

1 Corinthians 11

Sunday 7/17/2011

We have been coming through the New Testament books of the Bible and really focusing on how Christ is portrayed in each book. Obviously, once we enter into that, we're somewhat in trouble. We're not just going to, at least I can't just blow through these books. There's so much that I want you to learn about the Bible. There are so many things that when we come through these books, I wish I could just take the time to do it verse by verse. In time, maybe if the Lord gives us the time, we'll get that done. But there are certain things in these books that I want you to know. And there are certain things in here that are pretty easy to know. So I think that while we're here, we might as well get these in your Bible.

And that's the way it is today with chapter 11. In chapter 11, we have basically two separate issues to deal with. This is a very easy chapter to lay out. I'm going to do it as I always do it: lay it out, and then we're going to show you how to put it into your Bible so that you can understand it. You've heard me say it many, many times: there are all kinds of study Bibles you can buy out there. Everybody on the market has some kind of study Bible, starting from the old school Scofield up to the new modern John MacArthur perversions or whatever you want to call them. But the best study Bible is your own, what God gives you. That's why we have the wide margins Bible back there. Just try to go into a bookstore any place in this city and buy a wide margin Bible. They'll look at you like you just landed from the planet Mars. The reason why they do that is because nobody wants to study anymore. Nobody wants to get into the Bible. Nobody wants to really get in there and put your notes in it. It's a key to the Bible. I always say you can't go to heaven without a red pencil, and boy, that is true, because you have to be able to put those things and mark those things. And that's what I want you to do today.

This chapter is very easy to lay out. It's pretty much easy to break down. We have two sections here. The first section is going to be verses 1 through 16, and the second section will be verses 17 through 34. Now, what I would do if I were you, and I do this in my Bible all the time, if you don't have one of those red China markers, I'd get one. Right there between those two dividing verses, I'd just draw a line out and I'd put "Section One," "Section Two." That way, the moment you open up to that chapter, if you're discipling somebody and they ask a question, the moment you turn to that chapter, the first thing you see is the division of that chapter. To me, that's just the easy way to do with the Bible. I'm not a very smart person, and I have to make things easy for me. That's what I've done. And I've found that, my goodness, the same things that make it easy for me make it easy for everybody. That's just the way it works.

I. The Authority Structure in the Church

Our first section here, we're going to look at first. It's very obvious from this, and we know that in every book of 1 Corinthians, Paul's dealing with them. Christ is portrayed in this book as Christ our Lord. It's obvious to see that if He's not Lord in this church, then there are a lot of issues. Paul works with them on multiple issues in each chapter of problems that they have. We know from just what we know about the Bible that when male leadership is not fulfilling its role spiritually, it's only natural that women will have issues that will cause problems.

We just came through 1 Corinthians 7, so we have a very fresh memory in our mind of how that's true in families. We're not under any illusion now that if you as a husband are to be the spiritual leader in your home, not doing that will cause your wife to have problems. It never ceases to amaze me how over the years, I've talked to a husband whose wife's got issues, and the husband says, "Well, those are her issues, I don't have any issues." You're an idiot. The Bible says she's your body. If she has issues, I guarantee you, you have issues. You may be so stupid that you don't see it's your issue today. Give it two or three years and watch how it becomes your issue. And it'll also become your alimony check every month, probably. But that's just the way that it works.

We know that now. We just came through 1 Corinthians 7. We saw that the main responsibility of a marriage is on the man as the leader. When the women, the weaker vessel, are not dealt with in the proper biblical way—and we laid all of this out, we talked about the woman being the weaker vessel, talked about honoring her as the weaker vessel, due benevolence—we went through all of these things. When that does not happen, then she's going to have issues. It's exactly the same way within a church. That's why the Bible uses the husband and wife relationship in Ephesians 5 to show us the relationship between Christ and the church. It's the same way. Married women get their spirits of stability from their husbands, as the husbands get it from Christ. Single women get it from their fathers. In many cases, in our church, if the father's maybe not saved, or they don't have a father, he's passed away, or in another state—not another world, I'm a little in another world today, hang with me, look at the swings around Saturn—then you get it from the spiritual leadership within a church. That's the way God designed it. Women need to be taken care of, protected.

At the same time, and I'm going to get into this, but I don't want you to lose me here before, at the same time, I think, and you're going to see this by the end of the day, the absolute invaluable role that women play within a church. The church at Corinth has got it out of whack. Because of that, it's causing the church some problems, just like any church will cause problems. You've all, at some time or the other, and if you're just 20 or 30 years old, we've all had examples of how families, and seen families, where the wife runs the family. She tells, she pretty much hauls the mail. She takes charge, and the husband is some little wimpy guy who does whatever she wants him to do. He hasn't had any say in it. She looks at him and says, "When I want your opinion, I'll give it to you." We've all seen examples like that. We all know what a disaster that is in a family, and how the long effects of that, and how it really breaks it down.

At the same time, I know maybe you haven't seen this, but I know I have over the years. I've seen the same thing in churches when women take control of churches. It always spells a disaster in every case. It spells a disaster for the family, and it spells a disaster for any church when the women take over and run it. In this case, as it looks like we have down through here, a problem, or some kind of problem with a rebellion against authority. That's what it looks like we have here. It doesn't exactly lay out exactly what the problem is, but there's an issue here of authority. This is what I want to see in this first section. Women will either make a church or they will break a church. They will either make a family or they will break a family. It all depends on the authority structure that a family follows, or in the case we're looking at, that a church follows.

I tell you this because as we start to look down through this first section, you're going to see very clearly that there's some kind of issue with authority with the women in this church. I'm not sure what it is. As I said, it doesn't really get spelled out. It doesn't need to be. The thing he's trying to focus on here is the structure of authority the church has to have. But as we read down through this chapter, we can see it actually developing, and we can get a glimpse of the problem that's going on.

So let's start to read here in 1 Corinthians 11:1. Let's have a word of prayer, and then we'll get going.

Father, we do thank You and praise You for the Lord Jesus. We love You. Thank You for all that You do for us. Pray that You'll bless us today in everything that we endeavor to do for Thee. Lord, we thank You for the men and the women that are in this church, for their commitment to this work, to support it, Lord, with their tithes, their offering, their sacrificial giving, for their ability to work in ministry and to deal in people's lives. Lord, every time we open up this sacred book, help men and women in this church move a little closer to You, a little better in understanding. Lord, don't let the devil sidetrack any of them. So many times, little bumps in the road the devil throws there to blow out our tires, to get us off the track. Help us to stay focused, to realize that life is full of those issues. That doesn't change the fact that God saved us for a purpose, and we've got to stay focused on that task. Help me to help these people, help them to help others as this church endeavors to do these last days the work that You've called us to do. In Jesus' name, for His sake, we ask it. Amen.

Now he says in verse 1 here, 1 and 2 I'm going to read:

1 Corinthians 11:1-2

Be ye followers of me, even as I also am of Christ.

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

Now 1 Corinthians 11:1 says, "Be ye followers of me, even as I also am of Christ." I know that we've used this verse many, many times to show you the Bible principle that God uses men and women to teach other men and women the Bible. Every pastor, every church has to have a pastor. The people are supposed to follow the pastor. Your job in coming to any church or checking any church is looking at the guy that's in charge and saying, "I have confidence in him," or "I don't." If you do, then get behind him and help him. If you don't, then go find somebody else that you can. That's just the way it works. But everybody follows somebody. The Bible says there was a man sent from God whose name was John. God used that man to bring the Jews the beginning understanding of the first coming of the Lord Jesus Christ.

