next Supper I will examine myself the way Psalm 139:23–24 prays it — and then eat, because the examination is for sons, not for strangers.*
- *If God is disciplining me, He is calling me a son. What would it look like to judge myself rightly this week so He does not have to?*

VII
MOVEMENT

1 CORINTHIANS 11:33-34

Wait for One Another

The whole correction lands in one practical verb

33 *So then, my brethren, when you come together to eat,* ▭ *wait for one another*. 34 *If anyone is hungry, let him eat at home, so that you will not come together for judgment. The remaining matters I will arrange when I come.*

1 CORINTHIANS 11:33-34 · NASB 1995

O OBSERVE · what the text says

- **"So then"** (v.33) — the conclusion of everything since v.17.
- Warm address returns: **my brethren**. The rebuke has not cancelled the relationship.
- Two commands: **wait for one another**; if hungry, **eat at home**.
- A purpose: **so that you will not come together for judgment** — the judgment of vv.29–32 is avoidable.
- Paul defers the rest until he comes — some things are better set in order face to face.

I INTERPRET · what it means

The remedy is almost embarrassingly simple. Wait. The man with food and leisure waits for the man with neither, and the meal becomes the Lord's again. If what you want is dinner, have dinner at home; the gathering is for something else. Paul has spent sixteen verses on judgment, worthiness, discipline, and death, and the application is a man holding his plate until his brother arrives. That is how love usually works — not in theories about the body, but in one deferred appetite.

JOHN MACARTHUR · 1 Corinthians

MacArthur reads "wait for one another" as the practical expression of discerning the body: the Supper is a shared meal of a united church, and nothing about it may be private or privileged. Eating at home removes the excuse of hunger. His closing note is on "my brethren" — the apostle who has just spoken of sickness and death still calls them family, because discipline is for family.

DAVID GUZIK · Enduring Word

Guzik summarizes: tarry for one another, especially for those with less; satisfy hunger at home, so the gathering is not turned into an occasion for judgment. The remaining matters Paul would arrange in person are unknown to us, and he lets them stay unknown. The lasting lesson he draws is that fellowship should display love and patience, never appetite or status.

A APPLY · what it asks of me

- *Who in my church do I need to wait for — slow down for, make room for, hold the plate for?*
- *What can I take care of at home so that when we gather I am there for the body and not for myself?*

† Word Studies

Twenty-four words carry the weight of the chapter — the vocabulary of order in worship and of the Lord's table. Each card gives the Greek, the NASB rendering, and why it matters here.

κεφαλή **kephalē**

HEAD · 1 COR 11:3

Used nine times in vv.3–10, both of a physical head and of a person who stands as head. Guzik and MacArthur both read it as headship carrying authority and responsibility, not merely "source." The pattern is Christ → man → woman, with God → Christ as the model: submission without inferiority.

παράδοσις **paradosis**

TRADITIONS · 1 COR 11:2

Teaching handed down. Paul uses the same word positively here and in 2 Thessalonians 2:15 for apostolic doctrine, and negatively in Colossians 2:8 for human traditions. The praise in v.2 is for keeping what Paul *delivered* — the same verb he uses of the Supper in v. 23.

ἐξουσία **exousia**

AUTHORITY · 1 COR 11:10

Literally "authority," rendered "a symbol of authority" (NASB). The covering is a visible sign that the woman prays and prophesies as one under God's ordered headship — and, read closely, a sign of her own authority to do so.

σχίσματα **schismata**

DIVISIONS · 1 COR 11:18

A tear, a split. The same word opened the letter (1:10). The division in chapter 1 was over teachers; here it is over social class, and it shows up at the one meal meant to display oneness.

κυριακὸν δεῖπνον **kyriakon deipnon**

THE LORD'S SUPPER · 1 COR 11:20

The only place in the New Testament the meal is called this. *Kyriakos* means "belonging to the Lord" — the point of v.20: a supper that belongs to the Lord cannot be eaten in a way that belongs to self.

