

## 46-1Corinthians11

0:52 Well, greetings, brethren, and welcome to another Wednesday night Bible study where together we study the scriptures line upon line.

0:59 And this evening, God willing, we're going to cover 1 Corinthians chapter 11.

1:05 I'll open with the word of prayer.

1:06 I'm on the road so I won't be able to see who's actually with us live, but Pastor Murray should be in the chat room this evening.

1:14 Heavenly Father, we praise you.

1:15 We thank you, Lord God Almighty, for watching over us.

1:18 We thank you for your tender mercies.

1:20 We thank you God for your covenant faithfulness, and we pray, Lord, that as we search the scriptures, you'll deepen our understanding and deepen our faith, and we ask this in Jesus' most holy name.

1:31 Amen.

1:32 So brethren, I am on the road and I'm on a bit of a tight schedule.

1:37 So I do want to, I, I'm hoping I'll get through all of 1 Corinthians chapter 11 today.

1:43 Let me go ahead and share my screen.

1:49 And let me just move this over, and I think I'll just make this font a little bit bigger.

1:54 OK, so, chapter 11, verse 1, we said belonged to chapter 10, and now he starts a new topic here in verse 2 with now I praise you, he's commending them for something they're doing.

2:07 I praise you, brethren.

2:08 That you remember me in all things and keep the ordinances as I delivered them to you.

2:15 So they are doing well.

2:18 There, there, there is instruction that they received from him and they are keeping up those ordinances and so he's giving them praise for that, but we've already seen, it's not a perfect congregation by any means.

2:33 And so as much as they are striving to keep the ordinances, there are things that he has to point out to them that they are not doing well, and we're going to see that in this chapter, in fact, with respect to the Passover.

2:44 But before he gets to the Passover, here in verse 3, he starts an issue.

2:50 So they're keeping the ordinances that the the traditions that he handed down to them, but there's some flaw in their understanding.

2:58 And so, particularly with with the role of men and women.

3:02 In the congregation and husbands and wives in the congregation, which we'll see when we get to chapter 4 chapter 14 in a couple of weeks, God willing.

3:10 But he says, but I would have you know.

3:13 So you're doing well, but I want you to know this, that the head of every man is Christ and the head of the woman is the man.

3:21 And the head of Christ is God.

3:24 So, Corinth was a very disorderly congregation.

3:29 It was a mixed congregation, but primarily a Gentile congregation because of how the city of Corinth was rebuilt by the Romans.

3:39 And mostly Gentiles were in in the congregation.

3:43 In fact, there's a verse where Paul is going to the synagogue and preaching, and they reject him, so he says, OK, I'm going to the Gentiles.

3:51 And so his preaching to the Gentiles was quite effective, and he founded this congregation.

3:57 So this sense of order, he's reminding them of, and this is based in the Torah, so the Gentiles may not have this knowledge.

4:04, perfectly, although they're being taught from the Torah, or they were being taught from the Torah.

4:09 Here you see in the Torah the authority that the husband has over the wife, every vow and every binding oath to afflict the soul that she would take.

4:19 Her husband may establish it, or her husband may make it void.

4:25 So, the husband had quite a degree of authority over the wife, even to the point where he could intervene.

4:32 If she made a vow to God, that he could intervene and say no, this is, this is going too far, or he could establish it and say, yes, that's fine, but it had to be authorized by her husband.

4:46 So, if this was a Jewish, heavily Jewish populated congregation, they would have this background.

4:52 He needs to educate them.

4:54 Then he says in verse 4.

4:56 And it has to do now with the worship service, and again, I think we'll revisit this when we get to chapter 14, bringing order into the worship service.

5:06 Every man praying or prophesying, having his head covered, dishonors his head.

5:13 So, his head, he said, is Christ.

5:16 And, and in, in the culture at this time, the Romans in, in, in their religious worship.

5:24, they would put a veil over their head.