Now here we have Paul. Who's Paul? Paul was the apostle to the Gentile church. What's that exactly mean? It means that at this time, he was the church's final authority. All the churches looked to him. There were some people who didn't like that. There was obviously, as there is today in any spiritual scenario, there were people who really thought that they were God's gift to the church and wanted people to follow them. Well, they weren't the ones that God chose. It was

Paul. It caused him problems, and it always has caused problems down through history, and it has caused problems today. That's just the way it is. But there's no question about it that he is given the mystery of the body of Christ, and unto him was given the ability to start churches. He's the only one that starts churches. He's the one that trains young men and young ladies, young couples. You see them listed: Timothy, Priscilla and Aquila. You find them all down through the New Testament.

Today, his books are absolutely vital for us. We all believe the Bible and all love the Bible, and I teach the whole counsel of God. But I'm not under any illusion that when I want to really know what's going on in the church, when I really want to know how to run a church, when I really want to know what the church should really be and what it should follow, I don't go to Deuteronomy. I don't go to Genesis. I don't go to Revelation. I go to the books that Paul wrote. Why? He's the authority on the church. Now you need to put that note in there at the beginning of this, and that's why he says, "Be ye followers of me, even as I also am of Christ."

Now look at 1 Corinthians 11:3. He says:

1 Corinthians 11:3

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.

Now what he begins to do, once he establishes his authority for saying what he's about to say, now what he does is he lays out the authority structure that should be within any church. He said, "But I would have you to know." They obviously don't know this. You're going to begin to see now that there's a problem here. He says, "The head of every man is Christ." All right, that's clear. "The head of the woman is the man." That's clear. "And the head of Christ is God."

The reason I'm telling you that there is some kind of authority issue with the women in the church is the fact that in the following verses he begins to talk about a woman's hair. He likens the woman's hair to a covering, and then he tells us that—and I'm saving you a lot of time here so we don't have to, we can move right through this—then he tells us that the woman's hair is a picture of her submission to authority, and it also represents the glory of God. That's why God gave it to her. It's an incredible concept. The issue is not really laid out, as I said, what exactly it is. He's rather focusing on the authority structure that needs to be in any church. It could have been any issue. It really doesn't go into it. But he's telling us that the women's hair is a picture of her submissiveness and a picture of her glory to the Lord.

Now it could be, just from knowing what we know, if you want to look at this thing in a little better way, it could be, based on what he's saying here, that the women are in defiance to male leadership, and they're actually cutting their hair. They're actually cutting their hair, shaving their hair off in defiance and making a statement. People think that that could be far-fetched. Well, when I grew up in the 1960s and the 70s, we had a subculture that developed that many of you older folks will remember. It was called, in the professional terms, the psychedelic movement. We knew it as hippies. You've heard me tell this story many, many times, how Pat and Sonny met at Woodstock. I love Pat and Sonny.

Most of you young kids don't know what a hippie was. They're rare today. If you want to find them, they're running our government, by the way. This subculture called the hippie movement was against established authority. They promoted outlandish clothes for the day. This is where your bell bottoms first came in. This is where your peace symbols come from. They wore raggedy clothes. They never bathed. They came to the place where there was a drug culture. This is where your LSD begins to come out back then. It was a thing where it was against every established concept. The rules of morality went out the window. The big thing was free love. It was a thing where they had the concerts, like I was joking about, and at these concerts, they turned into absolutely animal whatever. It was terrible. This was their deal. They all did one thing that was the statement: they had long hair. When I say long hair, in that day—and you don't remember this, most of you—in that day, short hair was the norm. We're living the day of, the days when the football players had short hair, and they didn't, it wasn't the guys that you took their helmet off and their hair would go "boop" and pops out this big. Everything was cut short. Everything was, that's the way it was. This is the days back when that's the style of hair. It's somewhat coming back today.

But during that period of time, the hippie movement let their hair grow down long, unkempt, unwashed. It was all for a statement. Their hair was a statement against the established society that was wearing short hair. That was their mark. Many of you remember in churches that time that, and this is the tragedy, that there was actually, I remember in Canton, that, two, they called them flower children. This is the Beatles movement, that's when they came. Remember when the Beatles came? Of course you don't. But I remember when the Beatles came, they introduced long hair to this country. It was a shock. Now you look at the Beatles now and you say, "What's the big deal? I mean, they don't look that bad." I remember back then this country was in turmoil. Then one of them, I forget which one it was, when they made their first tour to the United States, was doing an interview, and every other girl would take their clothes off and throw their clothes at them. I mean, they were idols. That caught on. So everybody, they led that movement. They had songs like "Strawberry Fields Forever." Do you really think that that's talking about, "Let's go out and pick strawberries this afternoon?" "Yellow Submarine." It's all drug stuff. We listen to it today, there are a lot of people like the Beatles. But I remember when they first came to New York and Ed Sullivan had them on The Ed Sullivan Show. This country went into, I mean, and they played their famous songs, "I Want to Hold Your Hand," and things like that. This country went ballistic. Then at the airport, giving an interview, one of them says, talking about how popular he was, he makes the mistake, and I don't think he really meant it, he just said it. He said, "We're more popular than Jesus Christ." Oh, yeah. You remember that? Then every preacher in this country was on him after that. It just led from there.

I remember back in my home church that a guy and a gal, it was hard to tell from a distance which one was which. But they came in and they were asked to leave. Unfortunately, this is a subsection of a subculture that is a subpoint of my sub-message. Anyway, when we get into the sub, it'll be a yellow sub because it's a yellow submarine. So follow with me here. That was the response that they got. Now, I look at it, being who I am today and understanding a little bit better of life in general, not much, but better some, I look at the chances the churches had a chance to reach out to them. But instead, we met them at the door and said, "You can't bring your

long hair, hippie, get a haircut and come back." Well, if everybody told you that you had to fix what was wrong with you before you got to church, you never would have gotten saved.

But my point is this: they were cutting, leaving their hair grow as a statement against established authority. So it may be that the women here, who know that their hair is a glory to God—and ladies, it doesn't mean if you have short hair that you're in defiance of God, that's not what it's talking about. It's the attitude of heart of why they're doing it. I don't want everybody going out of here and buying a wig this afternoon because you just got your hair done, and you got it cut short. It's okay. It's not about a fashion deal. It's about they're making a statement. It looks like it could be that they're shaving off their hair or cutting their hair in defiance to the male authority. Or it just may be that they're completely out of control, and men have given over to them, and this has caused a real problem.

I'll tell you why I know there's an authority problem. Take your Bibles for a second and move over to 1 Corinthians 14:34. I'm going to show you, and I'm trying to give you this chapter so you can get a handle on it, but I want to show you some things here that you begin to maybe grasp and understand. Now, look at 1 Corinthians 14:34. This is Paul speaking to them again, they're messed up on the issue of tongues, and they're not doing the right thing with tongues. Notice what he says here, and you've got to kind of piece this together to see where this thing is going, but it's very clear that there's a problem here with the women, and it has to do with authority and getting out of authority of that structure. That's why Paul said, "The head of every man is Christ," "the head of the woman is the man," "the head of Christ is God."

He says in 1 Corinthians 14:34:

1 Corinthians 14:34

Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law.