ἀνάμνησις **anamnēsis**

REMEMBRANCE · 1 COR 11:24-25

More than nostalgia — a calling to mind that brings the reality of the cross into the present. Jesus commands it twice, for the bread and for the cup.

καταγγέλλω **katangellō**

PROCLAIM · 1 COR 11:26

The word for preaching the gospel (Acts 4:2; 13:5). Every Supper is a sermon: the gathered church preaches the Lord's death to itself, to the world, and to the watching angels (v.10) until He comes.

ἀναξίως **anaxiōs**

IN AN UNWORTHY MANNER · 1 COR 11:27

An adverb describing *how* one eats, not *who* is eating. The KJV "unworthily" led many to stay away from the table until they felt worthy; Paul's concern is careless, selfish, unexamined participation.

δοκιμάζω **dokimazō**

EXAMINE · 1 COR 11:28

To test as a metal is assayed, with a view to approval (the same root as "approved" in v.19). Self-examination is meant to end in eating (v.28b), not in staying away.

διακρίνω · κρίμα **diakrinō / krima**

JUDGE RIGHTLY · JUDGMENT · 1 COR 11:29, 31

To discern, to distinguish. Failure to *diakrinō* the body (v.29) brings *krima*, judgment — fatherly discipline, not damnation (v.32: *paideuō*, chastened as a son).

ἐκδέχομαι **ekdechomai**

WAIT FOR · 1 COR 11:33

To receive, to wait for, to welcome one another. The whole correction of vv.17–34 lands in one practical verb: the rich wait for the poor before anyone eats.

ἐπαινέω **epaineō**

PRAISE · 1 COR 11:2, 17, 22

To commend. The chapter's hinge: "I praise you" (v.2), then "I do not praise you" (v.17), then "In this I will not praise you" (v.22). Paul praises their hold on the teaching and withholds praise from their table.

ἀκατακάλυπτος **akatakalyptos**

UNCOVERED · 1 COR 11:5, 13

Not covered. The visible sign Paul will not let them discard while praying or prophesying — the dispute is over the sign, not over whether women pray and prophesy.

καταισχύνω **kataischynō**

DISGRACE, SHAME · 1 COR 11:4, 5, 22

To put to shame. The man who covers and the woman who uncovers "disgrace" their head; the rich who eat first "shame those who have nothing." Both halves of the chapter turn on honor and shame.

δόξα **doxa**

GLORY · 1 COR 11:7, 15

Splendor, honor, what reflects another. Man is "the image and glory of God," woman "the glory of man," and a woman's long hair "a glory to her." A word about reflection, not about rank.

φύσις **physis**

NATURE · 1 COR 11:14

The way things are made. "Does not even nature itself teach you" — an appeal to the God-planted sense that men and women differ, not a biology lesson.

φιλόνεικος **philoneikos**

CONTENTIOUS · 1 COR 11:16

Literally "fond of strife," a lover of winning arguments. Only here in the New Testament. Paul will not negotiate God's order with a man who loves the quarrel.

συνέρχομαι **synerchomai**

COME TOGETHER · 1 COR 11:17, 18, 20, 33, 34

To assemble. Five times in the Greek (the NASB has "meet together" in v.20). The second half of the chapter is about what happens when the church gathers — and whether it gathers "for the better" or "for the worse."

αἱρέσεις · δόκιμοι **haireseis · dokimoi**

FACTIONS · APPROVED · 1 COR 11:19

Parties chosen and held, and those who are tested and proved genuine. God lets factions surface so that the real can be told from the counterfeit.

καταφρονέω **kataphroneō**

DESPISE · 1 COR 11:22

To look down on, to think little of. To shame the poor at the Supper is to despise "the church of God" — the church is His, not the host's.

παραδίδωμι **paradidōmi**

DELIVER · BETRAY · 1 COR 11:2, 23

To hand over. Paul "delivered" the traditions (v.2) and "delivered" the Supper (v.23) — and in the same verse Jesus was "betrayed," the same verb. On the night He was handed over, He handed Himself to us.

εὐχαριστέω **eucharisteō**

GIVE THANKS · 1 COR 11:24

To give thanks — the root of "Eucharist." Before He broke the bread, Jesus thanked the Father for it, on the night of betrayal.

