Burmah Road Gospel Hall

**Principles that Regulate Practices in Participation**

**in a Public Gathering at a local Church – Part I.**

**I Cor. Chs. 11-13**

Intro. I Cor. Chs. 11-14 should be treated as a unit passage related to our topic.

1. **The Relevance of the Passage to Order in a Church Gathering. Chs. 11-14**
2. **The Passage has to do with the Assembling of the Local Church. Consider the Context.**
3. The **O**ccurrences of *church/churches*
4. “*when ye come together in the church*” viz. 11:17, 18, 20, 33; 14:23, 26 6 occ. in chs. 11-14
5. “*in the church”/”in church”/ “in churches*” viz. 14:4, 5, 12, 19, 28, 33, 34, 35 8 occ. in ch.14; cf. 11:16
6. The **O**ccasions referred to:
7. The Lord’s **S**upper –

*First of all, when ye come together in the church…* I Cor. 11:18 *When ye come together therefore into one place this is not to eat the Lord's supper.* 11:20

1. Prayer/Prophesying **S**ervice – *Every man praying or prophesying…* 11:4, 5;
2. Thanksgiving/Teaching/Tongue-speaking/Worship/**S**inging, etc. 14:19, 23, 25, 26

*How is it then, brethren? when ye come together, every one of you hath a psalm,*

*hath a doctrine, hath a tongue, hath a revelation, hath an interpretation.*

1. **The Authority of the Passage in the Context –**
2. **C**ommended **O**rdinances that needed further **O**bservance.
3. They were part of the **O**rdinances handed down. I Cor. 11:2, 3a
***Now*** *I praise you, brethren, that ye…keep the ordinances* [Gk. paradosis], *as I delivered them to you.*

***But*** *I would have you know…* i.e. a fresh revelation? – *I have received of the Lord*… Cf. 11:23

1. They were the **O**ral traditions taught to them which they should hold fast to. II Thes. 2:15

*Therefore, brethren, stand fast, and hold the traditions* [Gk. paradosis], *which ye have been taught,*

*whether by word, or our epistle.*

1. Not **P**aul’s **P**rejudiced **C**aution, but the Lord’s **C**ommandments. 14:37, 38

*If anyone thinks himself to be a prophet or spiritual, let him acknowledge that the things*

*which I write to you are the commandments of the Lord.*

*But if any man be ignorant, let him be ignorant.*

Cf. *I have received of the Lord*  11:23

1. Not the **C**ustom of **C**hurches to be **C**ontentious regarding these **C**ommands though individuals may not **C**onsent to them.

*But if anyone is disposed to be contentious—we have no such custom, nor do the churches of God.* 11:16

1. The **C**oncluding **O**rder demanded – 14:40
2. **Propriety –** *Let all things be done decently* [euschēmonōs] *and in* ***order****.* [taxis]

Gk. *Euschēmonōs* = decorously [Strong], i.e. characterized by propriety and dignity and good taste in manners and conduct; according with custom or propriety.

Gk. *Taxis* = regular arrangement, i.e. (in time) fixed succession (of rank or character), official dignity

1. **Productivity *–*** *Let all things be done unto edifying.*  14:26
2. **The Regulated Parties in the Context.** Chs. 11-14 cover…
3. The **R**ights, **R**oles and **R**esponsibilities of Men and Women in the church gathering. 11:3-16
4. The **R**emembrance of Christ at the Lord’s Supper. 11:17-34
5. The **R**esponsibilities of Gifts in the church. 12:1-31
6. The **R**elationships of Love in the church. 13:1-13
7. The **R**egulations for Participation in a public gathering in a church service. 14:1-40
8. **The Relationships and Partnerships in the Church Order.** **C**hs. 11-14 cover…
9. **The Acknowledgement of Headship in the Relationships. I Cor. 11:3-16**

The **R**ecognition of **R**ights, **R**oles and **R**esponsibilities**.**

1. **Between God, the Father and God, the Son:** 11:3 cf. Phil. 2:6, 7
2. Their Equal **R**ights – *I and My Father are one*. Jn. 10:30

Cp. *In the beginning was the Word, and the Word was with God, and the Word was God.*  1:1

Cp. *He was in the form of God, did not regard equality with God as something to be exploited...* Phil. 2:6, NRSV

1. The **S**on’s **S**ubordinate **R**ole.

*…but emptied Himself, taking the form of a slave, being born in human likeness…* 2:7, NRSV

1. The Son’s **S**ubsequent **R**esponsibility:
*…And being found in human form He humbled Himself and became obedient to the point of death— even death on a cross.* 2:8, NRSV

Cp. *Although he was a Son, He learned obedience through what He suffered;* Heb. 5:8

1. The Son’s ultimate **S**ubjection with His **S**ubjects: I Cor. 15:28

*When all things are subjected to Him, then the Son Himself will also be subjected to*

*the One who put all things in subjection under Him, so that God may be all in all.*

1. **Between Christ, the Man and the Woman.**
2. Their Equal **R**ights:
3. Christ, Man and Woman are children of God.
* *But as many as received Him, to them gave He the right to become children of God,*

*even to them that believe on His name.* Jn.1:12, ASV

* *For both He that sanctifieth and they that are sanctified are all of one:*

*for which cause He is not ashamed to call them brethren.* Heb. 2:11, ASV

1. Man and Woman are equal. Gal. 3:28

*There is neither male nor female: for ye are all one in Christ Jesus.*

1. Their **R**epresentation and **R**oles:

Note: *Aner* can be translated as Man or Husband as decided by the context.