Now, that word "speak" there in the context of that chapter is speaking in tongues. Let me just, I'm not going to get into this chapter today, but in the New Testament, it was forbidden for women to speak in tongues. Women did not speak in tongues in the New Testament. That's very clear, and I've been in conversation with Charismatics many, many times. I was in a Bible study years ago where I was teaching this. A Charismatic lady got up. Let me just say this: you take the women out of the Charismatic movement, you wouldn't have a Charismatic movement. The Charismatic movement was started by a woman, Amy McPherson, back in 1900, someplace around there, Los Angeles. And the place that it really starts is in Topeka, Kansas, at Bethel Bible College, back around the turn of the century. A lot of things in this world people don't even know started right in that little dead spot out there in Topeka, Kansas. You ought to see the things that impacted the world that started in Topeka, Kansas.

> *You know where the Civil Rights movement started? Topeka, Kansas.*

> *You know where the abortion concept started? Topeka, Kansas.*

> *You know where the Charismatic movement and speaking in tongues and all that started? Topeka, Kansas.*

I mean, for a little podunk place that nobody even knows where it's at, have you ever been in Topeka? I mean, if you're from Topeka, no offense, but come on. A standard joke is, "Topeka, Kansas, living proof that hell's full and dead men walk the earth." I mean, come on, man. Women are not supposed, under the Bible structure, to speak in tongues. And 17 times in this chapter—no, excuse me, 21 times in this chapter—he uses the word "speak" and the concept of speaking in tongues. So the context of speaking in tongues, I told you I was doing a Bible study one time, and I talked about how women should not speak in tongues, and obviously everybody in the Charismatic movement speaks in tongues, women today. And a lady stood up and was very angry at me, and she says, "That's not what that verse means." And I said, "Well, ma'am, what does it mean?" She said, "Well, it means that women shouldn't speak at all in church." And I said, "Well, thank you, shut up and sit down now." You either go one place or the other with it. You understand what I'm saying?

Now the verse says it is not permitted for a woman to speak. Okay, what do you do with that? I mean, either you put it in the context and it's talking about tongues, or it means you can't say anything in church. The context obviously is tongues. I find that Charismatic churches today have the same problems with women that the church of Corinth had. In most Charismatic churches, the women run the thing, and that's really where this idea of women pastors started from. I mean, I know you see it in the liberal Methodist and you see it in all the other places, but it originally started with the Charismatic movement and allowing women to step out of their place and become pastors.

Now this is not an anti-woman message, and you're going to see by the end of this how much it's not. But I'm just telling you here, I'm showing you that from 1 Corinthians 14:34, we've got an issue here, and the issue has to do with women. That's why Paul is reaffirming the structure within the church, because the women in the church of Corinth are completely out of control. When we go to 1 Corinthians 14, we see that they're speaking in tongues when they're not allowed to speak in tongues by the Bible. I didn't write that, don't get mad at me. I didn't write it, I'm just telling you what it says. If I crossed out all the passages in the Bible that people didn't like and never spoke them again, I wouldn't have anything to preach. So just take it up with Him if you ever get there. But anyway, the Bible is very clear that women are not to speak in tongues. 21 times in 1 Corinthians 14 alone, it uses the word "speak" in the aspect of speaking in tongues. It blows my mind. 20 times he sets the context and uses the word in the context in that chapter of speaking in tongues. But when we come to verse 21, it's another context. You're an idiot. It's the same context as it was the last 20 times. You just don't want to deal with it because you have a problem with that, you see. This is what you're dealing with. In 1 Corinthians 14, the women are way out of their authority structure, so we definitely have some kind of issue here.

II. The Role and Value of Women

Now I want to begin reading 1 Corinthians 11:4-9. Follow along with me, and we'll start to make some sense out of this.

1 Corinthians 11:4-9

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

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.

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.

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.

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

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

It says, "Every man praying or prophesying"—that's preaching. Prophesying is preaching in the Bible—"having his head covered, dishonoureth his head." Now we know that the head of every man is Christ, so we've got that one down. "But every woman that prayeth or prophesieth with her head uncovered dishonoureth her head." We know her head is the man. So you see, we've got some problem here with an issue of authority that is breaking this thing down. "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." In other words, you might as well just shave off your head, which is another key, because maybe that's what they're doing. "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." In other words, wear a hat. You're going to cut your hair short, then wear a hat. You actually see this with the Amish and the Mennonites. That's why their women wear the little split bonnets to this day. That's where they get it from.

For a man—we're going to be selling those in a bookstore here after church this morning. That would be really good. You could all get your numbers on them so when you play softball, we can see who you are. "For a man indeed ought not to cover his head, forasmuch as he is the image and the glory of God: but the woman, you want to remember this, is the glory of the man." The reason why that is is because in Genesis 2, if you tie it all together, she's an indirect creation. She came out of Adam's side, Adam's rib. That's how it started. It went from Adam's rib to women's lib, but that's how it goes down through history. "For the man is not of the woman; but the woman of the man. Neither was the man created for the woman; but the woman for the man."

Now he says in 1 Corinthians 11:4, "Every man praying or prophesying having his head covered dishonoureth his head." This is something that most people don't know. This is why, gentlemen, when you pray, you take your hat off, based on this. This is why when you come into a church, you take your hat off. Back in the old days, this was standard operational procedure because there were a lot of things that people knew. It got so widely accepted that it just didn't work for churches. This is why when you go into a home or a building or anywhere, you take your hat off. That's the way it's supposed to work. It all goes back to what it used to be when they understood and they still believed the Bible. When the covering on a man is not to be worn while he's

speaking to or for God, it shows his respect for God's authority because the head of him is Christ. When he takes his hat off, he's showing respect to who Christ is in his life, and when he doesn't, then the Bible says he dishonors his head.

Now a woman does have her head covered by her hair or by a hat because she is the weaker vessel, and her hair was given to her as a picture of her submissiveness and God's glory. So it's given to her as a covering. That would lead us to believe that in this particular church, they're doing something with their hair that is in stark dishonoring their head, which is the man, making a statement, "I'm not following you anymore." As I said, it doesn't mean you have to wear hair down to your ankles to be godly. It's not the length of hair, it's the attitude. I want to make that clear. But it's very obvious that something connecting with their hair they are using to make some kind of statement against authority, and from the Bible, when he lays it out, that authority is the man that's over them, whatever it may be.

I think 1 Corinthians 11:7, from just a pure practical standpoint, is a great personal aspect to the world in general. Why a nation starts to glorify women and to glamorize women and uplift women out of that structure, that it all falls apart. I think that there are a lot of things in the Bible that if you just get to know the Bible, it tells you the cause and effect of a lot of things that we see out in life all the time, but we never put it together why it happens or how it takes place. When a nation begins to glamorize women—I mean, women have a very honorable place in people's lives and in the Bible. I think it's downgrading what the world does with women compared to what God wants to do with women.

I've got to tell you this, that when you go back in history, the two nations that really had the blessings of God in their world and had everything that they could ever hope to want were two nations: one of them was England, and the other one was the United States. Not only did they have the Bible, but they had the right attitude in the early days anyhow toward women, and they honored women as the Bible honored them. When you look at the other nations, you go over into the Muslim nations today and the nations in the Middle East, they treat their dogs better than they treat women. I've known Christians that were at one time Muslims, and when they become Christian, they actually get saved, but one of the problems that they always have that lingers is the way they treat their wives or their daughters. To them, it's a big deal to have a son, and if you don't give me a son, then it's some kind of status symbol. A daughter means nothing. A wife means nothing. She's just the way that I get a son. It's all things on the male concept.