διαθήκη **diathēkē**

COVENANT · 1 COR 11:25

A binding arrangement set by one party. "The new covenant in My blood" — Jeremiah 31's promise of forgiveness and a new heart, sealed as the old covenant was sealed at Sinai (Exodus 24:8).

παιδεύω **paideuō**

DISCIPLINE · 1 COR 11:32

To train a child — from *pais*, child. The Lord's judgment on His people at His table is the training of a Father, so that they will not be condemned with the world.

† Why the Table Matters

Paul spends seventeen verses on a meal. Eight reasons from this chapter and the rest of Scripture why the Lord's Supper is never a small thing — and why its abuse drew such a strong answer.

1. **It was received from the Lord.**
   "I received from the Lord that which I also delivered to you" (v.23). The Supper is not a custom the church invented; it is a command the Lord gave, on the night He was betrayed.

2. **It is remembrance.**
   "Do this in remembrance of Me" (vv.24–25). Not a feeling but an act: the church placing itself again under the cross, as Israel at the Passover remembered the night of their deliverance (Exodus 12:14).

3. **It is a proclamation.**
   "You proclaim the Lord's death until He comes" (v.26). Every communion is a sermon preached by the whole church — to itself, to the world, and to heaven (Ephesians 3:10).

4. **It is a covenant meal.**
   "This cup is the new covenant in My blood" (v.25). The promise of Jeremiah 31 — forgiveness, a new heart, God's law within — sealed in Christ's blood as the old covenant was sealed at Sinai (Exodus 24:8; Hebrews 9:15).

5. **It makes one body visible.**
   "Since there is one bread, we who are many are one body" (10:17). A table where some are full and others hungry contradicts the very thing the bread says. That is why Paul says it was "not to eat the Lord's Supper" (11:20).

6. **It is for sinners, taken rightly.**
   "In an unworthy manner" describes how, not who (v.27). Every sinner at the table is unworthy; that is why it exists. The call is to examine yourself and so eat (v.28), not to stay away.

7. **The Lord disciplines at His table.**
   "Many among you are weak and sick, and a number sleep" (v.30). God takes His table seriously enough to correct His children there — "for those whom the Lord loves He disciplines" (Hebrews 12:6).

8. **It points to the supper still to come.**
   "Until He comes" (v.26). Every Supper stands between two advents and looks ahead to "the marriage supper of the Lamb" (Revelation 19:9).

† Reading the Chapter Whole

The seven movements, the word studies and the cross-references pulled into one reading — what the chapter is doing, and the threads that tie it to the rest of the letter and to the gospel.

1. **One subject: the gathered church.**
   Chapter 11 opens a block that runs to the end of chapter 14 — head coverings, the Supper, spiritual gifts — three questions about what happens "when you come together" (vv.17, 18, 33).

2 **Praise frames the chapter.**

"I praise you" (v.2); "I do not praise you" (v.17); "In this I will not praise you" (v.22). Paul commends their hold on the teaching and refuses to commend their table.

3 **Order, then love.**

The first half guards an order that runs from God (v.3); the second guards a love that waits for the brother (v. 33). The same Head stands over both.

4 **Headship within equality.**

"God is the head of Christ" (v.3) shows that a head is not a superior. "In the Lord" (v.11) keeps headship from becoming domination: everything comes from God (v.12).

5 **The Supper preaches.**

Received from the Lord, given on the night of betrayal, remembered, and proclaimed until He comes (vv.23–26). The church's most ordinary act is its clearest sermon.

6 **"The body" is the church.**

"If he does not judge the body rightly" (v.29) most naturally points back to 10:17 and ahead to 12:27. The Corinthians sinned against Christ's body by shaming Christ's people at His table.

7 **The teachers agree on the spine.**

MacArthur holds the headship principle permanent and the covering a local expression of it; Guzik holds the principle timeless and the covering cultural. Both read "unworthy manner" as describing the act, not the person; both read the judgment of vv.30–32 as a Father's discipline; both land on "wait for one another."