And: *Gune* can be translated as Woman or Wife as decided by the context.

Note: The Context in I Cor. 11-14 is the Church and not the Home. See **I** #A1 above

1. Their **R**epresentation: Christ is the Head of the Church. The Church is to be subject to Christ.

The Man/Husband **R**epresents Christ and the Woman/Wife **R**epresents the Church on earth

* ***Husbands,*** *love your* ***wives****,*

*even as* ***Christ*** *also loved the* ***church*** Eph. 5:25

* *For the* ***husband*** *is the head of the* ***wife****,*

*even as* ***Christ*** *is the head of the* ***church****.* Eph. 5:23

1. Their **R**oles: The Man/Husband is the head of the Woman/Wife.

The Wife/Woman is to Submit to the Husband/Man

*…so let the wives be to their own husbands in every thing.* 5:24b

*Wives, submit yourselves unto your own husbands, as unto the Lord.* Eph. 5:22

1. Their **R**esponsibilities in the Church:
2. The Man’s **R**esponsibility in the Church. I Cor. 11:4, 7; I Tim. 2:8

 The Man Uncovers his head, speaks and leads in the church.

1. The Man’s **R**esponsibility in the Home:

 The Man Loves the wife. Eph. 5:25

 *Husbands, love your wives, even as Christ also loved the church, and gave Himself for it;*

1. The Woman **R**esponsibility in the Church.

 The Woman Covers her head, I Cor. 11:5, 6

 and is **S**ilent in Church 1 Cor. 14:34; I Tim. 2:11, 12

* *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.*

* *Let the woman learn in silence with all subjection. But I suffer not a woman to teach,*

*nor to usurp authority over the man, but to be in silence.* I Tim. 2:11, 12

1. The Wife’s Responsibility in the Home: She Submits to her own Husband. Eph. 5:22
2. The **R**easons: I Cor. 11:8, 9

*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.*

*For Adam was first formed, then Eve*. I Tim. 2:13

1. **Conclusion: The Custom of the Churches.** I Cor. 11:16

 The Acknowledgement of the Headship of Christ in the Church should lead to:

1. A **B**ible-**B**ased Church where the Bible is used **P**rofitably… II Tim. 3:16, 17

*…for doctrine, for reproof, for correction, for instruction in righteousness:*

*That the man of God may be perfect, thoroughly furnished unto all good works.*

1. A **C**hrist-**C**entred **C**hurch where He is **P**resent and given the **P**re-eminence. Mt. 18:20; Col. 1:18

*For where two or three are gathered together in My name, there am I in the midst of them.*

*He is the head of the body, the church…that in all things He might have the preeminence.*

1. A **G**od-**G**lorifying Church where all are subject to the **P**enultimate Christ and He to God. I Cor. 15:28

*When all things shall be subdued unto Him, then shall the Son also Himself be subject unto Him that put all things under Him, that God may be all in all.*

*If anyone is disposed to be* ***C****ontentious--we have no such custom, nor do the churches of God.* NRSV

*If anyone wants to be contentious about this, we have no other practice--nor do the churches of God.* NIV

 The Call to Unity at the Lord’s Supper. I Cor. 11:18-20. NRSV

1. **The Admonition concerning the Lord’s Supper I Cor. 11:17-34**
2. **The Abuse**
3. of the Lord’s Supper (Remembrance **F**east). 11:20

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

1. of the Love (Agape **F**east) 11:21, 22

*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*.

1. **The Admonition** in not **D**istinguishing the Lord’s Feast from their Agape Feast. I Cor. 11: 20-34
2. Their **C**onduct: I Cor. 11:20-22

*When ye come together therefore into one place, 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.*

1. Their need for **C**orrection: 11:27-29, 31

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

*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* 11:27

*For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself,*

*not discerning the Lord's body.*

 *When we are judged, we are chastened of the Lord, that we should not be condemned with the world* 11:29

1. Unworthy, i.e. in State and not Status. We have been made Worthy in State.
2. Guilty…
* *of the body of the Lord*  – Not **D**iscerning His body on which He bore ours sins. I Pet. 2:24

