

π7/15/12

Corinthian Women In Public Worship
1Cor. 11:2-16

Paul has been dealing with matters of carnality in the Corinthian church and now deals with the woman who refused to wear their veil during worship in the church.

There seemed to have been a woman's liberation movement going on in Corinth and the women were not conducting themselves in the best of interest towards their husbands and family.

We think that the woman's liberation movement of today is new, but if you will search the history books, you will find many in the past.

1. They all have one thing in common, they upset, alter and ruin Gods effective created order for the family.
2. I am not speaking against equality of rights, benefits, etc, but of women who are in competition with the role of the man, wanting to blur the clear lines that distinguish men and women and their respective roles according to the design of God.

Remember Satan is the god of this world, the prince and power of the air, going around as a roaring lion, seeking who he may devour, holding

men captive at his will. 2Cor. 4:4, Eph. 2:2, 1Pet. 5:8, 2Tim. 2:26

Satan is the author of confusion and rebellion.

1. He defiled his sanctuary by the multitude of his iniquities and drew a third of the angels in his rebellion. Ezk. 28:18, Rev. 12:4
 2. He deceived Eve. Gen. 3:1-7, 2Cor. 11:3
 3. He weakens the nations and made the world as a wilderness, destroyed cities and opened not the house of his prisoners. Is. 14:12, 14:17
- * All these passages describe Satan's character, he loves to destroy, rebel, pervert, confuse and oppose anything that has to do with God.

God has created a perfect order for mankind, that in yielding to it man may receive the greatest blessing.

Again, the problem Paul is facing is one of women who were refusing to wear their veils in public, bringing reproach and shame to their husbands and families.

1. Veil was a sign of modesty & subjection
2. It spoke of a woman having authority over her.
3. Only the prostitutes of Corinth left their veils off and cut their hair short or shaved their heads.

Perhaps the Christian women were saying that there was no difference in Christ neither Jew or Gentile, bond nor free, male nor female. Gal. 3:28

Paul deals with the cultural problem of women dishonoring their husbands by not wearing veils in their public worship, which consists of three movements: 1Cor. 11:2-16

- I. The truths formulated about the cultural problem. vs. 2-5
- II. The arguments articulated to resolve the cultural problem. vs. 6-12
- III. The conclusion delineated about the cultural problem. vs. 13-16

I. The truths formulated about the cultural problem. vs. 2-5

A. The apostle Paul complimented the Corinthians. vs. 2

* “Now I praise you, brethren, that you remember me in all things and keep the traditions just as I delivered *them* to you.”

1. Paul affirmed the Corinthians at this point, being a high note to the letter. vs. 1a-b
 - a. He said, “I praise you”.
 - 1) The word praise “epaineo”, means to commend or approve.
 - 2) The word appears six times in the New Testament, five belong to Paul.

3) Four of them are in this letter, the other three are in the negative, “I praise you not”. 1Cor. 11:17, 22

b. He again addressed them as brethren.

- 1) They were in brothers and sisters “in Christ”.

2) They were in the family of God.

2. Paul commended them for their loyalty to him. vs. 2c

a. They had remembered Paul in all things, most likely to the questions they had asked him on various matters.

* The perfect tense is, “you have remembered me”, indicating a durative present, Lenski

b. They had for the most part kept the traditions Paul delivered to them.

1) The word keep “katecho”, means to hold fast, a firm possession, in the present tense.

* The few seem to be the problem, as indicated by the word “some” in chapter ten.

2) The reference to tradition “paradosies”, means the oral or written truth of the teachings of Jesus and Christianity. 2Thess. 2:15, 3:6

* The word appears 13 times in the New Testament, the context will

determine if it is God truth or man words.

- 3) He delivered “paradiomi”, to impart, commit to them first hand. indicative aorist active.

B. The apostle Paul communicated God’s priority of honor by the principal of authority and submission. vs. 3

1. Paul begins with the headship of Jesus over every man, the first level of corresponding honor.

* “But I want you to know that the head of every man is Christ.”

- a. The contrast is marked by the word but “de”.

- 1) They had held fast to the past instruction of Paul.
- 2) He wants them to know “eido”, to perceive with the mind what he is about to say.

- b. The word head “kephale” is being used figuratively in the sense of authority over the other.

- 1) The article is present “the head”, indicating the supreme ruler, with the idea of superiority.
- 2) No man is independent of Jesus, as a believer.

2. Paul stated the headship of man over the woman, the second level of corresponding honor. vs. 3b

* “the head of woman *is* man.”

