

Message Notes

"Men - Women - God"

Scripture Passages

(taken from the New International Version)

Introduction - "Life is not simple . . . neither is preaching through 1 Corinthians!"

What's your starting point?

What we know for sure:

Let's dive into 1 Corinthians 11:2-16!
A new series of topics - Worship!

1. Men and Women in worship
(1 Corinthians 11:2)

2. Head?!?! Say, what?!
(1 Corinthians 11:3)

4 Possibilities

Eph 1:-10, 2:19b-23, 4:14-16, 5:22-25

Colossians 1:15-20, 2:9-10

Matthew 28:6-19

John 3:34-36, 5:19-27, 10:14-18

Philippians 2:5-11, 1 Corinthians 15:27-28

3. Dishonoring your head
(1 Corinthians 11:4-6)

4. Why to cover or not
(1 Corinthians 11:7-10)

Genesis 1:26-27

Genesis 2:18, 20b-22

5. Different BUT Equal!
(1 Corinthians 11:11-12)

4. The conclusion of the matter
(1 Corinthians 11:13-16)

Application - "How do we apply this?"

- 1.
- 2.
- 3.
- 4.

1 Corinthians 11:2-16

²I praise you for remembering me in everything and for holding to the teachings, just as I passed them on to you. ³Now I want you to realize that the head of every man is Christ, and the head of the woman is man, and the head of Christ is God. ⁴Every man who prays or prophesies with his head covered dishonors his head. ⁵And every woman who prays or prophesies with her head uncovered dishonors her head – it is just as though her head were shaved. ⁶If a woman does not cover her head, she should have her hair cut off; and if it is a disgrace for a woman to have her hair cut or shaved off, she should cover her head. ⁷A man ought not to cover his head, since he is the image and glory of God; but the woman is the glory of man. ⁸For man did not come from woman, but woman from man; ⁹neither was man created for woman, but woman for man. ¹⁰For this reason, and because of the angels, the woman ought to have a sign of authority on her head. ¹¹In the Lord, however, woman is not independent of man, nor is man independent of woman. ¹²For as woman came from man, so also man is born of woman. But everything comes from God. ¹³Judge for yourselves: Is it proper for a woman to pray to God with her head uncovered? ¹⁴Does not the very nature of things teach you that if a man has long hair, it is a disgrace to him, ¹⁵but that if a woman has long hair, it is her glory? For long hair is given to her as a covering. ¹⁶If anyone wants to be contentious about this, we have no other practice – nor do the churches of God.

CHURCH IN CRISIS

A STUDY OF PAUL'S FIRST LETTER TO THE CHURCH IN ANCIENT CORINTH

PART ONE: "CAN'T WE ALL JUST GET ALONG?!"
1 CORINTHIANS, CHAPTERS 1-4

CHURCH IN CRISIS

A STUDY OF PAUL'S FIRST LETTER TO THE CHURCH IN ANCIENT CORINTH

PART 3 - 1 COR 7

RELATIONAL SIMPLEXITY!

SINGLENESSE DIVORCE SEX IN MARRIAGE
MARRIAGE RE-MARRIAGE

SEX AND THE CITY OF CORINTH



ORIGINAL MOTION PICTURE SOUNDTRACK



PART 4:
FREEDOM!

~ WHAT IS IT?

~ HOW DO WE GET
IT?

~ HOW DO WE
PRESERVE IT?



Rally Day

Hope Community Church Rally Sunday Sermon Topic:

Hope Community Church Rally Sunday Sermon Topic:

Head Coverings for Women (1 Cor 11:2-16)



A detailed oil painting of Charles Haddon Spurgeon, a prominent English Baptist preacher. He is depicted from the chest up, wearing a dark suit jacket, a white shirt, and a dark bow tie. He has a full, dark beard and mustache, and his hair is dark and neatly combed. He is looking slightly to the left of the viewer with a serious expression. The background of the portrait is a soft, light-colored wash. The overall image is set against a background of a faded, historical map with various geographical labels like 'Lalanti', 'Brillynd', 'ATLAN', 'Samoisada', and 'Bartra'.

