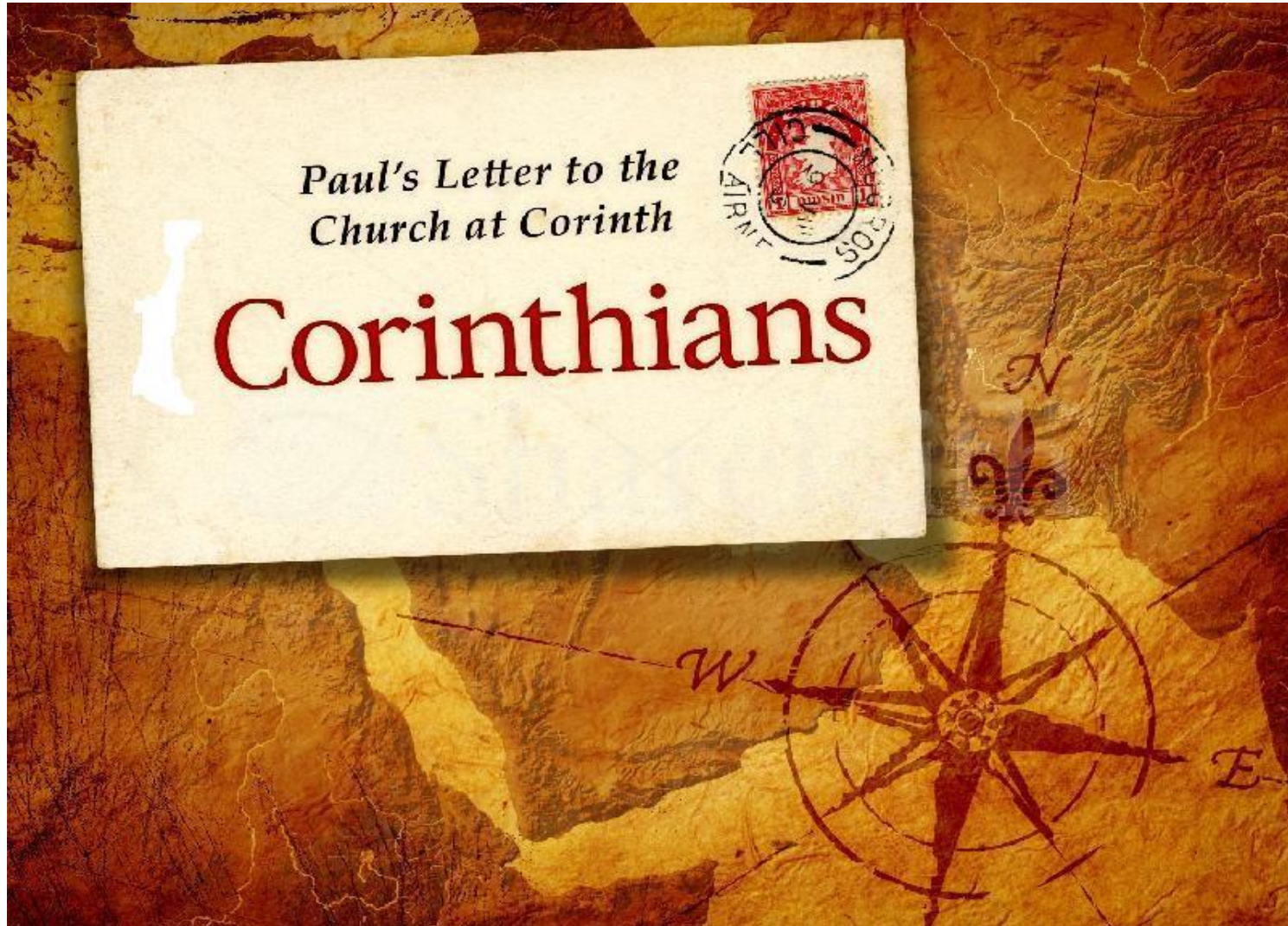


1 Cor. 11:1-9 Behavior of Men and Women in the Church



¹ Be imitators of me, just as I also *am* of Christ.



- this verse belongs better in Chp 10
 - the verse gives us an example of Christian conduct
- be imitators of me (Paul)

imitators of me become (Interlinear)

subject: *you* (Corinthians)

verb: **become-** *ginomai* -to come into a new state of being
(present tense – cont. action)

subj. complement: **imitators** – *mimetes* – become like,
following after another

- a living example for the life of faith H. Keathley

of me and 1Thess. 2:14a For you, brethren, became imitators
of the churches of God in Christ Jesus that are in Judea.