- a. Once again the figure of head is used in the sense of authority over the other.

- 1) The interesting thing is that there is no article in the Greek like there is for the headship of Christ over the man.

- 2) This omission of the article means that the man is not the head of the woman in the same sense as Christ to the man.

- b. The authority of the man is a delegated authority to direct, care and protect the wife.

- 1) Not supreme authority.

- 2) Not superior to the woman.

3. Paul stated the headship of God over Christ, the third level of corresponding honor. vs. 3c

* “and the head of Christ *is* God.”

- a. Once again the article is missing, revealing that God the Father is not head over Christ in the same way that Christ is head over the man.

- 1) The Father is not superior to the Son in authority, both are God.

- 2) The Father does not have supreme authority over the Son, both are Omnipotent, Omniscient and Omnipresent.
 - b. The chain of command based on authority and submission has nothing to do with inferiority, but has everything to do with effectiveness.
 - 1) First for the orderly and effectiveness of family life.
 - 2) Second for order in society at large.
 - 3) These two principles, authority and submission can not be ignored or their will be not productiveness.
 - 4) But the focus of the headship of all three levels is **honor** by recognizing and respecting the authority.
- C. The apostle Paul correlated the principle of honoring the authority of ones' headship to the cultural problem at Corinth. vs. 4-5
- 1. Paul concluded that since Christ is the head of man, a man should not cover his head. vs. 4
 - * "Every man praying or prophesying, having *his* head covered, dishonors his head."
 - a. The man is in the public worship of the church.
 - 1) The man is praying.

- 2) The man is prophesying.
 - b. The man if he covered his head would be dishonoring his own headship and head, Christ.
 - 1) The man by covering his head, makes a woman of himself by acting as if there is a human head over him, apart from Christ. Lenski.
 - 2) The word dishonors "kataischuo", means to disgrace or bring shame.
 - 3) Jewish men would cover his head in the synagogue, but Christians men were not to cover their heads.
2. Paul concluded that since the man is the head of the woman, the woman should cover her head. vs. 5
- * "But every woman who prays or prophesies with *her* head uncovered dishonors her head, for that is one and the same as if her head were shaved."
 - a. The woman is in the public worship of the church.
 - 1) The woman is praying.
 - 2) The woman is prophesying.
 - b. The woman if she does not cover her head would be dishonoring her head, shaming her own person and husband.
 - 1) The woman by not covering her head is attempting to be as a man

- and taking honor that is not hers, resulting in shame to her. Lenski
- 2) The city of Corinth had the prostitutes of Aphrodites that did not cover their heads with a veil and solicited men to accommodate the sexual rites of the temple.
 - 4) The Christian woman by not covering her head with a veil would be confused for a prostitute of the temple, dishonoring her husband, her head.
- c. The woman not covering her head with a veil would be view by people as if she had her head shaved.
- 1) Prostitutes would save their heads.
 - 2) Adulterous women would be shaved for their crime.

Illustration

No one would be able to argue that our nation was better off in previous generations by the quality and kind of children women raised by being at home.

Application

* The woman is so protected and freed by Christ that any attempt to accuse Christianity of subjugating and ruling women, is a statement of ignorance.

1. The Greeks viewed women.

- a. Prostitution was part of life.
 - b. Demosthenes said, “We have courtesans for the sake of pleasure, concubines for the sake of daily cohabitation, wives to bear our legitimate children and to be guardians for the household affairs.”
 - c. A respectable woman led a secluded life, never appeared in public.
 - d. Xenophon said that the woman was to see as little as possible, hear as little as possible and ask as little as possible.
 - e. Divorce had no legal procedure.
2. The Romans view of women.
 - a. Seneca said, women were made to be divorced and divorced to be married.
 - b. He also said that women dated the years by their husbands.
 - c. Martial tells us of a woman who had had 10 husbands.
 - d. Jerome tells of a woman having 23 husbands and she was his 21st wife.
 3. The Jewish view of women.
 - a. Though it was the highest view of women, it was a low view.
 - b. In their morning prayer, they thanked God that he had not made them a gentile, slave or woman.
 - c. The law would never be taught to a woman.
 - d. Divorce was at first looked down on and shameful.
 - e. By Jesus' days it was very common.

- f. Shammai said only adultery allowed divorce
- g. Hillel said every cause, spoil dinner, walk in public uncovered, etc.
- h. Rabbi Ariba said if you find a more beautiful woman that would make yours unclean, Deut. 24
- i. A woman could not divorce

The truths formulated about the cultural problem were undeniable!