5:27 The priest, the, the, the head man, would put, cover his head when he was officiating a religious ceremony, and that was in honor of their gods.

5:41 And so to replicate that, In the congregation of God, and to give to demonstrate honor to a pagan God, dishonors Christ.

5:53 And so he's making it very clear not to follow the fashion of the Roman men.

6:01 These religious leaders.

6:03 Then he flips and talks about the women.

6:06 But every woman that prays or prophesies with her head uncovered, dishonors her head.

6:13 And so, first of all, before we get into the the covering.

6:19 What we have to acknowledge is that men were praying and prophesying.

6:25 In the congregation And so were women.

6:28 And so there was, there was a role for women to pray and prophesy in the congregation.

6:34 Not sure we don't have the history to know exactly how that was happening.

6:39 you know, it could be just privately after the formal service, there's they're in a formal prayer meeting.

6:46 We don't know exactly how it was done, but clearly, Women prayed and prophesied, but the point that Paul was making was she shouldn't do that with her head uncovered, because if she does that, she dishonors her head, and he established that her husband is her head.

7:06 And so if she's now covering her uncovering her head, she's dishonoring her husband.

7:11, for that is even all one as if she were shaven.

7:17 So this is now a cultural context that women, honorable women, would cover their heads.

7:24 They would, they would not go out in public uncovered, unless they were dishonorable.

7:30 And so dishonorable women, with prostitutes, temple prostitutes, loose women, it was obvious that they were loose because their hair, their head, their hair was showing and the head was uncovered.

7:43 And so to be with your husband and not cover your head, is to disrespect your husband.

7:51 And again, in this culture, shame was a, you know, big deal.

7:56 Shame is not so much a big deal in our culture anymore, unfortunately.

7:59 But in this culture, shame was a big deal.

8:02 And when a woman was caught in adultery, one of the punishments was for her hair to be shorn.

8:08 And so, if she's going to dishonor her husband, it might as well her hair be shorn and just really show him to be a fool of having married an adulteress.

8:19 So, clearly, there's there's an element of respect here, and he's expecting them to follow this way of showing respect.

8:29 To the husband and making sure that the husband is not inadvertently respecting false gods, that he should be respecting Christ.

8:37 And he goes on to elaborate.

8:39 For if the woman is not covered, let her also be shorn.

8:44 But if it'd be a shame for a woman to be shorn or shaven, let her be covered.

8:49 And I think this verse is a little bit difficult for some.

8:53 I've heard, you know, in the church when I first came in the church, and I didn't really understand very much, but I just remember understanding this, that the minister who was preaching said that and there's a verse we're going to come to in a little bit.

9:06 That says that her hair is given her for a covering, and that the covering is her long hair.

9:13 I think in context to, to read the scripture properly, verse 6 is talking about a covering, it's talking about a veil, and that if the woman is not veiled, then she should be shorn.

9:25 but if it's a shame for her to be shorn or shaven, then she should be covered.

9:30 And so we, I think proper reading of the text.

9:33 This is talking about some sort of veil, some sort of hair covering in accordance with the modesty custom of the of of that culture.

9:42 For a man indeed, ought not to cover his head.

9:47 So, the man should not do that.

9:51 For as much as he is the image and glory of God.

9:56 But the woman is the glory of the man.

9:59 So, you know, you see sometimes in our culture today.

10:03, married women coming to services dressed immodestly.

10:10 And her husband is right there.

10:12 and so she's the glory of the husband, but if she's dressing inappropriately and immodestly, she's humiliating her husband.

10:21 And so an appeal to our sisters, we should be dressing modestly and especially married sisters, should not be dishonoring and humiliating their husbands.

10:34 And that's what it would be like in this society for a woman just to be uncovered.

10:39 It's in a sense to just show the husband has no, no bearing in what she thinks or does.