¹ Be imitators of me, just as I also *am* of Christ.
*just as I also *am* of Christ*



even as I also *am an imitator* of Christ (Wuest)

- Paul's conduct [from verse 11:1] is to be imitated to the extent that it mirrors the conduct of Christ. McCalley
- Paul recommended that his readers follow his example of exercising and limiting their Christian liberty, glorifying God, and giving no offense [Chp 10] Constable
- Paul went far beyond imitation when he declared: I have been crucified with Christ; and it is no longer I who live, but Christ lives in me; and the life which I now live in the flesh I live by faith in the Son of God, who loved me and gave Himself up for me. Gal 2:20

Chp 11:2-10 Outline*



The Praise of the Corinthian Church 11:2

- a. Praise Before Condemnation
- b. Holding the Traditions

The Reminder to the Church 11:3

- a. The Importance of Headship
- b. The Realms of Headship

The Application to the Church 11:4-10

a. Activity in the Church 11:4-6

- (1) The Activity of the Man 11:4
- (2) The Activity of the Woman 11:5-6

b. Decorum in the Church 11:7-10

- (1) Decorum as Demanded by Creation 11:7-9
- (2) Decorum as Demanded by Angels 11:10

* McCalley

² Now I praise you because you remember me in everything and hold firmly to the traditions, just as I delivered them to you.



now - *de* – continues his discussion

subject: I (Paul)

verb: praise – *epainéō* - to bestow praise upon, applaud, commend

dir. object – you (Corinthian)

- It is the practice of the New Testament to offer praise before condemnation. McCalley
- Christ to the seven churches in Revelation
- verse 2 says, “I praise you”; and verse 17 & 22 says, “I do not or will not praise you.”

2 Now I praise you because you remember me in everything and hold firmly to the traditions, just as I delivered them to you.



Paul has two things he praises the Corinthians about!

1st - because you remember me in everything

because or how that

verb: you remember - is in the perfect tense: you have remembered me in the past and continue to remember me up into the present

- because you have kept me in your remembrance in all things and at present still do have me in your thinking

Wuest

² Now I praise you because you remember me in everything and hold firmly to the traditions, just as I delivered them to you.



in everything - *pas* – all with no exceptions

- Paul praised them for their continuing remembrance of him in all aspects of his ministry to the Corinthians.

2nd – [*you*] **hold firmly to the traditions**

verb: hold firmly - *katéchō* - hold fast, retain in a spiritual sense (present tense – cont. action)

the traditions - *paradosis* - a handing down or handing on

- Tradition in the Bible may be good or bad depending on its content and source.

McCalley

2 Now I praise you because you remember me in everything and hold firmly to the traditions, just as I delivered them to you.



bad tradition: uninspired Jewish tradition

Matt. 15:6 So for the sake of your tradition (the rules handed down by your forefathers), you have set aside the Word of God [depriving it of force and authority and making it of no effect]. Also see Mark 7:8

good tradition: the Apostle's teaching

2 Thess. 2:15 So then, brethren, stand firm and hold to the traditions which you were taught, whether by word of mouth or by letter from us. Also see 2 Thess. 3:6

just as I delivered them to you

I delivered them or I handed them over

³ But I want you to understand that Christ is the head of every man, and *the* man is the head of a woman, and God is the head of Christ.



But - *de* – now in contrast to the praise of v:2

I want – *thelo* - I desire (present tense)

you (Corinthians)

to understand - *oida* - to know, to have knowledge of

- Paul wants the Corinthians and us to have the following knowledge
- the next three statements concern headship
 - God to Christ
 - Christ to man
 - man to woman

³ But I want you to understand that Christ is the head of every man, and *the* man is the head of a woman, and God is the head of Christ.



1st - Christ is the head of every man

subj: Christ

verb: is - eimi – the state in which something continuously exists

subj. comp: the head - kephalē - metaphorically of persons, i.e., the head, chief, one to whom others are under authority to Zodhiates

modifier: of every man

- The definite article tells us that there is only one head for a man.
- Every institution must have order, and order requires authority. McCalley

³ But I want you to understand that Christ is the head of every man, and the man is *the* head of a woman, and God is the head of Christ.



2nd - the woman's head is the man

Wuest

- no definite article for “head”
- The emphasis is to be on the qualities of headship not the title.
- It is important to remember that authority in function does not imply superiority in nature. McCalley Gal 3:28
- Man is head in two realms. First, he is head in marriage (I Peter 3:1).
- Second, he is head in the church (I Tim 2:11-14).