It's a thing where the nations that had the great blessing of God on them were the nations that recognized who women were, recognized from the Bible what they were all about, and then gave them that status that the Bible gives, that is probably the greatest status in the world. You go back in history, you study the great composers: Beethoven, you're studying all the great guys, Mozart, all the great Tchaikovsky, all the great guys down there that really wrote incredible things that are the classics today. Did you know there's not a woman in all of them? There wasn't one woman that is recognized as a great composer in that time period. It was all men. You realize that the great painters, the great men who painted all of the Rousseau and Michelangelo, who painted all of those things, and all the great painters down through history that are the standards of the classics today, there's not one woman. Have you ever noticed with sculpture, it's the same thing?

Have you ever noticed with architecture? There's a theology in architecture that you can almost see where the nation's at with the Bible by how they build their buildings, believe it or not. It's evident in our own country in Washington D.C. I told you a couple of Thursday nights ago, you could ride through Washington D.C. and just get the Old Testament Bible verses on the buildings, and you could preach one great sermon about how a nation should follow God, because there was a time when our country was built on that. It wasn't a woman in the crowd. You notice our founding fathers? Hillary Clinton wasn't there. Neither was Sarah Palin. I'm not fighting it, I'm just trying to show you something.

Do you know why men have such an attitude toward women? And they do generally. Do you know why men like to dominate women? Do you know why men do all the things that they did down through history in art and literature? Because men are trying to catch up to women, because women create something that a man couldn't create on his best day, his worst day, and all of his days put together. She was ordained by God to create life. So these guys down through history try to create art, buildings, great symphonies. So men want to manipulate them, take control of them, defame them, drag them down to the filth of this world. Why? Because men inherently inside that old nature resents the fact that you ladies have a gift from God that us men—boy, look at the smiles on the ladies' faces today. Man, why am I on this diet? I could have chocolate chip cookies for the end of the month. You give life. Men can't do that. When a woman gets out of the way God made her to be, when she loses sight of that, then she ceases to be part of the solution, and she becomes part of the problem. That's why when a nation glamorizes women and lifts them up the way that we do today, you always have a problem.

You see, the Bible said the man's head is Christ. So when a man is in charge in a church or whatever, he brings glory to the head. That's Christ. Ah, but when a woman is in charge, her head is not Christ, her head's the man. So what she does is she brings glory not to Christ, she brings it to man, and that's where the thing breaks down. That's where the thing breaks down.

III. The Mystery of Angels and Authority

Now I want you to look at this next verse. We're going to finish that here in a minute. I want you to look at 1 Corinthians 11:10 coming down through this. Now here's one of the strangest verses in the Bible. You'll be asked this verse at some point, I guarantee you. I'm going to give you the answer. If you don't get nothing else I say today, you want to get this. "For this cause"—this is what he said in 1 Corinthians 11:4-9 about a woman's hair—and this is a strange verse.

1 Corinthians 11:10

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

Now that's a killer verse. You look in all your study Bibles. I had to see what they say about that. They won't have a clue. But for us to believe the Bible, and we know the Bible, we have an insight here. One, we already know that there's some kind of authority issue. He makes a strange reference in 1 Corinthians 11:10 that a woman ought to have power on her head because of the angels. When we know our Bible, we know that the only issue that is in the Bible that has to do

with angels goes back to Genesis 1:1 and 1:2 when the angels of God rebelled against God's what? Authority. There's an authority problem here.

Now I don't know exactly what that verse means. Maybe every time they have problems in a church, or a woman gets out of line, or women get out of line in a church, it reminds God of the Holy Spirit of the rebellion in Genesis 1:1. I don't know. But I'm telling you that verse is in there because the only issue you have with angels is one of them rejecting God's power in Genesis 1:1 and 1:2, and then leading a revolt when a third of the angels left heaven. That revolt was simply against one thing: what? You find that in Isaiah 14 and Ezekiel 28. Revelation 12 and 13 tells you that it was a third of the angels left. The issue they left over was the authority structure that God had set over them. We're going to get into that later tonight in Bible Basics. You're going to completely understand what I just said next Saturday. So now that's the issue in this church. It has something to do with an authority structure within this church and women rebelling against it.

IV. Mutual Dependence and Proper Order

Now let's look at 1 Corinthians 11:11-15. He says:

1 Corinthians 11:11-15

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

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

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

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

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

Notice, "in the Lord," saved. See? "For as the woman is of the man, so even is the man also by the woman, but all things by God." Now you want to draw another red line between 1 Corinthians 11:12 and 11:13 because these two verses are divided. These two verses, 11 and 12, are divided. They teach something different in 13, 14, and 15. So you want to catch that, and you can write in what it is. "Judging yourselves. Is it comely that a woman pray unto God uncovered?" "Does not even nature itself teach you that if a man have long hair, it is a shame unto him? But if a woman have long hair, it is a glory to her, for her hair is given for her cover." I wish I had time to go into 1 Corinthians 11:14, tell you, show you how that goes back to the Nazarite vow in the Old Testament. We don't have time to do that, but suffice it to say, we've got a split here. 1 Corinthians 11:11 and 11:12 says that women are absolutely essential in a church. But 1 Corinthians 11:13, 11:14, and 11:15 says, but it has to be done right within the authority structure that God has set up. That's how those two verses lay out.

I'm going to tell you right now, the key to any church is the role of godly women. For them, it's more than just being a mother with half kids and working the nursery. It's very clear in the New Testament that elder women who teach the younger are godly examples to everybody in the

concept. We see that in our own church. I guarantee you, if you would come to me today and you would say to me, "Hey, I'm studying my Bible basics and I need some help," and I'm a gal, I could think right off the top of my head 15, 20 gals that I could put you with who would not only help you with that, but help you put that whole Bible together. I see you working with women in this church. You take them in. You're older women. They've been around for a while. Not necessarily older in age, I'm talking about being here enough time to have a handle on the Bible. You're constantly taking the young ones in. Guys do it too, but I'm talking about the ladies here. You know the Bible. You know how to teach the Bible, and very frankly, most of you are very good preachers.

I've got to say this, guys. I mean, I'm just going to tell you, and I'm a guy, but I'm, at least I'm probably more honest about it than you are. I want to tell you something. You look at this thing, the women always put the guys to shame. They just always do. I told the women this last time in the Bible, in the Iron Man deal. When the guys have Iron Man, they'll have 40 guys show up. When the women have their Iron Man week, 70 women will show up. I mean, that's just the way it is. I don't know if you know this or not, but you know what man's number one issue is? You know what our number one issue is, guys? Our number one issue is different from a woman's number one issue. The number one issue we guys have is pride. That's our problem. We have pride problems. That's why some of you can't have a relationship with your wife the way you should. Your pride's involved. A woman's issue is not her pride. That's not her problem. The woman's issue is her emotions. We're going to find that we've already studied that when the devil wants to trick a man up, he'll get him with his pride. When the devil wants to trick a woman up, he'll get her with her emotions.

But in all of that, the woman has a tremendous ability toward God that a man doesn't have because she is the giver of life. So God made her differently. Most guys never see and never understand it, but you know what the greatest thing women do? I've got to tell you, our ladies are a lot farther than the guys. I know you guys don't go there with a gal, so, but I do. I have goals that I'm looking for, and I have things I want to get to, and the women are already there. I want the women at some point to be able to take over their own groups, teach themselves, and give everything they need, and be self-sufficient. They're there. I've had three or four, five ladies that have taught over the deal, and I want to tell you what, some of them were older ladies, been around for a while, some of them were brand new ladies. Every one of them hit the ballpark, hit the ball out of the ballpark. Guys don't do that. You know why? Because your issue is pride. When you get up to preach, you're trying to show up the last guy that preached. When you get up to preach, you're trying to make your own statement of what you know about. I see it in guys all the time. I'm a guy, I know. But the women don't have that problem.

