

# DISCUSSION QUESTIONS

These questions are designed to help you talk about God's word and Pastor Brian's message with friends and family. You of course can use your own questions, but we'd like to give you this tool to encourage Biblical fellowship and discipleship in your circle of relationships. **Enjoy discovering more about Him!**

## "HATS, HAIR AND HEADSHIP" | 1 COR 11:1-16 | PASTOR BRIAN BELL

### WARM-UP QUESTION:

What is something funny or interesting you find about the opposite gender?

### **"Honor and Shame" 1 Corinthians 11: 2-6**

In the Corinthian culture, families focused on honor and shame in the community. Because of that, Paul tells husbands to uncover their head when they pray, while wives should cover their head. This would show commitment and honor to each other. **How would this principal of honoring others with our outward appearance be applied to today's culture? How would this be hard?**

### **"The Relationship with Men and Women" 1 Corinthians 11: 7-12**

Paul explains men and women are interdependent by showing Eve came from Adam, but men are born from women. Men and women are different yet need each other. **How is interdependence played out well in Christ-centered marriages today? How should this idea of interdependence impact single men and women?**

### **"The Nature of Things" 1 Corinthians 11: 13-16**

Paul finishes this look at husbands and wives in worship by appealing to natural observation. Men and women are to honor God's design in their gender distinctions and in their marriage. **What does honoring God look like for women today? For men? How should it be different? How should it be similar?**

### REFLECTION QUESTION:

God made both men and women in His image and His designs are good and right. Men and women have equal standing with God and both participate in the worship of God. Christ-followers should respect those differences as they honor God and each other. **Have you ever struggled with treating the opposite gender with respect? Have you ever struggled with honoring God with how you dress or speak or act in public? Ask God to give you wisdom to live by His design and show honor to others in your culture.**

# 1 Corinthians 11:1-16

4-07-24

## Hats, Hair, and Headship

### I. Announce:

- A. **Welcome** to all those watching in the *fellowship Hall* & those *streaming* w/us *today*.
- B. **Slide1 Baptism**: Baptism today at 3:00p at the Terry's. You're welcome to join.
- C. **Slide2 Camp Alandale**: There is a *Ladies Brunch* Sat, April 27 from 10am-1pm. This event is completely free **but** is designed to *raise Camper Sponsorships* through raffle ticket purchases **and** general giving. You can register at [campalandale.org/j127](http://campalandale.org/j127)
- D. **Slide3 FHC**: Please join our next **support group meeting** for those who are **fostering** or have **adopted children**, it will be on this **Wed, April 17th, 7:00 pm**.
- E. **Slide4 At Risk**: Join us for our next "At Risk" meeting on Sun, April 21st, from 3-5 pm. This month **Rebirth Homes** will be joining us and giving a **basic overview** of what *human trafficking* looks like. We thought it would be a good time to offer this class right after Justice Matters so we can all learn more. Hope to see you then.
- F. **Slide5a Prayer**:

### II. Slide5b Intro: Hats, Hair, and Headship

- A. In this section, Paul uses a **culture** of the day which had mostly **local significance**, **yet** points out a **principle** that is important.
- B. We need the **comforting** passages, but we also need the **challenging** passages also. *They humble us, drive us to prayer, it causes us to think.* Let's also remind ourselves 4 things:
  1. As this new Christianity was *counterculture* back in the 1st century, **we** can expect it to be *counterculture* in some ways still today.
  2. In basic hermeneutics (bible interpretation) we are to interpret *less clear text, by more clear texts*.
  3. They were defining differently, **headship** from *leadership*. We see women *leading* all over the scriptures. [Some of the most impactful things that get done around here at CM are ideas from women, then accomplished by women, created by women]

4. There's no place for **dominance** or **subservience** among **Jesus** people.

C. **Slide6a** This section is **important** and **relevant** as *it hits on gender and marriage*.

1. The bible is clear men and women are different by design, and Paul is saying, *the gospel, this new age that we are in (1st cent)*, has **not** obliterated these differences.
2. Men should look like men and women should look like women. Here's why, "***As a display of God's glory!***" We should not blow past this statement by Him *in the very very beginning*. **Slide6a** Gen.1:27 ***So God created man in his own image, in the image of God he created him; male and female he created them.***
3. So we should seek to follow Jesus as He has created us. *I think this is the take away that He has given us.*

D. **Slide7a** Our goal is, let's be **compassionate** *without* compromising the **truth**. Some of our own family members today struggle with: *gender dysphoria, gender confusion, gender identity, Transgenderism*.

1. What we'll be reminded of this morning is ***God's designs are good and right***. They are for our **human flourishing**.
2. That being said, *we should always communicate our beliefs with love to those who disagree with us*. I hope to do the same. **Jesus Christ came to save all kinds of people**, even those almost as messed up as we were :)

E. This would have been very complicated for the **women in Corinth**. That *following culture* is all unnecessary because *Christ died to set them free*.

1. **Context:** **Jesus'** ministry was **revolutionary**, especially in how He treated and accepted women. He spoke to them in public, He welcomed them into his band of followers, Jesus treated women differently than **any** rabbi of his day.