Merryman

McCalley

³ But I want you to understand that Christ is the head of every man, and *the* man is *the* head of a woman, and God is the head of Christ.



3rd - God is the head of Christ

- Again the definite article precedes head.
- God the Father is the only head of Christ.
- God the Father and God the Son are equal in essence.
- But not the same in function – the Father sent the Son to be the Savior of the world.
- The Son always does that which pleases the Father.

4 Every man who has *something* on his head while praying or prophesying disgraces his head.



Starting with verse 4 Paul will now give direction to the Corinthians about prayer and prophesying in church.

- The issue is about not disgracing or shaming his head (i.e. Christ).
- The expression “every man” is used here again.
- Man (Gr. *aner*) as distinct from woman.
- The idea is not having anything “down over” his physical head.
- Paul’s teaching is in contrast to the Jewish custom of having a head covering while praying.

⁵ But every woman who has her head uncovered while praying or prophesying disgraces her head, for she is one and the same as the woman whose head is shaved. ⁶ For if a woman does not cover her head, let her also have her hair cut off; but if it is disgraceful for a woman to have her hair cut off or her head shaved, let her cover her head.



These verses seem to indicate some women were acting contrary to the Corinthian culture.

- Again the issue is about disgracing her head (i.e. husband).
- The culture of the day for women was as follows:
 - Women wore head coverings when in public.
 - Prostitutes and thieves were the exception.
 - Only prostitutes and criminals had their hair cut off.

* Merryman

⁵ But every woman who has her head uncovered while praying or prophesying disgraces her head, for she is one and the same as the woman whose head is shaved. ⁶ For if a woman does not cover her head, let her also have her hair cut off; but if it is disgraceful for a woman to have her hair cut off or her head shaved, let her cover her head.



More thoughts of verses 5 and 6*

- The real problem is the woman's attitude to male authority.
- In verse 6 the woman "does not cover" is in the middle voice.
- The woman's hair was part and parcel of her head covering.
- The woman needed to assume her rightful role in her relationship to the man.

* Merryman

7 For a man ought not to have his head covered, since he is the image and glory of God; but the woman is the glory of man.



For a man ought not to have his head covered

verb: ought - *opheilō* - to be bound or obligated to perform a duty

- The picture is to have nothing between his physical head and his spiritual head which is Christ. McCalley
- Two reasons will now be given for no head covering.

being the image and glory of God (Interlinear)

being - *hupárchō* - to be, live, exist

- **1st** - man was created in the image of God but that image was marred by the fall (also the woman)

7 For a man ought not to have his head covered, since he is the image and glory of God; but the woman is the glory of man.



- 2nd - man also is the glory of God *
 - First, because he was created prior to woman chronologically.
 - Second, because he was created to reflect God's authority in a special way.

* McCalley

but the woman is the glory of man

- The reason for this is given in the next two verses.
- This is God's order in creation and not man's.

⁸ For man does not originate from woman, but woman from man; ⁹ for indeed man was not created for the woman's sake, but woman for the man's sake.



For man does not originate from woman,

- For a man is not out of a woman as a source. Wuest
- 1 Tim 2:13 For it was Adam who was first created, and then Eve.

but woman from man;

- but a woman out of a man Wuest
- Gen 2:21 So the LORD God --- took one of his ribs and closed up the flesh at that place. ²²--- fashioned into a woman the rib which He had taken from the man.
²³ The man said, “This is now bone of my bones, And flesh of my flesh; She shall be called Woman, Because she was taken out of Man.”

⁸ For man does not originate from woman, but woman from man; ⁹ for indeed man was not created for the woman's sake, but woman for the man's sake.



for indeed man was not created for the woman's sake,
but woman for the man's sake

- Gen 2:19-20 Out of the ground the LORD God formed every beast of the field and every bird of the sky --- but for Adam there was not found a helper suitable for him.
- Gen 2:18 Then the LORD God said, "It is not good for the man to be alone; I will make him a helper suitable for him."

Final Thoughts



Furthermore woman is the glory of man because God created Eve to complete Adam. God did not create the man as a companion for the woman but the woman for man's sake (Gen. 2:21-22).

When Adam saw Eve for the first time, he "gloried" in her (Gen. 2:23). Neither of these verses (vv. 8-9) refer to the subordination of woman under man, though many interpreters have read this into the text. Rather they refer to her origin as being in man.

Constable