10:46 So that the husband is the image and glory of God, the woman is the glory of the man.  
10:52 For the man is not of the woman, the the man the man didn't come from the woman.  
10:58 Man is not of the woman, but the woman came from the man.  
11:03 So when you look at the original creation, and again going back to the Torah, God created the man first, and then he created the woman from the man.  
11:13 He didn't create the man from the woman.  
11:15 So there's a natural order that Paul is trying to get these Corinthian brethren to understand, these Corinthian Gentile brethren to understand.  
11:24 Neither was the man created for the woman.  
11:27 But the woman for the man.  
11:28 So it's not only that the woman came from the man and the man didn't come from the woman, but Paul goes further and says the woman was created for the man.  
11:38 The man wasn't created for the woman, and we'll see that here in Genesis 2 in verse 18, and the Lord God said, it is not good that the man should be alone.  
11:48 I will make a help appropriate for him.  
11:51 So that's the whole purpose of him creating the woman was for her to be an appropriate help.  
11:57 To the man.  
11:58 And in chapter 1 and verse 27, the first chapter of the of the Bible, which is where we are in strong contention with the moral code of Western society today, with their gender confusion.  
12:14 In, in verse 27, so God created man in His own image.  
12:20 In the image of God created he, him, male and female created he them.  
12:26 So this marital union actually reflects the glory of God.  
12:31 The woman reflects the glory of the man, the man reflects the glory of God, and this order shows God's glory.  
12:38 And this is what Paul is trying to bring to the attention of the Corinthian brethren.  
12:44 So for this reason, he says, going back to verse 9, that the man was created for, not for the woman, but the woman for the man, and the man did not come from the woman, but the woman from the man.  
12:56 He says, for this reason, for this cause, ought the woman to have authority on her head because of the angels.  
13:04, this, I've seen different interpretations of this.  
13:09 I think the plainest reading of the text, similar to what we saw in Ephesians 3, where the church has some representation and communication to the angels, that they are learning from the church.  
13:23 They're learning the mystery of the ages from the church.  
13:26 We see that in Ephesians 3.  
13:29 Here, the angels are clearly present.  
13:33 In the congregation, in the worship service, and they are subject to the order of God, and some of them rebelled against that order.  
13:45 And, and so there now I guess both demons and angels would be present, but there is some sense here that Paul is giving to the congregation that there is a spiritual dimension and presence that is watching.

14:01 I've heard, I've seen interpretations of these angels as well as messengers, and these might be human messengers of the government that are in the vicinity.

14:11 And need to be assured that there's an order in the Christian congregation is not a disorderly congregation.

14:18 I think it's looking at this, I think it's more angels as we would understand angels in the spiritual realm.

14:25 Nevertheless, neither is the man without the woman, neither the woman without the man in the Lord.

14:32 We need each other.

14:33 It is a, it's a complementary relationship, and it's not that one is better than the other.

14:39 It's just that there's order.

14:41 In the same way in a congregation, in a family, there's order.

14:46 So, there's in a marriage, there's order, in a family, there's order.

14:50 In an extended family, there's order.

14:53 In a congregation, there's order.

14:55 In a nation, there should be order.

14:57 God is a God of order.

14:59 So, it's not about one's better than the other.

15:03 We, we need each other.

15:04 Any, any happily married couple knows how much we value and need each other, and it's not that one is better than the other, but there has to be order.

15:15 For the woman, for as the woman is of the man.

15:18 Even so is the man also by the woman.

15:21 So the woman came by the man from Adam, but every, every one of us has a mother.

15:28 And so we came by the woman or we came through the woman, but all things of God.

15:33 Everything is within the order of God.

15:38 Judging yourselves, is it appropriate that a woman pray unto God uncovered?

15:45 So again, if we were in Corinth in the first century, understanding the customs and the sense of modesty, is it appropriate?

15:56 Today we have to say, is it appropriate to come to service in leggings or a miniskirt?

16:02 It just common sense that if you were to go to.

16:05, a formal occasion, would you dress like that?

16:09 And so judge among yourselves.