† The Passage in the Whole Bible

Scripture interprets Scripture. These passages stand behind Paul's argument or carry it forward — creation, the Head who serves, the Passover and the new covenant, the discipline of a Father, and the supper still to come.

Genesis 2:18

"Then the LORD God said, "It is not good for the man to be alone; I will make him a helper suitable for him.""

The creation order behind vv.7–9 — man first, woman made for and from him.

Ephesians 5:23

"For the husband is the head of the wife, as Christ also is the head of the church, He Himself being the Savior of the body."

Headship defined by Christ: the Head is the Savior who gives Himself (5:25).

Luke 22:20

"And in the same way He took the cup after they had eaten, saying, "This cup which is poured out for you is the new covenant in My blood.""

Luke's account matches Paul's almost word for word — the cup after supper, the new covenant.

Exodus 24:8

“So Moses took the blood and sprinkled it on the people, and said, “Behold the blood of the covenant, which the LORD has made with you in accordance with all these words.””

The first covenant was sealed with blood at Sinai; the new is sealed with Christ’s.

Jeremiah 31:33

““But this is the covenant which I will make with the house of Israel after those days,” declares the LORD, “I will put My law within them and on their heart I will write it; and I will be their God, and they shall be My people.”

The new covenant in the cup: a law written within, a God who is theirs.

1 Corinthians 10:17

“Since there is one bread, we who are many are one body; for we all partake of the one bread.”

Paul’s own definition of “the body” one chapter earlier — the church at one loaf.

Hebrews 12:6

“FOR THOSE WHOM THE LORD LOVES HE DISCIPLINES, AND HE SCOURGES EVERY SON WHOM HE RECEIVES.””

The discipline of v.32 is the discipline of a Father who loves.

Matthew 5:24

“leave your offering there before the altar and go; first be reconciled to your brother, and then come and present your offering.””

Jesus’ own order for worship: make it right with your brother, then come to the table.

Revelation 19:9

“Then he said to me, “Write, ‘Blessed are those who are invited to the marriage supper of the Lamb.’” And he said to me, “These are true words of God.””

“Until He comes” — every Supper now is a foretaste of the Supper then.

1 Corinthians 11:1

“Be imitators of me, just as I also am of Christ.”

The verse that closes chapter 10 and opens this one.

2 Thessalonians 2:15

“So then, brethren, stand firm and hold to the traditions which you were taught, whether by word of mouth or by letter from us.”

The traditions Paul praises them for holding (11:2).

Philippians 2:6

“who, although He existed in the form of God, did not regard equality with God a thing to be grasped,”

Equal with God — and still the One whose head is God (11:3).

1 Corinthians 15:28

“When all things are subjected to Him, then the Son Himself also will be subjected to the One who subjected all things to Him, so that God may be all in all.”

The Son’s submission to the Father, the pattern of 11:3.

Genesis 1:27

“God created man in His own image, in the image of God He created him; male and female He created them.”

Both bear God’s image — the equality beneath the order.

Genesis 2:22

“The LORD God fashioned into a woman the rib which He had taken from the man, and brought her to the man.”

“Woman from man” (11:8, 12).

1 Timothy 2:13

“For it was Adam who was first created, and then Eve.”

Paul argues from creation order again.

Galatians 3:28

“There is neither Jew nor Greek, there is neither slave nor free man, there is neither male nor female; for you are all one in Christ Jesus.”

One in Christ — the “in the Lord” of 11:11.

1 Peter 3:7

“You husbands in the same way, live with your wives in an understanding way, as with someone weaker, since she is a woman; and show her honor as a fellow heir of the grace of life, so that your prayers will not be hindered.”

Headship that honors a fellow heir.

Ephesians 3:10

“so that the manifold wisdom of God might now be made known through the church to the rulers and the authorities in the heavenly places.”

Heaven watches the church — “because of the angels” (11:10).

Acts 21:9

“Now this man had four virgin daughters who were prophetesses.”

Women who prophesied, as 11:5 assumes.