I watch you guys down at the mission. You go in there with a group of guys who already got an attitude about life, already got an attitude about you because you're dressed, you got a car, got a family, they don't. What is the first thing you do in your sensitivity? You say something to them to tick them off, and then wonder why they don't listen to what you say. You know what your problem is? Pride. You're a two-gun six-shooter going to show these guys who's got it. Your wife doesn't have that problem. You know what women do in a church? Women keep the church

balanced. Women, because of their ability to have a... Did you ever notice that it's easier for men to learn the deep things of the Bible than it is for a woman? But it's a lot easier for a woman to learn the basic everyday relations things with God than it is for a man. You know why? You've got your pride involved. She doesn't have that problem. God made her, and I've said it many, many times, that's why there's no woman in the New Testament that ever rejected Christ. Men did it all the time. You know why they did it? Because of their pride.

Women show in him exactly what a woman looks for. You want to have a good relationship with your wife? Quit the bully pride stuff that you think you've got. You know what God gave women in this church for? He gave it to keep us men honest. If you've got any kind of spiritual sense at all, and your relationship with your family is anywhere near where it needs to be, and I believe many of you have, if you can't admit one fact, guys, you've got a pride problem. And that fact is, your wife is probably a better Christian than you are. You don't like that, do you? That's called pride. I would think it would be a proud thing for your wife to be more spiritual than you are. But oh, not us. You see, women will keep husbands honest in a marriage, just like they keep it in a church. If you let the woman help you with your pride issue, and you help her with her emotional issues, you know what you've got? You've got a good balance. But oh no, we're not going to do that. We're not going to think that my wife has anything to say when I'm the head of the home. Her opinion doesn't count. Why? She doesn't understand. She's emotional. She doesn't deal with it. Let me tell you something. You do yourself a great injustice if you don't take your wife's opinion and weigh it in with what the thing is, because God gave her to you to be a help meet.

I'll tell you something else. Go back to the prayer room. Bob, let me ask you a question. Now we have our groups, and you're all supposed to fill out report sheets every week. Bob, let me ask you a question. Do the women outdo the guys on turning their report sheets? Embarrassingly so. Make my case. Why? Because that's what a woman does. She will pay attention to detail that a man won't pay attention to. Now, as a husband, you can get your pride involved and say, "Well, so what?" Or you can use her as God gave her to you and let her balance you out. If you cannot learn from a woman teaching you or listening to the women teach, if you cannot learn by that, you've got a pride problem. I guarantee you, you'll carry that right down into your marriage relationship. You won't learn anything from there and from the Bible, just like you won't learn anything. Your wife comes to you and shows you something she saw in the Bible. Or maybe she doesn't even come to show you because she says, "What's the use?" And you look at it and you say, "Oh, I saw that a long time ago." Oh, good. Oh, yes, Mr. Spirituality. Why don't you go have your next child yourself? You lay there and scream in the air, and I help you push.

You see, a man's issue will always be pride. A woman's issue will always be emotion. That's, you've got to know that. That's why in a church, women are invaluable. That's what he's saying. He's saying, "Nevertheless, neither is the man without the woman, neither the woman without the man in the Lord." The two make a balance in a marriage, and they make a balance in a church. When it gets out of balance, when the women get out of control with their emotions and a man gets out of control with his pride. When a man lets his pride interfere with honoring his wife as the weaker vessel, listening to what she's got to say, quit telling her how stupid she is, quit telling her how pointless it is, when a man begins to realize that she has a point of view that is just as

important as yours, and maybe more so. But our problem is pride. That's the same way in a church. There has to be a balance. Ladies, you bring a great valuable thing to this church.

When it comes to having a relationship with God, I am under no illusion that a woman can have a better relationship with God than a man. I'm under no illusion that a woman cannot teach a man some things about having that relationship. You know why men don't learn it? What is the word again? Pride. You betcha. What he's saying here is this: he's saying in 1 Corinthians 11:11 and 11:12, "Nevertheless is the man without the woman, neither the man without the man in the Lord." You've got to have both. "For as the woman is of the man, even so is the man also by the woman." But then he says, "but all things of God." You've got to do it by the book. You've got to recognize that they bring something in, you have something to offer. The two of you have got to get together on it, get your pride out of the way. If you help her with her emotions, let her help you with your pride. Fundamentally, after everything was said in 1 Corinthians 7, this is the fundamental issue why marriages fail. I'm not even preaching on it today, but what he's saying here.

1 Corinthians 11:13 says, "Judge in yourselves. Is it comely that a woman pray unto God uncovered?" No, it's not. "Does not even nature itself teach you that if a man have long hair, there's a shame unto him?" Yes, it does, in the Old Testament. "But if a woman have long hair, it is a glory for her, for her hair is given for a covering." He says in 1 Corinthians 11:13, 11:14, and 11:15, it has to be done right. Yes, the woman's invaluable in a family. She's invaluable in a church. We just spent the Iron Man coming through the prayer groups. I was coming through the 12 charges that Paul gave to Timothy. I told you we went through that aspect, not last time or time before, the importance of the role of the woman in the Bible. That's why I go back to saying that men have an easier time grasping the deep things of the Bible. Why, you'll sit around all day long, you know what work the Antichrist has got on his face. You'll be able to explain Genesis 1:1 and 1:2. You'll be able to go through the great truths of Revelation, break that book down. But when it comes to practical, how to deal with your wife and how to get through everyday life, you're as blind as a bat backing in backwards. You're as lost as a golf ball in high weeds, man. You cannot get to the basic concepts.

Now, your wife may have a tougher time dealing with all the deep things, but she will get to a clean, close relationship with Christ because God designed her that way, and she looked for that in a husband. If I could just get you ladies to look for that in Christ first, and then look for that in a husband, we'd solve the divorce rate in this city in a day. Marry the Christ in the man, not the man. When you see this pride, arrogance, when you see this, "I'm not going to listen to you. You listen to me. I'm going to control you. I'm going to tell you how stupid you are." You know what you're dealing with. You know what you're dealing with. I mean, at the end of the day, it does no good to know the Bible if you don't know the author of the Bible. In our Christian lives, it's the same way. This is what escapes me. This is why I don't understand the level of intelligence we have here with guys. Guys, I'm not saying, please don't misunderstand me. We've got some of the greatest guys in the world in this church. There are men who do things here that preach better than a lot of guys preach that you've been around for a while. But I'm telling you something. It's a constant growing process. It's a constant understanding.

Don't you know that when God made you and saved you, God gave you the exact same two things to balance out in your life? Don't you know that on one hand as a saved man, you are a son of God, and on the other hand as a saved man, you are a virgin, and you have to look at those and balance those two out? Yes, you may be the leader in your home, but as a virgin, you are the weakest link in your relationship with Christ. You've got to understand those things. It's more than just knowing a lot about the Bible. It's no more than just being able to rattle down church history. It's more than being able to deal with all of the things that you have. It comes down to you not understanding the fact that God gave you a wife. God gave this church women. When there are godly women within the right authority structure, which it is, they become the greatest single asset we have. Why do you make them your enemy? Why do you take from them what God has given them to help you and throw it out the door? Again, pride. You say, "I don't have pride." No, you're right. It's not pride. Yours is arrogance. This is the problem we've got. This is the problem here. When you let her help you with your pride issue, and she lets you help her with her emotional issue, you've got it made. You recognize that she is a help meet. M-E-E-T, not a mate. That's animals. This is what you've got.

