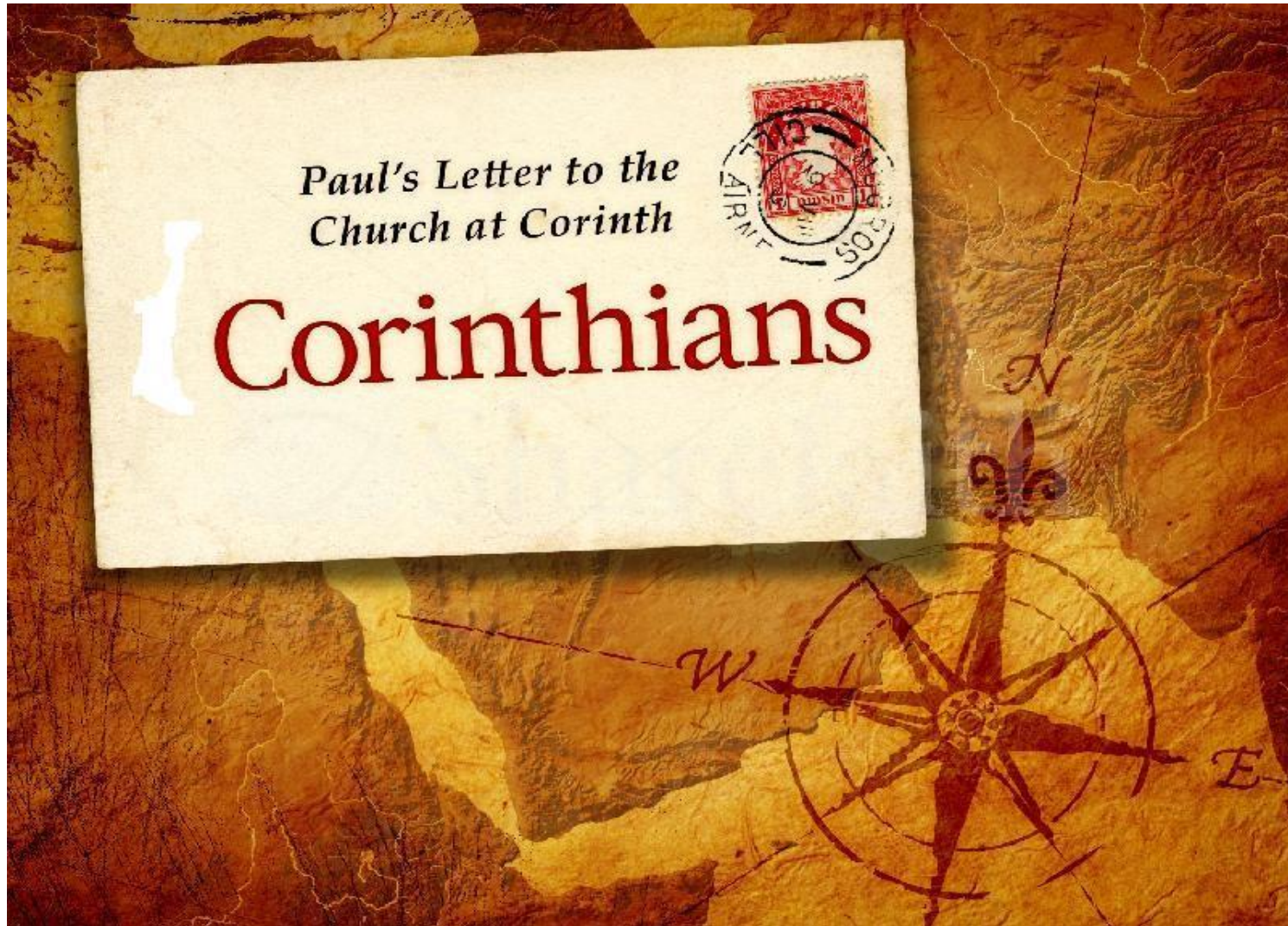


1 Cor. 11:10-16 Men and Women Are to Glory in Their Assigned Positions



Chp 11:10 -16 Outline*



The Reminder of Headship of Believers 11:3

The Application to the Church 11:4-10

a. Head Coverings in the Church 11:4-6

The Activity of the Man 11:4 / 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

Both Should - Glory in Their Assigned Positions 11:11-12

(1) Should Glory in Their Mutual Dependence 11:11

(2) Should Glory in Their Mutual Uniqueness 11:12a

(3) Should Glory in Their Mutual Origin 11:12b

Both Should - Understand the Logic of God's Plan 11:13-16

(1) Judgment of the Believer Argues for Submission :13

(2) Judgment of Nature Argues for Submission :14-16



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.

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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

More thoughts of verses 5 and 6 *



- It seems that the Corinthian slogan, “everything is permissible,” had been applied to meetings of the church
- The Corinthian women had expressed that principle by throwing off their distinguishing dress.
- More importantly they seem to have rejected the concept of subordination within the church and with it any cultural symbol (e.g., a head covering).
- According to Paul, for a woman to throw off the covering was an act not of liberation but of degradation.
- She might as well shave her head, a sign of disgrace. In doing so, she dishonored herself and her spiritual head, her husband.

* D. K. Lowery

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

• 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
- 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



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.

but the woman is the glory of man

- This is God's design and plan in creation.
- The reason for this is given in the next two verses.