"I learned, when I was a boy, that the chief end of man was to glorify God and enjoy Him forever; but I hear now, according to the new theology, that the chief end of God is to glorify man and enjoy him forever. Yet this is the turning of things upside down." 2067.55

C.H. Spurgeon

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The translation of this [passage] has caused more personal agony and difficulty than any other in the epistle, not least because the huge array of research literature and lexicographical data which presses controversially and polemically for diverse translations of κεφαλή, in which each of three main views finds powerful and well-informed advocates.

~ Anthony C. Thiselton, *The First Epistle to the Corinthians : A Commentary on the Greek Text* (Grand Rapids, Mich.: W.B. Eerdmans, 2000), page 811.

First Corinthians 11:2-16 has some features that make it one of the most difficult and controversial passages in the Bible. For instance: How does verse 2 relate to verses 3-16? What does Paul mean by the word head in verse 3? Can we identify the custom regarding the adornment of women in the passage? In what sense is woman the glory of man (verse 7)? What does Paul mean when he says that the woman is to have authority on her head (verse 10)? Can we comprehend the reason why a woman is to have authority on her head, namely, because of the angels (verse 10)? And finally, what does the word nature mean in verse 14? The difficulties with this text could lead one to say that it should not be used to establish any doctrine or teaching on the role relationship of men and women. Indeed, one might claim that only clear passages should be used to form a doctrine, and this passage is too obscure. No one, or at least few people, would argue that women should be adorned with veils today, leading some to say that this passage is culturally bound and no longer viable in the twentieth century.

~ Tom Schreiner, *HEAD COVERINGS, PROPHECIES AND THE TRINITY*: an article from *Recovering Biblical Manhood and Womanhood*, ed. John Piper, p 117.

“This passage is probably the most complex, controversial, and opaque of any text of comparable length in the New Testament. A survey of the history of interpretation reveals how many different exegetical options there are for a myriad of questions and should inspire a fair measure of tentativeness on the part of the interpreter.”

~ Craig Blomberg, *The NIV Application Commentary on 1st Corinthians*, page 214.



1 Corinthians 11:2-16

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1 Corinthians 11:2-16 (cont'd)

¹¹In the Lord, however, woman is not independent of man, nor is man independent of woman. ¹²For as woman came from man, so also man is born of woman. But everything comes from God.

¹³Judge for yourselves: Is it proper for a woman to pray to God with her head uncovered? ¹⁴Does not the very nature of things teach you that if a man has long hair, it is a disgrace to him, ¹⁵ but that if a woman has long hair, it is her glory? For long hair is given to her as a covering. ¹⁶ If anyone wants to be contentious about this, we have no other practice — nor do the churches of God.

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3. There are VERY non-comparable particulars to the culture in Corinth at the time of Paul's writing of this letter and today.

4. These cultural particulars are, at best, explained through archeology and historical research.

A new Section of 1 Corinthians!
Worship that Glorifies God
Issue #1 – Men and Women and God

1. Men and Women in Worship
1 Corinthians 11:2

²I praise you for remembering me in everything and for holding to the teachings, just as I passed them on to you.

2. Head? Say, what?!?!?

1 Corinthians 11:3

³Now I want you to realize that the head of every man is Christ, and the head of the woman is man, and the head of Christ is God.

Four Possible Definitions

1. Head (like on the top of your neck)
2. Source (like the “Head waters of the Mississippi”)
3. Rule
4. Positional Authority

The word “head” in Paul’s letters

Ephesians 1:9-10

⁹And he made known to us the mystery of his will according to his good pleasure, which he purposed in Christ, ¹⁰to be put into effect when the times will have reached their fulfillment – to bring all things in heaven and on earth together under one head, even Christ.

The word “head” in Paul’s letters

Ephesians 2:19b-23

That power is like the working of his mighty strength, ²⁰which he exerted in Christ when he raised him from the dead and seated him at his right hand in the heavenly realms, ²¹far above all rule and authority, power and dominion, and every title that can be given, not only in the present age but also in the one to come.

²²And God placed all things under his feet and appointed him to be head over everything for the church, ²³which is his body, the fullness of him who fills everything in every way.

The word “head” in Paul’s letters

Ephesians 4:14-16

¹⁴Then we will no longer be infants, tossed back and forth by the waves, and blown here and there by every wind of teaching and by the cunning and craftiness of men in their deceitful scheming.