Now, in this second issue, and the second issue now, we should have divided. So we understand the first one now. There's an authority problem in the church. A lot of good stuff in there. Again, I commend the ladies of this church. I commend the men of this church. We have a lot of really good balances. But your job when people come in with marital problems, you know what your number one job is? It is to help them get that balance. There'll be some guys who will never see it. There'll be some guys who will be Mr. Arrogant all his life. And there'll be some women who are Miss Emotional all their life. You're always going to have that issue, but the majority of the people will figure it out, fix what's wrong with them, get to a workable scenario, and drop this macho big tough guy attitude. Save that for combat when they're coming over the north wall.

V. The Lord's Supper (Communion)

Now, this second issue, which I am desperately trying to get into, is found in 1 Corinthians 11:18-34. Here we see they are messed up completely on another issue. This issue is the Lord's Supper. This section starts out, and it really goes back to 1 Corinthians 11:2, where it says, "Be ye followers of me as I am followers of Christ." Then he says in 1 Corinthians 11:2, "Now I praise you, brethren, that ye remember me in all things, and keep the ordinances, as I delivered them to you." So there are two issues here. The first issue is the authority problem with the women. They've gotten out of whack. The second issue is here that they're messed up on the ordinances.

There are two ordinances in the Bible given to the New Testament local church by Paul. One of them is the ordinance of baptism, and the other one is the ordinance of the Lord's Supper. We've already seen in 1 Corinthians 1 that they're messed up on the ordinance of baptism. Now, we see that they're messed up on the ordinance of the Lord's Supper. This is good because there are a lot of new Christians here, and this is a good opportunity to help you in these minutes that are left to help you understand how this system works, because it's just better. Every time we do it, we talk about it in a short capsule form. But this is going to give everybody that's here today an

understanding. When you go out of here, you're going to be three notches up as far as figuring this thing out.

Now look at 1 Corinthians 11:19, and this is a great verse in itself, and I want to talk about this for a minute. It says, "First of all, when ye come together in the church, I hear that there be divisions among you; and I partly believe it." There are divisions in this church, and divisions in a church are not good. A church should not be divided, they should be unified. The key for good unity in the church will always go back to good leadership in the church. When the women are doing what they're supposed to do, and the men are doing what they're supposed to do, you won't have any divisions. Doesn't mean you don't have problems. You won't have any divisions. We've got some divisions here. Divisions are doctrinal issues, and in this church, they're filled with them, every chapter.

Then he says in 1 Corinthians 11:19, this is a great verse here:

1 Corinthians 11:19

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

Now that's a strange verse, but if you ever grasp what he's saying here, it's one of the greatest single concepts that you're ever going to have. We've talked a lot about contrast and how God teaches you by contrast, and that's really the importance of heresies. Let me define heresies for you very quickly. Heresies come in two flavors.

1. You have heresies that are within the body of Christ that save people. That would be your charismatic movement. That would be a thing that you could lose your salvation. That would be speaking in tongues, healing. That would be Calvinism or predestination. That would be anything that is taught within the church that saved people can get into.
2. Then you have heresies that are without the body of Christ, and those are the heresies that will send you to hell. That would be like having to be baptized to be saved. That would be like having to join a church to be saved. That's heresy that will send you to hell.

One in the body of Christ, one outside the body of Christ. Bad teaching or heresy here, he says, always serves a purpose if you use them right and you look at them right. Heresy will always lead you to the truth if you just simply understand two things. When it comes to knowing right from wrong, heresy from good, solid Bible teaching, you've got to basically have a pretty good handle on two aspects.

3. You've got to have a historical perspective of the New Testament church. This is why I'm so big on teaching you church history. This is why I always keep putting these things in front of you. The first perspective you've got to have is you've got to have a good perspective of where you came from and why you believe what you believe. I've told you before, time is divided into past, present, and future. If you don't know where you've come from, you certainly don't know where you're going. If you can't tell me where you've come from and you can't tell me where you're going, don't kid me you know where you're at. This is the common problem. We have no perspective of why we even believe what we believe. You sit

down with the average person who's been saved 5, 10, or 15 years and start to ask them about the things that they believe and where it came from. They don't have a clue. They have made a tragic fatal mistake that many, many Christians make today. They just accepted what somebody told them without ever investigating it. This is really how people get messed up in the Bible.

4. The second aspect will be your doctrinal perspective of the New Testament church. That basically is where they came from, the Bible they used, and all the things that come along with that.

When you know your Bible history, and you know your perspective of church history, then when you hear something new that isn't right, then what it does is it forms one of the great concepts of God's teaching. It forms a contrast. Contrast is one of the greatest things in the Bible.

Now if you're new to our church, and maybe you've just been coming for a short time, before you hear it from somebody else, let me bring it into you today so you can understand this. We are supposed to be a cult here. We live in a basement. We have no sign. We have no bus ministry. We have no firecracker sales, no big sales, none of these things. We believe strange things. If you stay here very long, you will be indoctrinated with strange things. If you stay here very long, you will come out of here, honest to God, one of the most terrible things that will happen to you that could ever happen to anybody on planet earth: you'll actually believe that God wrote a Bible that you can trust. Shame on us.

I'm a big stickler on the judgment seat of Christ. I never say these things. I laugh about them in my mind. You know why I am fully confident in believing when I teach you and when I teach you about the Bible? Could you see it? Now at the judgment seat of Christ, I'm going to have a lot of things to give an account for, and I don't expect to get anything. But could you actually see me standing at the judgment seat of Christ and God just railing into me? "I gave you a church down there. I gave you a church down there, and I trusted these people with you. How dare you? How dare you tell those people that I could write a book that they could trust in? I am so angry at you. How dare you mislead those people to tell them that the book that I wrote, that I could inspire it and I could preserve it. I'm really upset with you. You misled those people and told them that I knew what I was talking about. You misled those people that I could trust a book that I sold with the Bible that I wrote, and the Bible means books, and you led those people to believe all of your life that I could merely write what I mean or say and write it down, and they could have a copy of it." And I'm saying, "Lord, I'm really sorry. I'm sorry. I will never tell anybody again that You know what You're doing." Give me a break.

Now the reason why we're called here today is because I know something they don't know. They'll only call you a cult from the bushes. "Cult!" I drive down my neighborhood, and I come around this woods there, and I'll hear, "Cult, cult, cult." Makes you wish that the ATF would legalize hand grenades. You could just toss a couple of them in there to drive by. It's like my buddy was a state highway patrolman years ago, and he wrote a ticket to a guy that came up to a stop sign, and he slowed down, but then he rolled right on through it. My buddy pulled him over, and this guy walks up, and he says, "I see you drive like registration." He said, "What'd you stop me for?" He said, "You didn't stop at that stop sign." And the guy said, "Well, I slowed down."

And he said, "Well, it didn't say slow down. It said stop." He said, "But I didn't run through it fast. I slowed down and looked both ways." He says, "I understand that, sir, unless you drive his license." And finally the guy got irate, and the guy got out of the car, and the officer said, "Sir, get back in your car." And the guy got really good going over. It's something so stupid, and he took a swing at my buddy, the state trooper, big guy, Massachusetts state troopers, and they are, they all look like they're gods from Genesis 6, the way they dress. So they get into a docked down fight. My guy is my guy is my guy. He's just beating the fire out of him, holding him down, walking with his nice stick, and the guy looks up and he says, "Stop, stop, stop." And he says, "No, you mean slow, slow, slow." He has some great stories.