II. The arguments articulated to resolve the cultural problem. vs. 6-12

- A. The apostle Paul presented his first argument from the standpoint that a woman had two options, based on the truth he had stated. vs. 6
 - 1. Paul declared the first option is to shave the woman's head. vs. 6a-b
 - * "For if a woman is not covered, let her also be shorn."
 - a. The condition is rebellion on the part of the woman, "If a woman is not covered." vs. 6a
 - 1) The word covered "katakalupto", to veil herself.
 - 2) This would indicate behavior that would dishonor her husband being taken for a prostitute.

- b. The appropriate action to be taken is to comply with her rebellious decision, "let her be shorn." vs. 6b
 - 1) The statement is an imperative present middle command, "let her have herself shorn", not a suggestion.
 - 2) The command is based on the dishonor to her husband by disobeying the principle of her submission to her husbands authority, as her head.
- b. This would bring dishonor to her and her husband, shame and disgrace.
 - 1) The statement is a command, an imperative aorist.
 - 2) The woman would be giving up her choice to honor her husband.
 - 3) The will of God for the woman is protective honor.
- 2. Paul declared the second option to cover her head. vs. 6c-d
 - * "But if it is shameful for a woman to be shorn or shaved, let her be covered."
 - a. The condition is horror on the part of the woman, having the thought of having her head shaven, "But if it is shameful for the woman." vs. 6c
 - 1) The word shameful "aishron", means dishonorable to her.

- 2) Paul knew this would be the case when he said it.
 - b. The appropriate action to be taken is to honor her husband, “let her be covered.” vs. 6d
 - 1) The statement again is an imperative present middle command, “let her have her head covered”, not a suggestion.
 - 2) The command is based on the honor of her husband, as her head and her own, as a godly submissive woman.
- B.** The apostle Paul presented his second argument from the standpoint of the creation of man and woman. vs. 7-10
- 1. Paul declared the representation of God in the creation of man revealed the high honor ascribed to the man over the woman. vs. 7a-c
 - * “For a man indeed ought not to cover *his* head, since he is the image and glory of God; but woman is the glory of man.”
 - a. He re-affirmed the man is to not cover his head, due to the fact that he would be hiding the direct image and glory of God that he bears. vs. 7a-b
 - 1) The word ought “opheilo”, means obligation, having the idea of duty.

- 2) The word image “eikon”, means a figure or likeness, the impress and stamp of God, having intelligence, able to communicate and the capacity of choice of right and wrong. Gen. 1:26-27
 - 3) The word glory “doxa”, in this context means the splendor, magnificence, dignity or preeminence of those attributes of God that man is endowed.
- b. He pointed out that the woman bears the direct glory of man, not God. vs. 7c
- 1) The word but “de” marks the sharp contrast between the creation of Adam and Eve.
 - 2) Eve bore the direct glory of Adam, being created after Adam, a lesser honor than Adam.
 - 3) Adam was the glory of God, Eve was the glory of Adam.
2. Paul declared the evidence of his teaching from the record of the creation of Adam and Eve. vs. 8-9
- a. First by the origin of the creation of the woman. vs. 8
 - * “For man is not from woman, but woman from man.”
 - 1) Adam was not from “ek” out of Eve, but created and formed first

from the dust of the ground and God breathed into his nostrils the breath of life. Gen. 2:7

- 3) Eve was created from “ek” out of Adam, God caused a deep sleep to fall on Adam, took a piece of from his side and made the woman. Gen. 2:21-24
- b. Second by the purpose in the creation of the woman. vs. 9
 - * “Nor was man created for the woman, but woman for the man.”
 - 1) The first word man “aner” has no article, indicating any man, but the first word woman “gune” has the article indicating Eve.
 - * Not Adam nor any man was created for Eve or any other woman.
 - 2) Eve was created for Adam, for God said, “It is not good that man be alone, I will make a helper comparable to him.” Gen. 2:18
 - 3) Eve was brought to Adam. Gen. 2:22b
 - 4) And Adam 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.” Gen. 2:23

3. Paul declared his final conclusion about the woman veiling her head. vs. 10
 - * “For this reason the woman ought to have *a symbol of* authority on *her* head, because of the angels.”
 - a. He stated the reason was based on the purpose of God for creating the woman for Adam.
 - 1) Not as some slave or inferior person, but one to complement and complete him.
 - 2) Not as a sex object, but for companionship and community by the procreation of children that would bind them closer together.
 - b. He stated the woman should veil her head in public worship.
 - 1) The word ought “opheilo””, is the same as in verse seven, indicating obligation, having the idea of duty.
 - 2) The veil is indicated by the word authority “exousia”, referring to her submissive obedience to honor her husband, who is her head.
 - c. He stated a second reason, “because of the angels.”
 - 1) The number of interpretation for this are staggering.
 - 2) Keeping the context in mind, creation, God’s honor and glory.

