

First Corinthians 11:2-16 (part 1)

Paul compliments the Corinthian Christians—11:2

- 1) Why? *that you^{pl} remember me in all things and maintain the traditions just as I delivered them to you^{pl}.*

Paul teaches about authority in the congregation—11:3-16

- 1) Necessary clarifications about a Godward order of authority—11:3
 - a) ³ *But I want you^{pl} to know that Christ is the head of every man,*
 - b) *and the man is the head of the woman,*
 - c) *and God (the Father) is the head of Christ.* (cf. 3:23; 15:28)
- 2) Practical principles of authority in relationship to church meetings —11:4-12
 - a) Following God's gender distinctions helps one to avoid shame—11:4-6
 - i) ⁴ *Every man who prays or prophesies with his head covered brings shame to his head* (i.e. Christ).
 - (1) Men should not cover their heads lest they appear to be feminine.
 - ii) ⁵ *But every woman who prays or prophesies with her head uncovered [akataluptos] brings shame to her head* (male leadership), *for it is one and the same thing as if her head were shaven.*
 - (1) ⁶ *For if [1st class condition] a woman is not covered [katalupto], let her also have herself sheared.*
 - (a) If you want to uncover your head, then really uncover your head!
 - (2) *But if [1st class condition] it is shameful for a woman to have herself sheared or shaved, she should cover her head [katalupto].*
 - (3) Women should not uncover their heads lest they appear to be masculine or immoral.
 - iii) God is not forbidding women to participate in public church services, yet their participation should evidence a demeanor that is humble and submissive to male leadership.
 - b) Why? Because following God's gender distinctions brings honor—11:7-12
 - i) It is a moral necessity—⁷ *For man* (emphatic), *on the one hand, ought not to cover [katalupto] his head, since he is the image and glory/honor of God;*
 - (1) What a man does and how he looks impacts how others view God.
 - ii) *but the woman, on the other hand, is the glory/honor of man.*
 - (1) How a woman acts and looks impacts how others view her husband.
 - iii) Why? Because creation order does matter—11:8-12
 - (1) Source—⁸ *For man does not originate from [ek] woman, but woman from [ek] man;*
 - (2) Purpose—⁹ *nor was man created for the sake of [dia] the woman, but woman for the sake of [dia] the man.* (cf. Genesis 2:18-24)
 - (3) ¹⁰ *For this reason a woman ought to have authority [exousia] on/over [epi] her head for the sake of [dia] the angels.* (cf. Ephesians 3:10; Hebrews 1:14; 1st Peter 1:12)
 - (4) But don't forget the interdependence of the genders—11:11-12
 - (a) ¹¹ *Nevertheless, in the Lord, neither is man independent of the woman, nor woman independent of man.*
 - (b) Because of a common Source—11:12 ¹² *For as woman originated from [ek] man* (creation), *even so man is now through [dia] the woman* (birth); *but all things originate from [ek] God.*