

1Corinthians – Week 38 (1Cor. 11:2-4)

I. Quiz & Review

A. 1Cor. 10:23-11:1

- i. Avoid anything that causes others to stumble.
 1. Let all be done for the building-up of others and avoid needless opposition.
- ii. Jesus paid temple tax so as to avoid needless opposition (Mt. 17:24-27).
- iii. The well-being of one's neighbor is of primary importance.
- iv. The exercise of all one's liberties is of secondary importance.
 - v. Let everything be done with this view in mind: that it may glorify God!
- vi. Paul calls his gospel children to imitate him as he follows Christ

II. 1Cor. 11:2-16: Regarding Head Coverings

A. Foundational points

- i. Men removing their hats as a sign of respect (wakes, entering a home, places of worship, etc.)
 1. This is an amoral custom that is practiced by many countries, including USA.
 2. In 1Cor. 9:19ff, Paul instructs the Corinthians to imitate him as a man who uses his freedom, not to serve self, but to serve all men in order to win them to Christ (cf. Gal. 5:13).
 3. We are called to submit to amoral customs and practices so as to not offend others! We are called to avoid needless opposition!

B. Three basic views for 1Corinthians 11:2-16 today:

- i. Position 1: This passage has no application for us today.
 1. Paul is addressing a tradition or custom he handed down to the church (cf. 1Cor. 11:2, 16).
 2. And since it is not a custom of the modern church, it does not apply to us today.
- ii. Position 2: The head covering is a woman's hair (cf. 1Cor. 11:15).
 1. A Christian woman ought to wear her hair relatively long.
- iii. Position 3: The head covering is a real covering and the text applies for us today.
 1. Sub-position 1: Women should be veiled in the assembly.
 2. Sub-position 2: Women should be veiled in the assembly only when they are leading in prayer or prophesying.
 3. Sub-position 3: Women should be veiled only when they are praying or prophesying outside the context of the assembly.

C. 1Corinthians 11:2 (ESV), “*Now I commend you because you remember me in everything and maintain the traditions (paradosis) even as I delivered them to you.*”

- i. Some say that the term “*traditions*” (Grk. *Paradosis*) denotes cultural habits.
- ii. However, consider the following passages:
 1. *Paradosis*: Used by Paul to describe inspired instructions to be held by Christians:
 - a. 2Thess. 2:15 (ESV), “*So then, brothers, stand firm and hold to the traditions (paradosis) that you were taught by us, either by our spoken word or by our letter.*”

- b. **2Thess. 3:6 (ESV)**, “*Now we command you, brothers, in the name of our Lord Jesus Christ, that you keep away from any brother who is walking in idleness and not in accord with the tradition (paradosis) that you received from us.*”
 - 2. **Paradidomi**: Used by Paul regarding the passing down inspired instructions
 - a. **Romans 6:17 (ESV)**, “*But thanks be to God, that you who were once slaves of sin have become obedient from the heart to the standard of teaching to which you were committed (paradidomi)*”
 - b. **1Cor. 11:23 (ESV)**, “*For I received from the Lord what I also delivered (paradidomi) to you, that the Lord Jesus on the night when he was betrayed took bread*”
 - c. **1Cor. 15:3 (ESV)**, “*For I delivered (paradidomi) to you as of first importance what I also received: that Christ died for our sins in accordance with the Scriptures*”
 - 3. Therefore, we should not treat the terms “*traditions*” and “*delivered to you*” lightly, as if Paul were saying, “Here is a nice custom that you can accept or reject.”
 - iii. Paul now speaks of one of those “*traditions*” he passed along to the church:
 - 1. It is a “*tradition*” based on theology, creation, angelology, nature and Church practice
 - 2. It is also a “*tradition*” based on authority and subjection to that authority.
- D. 1Corinthians 11:3 (ESV)**, “*But I want you to understand that the head of every man is Christ, the head of a wife is her husband, and the head of Christ is God.*”
 - i. The term “*head*” used in this context denotes authority.
 - 1. Christ is Lord and man is subject to Him.
 - 2. The place of headship is given to the man and woman is under his authority.
 - a. On a creation level, woman came from man (Gen. 2:18-22; 1Cor. 11:18; 1Tim. 2:12-13)
 - b. On a marriage level: the wife submits to her husband (cf. Gen. 3:16)
 - c. Note: ESV translates the Greek words “*gune*” and “*aner*” as “*wife*” and “*husband*.”
 - Depending on the context, the Greek word “*gune*” means “*woman*” or “*wife*.”
 - In the same manner, the Greek word “*aner*” means “*man*” or “*husband*.”
 - 3. In the Godhead, Christ is subject to the Father.
 - a. John 12:49 – Christ spoke under the authority of the Father
 - b. John 20:17 – Christ refers to the Father as His God.
 - ii. It is good to note that subjection does not mean inferiority!
 - 1. Christ is subject to the Father but He is not inferior to Him.
 - 2. Neither is woman inferior to man though she is subordinate to him.

E. 1Corinthians 11:4 (ESV), “*Every man who prays or prophesies with his head covered dishonors his head,*

i. *Every man who PRAYS...*

1. 1Timothy 2:8 (ESV), “*I desire then that in every place the men should pray...*”

a. In this pastoral letter, Paul instructs the men to pray (in the assembly).

b. Clearly this is refers to the leading (or vocalization) of prayer.

c. Afterwards, he addresses the women (vv. 9ff).

2. “*Every man who prays*” is addressing the speaker.

ii. *Every man who PROPHESES...*

1. 1Cor. 14:3 (ESV), “*the one who prophesies speaks to people for their upbuilding and encouragement and consolation.*”

a. “*Every man who prophesies*” is addressing the speaker.

iii. If a man prays or prophesies with his head covered, he is not acknowledging that Christ is his authority.

iv. What is this covering? Is it an artificial covering? Is it hair? Lord willing, we will discuss this next time.