16:11 Is it appropriate to dress like that in services?

16:14 Is he's sort of appealing to common sense here.

16:18 And then he goes beyond just common sense to nature.

16:22 Does not even nature itself teach you that if a man have long hair, it is a shame unto him.

16:30 So, just naturally, if you look at a man in nature and he lets his hair grow long, he begins to look like a woman.

16:37 And it looks effeminate.

16:39 It doesn't nature itself show you this is a shame to a man?

16:43 But if a woman has long hair, it's a glory to her, for her hair is given her for a covering.

16:49And this verse 15 then is not saying, it's not negating the covering argument earlier that that I shouldn't say negating, but it's not saying that the covering argument earlier was talking about hair.

17:01No, he was talking about a veil earlier.

17:04There was, he was clearly talking about a covering.

17:06Here now he flips.

17:08To appeal to just nature.

17:10So he's, first of all, he's appealing to common sense and just look at the, the common sense of modesty, then now he's appealing to nature.

17:18And he's saying, just naturally, if you just let, if a man just lets his hair grow long, and you look at him, you're gonna think he's a woman, and he's you're gonna look effeminate.

17:27It's a shame.

17:29And some of our men need to understand this and be careful about how we present ourselves.

17:36And and same way with a woman.

17:38If a woman just lets her hair grow long, it's beautiful.

17:41It's a beautiful thing for a woman to have long hair.

17:45So this is just, there's a natural order is what he's saying.

17:49And and God naturally gives the woman long hair for her covering to as a as a sense of modesty and her, her, her glo glorification.

17:59So he's just appealing to the nature, the argument of nature here.

18:04And then he concludes saying, if any man seemed to be contentious, we have no such custom, neither the churches of God.

18:11So he's saying, throughout the churches of God, there's a sense of modesty in worship.

18:18And throughout the churches of God, there's a sense of order.

18:22And if anybody wants to contend this, it's not coming from the Church of God ethic, it's coming from somewhere else.

18:31Now he changes the subject in verse 17.

18:36So, first, he commended them for holding onto the traditions that he taught them.

18:40Clearly there were problems, so he points out some issues they're having.

18:45First of all, in the sense of order in the congregation, and in order among the gender, the two genders, the male and and the female, and particularly, we'll see husband and wife when we get to chapter 14.

18:59Now he change addresses another topic.

19:03Now, in this that I'm about to talk to you about, now in this that I declare unto you, I praise you not.

19:10So, well, well done for holding onto the traditions.

19:14Make sure you understand why there needs to be order in your worship services.

19:21Now, let me bring up a sensitive point he's saying that I'm not happy with you at all.

19:26This is, this is horrible.

19:30This is, this is terrible.

19:32Now, in this that I declare unto you, I praise you not.

19:36What's the issue?

19:38That you come together, not for the better, but for the worse.

19:43What's happening, it's basically saying, there is a command to assemble.

19:49For these holy convocations.

19:51And when you assemble in these holy convocations, whether it's the weekly Sabbath, Or the high annual Sabbath.

20:00In this case, he's gonna be talking about the Passover.

20:04When you come to these convocations, as much as it's a commandment, it would be better for you to disobey the commandment and stay at home.

20:13It's, it's that bad.

20:15It's that bad that actually when you come together, it's worse than if you didn't come together at all, on the holy convocations.

20:22But when you come together, you come together not for the better but for the worse.

20:27First of all, When you come together in the ecclesia, I hear that there be divisions among you, and I partly believe it.

20:37For there must be also heretics among you.

20:40It says heresies, but if you look at the translation, it's a noun, and yes, it could be heresies, but in the context, it's heretics, that there must be heretics among you.

20:52Why?

20:53So that those which are not heretics, those which are approved, may be made manifest among you.

20:58It's gonna be very, very clear who is pushing heresy and who is Teaching true true doctrine.

21:08So there's gonna be this division so that we can see who is who.