1 Corinthians 1:10

“Now I exhort you, brethren, by the name of our Lord Jesus Christ, that you all agree and that there be no divisions among you, but that you be made complete in the same mind and in the same judgment.”

The divisions of chapter 1, now visible at the table (11:18).

Acts 2:46

“Day by day continuing with one mind in the temple, and breaking bread from house to house, they were taking their meals together with gladness and sincerity of heart,”

What the church’s shared meal was meant to be.

James 2:6

“But you have dishonored the poor man. Is it not the rich who oppress you and personally drag you into court?”

Shaming the poor in the assembly (11:22).

Matthew 26:26

“While they were eating, Jesus took some bread, and after a blessing, He broke it and gave it to the disciples, and said, “Take, eat; this is My body.””

The same night, in Matthew.

Mark 14:24

“And He said to them, “This is My blood of the covenant, which is poured out for many.”

The cup, in Mark.

Galatians 1:12

“For I neither received it from man, nor was I taught it, but I received it through a revelation of Jesus Christ.”

“I received from the Lord” (11:23).

Hebrews 9:15

“For this reason He is the mediator of a new covenant, so that, since a death has taken place for the redemption of the transgressions that were committed under the first covenant, those who have been called may receive the promise of the eternal inheritance.”

The new covenant in His blood (11:25).

2 Corinthians 13:5

“Test yourselves to see if you are in the faith; examine yourselves! Or do you not recognize this about yourselves, that Jesus Christ is in you—unless indeed you fail the test?”

“Examine himself” (11:28) — the same verb.

Acts 5:5

“And as he heard these words, Ananias fell down and breathed his last; and great fear came over all who heard of it.”

God’s discipline in the early church (11:30).

Proverbs 3:12

“For whom the LORD loves He reproves, Even as a father corrects the son in whom he delights.”

Discipline as a father’s love (11:32).

Romans 8:1

“Therefore there is now no condemnation for those who are in Christ Jesus.”

“Not condemned along with the world” (11:32).

Romans 15:7

“Therefore, accept one another, just as Christ also accepted us to the glory of God.”

“Wait for one another” (11:33) is acceptance at the table.

SECTION II · STUDY HELPS

At a Glance

Seven movements, three questions

The inductive walk in one table: what the text says, what it means, what it asks.

THE MOVEMENT	OBSERVE	INTERPRET	APPLY
Headship (11:2–6)	Praise; nine “heads”; honor and shame	Order within equality, modeled by God and Christ	Honor the Head I am under
Creation order (11:7–12)	Three “for” reasons; “therefore”; “however”	Genesis 2 fixes the order; “in the Lord” guards it from pride	Lead by giving myself; need my neighbor
Nature & custom (11:13–16)	Three appeals; “contentious”	Instinct, nature, and the churches agree; no fight offered	Refuse to be the contentious one
The divided meal (11:17–22)	Praise withdrawn; “come together” ×5; five questions	Class brought to the table denies the cross	No one leaves our gathering hungry
The institution (11:23–26)	Received/delivered; two “do this”; back and forward	The new covenant in blood; the Supper preaches	Proclaim His death; await His return
Examine yourself (11:27–32)	“Manner,” not person; judge-words ×6; purpose clause	Discipline of sons, not condemnation of the world	Examine, then eat
Wait (11:33–34)	“So then”; “my brethren”; two commands	Love shown in a deferred appetite	Hold the plate for my brother

1 CORINTHIANS 11:2-34 · AN INDUCTIVE READING

† Teaching Outline for the Table

Forty-five minutes, five parts. Built so the men do the reading and the chapter does the work.

PART	WHAT TO DO
Open (5 min)	Read vv.2 and 17 aloud. Ask: what did Paul praise, and what did he refuse to praise? Land on the gathered church as the chapter's subject.
Order (10 min)	Read vv.3 and 11–12. Ask: how does "God is the head of Christ" keep headship from meaning superiority? Where do we see headship become domination — and how does v.11 answer it?
The divided table (10 min)	Read vv.20–22. Picture the rich man's house: the dining room and the courtyard. Ask: who comes late to our table, and who eats first?
Received from the Lord (10 min)	Read vv.23–26 slowly. Ask each man: what does the Supper proclaim, and to whom? What does it mean that He gave Himself on the night He was betrayed?
Close (10 min)	Read vv.27–28 and 33. Clear up "unworthy": the manner, not the man. Each man names one brother he will "wait for" this month.