¹⁵Instead, speaking the truth in love, we will in all things grow up into him who is the Head, that is, Christ. ¹⁶From him the whole body, joined and held together by every supporting ligament, grows and builds itself up in love, as each part does its work.

The word “head” in Paul’s letters

Ephesians 5:22-25

²²Wives, submit to your husbands as to the Lord. ²³For the husband is the head of the wife as Christ is the head of the church, his body, of which he is the Savior. ²⁴Now as the church submits to Christ, so also wives should submit to their husbands in everything.

²⁵Husbands, love your wives, just as Christ loved the church and gave himself up for her...

The word “head” in Paul’s letters

Colossians 1:15-20

¹⁵He is the image of the invisible God, the firstborn over all creation. ¹⁶For by him all things were created: things in heaven and on earth, visible and invisible, whether thrones or powers or rulers or authorities; all things were created by him and for him.

¹⁷He is before all things, and in him all things hold together.

¹⁸And he is the head of the body, the church; he is the beginning and the firstborn from among the dead, so that in everything he might have the supremacy. ¹⁹For God was pleased to have all his fullness dwell in him, ²⁰and through him to reconcile to himself all things, whether things on earth or things in heaven, by making peace through his blood, shed on the cross.

The word “head” in Paul’s letters

Colossians 2:9-10

⁹For in Christ all the fullness of the Deity lives in bodily form,
^{10a}and you have been given fullness in Christ, who is the head over
every power and authority.

Jesus on his relationship to the Father

Matthew 28:16-19

¹⁶Then the eleven disciples went to Galilee, to the mountain where Jesus had told them to go. ¹⁷When they saw him, they worshiped him; but some doubted. ¹⁸Then Jesus came to them and said, "All authority in heaven and on earth has been given to me. ¹⁹Therefore go and make disciples of all nations...

Jesus on his relationship to the Father

John 3:34-36

³⁴For the one whom God has sent speaks the words of God, for God gives the Spirit without limit. ³⁵The Father loves the Son and has placed everything in his hands. ³⁶Whoever believes in the Son has eternal life, but whoever rejects the Son will not see life, for God's wrath remains on him."

Jesus on his relationship to the Father

John 5:19-27

¹⁹Jesus gave them this answer: “I tell you the truth, the Son can do nothing by himself; he can do only what he sees his Father doing, because whatever the Father does the Son also does. ²⁰For the Father loves the Son and shows him all he does. Yes, to your amazement he will show him even greater things than these.

²¹For just as the Father raises the dead and gives them life, even so the Son gives life to whom he is pleased to give it. ²²Moreover, the Father judges no one, but has entrusted all judgment to the Son, ²³that all may honor the Son just as they honor the Father. He who does not honor the Son does not honor the Father, who sent him.

Jesus on his relationship to the Father

John 5:19-27 (cont' d)

²⁴“I tell you the truth, whoever hears my word and believes him who sent me has eternal life and will not be condemned; he has crossed over from death to life. ²⁵I tell you the truth, a time is coming and has now come when the dead will hear the voice of the Son of God and those who hear will live. ²⁶For as the Father has life in himself, so he has granted the Son to have life in himself. ²⁷And he has given him authority to judge because he is the Son of Man.

Jesus on his relationship to the Father

John 10:14-18

¹⁴“I am the good shepherd; I know my sheep and my sheep know me — ¹⁵just as the Father knows me and I know the Father — and I lay down my life for the sheep. ¹⁶I have other sheep that are not of this sheep pen. I must bring them also. They too will listen to my voice, and there shall be one flock and one shepherd. ¹⁷The reason my Father loves me is that I lay down my life — only to take it up again. ¹⁸No one takes it from me, but I lay it down of my own accord. I have authority to lay it down and authority to take it up again. This command I received from my Father.”

The Beauty of Hierarchy in the Trinity

Philippians 2:5-11

⁵Your attitude should be the same as that of Christ Jesus:

⁶Who, being in very nature God, did not consider equality with God something to be grasped,

⁷but made himself nothing, taking the very nature of a servant, being made in human likeness.

⁸And being found in appearance as a man, he humbled himself and became obedient to death — even death on a cross!