21:14When you come together, therefore, into one place, this is not to eat the Lord's supper.

21:21So they were coming together, this is Passover.

21:23They were coming together on Passover night, and they were having a meal.

21:27And what Paul is saying to them is, this meal that you're gathering to have, don't call it the Lord's supper.

21:35It's not.

21:37Why?

21:37Why is it not the Lord's supper?

21:38They're trying to hold on to the traditions.

21:41He taught them these traditions, and they're trying to hold on to these traditions.

21:45One of the traditions he taught them was how to observe the Lord's supper.

21:49And they're observing it, and he's telling them, that's not what I taught you.

21:54That's not the Lord's supper.

21:56Why?

21:57Because in eating, everyone takes before the other his own supper.

22:02Very similar to what we saw in chapter 8, when they were asking about meat sacrifice idols, they didn't care about the meat, or the, the fact that some were sensitive to them eating meat.

22:14here they just don't care.

22:16That everyone eating takes before his own supper.

22:20So, instead of being careful to make sure that everyone is looked after, they're just looking after themselves.

22:29 You know the scripture says their god is their belly.

22:33 So, when they come together for the Lord's Supper as he taught them, these are the traditions that he taught them.

22:39 They're coming together in such a way that one is left hungry.

22:44 And another is so full.

22:46 And has drunken so much that he, he's he's he's full and drunk.

22:51 So there's just these two extremes.

22:53 They're having this, this meal, and when they have this meal, one is so satiated that he's drunk, and the other has nothing.

23:04 And this has to do with the nature of the social order within Corinth, where if you were poor, you could not get off work until the sunset.

23:15 If you were wealthy, you might not even have to work.

23:18 And so the meal could start very, very early for the wealthy, and by the time the poor showed up, all the food is gone.

23:26 And so that's why one would be so full that he's drunk, and another would then have nothing.

23:33 Paul is very upset about this.

23:35 He says, what?

23:37 Have you not houses to eat and to drink in?

23:41 So, this, there, there is a biological function here of eating, and he's saying there's also a ceremonial and symbolic importance to this meal.

23:53 This is something one of their agape feasts.

23:56 And there's a symbolic meaning to the Agape feast.

24:00 It's not just about the biological function of satisfying hunger.

24:04 If it was about that, or if you, if that's a priority for you, you should eat at home.

24:12 So this is, this is clearly talking about eating a meal.

24:15 So he said, what?

24:16 Don't you have houses to eat and to drink in?

24:19 Or is it that you despise the Church of God and shame them that have not.

24:25 So this is now again the social order where those who are wealthier don't care about the poor, and they're actually and and Paul is saying, are you just trying to highlight your wealth?

24:35 And to shame the poor.

24:38 What shall I say to you?

24:40 Shall I praise you in this?

24:42 I praise you not.

24:43, that's a very kind of land softly on the ear, but Paul is saying this is horrendous behavior.

24:50 I cannot praise you in this.

24:54 For I have received of the Lord that which also I delivered unto you.

24:58 So again, he received these traditions that he handed down to them, and he said he's praising them that they were holding the traditions as as they were taught, but not in this.

25:08 In this, he doesn't praise them.

25:10 And he's going back to tell them, this is, this is a tradition that I received from the Lord.

25:15 For I received of the Lord that which also I delivered unto you.

25:18 So what you're doing is not what I delivered unto you.

25:22 That the Lord Jesus, the same night in which he was betrayed, took bread.

25:27 And when he had given thanks, he broke it and said, Take eat, this is my body which is broken for you, this due in remembrance of me.

25:38 The very night he was betrayed, he was so purpose-driven that he kept his mind on the brethren.

25:46 He kept his mind on So the the the the body of believers that would become his body.

25:55 And and the covenant faithfulness that he had to redeem his people.

26:00 He was, he was oriented towards service on the very night he was betrayed, and that's what we're commemorating, Paul is saying.