He told me one night he worked a wreck where a guy got decapitated, a terrible wreck, got his head cut off of the wreck. I don't know. I don't think this is true, but I want a high patrol role to also stay with me. So he gets over, and he gets this guy, and they have to identify the body. So he, the sergeant, picks up this guy's head, walks over to his friend, and says, "Is this your friend?" And the guy said, "That looks like him, but he's a little taller now." Okay, I'm done. We're a cult. But, you know, I know when I'll ever show up on Thursday night and show on our cult teachings, because that they would, have you ever seen a deer gutted a deer season hanging on a tree? That's what would happen, because the bottom line is what we teach and believe 150 years ago, everybody was teaching and believing. You see, they lost the Bible. They lost the truth. Now they don't know where we're at. We're teaching what the Waldensians taught. I teach the gap theory, the gap fact, and lay that thing out to you and get it, which I'm going to do for you here next, next deal. So you get a handle on it, and everybody's out there saying, "Oh, that's heresy. That's heresy. That's heresy. That's heresy. Nobody believed that."

You know what, if you ever, David Gregory, 1710, math professor at Yale, wrote 600,000 words in a concept between the gap and the Bible out. It ran over 800, 600,000 words. I don't know how many pages. Never been refuted one time in all those years. You know why? Because they had a biblical receptor, and they had a Bible perspective. They don't have that today. So what they don't know is that stuff that we're teaching is exactly what you can trace, if you've got the right perspective, all the way back to the book of Acts where they're first called Christians. But we're the cults. You know what that verse says? Heresies prove what is true. The fact that you have no historical perspective, no biblical perspective, and you don't even know why you believe what you believe. You believe it because somebody told you that proves that when you have a record going back. That's how it works. Great concept. That's a great concept.

Harry Rimmer, who was a great preacher, he wrote a book back in the 20s and the 30s called *The Harmony of Science and Scriptures*. Harry Rimmer had a \$50,000 standing offer that anybody that could prove one scientific thing that he taught out of the Bible was wrong, they could pick up \$50,000. He was taken to court 30 times. Nobody ever collected a dime. You know why? You can stand in the bushes and yell, "Cult!" all you want. When you go to stand in court, you've got to stand there, and you don't tell the judge what you think. You don't tell the judge what you suspect. You only tell the judge what you can prove, and you don't know what you're talking about. That's a great concept.

VI. The Lord's Supper and Worthy Partaking

Now let's look at this issue because I'm out of highway patrol jokes, and we need to move on here. 1 Corinthians 11:20-23 says:

1 Corinthians 11:20-23

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

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

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.

And of course, here are the two problems. When it comes to the Lord's Supper and Communion, let me explain something to you. There are two different aspects of it. In the New Testament church, in a church at Corinth, what they were doing is that they were meeting together at the church for a meal, and everybody sat around the meal together, and they had a great time, a great time of fellowship. Then after they had that meal, they went in and they had the second aspect of it, which is called Communion. The Supper was for everybody, but the Communion service was for the individual between them and Christ. It was a thing where there were two parts to it. Part one, with the meal, was for the whole church family, but the second part, Communion, was the intimacy between you and Christ.

Here's the idea. A meal before, when you fellowship together, it puts you in a good frame of mind. It's like the old saying, "Don't mess with a man's food, his dog, his shotgun, or his wife," and usually in that order. Which brings up another great story that I heard a while back. These two guys were deer hunting, and they were sitting up in a deer stand. The biggest buck you ever saw in your life walked out into this field about a hundred yards away. This guy pulled up his rifle, and he put that crosshairs on. He was just waiting for it to get out a little bit more. He snapped the safety off, and about that time his buddy said, "Oh, shoot him quick, there's a, looks like there's a funeral coming down the road." He looks over, takes that gun down, puts the safety on, bows his head. That funeral passes by. It's gone. He puts his gun up, buck's gone. His buddy said, "Whoa, that was impressive. You let that buck get away that you would show respect to that funeral passing by." He looks out there over that field, picks up the binoculars, and says, "Yeah, well, we were married for 40 years." Oh yeah, I love that one too.

The idea was when you, you know how it is, you can be in a bad, foul mood and have a nice meal. Amazing how it puts you in a good frame of mind, doesn't it? I mean, somebody says they just stole your car. "Oh man, those rolls are really good. That's okay." The house just burned down. "Oh man, that was the best dessert cake I ever had. Whoo." That's what it does. Human nature. So when you get in there and you have a meal together, you have a great time together, and you have fellowship together, it kind of puts you in a reflective mood. What you do during that time is you start thinking about if you have a problem with another brother or there's some issue you have with another sister. So while you're in a good frame of mind, you go to that

person and you say, "I want you to know, I really love you. And maybe I've said some things about you or I did this or that, and I want you to know I'm sorry." It puts everybody in the right frame of mind to go to the next section. See? Because when you go into the communion section, that's when you've got to have everything right in your life.

Now the problem is this, and here's the issue. Some people are not recognizing what this supper really represents. So they are eating at home, and they're not partaking in the church supper, so they bring no food. People are coming into the church to have a meal, and there's not enough food, and that really takes you off. It'd be like, just imagine if we came to, we always have our Memorial Day barbecue, and you're supposed to bring side dishes. What would happen if you showed up there and half the people didn't bring side dishes, there's not enough food for everybody? You come there expecting a feast and leave with a famine. That's what's happening here. It's causing individuals, we've already got a church, a spiritual baby, so it doesn't take much. What Paul does through the rest of this chapter is try to teach them the significance of these two concepts, and it's important to do it biblically.

So he says in 1 Corinthians 11:23, he starts to go back to where it comes from.

1 Corinthians 11:23-26

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:

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.

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.

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

Now, it's pretty easy to explain this. He shows you in 1 Corinthians 11:23 now that we've moved into the aspect of communion, and the word communion means togetherness. This is based on the Last Supper, which took place in Matthew 26:26. This is what he refers it back to. We all know now that the bread represents the broken body of Christ. The cup here, which is fruit of the vine, represents the blood of Christ. By doing so in 1 Corinthians 11:26, the Bible says that you show the Lord's death. You remember, and you are to do this till He comes. He says in 1 Corinthians 11:26 also, "as often as you do." There's no set pattern for a church to do it. Why is that? Because God did not want the communion aspect or the Lord's Supper to become a ritual. He didn't want it to become a tradition, because traditions become very quickly something you do, you don't even remember why you do it anymore. It's very obvious that this is a remembrance memorial of Christ's death on the cross, and so he says, "This is the way I want you to do it," and you need to understand this.

This for you and for me, and this is what most people don't understand today, and why I want to take the time for you to understand it. This is without a doubt the holiest time that you come before God. Probably no other thing that the church does is more important to God than to pause

and to remember the death of His Son and the breaking of His body in the cup that represents His shed blood. Along with that, as we look down through here in a moment in 1 Corinthians 11:27, you remember back in, I think it's Deuteronomy 23:14, you remember the Lord told them that before the Lord would come down and come through the Israelite camp, everything that was unholy had to be taken out of the camp because God was a holy God, and He would not come down in fellowship in the midst of unholiness. Based on God's holiness in that aspect, in the same manner, before God meets with you and me for communion, all the unholy things that are in our flesh need to be confessed and taken out. That's what he says in 1 Corinthians 11:27.

1 Corinthians 11:27-30

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.