8 For man does not originate from woman, but woman from man;

For man does not originate from woman

- For a man is not out of a woman as a source. Wuest

1st but woman from (ek) 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."



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

2nd but woman for (*dia*) 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.**"

Today's Verses



¹⁰ Therefore the woman ought to have *a symbol of authority* on her head, because of the angels.

¹¹ However, in the Lord, neither is woman independent of man, nor is man independent of woman.

¹² For as the woman originates from the man, so also the man *has his birth* through the woman; and all things originate from God.

¹³ Judge for yourselves: is it proper for a woman to pray to God *with her head* uncovered?

¹⁴ Does not even nature itself teach you that if a man has long hair, it is a dishonor to him,

¹⁵ but if a woman has long hair, it is a glory to her? For her hair is given to her for a covering.

¹⁶ But if one is inclined to be contentious, we have no other practice, nor have the churches of God.

¹⁰ Therefore the woman ought to have *a symbol of authority* on her head, because of the angels.



because of this the woman ought to have authority on the head, because of the angels

Interlinear

subject: the woman

verb: ought - *opheilō* - obligated to perform or to be fit and proper

dir. object: to have authority on the head

What does “authority on the head” mean?

- some say it is a physical head covering?
- the verb is present tense – continuous action
- “because of this” modifies the verb and points back to previous verses – the woman is the glory of the man

¹⁰ Therefore the woman ought to have *a symbol of authority* on her head, because of the angels.



What does “authority on the head” mean? (cont.)

example woman is the glory of man: King and Queen, President and First Lady, etc.

If a married woman abandoned this complementary role, she also abandoned her glory, and for Paul an uncovered woman’s head gave symbolic expression to that spirit.

D. K. Lowery

because of the angles - Angels minister to believers (Hebrews 1:14); and, as seen here, angels observe the activity of the church.

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¹¹ However, in the Lord, neither is woman independent of man, nor is man independent of woman.



However – nevertheless

in the Lord – in our living union with the Lord Jesus Christ

neither is woman independent of man

independent – *chōris* - apart from, without, separate from

nor is man independent of woman

- Eph 5:31 Because of this a man shall leave his father and mother, and shall be united to his wife, and the two shall be one flesh.
- Separate functions make men and women dependent upon one another. The function of each is absolutely essential to the function of the other.

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¹² For as the woman originates from the man, so also the man *has his birth* through the woman; and all things originate from God.



For as the woman originates from the man

- 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.

so also the man *has his birth* through the woman;

- Gen 4:1 she conceived and gave birth to Cain, and she said, "I have gotten a man-child with the help of the LORD."

and all things originate from God.

- all things are out of God as a source Wuest
- The role of each comes from God and is not defined by man or created by man. We are talking about God's order, which is always for His glory and man's benefit. McCalley

13 Judge for yourselves: is it proper for a woman to pray to God *with her head* uncovered?



Judge for yourselves/Come to a decision among yourselves*

- rhetorical questions?
- now he appeals to the Corinthians' own judgment and sense of propriety

Constable

Is it proper for a woman to pray to God *with her head* uncovered?

- In Paul's culture it was not proper for a woman to act as a spokesman (spokeswoman?) for people with God by praying publicly with her head uncovered. Constable
- What about today?
- Verse 15 will address women's covering outside the culture.

* Wuest

¹⁴ Does not even nature itself teach you that if a man has long hair, it is a dishonor to him.



Does not even nature itself teach you

- By "nature" Paul evidently meant how his culture felt about what was natural. Constable

that if a man has long hair, it is a dishonor to him,

has long hair - *komaō* - signifies to let the hair grow long

- The issue here seems to be about the confusion of male and female appearance.
- Deut. 22:5 The woman shall not wear that which pertains to a man, neither shall a man put on a woman's garment, for all that do so are an abomination to the Lord your God. Amplified

¹⁵ but if a woman has long hair, it is a glory to her? For her hair is given to her for a covering.



but if a woman has long hair,

- same word for “long hair” from verse 14

it is a glory to her?

For her hair is given to her for a covering.

Because the long hair has been given to her instead of a covering.

Interlinear

- “has been given” is in the perfect tense
- verse 15 is a strong argument that the nature of the covering was her hair, not a veil. The normal word for hair is not used in these verses. The word which is used implies *hair-do*.

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¹⁶ But if one is inclined to be contentious, we have no other practice, nor have the churches of God.

but if (assumed to be true)

one is inclined to be contentious

- anyone is disposed to be argumentative and contentious
Amplified

we have no other practice, nor have the churches of God we hold to and recognize no other custom [in worship] than this, nor do the churches of God generally
Amplified

- If any of his readers still did not feel inclined to accept Paul's reasoning, he informed them that the other churches followed what he had just explained.
Constable
- Paul was not trying to foist a new behavioral pattern on the Corinthians but simply to hold the line against self-indulgent individual excess in the name of freedom.
D. K. Lowery

Final Thoughts



- Believers in a local church should worship together in the light of the unity of the Trinity (11:3).
- Men and women in the church should glory in their uniqueness and in their mutual contribution to one another (11:12).
- Men and women in the church should remain aware of their mutual dependence (11:11).
- Believers should recognize that there is no relationship of any kind or on any level that does not revolve about divinely designated authority.

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