26:09 It's not a spirit of selfishness that we're commemorating, it's a spirit of selflessness.

26:15 And when he had given thanks he broke it and said, Take eat, this is my body which is broken for you, this due in remembrance of me.

26:22 After the same manner, also he took the cup, and when he had stopped saying, this cup is the new covenant in my blood, the renewed covenant in my blood, this do you as often as you drink it in remembrance of me.

26:38 So one is, so full he's drunk with wine.

26:43 Another is shows up, he has nothing.

26:47 And, and Paul is saying this eating and drinking is tied, this meal is tied to this tradition of understanding the night that Christ was betrayed, and how oriented he was toward his, the, the, the, the well-being of his people.

27:05 And this is, we, we should be studying Christ's orientation, and how he behaved and, and how he conducted himself on this last night of his human life.

27:17 So that we can understand how to be like him.

27:20 And it's in a sense a training ground for us to prepare for whatever is coming.

27:26 For as often as you eat this bread and drink this cup, you do show the Lord's death until he comes.

27:34 And this is really fascinating that we're not called to celebrate his birthday.

27:39 We're called together annually to commemorate his death.

27:43 His death is a university.

27:44 It's a, it's an institution of learning that we have to study and understand and share with each other.

27:53 Wherefore, he says, whosoever, without exception shall eat this bread and drink this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord.

28:05 So, this clearly separates those who are worthy to or who not shouldn't say who are worthy, those who take the Passover in a worthy manner from those who don't.

28:20 And so there's a way of doing this unworthily, which is what they were doing, that they said, what you're doing is unworthy.

28:25 It's unworthy to be called the Lord's suffer.

28:28 And, and the way that they were taught was to have this meal and then go into the, the Passover ceremony as the final course of of the meal.

28:38 And he's saying, you, you've got to do this in a worthy manner and doing this with, with the, with the precedent of being so selfish and not caring about each other, and then going to this ceremony, it's an unworthy manner.

28:53 And you'll you'll likely be guilty of the body and blood of the Lord.

28:56 This is why it's better for you to stay at home than to come together and do this.

29:02 However, he says, let a man examine himself, and so let him eat of that bread and drink of that cup.

29:09 So Paul doesn't want people to be separated from this ceremony.

29:14 He's just saying, examine yourself so that you can do this in a worthy manner.

29:20 And, and I think we've had teaching here where this is just, you know, look at the sin in your life and then take the Passover.

29:29 Paul is saying, no, look at your relationships and then take the Passover, and don't be selfish in looking after your own belly and not caring about a poor brother or sister.

29:40 And here you'll see, again, this is the worthy manner, going to the Torah, everything's rooted in the Torah.

29:46 You had to be clean in order to take the Passover.

29:50 Speak on numbers 9:10.

29:51 Speak unto the children of Israel, saying if any man of you or your Austerity shall be unclean by reason of a dead body or be in a journey afar off, yet he shall keep the Passover unto the Lord.

30:03 And so there was a way of the second Passover and and there was a way to keep it.

30:07 So the intent was all Israel should keep this ceremony, but if a man was unclean or he was on a far journey, then there has to be some other way to accommodate this.

30:17 So, Paul is saying you're, you cannot do this in a, in a unworthy manner.

30:23 So sort yourself out so that you can keep it, because the intent is everybody should keep this together.

30:30 For he that eats and drinks unworthily, which is what they were doing.

30:36 Eats and drinks damnation to himself, which is why what they were doing, he says, this is not the Lord's supper, and it's better for you to eat at home.

30:46 Before you, before you have that meal and then do this, take participate in this ceremony.

30:52 So you, you eat and drink damnation to yourself, not discerning the Lord's body.

30:58 If you, if you understood, even though a brother is poor and shows up late, if you understood this is part of the Lord's body, then you would have respect for that brother.

31:09 You would have respect for that sister.

31:11 But because these Corinthian men, primarily, but also the women, are caught up in the sort of social climbing of who's who, they don't give any regard to the poor person.