- 3) Angels were at creation and understand the headship of man over the woman and seek to witness it among the people of God, honoring and bringing glory to God.
- 4) This simply states that angels are witnessing of the activities of the church and Christians.
- 5) Paul and Peter both says angels witness the saints in the church and even stoop down intensely to observe us, being ministering spirits to the heirs of salvation. Eph. 3:10, Heb. 1:14, 1Pet. 1:12
- 6) Paul said, “we have been made a spectacle to the world, both to angels and to men.” 1Cor. 3:9e-f

C. The apostle Paul did not want anyone to misunderstand him, as teaching the woman was in some way inferior to man. vs. 11-12

1. Paul stated both the man and the woman are inter-dependent, they need one another. vs. 11
 - * “Nevertheless, neither *is* man independent of woman, nor woman independent of man, in the Lord.”
 - a. No man can exist apart or without the woman “in the Lord”.
 - 1) A woman makes a better man.

- 2) A woman is the weaker vessel.
- b. No woman can exist apart or without the man, “in the Lord”.
 - 1) A man protects a woman.
 - 2) A man is the week vessel.
- c. Both were created for the opposite sex.
 - 1) For the honor and glory of God.
 - 2) For the honor and glory the woman and the man.
 - 3) Being inter-dependent, we need one another! Gal.3:28
2. Paul stated both are a complementing creation, inter-related, for the ongoing existence of the human race. vs. 12
 - * “For as woman *came* from man, even so man also *comes* through woman; but all things are from God.”
 - a. He pointed out that as the origin of the woman was man, Adam, in the original creation by God.
 - b. He quickly pointed out that every man that is born into this world is through the agency of a woman.
 - c. He pointed out that God is the origin of all things.
 - * Being inter-related, we affect one another!

Illustration

Our society accommodates and indoctrinates with the liberation movements to destroy the family and the clear distinctions of male and female, through our Public education, Universities and media. Plus the church has culturalized the word, making it ineffective and worldly.

Application

1. Women can do many things in the church, as men.
 - a. Women can teach women and they should in the church.
 - b. Women can teach children and they should in the church.
 - c. Women can do any form of ministry under the leadership of the men.
 - d. Women can exercise and operate the gifts of the Spirit in the church, Paul indicated the were prophesying and praying. 1Cor. 11:
* The prohibitions were corrective, due to interrupting. 1Cor. 14:34-35
2. The one thing that God prohibits for a woman is to occupy the pulpit as a Pastor-teacher, exercising authority over men and the reasons are Scriptural not cultural, as so many teach. 2Tim. 2:12-14
 - a. “And I do not permit a woman to teach or to have authority over a man, but to be in silence.” vs. 12
 - b. The first reason is the order of creation, “For Adam was formed first, then Eve.” vs. 13

- c. The second reason is that the fall came through Eve, “And Adam was not deceived, but the woman being deceived, fell into transgression.” vs. 14
5. The principle of authority and submission is always for order, effectiveness and productivity.
 - a. Nowhere it this principle so evident and necessary to live out than in the Christian marriage, between the husband and wife. Eph. 5: 21-33
 - b. The example and teaching to the children will equip them for life and marriage.
 - c. The qualifications for an elder and bishop is a man’s home, having his children in order. 1Tim. 3:4

The arguments articulated to resolve the cultural problem were irrefutable!

III. The conclusion delineated about the cultural problem. vs. 13-16

- A. The apostle Paul brought to a close the answer to the cultural problem of the women not wearing a veil to honor their husbands in the public worship by calling for their answer to the matter. vs. 13-14
 1. Paul first called them to make the concluding decision. vs. 13a
* “Judge among yourselves.”