† Key Insights to Carry

- **Verse 3 comes before verse 4.** Paul states the principle (headship, modeled on God and Christ) before the practice (coverings). Keep the order and the chapter stops being about hats.
- **Submission is not inferiority.** "God is the head of Christ" — the Son is fully equal and fully submitted. Every headship in the chapter is measured against that.
- **Women prayed and prophesied.** Verses 4–5 assume it. The question is never whether, only how — in honor of the order God set.
- **The guardrail is in the text.** Verses 11–12 are not an afterthought. "In the Lord" no man is independent of woman, and all things originate from God.
- **Praise is the chapter's hinge.** Given in v.2, withheld in v.17, refused in v.22. Paul praises what they held to and will not praise what they did with it.
- **"Unworthy" is an adverb.** It describes the manner of eating, not the worth of the eater. The unworthy are exactly who the table is for; the careless are who it warns.
- **"The body" is the church.** Paul defined it one chapter earlier (10:17) and will again in 12:27. To shame the poor at the Supper is to fail to discern the body.

- **Discipline proves sonship.** Verse 32 is the comfort inside the warning: judged now, disciplined by the Lord, so that we will never be condemned with the world.

- **Delivered and betrayed are one verb.** Paul "delivered" the Supper, and Jesus was "betrayed" — *paradidōmi* both times (v.23). On the night He was handed over, He handed Himself to us.

- **The remedy is one word.** "Wait for one another" (v.33). Sixteen verses on judgment land on a man holding his plate until his brother arrives.

† Questions for the Table

1 **Paul praises the Corinthians in v.2 and refuses to in v.22. What changed between the two?**

They kept the teaching but broke the love — orthodoxy at the table with contempt beside it.

1 COR 11:2, 22

2 **How does "God is the head of Christ" shape what "the man is the head of a woman" can mean?**

Equal in nature, ordered in role — and the head gives himself, as Christ did.

1 COR 11:3; EPH 5:25

3 **Why does Paul reach back to Genesis 2 rather than to Corinthian custom for his reasons?**

Creation order is permanent; the covering was only its local expression.

1 COR 11:7-9

4 **What did the Corinthians think they were doing in vv.20–21, and what does Paul say they were actually doing?**

They thought they were eating the Lord's Supper; they were eating their own, and shaming the poor.

1 COR 11:20-22

5 **What does the Supper proclaim, and to whom?**

The Lord's death until He comes — to the church, the world, and the watching angels.

1 COR 11:26, 10

6 **What is the difference between eating "in an unworthy manner" and being an unworthy person?**

Every believer is unworthy; the warning is about careless, loveless, unexamined eating.

1 COR 11:27-28

7 **If God disciplines believers so they will not be condemned with the world (v.32), what should discipline make us feel?**

Secure — it is the treatment of sons, not of strangers.

1 COR 11:32; HEB 12:6

8 **What is the one thing Paul tells them to do (v.33), and what would it look like in our church this month?**

Wait for one another — make the gathering about the body, not my appetite.

1 COR 11:33

9 **Why does Paul say their meal was "not to eat the Lord's Supper" (v.20), when they were eating bread and wine?**

Because a table that shames the poor contradicts the one body the bread proclaims.

1 COR 11:20-22; 10:17

10 **What does the Lord's discipline at His table prove about the people He disciplines (v.32)?**

That they are sons — disciplined so as not to be condemned with the world.

1 COR 11:32; HEB 12:6

❖

Paul began with praise and ended with "my brethren." In between he corrected an order the Corinthians were discarding and a love they were forgetting, and he tied both to the same Head. The man who honors the order of God and waits for his brother at the table has understood the chapter — and has understood the Supper, which is Christ giving Himself for you, until He comes.

Teaching the Word. Watching the Times. — Smith For Christ

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