Not **D**emonstrating His body in the **C**ommunion of saints. I Cor. 10:16, 17

* *and blood of the Lord –* that was shed for the remission of sins.
1. Their **C**ondemnation – *Not discerning the Lord’s body.* 11:29
2. Their **C**hastening – *For this cause many are weak and sickly among you, and many sleep*. 11:30, 32
3. **The Advice** re: the Lord’s Supper. I Cor. 11:23-28
4. Its **I**nstitution: *That the Lord Jesus the same night in which He was betrayed* 11:23
5. Its **I**nnovation: *took bread…* *After the same manner also he took the cup* 11:23, 25
6. Its **I**llustration: *This is my body, which is broken for you…*

 *This cup is the new testament in my blood* 11:25

1. Its **I**nvitation: *Take, eat… this do in remembrance of Me* 11:24

 *this do ye, as oft as ye drink it, in remembrance of Me* 11:25

1. Its **I**nstructions: *For as often as ye eat this bread, and drink this cup,*

 *ye do show the Lord's death till he come.* 11:26

1. Its **I**nspection: *Let a man examine himself, and so let him eat…and drink… .* 11:28
2. **The Administration of Gifts for Participation in the Church. I Cor. 12**
3. **The Dispersion of the Triune God-Given Gifts** to Build up the Body of Christ. 12:4-6
4. *Now there are diversities of gifts, but* ***the same Spirit****.*
5. *And there are differences of administrations, but* ***the same Lord****.*
6. *And there are diversities of operations, but it is* ***the same God*** *which worketh all in all.*
7. **The Distribution of the Gifts** for the Function of the Body Parts:
8. Every member is **I**ndividually gifted: each has at least one appointed gift. 12:7a, 11

*To each is given the manifestation of the Spirit*

1. Everyone is **I**ndependently gifted to function where one is placed. 12:8-11, 18

*For to one is given… to another …to another…to another…*

*But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will.*

*But now hath God set the members every one of them in the body, as it hath pleased him.*

1. Every gift is **I**ntrinsically gifted to relate to one another for the common good. 12:7

*Now to each one the manifestation of the Spirit is given for the common good*

1. No one is **I**ndispensible: no one can excuse oneself. 12:15-17

*If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body?*

*If the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body?*

*If the whole body were an eye, where were the hearing?*

*If the whole were hearing, where were the smelling?*

1. Everyone is **I**nterdependently gifted with each one depending on the other. 12:10-21

*And if they were all one member, where were the body?*

*But now are they many members, yet but one body. And the eye cannot say unto the hand,*

*I have no need of thee: nor again the head to the feet, I have no need of you.*

1. The Strong is **I**nterlinked with the Feeble, etc. 12:22-24

*Nay, much more those members of the body, which seem to be more feeble, are necessary:*

*And those members of the body, which we think to be less honourable, upon these we bestow more abundant honour; and our uncomely parts have more abundant comeliness.*

*For our comely parts have no need: but God hath tempered the body together, having given more abundant honour to that part which lacked:*

Con.: *Now you are the body of Christ and individually members of it.* 12:27

*that God in all things may be glorified through Jesus Christ,*

*to whom be praise and dominion for ever and ever*. I Pet. 4:11b

1. **The Distinctive element in the use of Gifts is LOVE.** **I Cor. Ch. 13**

The Distinctive Principle that Regulates Participation in the Public Gathering of the Church is LOVE.

1. The **D**omination of Love: 13:1-3
2. ***If*** *I speak in the tongues of men and of angels, but have not love, I am only a resounding gong or a clanging cymbal.*
3. ***If*** *I have the gift of prophecy and can fathom all mysteries and all knowledge, and if I have a faith that can move mountains, but have not love, I am nothing.*
4. ***If*** *I give all I possess to the poor and surrender my body to the flames, but have not love, I gain nothing*
5. The **D**istinctives of Love. 13:4-7

*Love is patient, love is kind. It does not envy, it does not boast, it is not proud.*

*It is not rude, it is not self-seeking, it is not easily angered, it keeps no record of wrongs.*

*Love does not delight in evil but rejoices with the truth.*

 *It always protects, always trusts, always hopes, always perseveres.*

1. The **D**isappearance of other gifts, but not Love. 13:8-12

*Love never fails. But where there are prophecies, they will cease; where there are tongues, they will be stilled; where there is knowledge, it will pass away.*

*For we know in part and we prophesy in part,*

*but when perfection comes, the imperfect disappears.*

*When I was a child, I talked like a child, I thought like a child, I reasoned like a child. When I became a man, I put childish ways behind me.*

*Now we see but a poor reflection as in a mirror; then we shall see face to face. Now I know in part; then I shall know fully, even as I am fully known.*

1. The **D**istinction of Love: 13:

***And now these three remain: faith, hope and love. But the greatest of these is love.***

For those interested in…

* Viewing the Powerpoint Presentation again;
* Listening to the Study again
* And/Or Want a full Outline of the Study,
* Please visit: [www.berita-bethel-ung.com](http://www.berita-bethel-ung.com/)

D:SER\Text\Rom-Col\I Cor. 11-13 Pt. 1\_T