

Keeping the ordinances as they were delivered with protocol in tact

This chapter begins the by the command to keep the ordinances as they were delivered, meaning the table. The order is according to authority.

The Lords supper is not to be understood as a church ordinance but rather an ordinance that was given to the church in order to sit in his kingdom. Every kingdom has laws, ordinances, subjects, a king and septer.

Luk 22:29-30 And I appoint unto you a kingdom, as my Father hath appointed unto me; (30) That ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel.

A microcosm of quality government that is consistent in all parts: in the family first, the church second and the millennial reign thirdly

1Ti 3:4-5 One that ruleth well his own house, having his children in subjection with all gravity; (5) (For if a man know not how to **rule his own house, how shall he take care of the church of God?**)

1Co 11:1-16 Be ye followers of me, even as I also *am* of Christ. (2) Now I praise you, brethren, that ye remember me in all things, and keep the ordinances, as I delivered *them* to you. (3) But I would have you know, that the head of every man is Christ; and the head of the woman *is* the man; and the head of Christ *is* God. (4) Every man praying or prophesying, having *his* head covered, dishonoureth his head. (5) But every woman that prayeth or prophesieth with *her* head uncovered dishonoureth her head: for that is even all one as if she were shaven. (6) For if the woman be not covered, let her also be shorn: but if it be a shame for a woman to be shorn or shaven, let her be covered. (7) For a man indeed ought not to cover *his* head, forasmuch as he is the image and glory of God: but the woman is the glory of the man. (8) For the man is not of the woman; but the woman of the man. (9) Neither was the man created for the woman; but the woman for the man. (10) For this cause ought the woman to have power on *her* **head because of the angels.**

Because of the angles : Heb 1:13-14 But to which of the angels said he at any time, Sit on my right hand, until I make thine enemies thy footstool? (14) Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?

(11) Nevertheless neither is the man without the woman, neither the woman without the man, in the Lord. (12) For as the woman *is* of the man, even so *is* the man also by the woman; but all things of God. (13) Judge in yourselves: is it comely that a woman pray unto God uncovered? (14) Doth not even nature itself teach you, that, if a man have long hair, it is a shame unto him? (15) But if a woman have long hair, it is a glory to her: for *her* hair is given her for a covering. (16) But if any man seem to be contentious, we have no such custom, neither the churches of God.

But if any man seem to be contentious,.... That is, if anyone will not be satisfied with reasons given, for men's praying and prophesying with their heads uncovered, and women's praying and prophesying with their heads covered; but will go on to raise objections, and continue arguing, showing that they contend not for truth, as if the apostle should say, I shall not think it worth my while to continue the dispute any longer; enough has been said to satisfy any wise and good man, anyone that is serious, thoughtful, and modest; and shall only add,

we have no such custom, nor the churches of God; meaning, either that men should appear covered, and women uncovered in public service, and which should have some weight with all those that have any regard to churches and their examples; or that men should be indulged in a captious and contentious spirit; a man that is always contending for contention sake, and is continually arguing at everything that is said and done in churches, and is always quarrelling with one person or another, or on account of one thing or another, and is constantly giving uneasiness, is not fit to be a church member; nor ought he to be suffered to continue in the communion of the church, to the disturbance of the peace of it.