31:25 And they're not viewing through the lens of the Holy Spirit.

31:30 See, yeah, this might be a poor person and not respected in society, but in God's order, they're very gifted.

31:38 They're very blessed, and we need to be seeing them through the lens of the Holy Spirit.

31:44 So he says, because of this, he says, for this cause, many are weak and sickly among you, and many sleep.

31:52 And and the most sense that I can make out of this verse is for this cause, what's the cause, not discerning the Lord's body.

32:01 Because you're not discerning the Lord's body, many are weak and sickly among you, and many are dying.

32:07 I think personally, because he's gonna go straight into it in the next chapter with within, you know, the next couple of verses, he's gonna go straight into gifts.

32:17And how the gift of healing is not given to everyone.

32:21In fact, nobody gets all the gifts.

32:24And since they're not discerning the Lord's body, they're not seeing those brethren that actually may have the gift of healing.

32:31And that's why they're not being healed.

32:32That's how the sense that I would make of verse 30.

32:36For if we would judge ourselves, we should not be judged.

32:39So it gives us an opportunity to correct matters, take corrective action, and then we, we don't need to be judged.

32:46But when we are judged, we are chastened of the Lord, that we should not be condemned with the world.

32:52So again, there's this commitment.

32:56To the body, and God wants us to take this Passover service, as he did ancient Israel.

33:02And and so there's provisions like let's judge ourselves, let's fix this, so that we can take the Passover in a worthy manner.

33:10So, God is not judging to destroy us and remove us.

33:15He wants to help us.

33:18Wherefore my brethren?

33:20When you come together to eat, it's the Lord's supper, and this is the tradition that he was taught, and he's now teaching them, but they didn't quite have it right, and so he's telling them, fix this, because you can't do this and then go into the ceremony in an unworthy manner.

33:37We're for my brethren, when you come together to eat, wait for one another.

33:41And this is the key, tarry for one another, have respect for one another, and doesn't matter about social class.

33:48What matters is discerning the Lord's body.

33:51So, therefore, wait for one another.

33:54And if any man hunger, if it's just too much to say, like, you know, they're not gonna get there till, I don't know, 7:30, 8 o'clock, and, and we've been here since 3 o'clock or 4 o'clock, it's just too, it's too much of a burden to wait that long.

34:08Well, if any man hunger, let him eat at home.

34:11To take care of your biological function at home, so you don't destroy the ceremonial and symbolic meaning of the agape meal.

34:21If any man hunger, let him eat at home, or you could say let him eat at home first.

34:25That you come not together unto condemnation, that the way you're treating each other, this, this is you, you're you're destroying yourselves.

34:33That's why he says it's better for you not to come together at all than to come together and then do this.

34:39So this is the most important thing, he says.

34:42Fix this and the rest will I set in order when I come.

34:48So there's other disorderly issues, there are other other concerns that he has, but they pale into insignificance compared to this one.

34:58So he's saying, get this right, do this properly, and, and when I come, we'll sort out the rest.

35:06So that is 1 Corinthians chapter 11, as I say, I'm just on a bit of a time crunch here.

35:13 So we'll, we'll pause there.

35:15 And, God willing, next week we'll go to Chapter 12, which is a chapter we're all quite familiar with, the chapter on gifts, but notice that it comes immediately after him saying, we have to discern the Lord's body, and, and because you're not discerning the Lord's body, you're missing where the gifts are being placed.

35:35 And then in Corinth as well, there's a bit of a competitive spirit in Corinth and he wants to sort that out as well.

35:42 So hopefully, brethren, you were blessed by the study of chapter 11.

35:46 And God willing, you'll be able to join us this coming Sabbath for our weekly Sabbath service, and Pastor Murray will be giving the sermon, the Sabbath, and we'll look forward to that.

35:58 God bless you, brethren.

35:59 We'll see you soon.

36:00 Jesus is Lord, God bless.