

First Corinthians 11:2-16 (part 1)

**Paul compliments the Corinthian Christians—11:2**

- 1) Why? *that you<sup>pl</sup> remember me in all things and maintain the traditions just as I delivered them to you<sup>pl</sup>.*

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

- 1) Necessary clarifications about a Godward order of authority—11:3
  - a) <sup>3</sup> *But I want you<sup>pl</sup> 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) <sup>4</sup> *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) <sup>5</sup> *But every woman who prays or prophesies with her head uncovered [akatakaluptos] brings shame to her head* (male leadership), *for it is one and the same thing as if her head were shaven.*
      - (1) <sup>6</sup> *For if [1<sup>st</sup> class condition] a woman is not covered [katakalupto], let her also have herself sheared.*
        - (a) If you want to uncover your head, then really uncover your head!
        - (2) *But if [1<sup>st</sup> class condition] it is shameful for a woman to have herself sheared or shaved, she should cover her head [katakalupto].*
        - (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—<sup>7</sup> *For man* (emphatic), *on the one hand, ought not to cover [katakalupto] 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—<sup>8</sup> *For man does not originate from [ek] woman, but woman from [ek] man;*
        - (2) Purpose—<sup>9</sup> *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) <sup>10</sup> *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; 1<sup>st</sup> Peter 1:12)
        - (4) But don't forget the interdependence of the genders—11:11-12
          - (a) <sup>11</sup> *Nevertheless, in the Lord, neither is man independent of the woman, nor woman independent of man.*
          - (b) Because of a common Source—11:12 <sup>12</sup> *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.*