2. **Paul** was not *misogynistic* as he ends the letter to the Romans naming a whole list of women that were his **friends and coworkers** in ministry. Priscilla even risked her life for Paul (something **she** wouldn't have done if he walked around *demeaning women*).

F. Gal.3:28 *There is neither Jew nor Greek, slave nor free, male nor female, we are all one in Christ Jesus.*

1. Men and women have **equal worth** in the kingdom of God.
2. We also see in this chapter *and in ch.14* **women** played a vital role in **corporate worship**. He assumes that they are going to pray and prophesy in the gatherings. That they would speak words of edification, encouragement, consolation. Paul had no problem with women participating in public worship, **which is a big shift** from his former Jewish days. That went against all the liturgy in the Jewish synagogue.
3. So there is *a new revolution* because of the gospel. **And** some of the ladies were confused about certain things it seems. *Since we're all one in Christ, can't we just get rid of all gender distinctions?*
4. Paul has to give a corrective here. **Yes**, men and women are **both equal** as **image bearers of God**. **Yes**, believing men and women have **equal standing** with God. **Yes**, women can/should **participate in worship**.
  - a) **But** despite all of these *gospel blessings*, *men and women are still different*. *And, all things are to be done, decently and in order.* (end of Ch.14)

G. Slide7b *Christianity is a culture originating from God in Eden, deformed by sin and reformed by Christ. In three phases of redemptive history, it exhibits a **subcultural identity**, **countercultural ideology**, and **supracultural ideals**. Seyi Olufemi [supra/above, a directive applied *in all places at all times*]*

### III. Slide8 **HONOR AND SHAME (3-6) Read 2-6**

A. Slide9a **First**, we're going to look at what Paul says about **headship** in vs.3. *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.* [we don't have a prob w/1 or 3; just 2]

1. We will talk about male **headship**, which seems very *oppressive* today. **But it actually means to lead like Jesus**. Who is sacrificial and who gave up His own life for us. **That's** the kind of *male headship* we're talking about. **And** that's what the world needs today.
  2. Paul is saying Men and women are *different* by design, **and** that **design is by a good and wise God**. *We shouldn't rebel against God's design but rejoice in it.*
- B. *Slide9b* We're going to look at 3 different ways people approach this passage:<sup>1</sup>
1. **Some understand** Paul to be saying that **man** is the head of **woman** in an **authoritative**, sense. **Just as Christ** is the head, or the one with authority over **man**, **so** the **husband** is the head, or the one with authority over the **wife**.
  2. **A 2nd approach** to this passage, understands the word 'head' not in the sense of leadership, **but rather** as **source**, like one might refer to the head of a river.
    - a) This approach understands Paul to be reminding the Corinthian church of *the order of creation*, and their role towards one another. **Just like Christ** is the source of life for man, so in the creation story man is the source of life of **woman**. Paul repeats this same idea in vs.8, *woman was made from man*.
  3. **A 3rd approach** interprets "head" not as source, nor as a position of authority, **but as a position of prominent and recognizable standing**.
    - a) (They point out that almost every usage of this Greek word in antiquity, was meant in this way). **This view says that a husband occupied the position of prominence and was the main face of a family.**
    - b) In that day and age, in public worship settings, how a **wife** behaved brought **either honor or dishonor** to her **husband** as he was the more public figure. In the same way, how a **man** behaved in public worship settings brought **honor or dishonor** to **Christ**.

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<sup>1</sup> Website: The Bible Effect.

c) So, your public actions matter, *as they either bring honor or dishonor the one that you represent*. In other words, be a good ambassador, both for your family and for Christ.

C. Paul begins with marriage in view here, talking about *husband and wife*. This can be translated, male and female, or man and woman (depends on context).

1. \*ESV says in its footnote, *That the head covering showed you were married in 1st century culture*. (it was a sign of marriage)

D. The issue of **male headship** is applied to **the home and the church**, *NOT in general to the application of the whole of society*.

1. This is not about **value or essence**. Men and women are both image bearers of God. **But** they do have *differing roles*.

2. This is illustrated with the story of Jesus in the incarnation. The Son voluntarily *submitted* to the Father's will. **But** He was of *no lesser value* to the Father. Equal in value, with varying roles.

E. I believe Paul is pointing to *honor and shame*.

1. Think Eastern family, **not** Western family. Where the Western thought of headship is *command and control*. Where most of Eastern culture thinks of *honor and shame*. Which pops up again in ch.14.

2. In the Eastern context, *the head is the one whose reputation is either honored or shamed based on the action of others*.

F. So we see in vs. 4 (*read*) is an example of *dishonoring his head* (namely *Christ*).

1. **History**: a pagan custom in Corinth was where *the Roman men would pull the loose folds of their toga over their head, as an act of piety, in worship to pagan gods*.

a) So men should not *dishonor Christ* by praying this way, according to a pagan tradition.