- a. He made the word “yourselves” emphatic in the Greek, they were the ones with the problem and needed to resolve it.
 - b. He called for them to examine the evidence he had presented from creation by the word judge “krino”, to examine and determine for themselves.
2. Paul stated the rhetorical question that led then to the correct answer. vs. 13b
 * “Is it proper for a woman to pray to God with her head uncovered?”
- a. He knew the only answer was NO!
 - b. He indicated the specific context is as she prayed to God having her head uncovered in public worship.
 - c. The answer stands or falls on the word proper “prepo”, means to stand out as becoming, excellent, worthy or fitting.
- B.** The apostle Paul called the witness of nature to confirm his evidence as his closing illustration. vs. 14-15
- 1. Paul stated the witness of nature regarding the man in a two-fold rhetorical question, both having only one answer. Yes! vs. 14

- * “Does not even nature itself teach you that if a man has long hair, it is a dishonor to him?”
- a. He stated the question rhetorically pointed to the law of nature that was and is still true to the present.
 - 1) The usual and universal evidence about men is that they have shorter hair than women, but Paul certainly is not indicating short hair as men wear in our day.
 - 2) There are always movements, fashions and personal taste that people express, but they are not the norm.
 - 3) Even when men fashion long hair it usually is not as long as a woman’s hair, though there are exceptions.
 - b. He again pointed out that usually it is not complementing to the man, but rather a dishonor or to his shame.
 - 1) The man would bear the appearance of a woman.
 - 2) The man could be mistaken for a woman.
2. Paul stated the witness of nature regarding the woman that she should cover her head in the public worship. vs. 15

- a. He pointed out the flip-side of the witness of nature that is still true to the present.
- * “But if a woman has long hair, it is a glory to her.”
- 1) A woman with long hair is natural, in fact expected and demanded in some cultures.
 - 2) A woman’s hair is a glory “doxa”, to her, a splendor, attraction, an eye-catcher.
 - 3) A woman’s hair grow quite long by nature, compared to a man.
- b. He pointed out the purpose of her hair by nature.
- * “for *her* hair is given to her for a covering.”
- 1) A woman’s hair is given to her for a covering, the word given “didomi” a perfect passive, has been and thus is still given to her by nature.
 - 2) For a covering “peribolain”, something thrown around, a wrapper.
 - 4) Therefore nature provides a natural covering for the woman, it is proper for a woman to veil herself, during public worship!

- b. Paul closes the entire matter by addressing those who would still want to argue about the matter. vs. 16
- * “But if anyone seems to be contentious, we have no such custom, nor *do* the churches of God.”
- 1) The sharp contrast is marked again but “de”, those who do not agree.
 - 2) The ones indicated are contentious “philoeikos”, fond of strife, quarrelsome, argumentative for mere debate, found only this time in the New Testament.
 - 3) Paul, Silas and Timothy were not given to contentious quarreling and striving with people.
 - 4) Nor the churches of God, the congregations of Christians, who were to be know for their love.

Illustration

You get right answers by going to the Bible, not by the culture, God’s word transcends culture!

Application

1. The literal application of women wearing veils today in the church would be wrong because we don’t have the local problem of the temple of Aphrodites and the prostituted, but the principle certainly is to be applied.

- a. Women do not dishonor your husband.
- b. In your dress and speech.
- c. In your children, how you raise them.
- d. In your conduct in the church.
- e. Am I say you can't have long hair? Not!
* "Therefore, whether you **eat** or **drink**, or whatever you do, do all to the glory of God." 1Cor. 10:31

2. God uses and desires to use women in the church.

- a. Phebe a servant of the church at Cenchrea
- b. Priscilla and Aquila
- c. Tryphena and Tryphosa who labored in the Lord.
- d. Lydia ministered unto Paul and Silas.
- e. Christ appeared to the woman in resurrection.
- f. Abigail stopped David from avenging himself.
- g. Deborah was used to deliver Israel.
* God desires for the church to be led by men, who are the heads of their home and their wife. 1Tim. 2:8-11

3. God made them male and female, as complements of His creation, not to compete.

- a. God has a position for the woman, under the man.
- b. God has a purpose for her to complete the man and be his help-meet.

- c. God places a high value on her by placing authority and power over her to protect, provide and to present her before Christ.
* "submitting to one another in the fear of God. Wives, submit to your own husbands, as to the Lord. For the husband is head of the wife, as also Christ is head of the church; and He is the Savior of the body." Eph. 5:21-23

The conclusion delineated about the cultural problem was indispensable!

Conclusion

Paul dealt with the cultural problem of women dishonoring their husbands in their public worship by not wearing a veil by three movements:

- I. The truths formulated about the cultural problem was undeniable!
- II. The arguments articulated to resolve the cultural problem were irrefutable!
- III. The conclusion delineated about the cultural problem was indispensable!