

1Corinthians – Week 39

I. Review:

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

- i. Position 1: This passage has no application for us today.
- ii. Position 2: The head covering is a woman's hair.
- iii. Position 3: The head covering is a real covering and the text applies for us today.

B. 1Corinthians 11:2-16:

- i. This tradition is not based on cultural practice but on theology, creation, angelology, nature and Church practice.
- ii. It is also about authority and subjection to that authority.
 1. God (the Father) is the head of Christ
 2. Christ is the head of man.
 3. Man (husband) is the head of woman (wife).
- iii. Therefore, 1Cor. 11:2-16 is a spiritual instruction that applies today.

C. Prays / Prophecies:

- i. Prayer & prophesy denote positions of authority (cf. 1Tim. 2:8; 1Cor. 14:3).
- ii. If a man prays or prophesies he must not cover his head.
- iii. If a woman prays or prophesies she must cover her head.
- iv. Is the covering under discussion the hair or an artificial covering?

II. Continuation:

A. Strong's Greek Dictionary:

- i. *Akatakalyptos* – unveiled; uncovered
- ii. *Kata* – is the antithesis of *akatakalyptos* as per verse 5.

B. 1Corinthians 11:5 (ESV), *“but every wife who prays or prophesies with her head uncovered (akatakalyptos) dishonors her head, since it is the same as if her head were shaven.”*

- i. If hair is the covering, then why would Paul say that being uncovered *“is the same as if her head were shaven?”*
 1. Apparently, the covering is something removable.
 2. She can remove it when she is not praying or prophesying.
- ii. Does this mean that women can lead in prayer or prophesy in the assembly as long as she is covered?
 1. 1Cor. 14:33b-35 (ESV), *“As in all the churches of the saints,³⁴ the women should keep silent in the churches. For they are not permitted to speak, but should be in submission, as the Law also says.³⁵ If there is anything they desire to learn, let them ask their husbands (aner – man, husband) at home. For it is shameful for a woman to speak in church.”*
 - a. When it comes to the assembly, women are not permitted to speak.
 2. A practical example of 1Cor. 11:5
 - a. If a husband asks his wife to lead a prayer at home, she must be covered.
- iii. Laying aside her symbol of authority (vs. 10) would be as disgraceful as if her head were shaved.
- iv. Paul makes this point clearer in the next verse...

- C. 1Corinthians 11:6 (ESV), *“For if a wife will not cover her head, then she should cut her hair short. But since it is disgraceful for a wife to cut off her hair or shave her head, let her cover her head.”*
- i. A woman who refuses to cover her head is as disgraceful as cutting her hair off.
 - ii. Such women are not acknowledging God’s governmental design.
 - iii. Now Paul uses creation and angelology to further explain his point...
- D. 1Cor. 11:7a (ESV), *“For a man ought not to cover his head, since he is the image and glory of God...”*
- i. Man is the glory of God.
 1. He was given headship over the earth.
 2. God’s glory should be uncovered.
- E. 1Cor. 11:7b-9 (ESV), *“...but woman is the glory of man. ⁸For man was not made from woman, but woman from man. ⁹Neither was man created for woman, but woman for man.”*
- i. Woman is the glory of man
 1. She was taken out of man and given to man (cf. Gen. 2:22).
 2. She was created to be man’s helper (cf. Gen. 2:18).
 3. Unlike God’s glory, the glory of man should be covered since he is not the Supreme Being--God is!
- F. 1Cor. 11:10 (ESV), *“That is why a wife (woman) ought to have a symbol of authority on her head, because of the angels.”*
- i. Philip, the evangelist, had four unmarried daughters who prophesied (Acts 21:9)
 1. My conviction leads me to believe that they covered their heads whenever they prophesied in the presence of their father and/or other men.
 - ii. Note:
 1. Read 1Peter 3:1-6.
 - a. If a woman does not possess the qualities laid out in this passage, then the covering doesn’t mean a thing!
 - b. In order for the covering to be truly meaningful a woman’s heart must be truly submissive!
 2. Keep in mind that praying and prophesying are viewed as positions of authority:
 - a. A woman ought to have a symbol of authority on her head so as to not give the appearance that she is in authority.
 - iii. 1Cor. 11:11-12 (ESV), *“Nevertheless, in the Lord woman is not independent of man nor man of woman; ¹²for as woman was made from man, so man is now born of woman. And all things are from God.”*
 1. Paul did not want his readers to think men are independent from women.
 2. Man and woman are mutually dependent upon each other.
 3. They need each other and the idea of subjection does not mean one is not dependent on the other.
 - a. An organization would fall apart if those under subjection to the leaders of that organization were to all walk out.
 4. In the beginning, woman came from man, but now man comes from woman.
 5. Knowing this should make the man humble and the woman content!
 6. Now, Paul uses nature to further substantiate his point...

iv. 1Cor. 11:13-15 (ESV), “*Judge for yourselves: is it proper for a wife to pray to God with her head uncovered? ¹⁴Does not nature itself teach you that if a man wears long hair it is a disgrace for him, ¹⁵but if a woman has long hair, it is her glory? For her hair is given to her for a covering.*”

1. The implication perhaps is that, in nature, femininity is expressed by the long hair while masculinity by the short.
2. It is interesting to note that the Greek word for “covering” used in this passage is not the same used in the previous verses, thus indicating two types of coverings:
 - a. In the physical realm, her natural covering (*peribolaion*), that is, the hair represents her glory, not her submission!
 - b. In the spiritual realm, the artificial covering (*kata*), that is, the symbol of authority on her head represents her submission, not her glory!
3. Now Paul concludes his point using all the churches...

v. 1Cor. 11:16 (ESV), “*If anyone is inclined to be contentious, we have no such practice, nor do the churches of God.*”

1. Judging from the verses to follow (vv. 17ff), most, if not all, of the Corinthians were not contentious about this practice.
2. None of the churches of Paul’s day taught that it was all right for women to pray or prophesy with their heads uncovered!
3. But as in all congregations, there are always few that will be contentious.

III. A picture paints a thousand words

A. Catacomb drawings have been found showing women veiled when praying.