2. Paul unfolded that, **and is preparing the way for the argument for wives praying or prophesying in a dishonoring manner because it would dishonor her head, her husband**. vs. 5 (*read*)

G. Why would that be **dishonoring** to her **husband**? Well, as we said earlier, it would be a sign of her being **unmarried**. Maybe even sexually available. BTW we know that the temple prostitutes *shaved their heads*.

1. In any culture that **doesn't** have head coverings to show a woman is **married**, then of course, a woman **doesn't** have to cover her head in worship service. [Very imp in Roh culture]
  - a) To use this **principal** you simply ask, *what shows a woman married in our culture*. In our culture it is like the husband or wife *taking off their ring*. (now, our culture seems to be moving away from wedding rings, **but** if it's taken off for that purpose to say, *I am available*, **then** that would be the issue). [you might as well just *cut off your hair*]
2. I believe husbands and wives should **honor each other**. Don't do what would be **shameful** towards the other.

H. **Slide 10** Are these timeless instructions for all Christians of all times, **or** were these cultural issues for that day, and not applicable to us today?

1. **Most Christians** in both modern times and throughout much of church history, have viewed these instructions as **cultural instructions for the Corinthian church**, **and not** instructions for us today.
  2. **Nowhere else in Scripture** are these instructions commanded for men and women.
  3. We actually see situations **where the opposite** of these behaviors is endorsed. When it comes to head coverings, Jewish men - not women - **actually covered their heads** (based on the instructions in Deut.22:12)
  4. In a similar way, **long hair for men** is **not** considered **disgraceful** anywhere else in all the Bible. **In fact**, for Jews it was a sign of someone who had taken a Nazarite vow, which is a particularly pious thing to do (see *Samson, Samuel, John the Baptist*).
- I. So this passage **doesn't mean** **women can't have a short haircuts**, **or that men can't wear hats**. I think Paul is basically saying, **there shouldn't be any gender confusion**.

1. Men and women should look like *the glorious creation that they both are*. And that married couples should *honor each other publicly*.
- J. So these **principles** do not change because *the gospel has come and a new age has dawned*.

#### IV. Slide 11 THE RELATIONSHIP WITH MEN AND WOMEN (7-12)

- A. (7) Paul is **not** saying a woman *wasn't made in the image of God*, Paul knew Genesis 1:27, *or that women are inferior to men*. Instead he said literally, Eve came from Adam, from his *McRib*. He's taking us back to the creation account to root his argument.
- B. (8) He's talking about *the order of things* **not** that woman was *made to please man*.
  1. **By Paul taking it back to creation**, we don't want to go against *God's Creative Designs*. They are there for our good **and** our human *flourishing*.
- C. (10) This will satisfy the **cultural norms** in Corinth **&** help solve the **problems in worship**.
- D. He doesn't go into great detail on that and simply says, *"because of the angels."*
  1. Which sounds so random, like Paul did in ch.5, *Don't you know we're going to judge Angels? Uhh no*.
  2. I'm gonna start using that phrase with any hard questions, *"well because of the angels."* Why did the board make that decision? *because of the angels!*
    - a) *We don't know what this means*. Maybe it has to do with *Angels observing worship* **and** it's adding to the reverence of the moment in corporate worship.
- E. (11,12) Now Paul tries to clarify things and moves to speaking of their **interdependence**.
  1. **So** men and women are **dependent** on each other. *Eve was created from Adam, but that doesn't make women inferior, from the same logic that man is born of woman now and it doesn't make man inferior*.
  2. Ever since that first creative act (which was unique), since that event there has been **interdependence in procreation, in parenting, in**



*marriage, and in the Church.* We cannot exist without each other. We need each other.

3. Slide12 Notice how vs.11,12 is bracketed *in the Lord & all things are from God*
  - a) Pointing once again to **His Great Design**. He is the **origin** and **source** of all of it. These differences and designs are *for our good and Gods glory*. And we put these designs on display in corporate worship.

## V. Slide13 **THE NATURE OF THINGS (13-16)**

A. (13-16) Now Paul argues from *the nature* of things.

1. He speaks here to *your natural sense* of something which is fitting. Or we call it *common sense*, which as many have said, it is *not so common*.
2. **Hairstyle norms change, from culture to culture.** Even Jewish cultures today, men cover their heads (Kippah / Yarmulke).
3. **Again men should look like men in their culture, and women should look like women in their culture.** That those beautiful **gender distinctions** should be upheld. **And** that God's plan for **marriage** should be upheld.

B. (15) If **local custom** does not dictate a head-covering, her *long hair* could be that covering.

C. (16) Look what he ends on, **don't make it contentious** = *to create an argument or controversy over*. [*in other words, if anyone is contentious to this matter, the other churches do not share this custom, therefore do not allow this to be a contentious matter*] **END**

D. **\*Larry & I met Cortney in Malaysia** while at a conference. We were blessed with her desire too see the **Rohingya**, come to Christ. She has spent the last couple of years working w/a team, connecting with many **Rohingya families** that have arrived in Malaysia (about 250,000 in country). **She is able to dedicate her time to several families.** **If you would like to meet her she is here after service at table.**

E. Keywords: Marriage, shame, culture.