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

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

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

"Wherefore who shall eat this bread and drink this cup of the Lord unworthily"—that's unconfessed sin, that's not getting right with your brothers, not getting right with God in your own personal life—"shall be guilty of the body and the blood of the Lord. But let a man examine himself, and so let him eat of that bread, and drink of that cup." Examine yourself means simply that that's why before we take communion, we always have a time of prayer when you have a chance to get right with God. Anything that's in truth and a matter is that should have been done before you got here, but it's the way that it is. "For he that eateth and drinketh unworthily"—unconfessed sin—"eateth and drinketh damnation to himself, not discerning the Lord's body." Now that damnation there is not going and dying, going to hell. There are a couple of, there are two different kinds of damnation in the Bible. There's a damnation that you're damned and you go to hell. Then there's a damnation of your flesh that because you don't do right, your flesh gets damnation, chastisement of God. He says, "For he that eateth and drinketh unworthily eateth and drinketh damnation to himself, not discerning the Lord's body." No discernment and understanding that what you're doing is very important to God. Therefore, you and I have to get as holy and clean before God as we can.

Then he says, "For this cause"—the cause that people take it unworthily—"For this cause many are weak and sick among you, and many sleep." Now he talks about the fact that there are many weak, that could be physical weakness, spiritual weakness, many sickly, that's physical sickness, and many sleep. It actually means that in some cases, God took some people home, took them out of this world because of the condition that they were in and they partook of the Lord's Supper. It all comes back to not discerning the Lord's body. One of the great concepts here, and I'm not going to elaborate on it, but it shows you that unconfessed sin in your life can bring about physical ailments. Unconfessed sin in your life, sickly, it can bring about physical problems in

your life, and many of the physical things that we have that we classify as physical problems in many times, many cases, can go back to our own relationship with the Lord in the hand of God.

That's what he says in 1 Corinthians 11:31.

1 Corinthians 11:31-32

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

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

He says, "If we would judge ourselves, we should not be judged." What does he mean by that? It means that, take this church for instance, this morning I'm here preaching to you. Thursday night I'll preach to you again. Every Sunday morning and every Thursday night, the reason why God, or one of the reasons God wanted the church, was not only to teach you the Bible, but to keep you clean. You stay clean by when you come and hearing preaching, the Holy Spirit of God convicts you, you get it right with God yourself, and then God doesn't have to come down and deal with you on it. That's what he's talking about here. That's why before you take the Lord's Supper, that's what we all need to do.

Then he says, "But when we are judged, we are chastened of the Lord, that we should not be condemned with the world." The greatest proof that you have that you are saved is the hand of God's chastisement in your life, because God deals with you as a son. You have children, most of you. You know that if you don't discipline your children when they don't do right, they're going to grow up to get out of control. You know as well as I do that God does the same thing with His children, you and me. If He doesn't discipline us, and yet the Bible says, "No chastisement for the present seemed to be joyous, but grievous." But then what does it say? "Afterward, it yieldeth the peaceable fruit unto God," same as it does with your children. The Bible says, "If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?" Of course, that's what he does.

Then 1 Corinthians 11:33-34:

1 Corinthians 11:33-34

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

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.

Here's another verse that it divides between 33 and 34. Basically, 33 is saying, he's saying this: if you're going to do this, if you're going to be a partaker of the Lord's Supper and any communion, then see its significance to God and what it means to Him. Quit being a spiritual baby and only seeing yourself, and follow the rules and understand how this is important to God. Then he says in 1 Corinthians 11:34, "If you're so selfish that you can't control your own appetite or your own hunger, and you're so fleshly and worldly that you can't wait till the church come together and do what the way it's supposed to do with the whole body, then just stay home. Stay home. If you

can't do it right, stay home. Don't bring your weakness and your selfishness into God's body and bring about a division and condemnation on God's people." That's what he's saying.

Then he says in 1 Corinthians 11:34, I love this. This is probably to me the greatest single verse that not only deals with this issue, but overlaps into everything we do in the Bible: "The rest will I set in order when I come." Everything in the Bible has an order to it. The reason why we have a tough time with the Bible is because the Bible is an orderly book, and usually our lives are very chaotic. We have no structure to our lives. We have no control in our lives. We have no order in our lives. This is one of the major problems that young Christians have. It's a common deal, and many, many older Christians have it too. This is why if you're going to learn the Bible to become what God wants you to do, you have to learn self-discipline. You have to learn structure. That's why military men, police officers, firemen, people who are in some kind of semi-military format always have an easier time with structure than other people do because they live in a structured world, and it's easier for them. But most people have never been in a structure. They've left them and do their things themselves, and they get into all kinds of problems. Then one day they get saved, and suddenly they're now up against a book that demands an order to it. You can't just live your life in chaos anymore. You can't just do whatever you want to do whenever you want to do it. That's what got you into the problems you're in now. You have to structure your life.

That's what this church is really about. That's what we do, and I might say we do it well. That's what the ladies do in this church and the men do in this church, the older men and women. They take young Christians through discipleship, through the many different things that you do, counseling with them and working them. You may give them, you may take them through a thousand lessons in the Bible, but in essence, the bottom line is what you're doing is forming a structure and an order in their lives, because as you see here, Paul says, "When I get there," he says, "I'll set it in order," because in everything in the Bible, there's an order. In creation, it wasn't chaos, it's an orderly fashion, Genesis 1:1, Genesis 1. Salvation, it's an orderly fashion. Within God's body, the church, everything is to be done decently and in order. That's what I'm teaching you. We came through 1 Corinthians 7. I showed you the order of how marriage, divorce, and remarriage works. It's just that simple. Most of the times we have the problems that we have because we get out, we either refuse, pride or whatever, emotions, whatever, we refuse to put that structure of God in our lives and let the Bible dictate for us what we do, and that's the order that we have.

So, those two are great. That's an easy chapter, and now that's a give me. You ought to have that broken down and in your Bible. You people at the back tables that already have it in, you shouldn't be sitting back there, and you have that stuff in there. You lay that stuff out, you get that stuff done. We go now next week. Next week we're going to start, probably I don't know how many weeks it'll take us to get through this, but we're going to start the next section here, and these next three chapters are one section. This is probably the most misunderstood, badly taught, confusing, messed up situation within the body of Christ today, and they had the same problem in the church at Corinth. We're going to take the time, we're going to break it down chapter by chapter, and then chapter down, and I'm going to show you the biblical concept of spiritual gifts, and we're going to lay it to rest at one time. We might as well do it while we're here. It's the

number one issue you've got to have to face in your life at some point. It's something that you hear everything out there is screwed up on. We're going to go to the Bible in the same order that he talked about here, and I'm going to show you that order. He details out the concept of spiritual gifts, just like some commander is given down the marching orders for the first battalion, second battalion, third battalion, and all the companies in between. That's what we're going to do. It'll be a key concept for you to work with people, yet understand it yourself.

Well, let's have a word of prayer. We'll be dismissed. As we get dismissed this morning, please remember, go out there and sign up if you're going to pay for your T-shirt, get that done. If you want to pay for the skating activity, do that. If you're going to go to the Wichita, where I just went out there after the one when there was like six, seven people signed up, I think it's a great thing for you young Christians to go give your testimony. Take the time to do that. I will see you tonight at the mission for those of you who come, and see you at Thursday night Bible study. Next week we'll get that thing started. So let's have a word of prayer.

Father, we do thank You and praise You for the Lord Jesus. Thank You for today. Pray You'll take what we've learned and help us to grow through it. We love You. Thank You for all You do. Now in Jesus' name, for His sake, we ask it. Amen. God bless you. You're dismissed.