⁹Therefore God exalted him to the highest place and gave him the name that is above every name,

¹⁰that at the name of Jesus every knee should bow, in heaven and on earth and under the earth,

¹¹and every tongue confess that Jesus Christ is Lord, to the glory of God the Father.

The Beauty of Hierarchy in the Trinity

1 Corinthians 15:27-28

²⁷For he “has put everything under his feet.” Now when it says that “everything” has been put under him, it is clear that this does not include God himself, who put everything under Christ.

²⁸When he has done this, then the Son himself will be made subject to him who put everything under him, so that God may be all in all.

3. Dishonoring your Head

1 Corinthians 11:4-6

⁴Every man who prays or prophesies with his head covered dishonors his head. ⁵And every woman who prays or prophesies with her head uncovered dishonors her head – it is just as though her head were shaved. ⁶If a woman does not cover her head, she should have her hair cut off; and if it is a disgrace for a woman to have her hair cut or shaved off, she should cover her head.

4. Why to cover or not

1 Corinthians 11:7

⁷A man ought not to cover his head, since he is the image and glory of God; but the woman is the glory of man. ⁸For man did not come from woman, but woman from man; ⁹neither was man created for woman, but woman for man. ¹⁰For this reason, and because of the angels, the woman ought to have a sign of authority on her head.

Genesis 1:26-27

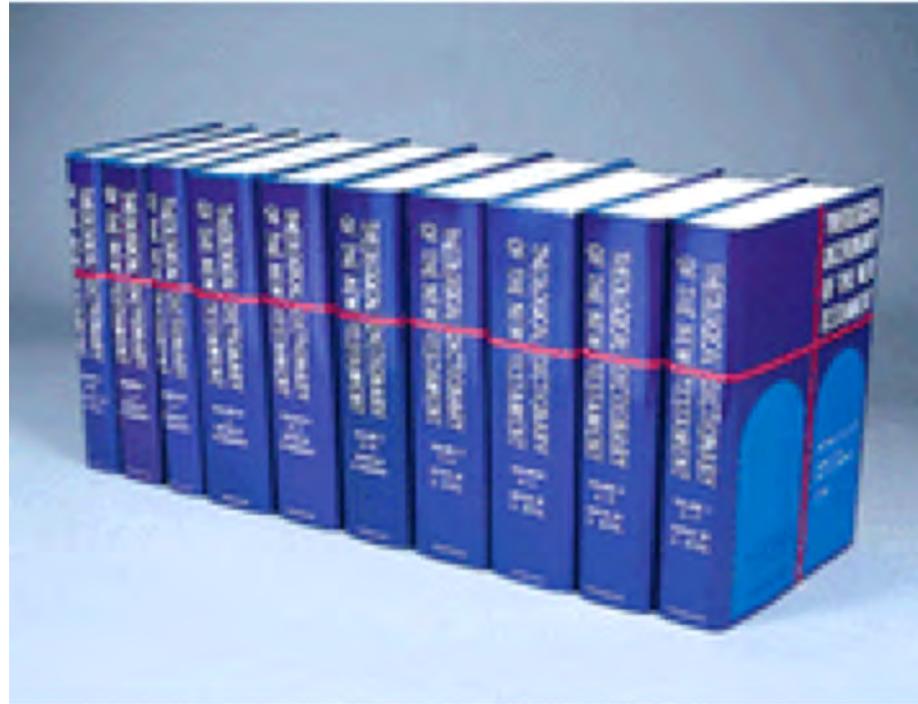
²⁶Then God said, “Let us make man in our image, in our likeness, and let them rule over the fish of the sea and the birds of the air, over the livestock, over all the earth, and over all the creatures that move along the ground.”

²⁷So God created man in his own image, in the image of God he created him;
male and female he created them.

Genesis 2:18, 20b-22

¹⁸ The Lord God said, “It is not good for the man to be alone. I will make a helper suitable for him.”

But for Adam no suitable helper was found. ²¹ So the Lord God caused the man to fall into a deep sleep; and while he was sleeping, he took one of the man’s ribs and closed up the place with flesh. ²² Then the Lord God made a woman from the rib he had taken out of the man, and he brought her to the man.



The same point emerges from v. 8f., where the being of woman as [glory], and indirectly of man as [image and glory], is explained by the fact that the origin and [*reason for being*] of woman are to be found in man. Hence man is the image and reflection of God to the degree that in his created being he points directly to God as Creator. Woman is the reflection of man to the degree that in her created being she points to man, and only with and through him to God. In this relation of man and woman we are dealing with the very foundations of their creaturehood. In formal terms, we have a determination of their being and not just of the mode of their historical manifestation. . .

Not merely as a Christian, nor historically, but ontologically and by nature woman lives of man and for him. If this is true, the use of [head] rather than [lord] in v. 3 is not accidental. . . [Head] implies one who stands over another in the sense of being the ground of his being. Paul could have used [ruler] if there had not been a closer personal relationship in [head].

We may thus understand the passage. Paul presupposes that man and woman are distinct by nature. This is rooted in the fact that woman is by nature referred to man as her basis (in a twofold sense). This distinction is expressed in the veiling of her [head], in the non-exposure of her head before God and Christ, whose presence in worship is indicated by angels. It would be for Paul an abandonment of the foundations of creation if charismatically gifted women – the reference is to such in contrast to 1 C. 14:33 ff. – were to pray or prophesy with their heads uncovered like men. It would be an offence against their head (in the twofold sense) if they were not to cover themselves. As the Corinthians themselves may see, the necessity of covering is indicated by nature or custom, which regards long hair as suitable in women for a covering.

~ Theological Dictionary of the New Testament, ed. Gerhard Kittel, Geoffrey William Bromiley and Gerhard Friedrich, electronic ed. (Grand Rapids, MI: Eerdmans, 1964-c1976), 3:679-680.

5. Different BUT Equal!

1 Corinthians 11:11-12

¹¹In the Lord, however, woman is not independent of man, nor is man independent of woman. ¹²For as woman came from man, so also man is born of woman. But everything comes from God.

6. The conclusion of the matter

1 Corinthians 11:13-16

¹³Judge for yourselves: Is it proper for a woman to pray to God with her head uncovered? ¹⁴Does not the very nature of things teach you that if a man has long hair, it is a disgrace to him, ¹⁵ but that if a woman has long hair, it is her glory? For long hair is given to her as a covering. ¹⁶If anyone wants to be contentious about this, we have no other practice — nor do the churches of God.

**How in the world do we apply
this passage?!?!?!?**

Question #1 – Paul commanded the women of Corinth to wear head coverings and for the men not to cover their head.

Should the women of Hope wear head coverings, and the men not wear hats?

“So we should ask whether wearing a head covering symbolizes any of these things today. At least in twenty-first-century America, it symbolizes none of these things! When people see a woman wearing a hat, whether in church or outside of church, they don't immediately think,

"Oh, I now know that woman is subject to her husband, because I see she is wearing a hat," or

"Oh, I now realize that person is a woman and not a man, because she is wearing a hat," or

"Oh, I now know that woman is married, not single, because she is wearing a hat," or

"Oh, I now realize that woman has authority to pray and prophesy in the church, because she is wearing a hat.”

Whatever we think a head covering symbolized in first-century Corinth, it does not symbolize the same thing today... Therefore if we cannot be sure what the head coverings symbolized for women in the first century (for interpreters differ on this), the very fact that it does not symbolize much of anything to people today, even to Christians, is a strong argument that Paul would not have wanted us to follow it as sort of a meaningless symbol...

In fact, the response most people today are likely to have when they see a woman wearing a head covering in church is, "I suppose she's trying to be old fashioned, like someone from the 1950's or earlier. Well, she is free to do what she wants, but it certainly looks strange." That is surely not the symbolic meaning that people attached to a woman's head covering in the first century."

~ Wayne Grudem, *Evangelical Feminism and Biblical Truth*, page 333-334.

Question #2 – God made two genders.

Are you glad he made you the gender
you are?

Question #3 – Jesus Christ is your Head
and yet submissive to the Father.

Are you willing (male or female) to
have a “sign of authority” of him in
your life?

Question #4 – Men and Women are Equal. Period. However, each have different God-given roles, especially in marriage.

Are you asking God how to be a man or a woman of God? If married, are you seeking how to be a godly spouse?