

Creation, Authority, and Gender Roles:

Part 1

1 Corinthians 11:2-16

Purpose Statement: My goal - as always - is to Listen Carefully to the Text and allow it to make the points that it wants to make.

You may have never heard this Text taught.

- Not that you haven't heard it Referenced
- Or Used
- But TAUGHT.

Please, listen carefully. Even if you disagree - especially if you disagree.

Example: *After teaching on this Text once a brother met me at the back and said, "It was interesting. I disagree with you, but you've given me some things to think about."*

Fair enough.

Is this Nathan or Paul?

3 Starting Points + 2 Questions:

1. This Text, like ALL other parts of Scripture, comes from God, and must be heard because He has spoken it into existence.

2 Timothy 3:16-17

[16] All Scripture is breathed out by God and profitable for teaching, for reproof, for correction, and for training in righteousness, ***[17]*** that the man of God may be complete, equipped for every good work.

Note: I want to stress this last point because it hits close to a Major Issue that surrounds this passage:

2. **The Law of Necessity.** Of all the things God could have included or left out, He chose to include THIS TEXT.
3. ***What I say this morning I say Out Of Love:***
 - a. Love for God's Word
 - b. Love for God's People

Critical Questions: *Is 1 Corinthians 11:2-16 binding today? Or was it a Culturally Generated Text that is no longer applicable?*

Those questions will be at the center of our discussion today.

Setting the Context:

Between Two Meals:

1 Corinthians 11:2-16 is situated right between a discussion of things offered to idols in Chapters 8-10 and the observance of the Lord's Supper 1 Corinthians 11:17-34.

Question: *Random or Related?*

Note: Between a discussion of meals in the idols temple/food offered to idols and the Lord's Supper in the True Temple we find a discussion about man who is made in the "Image of God":

1 Corinthians 11:7

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.

Get This Point: Paul turns from discussing Pagan Worship and Pagan Idols to *the Divine Creation of the Divine Image*.

Question: Since it is the worship of the church at large that is under consideration (see 1 Cor. 8-14) should we understand the teaching on the covering to apply only to the worship assembly?

Answer: No, for two reasons:

1. Because the argumentation Paul uses grounds the matter in Creation and Gender Distinction - not order within the assembly.
2. A woman is not allowed to prophesy within the assembly (1 Cor. 14:34-35) and yet prophesying is directly addressed in this Text (see vs. 5).

Clarification: While the teaching of 1 Corinthians 11:2-16 cannot be limited to the worship assembly, it does include the assembly.

This TEXT is not JUST about HAIR.

There is SO MUCH MORE going on.

I can't stress this point enough.

Because of our exclusive focus on the hair:

- We either rush to application
- Or we rush to dismiss
- ***Problem:*** We fail to hear the Text.

Repeat: There is SO MUCH MORE going on than just a discussion of hair.

The Structure:

The Text: 1 Corinthians 11:2-16 (NKJV)

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

But I want you to know that the head of every man is Christ, the head of woman is man, and the head of Christ is **God**. Every man praying or prophesying, having his head covered, dishonors his head. 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. For if a woman is not **covered**, let her also be shorn. But if it is shameful for a woman to be shorn or shaved, let her be **covered**. 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*.

For man is not from *woman*, but *woman* from *man*.

Nor was *man created* for the *woman*, but *woman* for the *man*.

For this reason the woman ought to have a *symbol of authority* on her head, *because of the angels*.

Nevertheless, neither is *man* independent of *woman*, nor *woman* independent of *man, in the Lord*.

For as *woman* came from *man*, even so *man* also comes through *woman*; but all things are *from God*.

Judge among yourselves. Is it proper for a woman to pray to God with her head **uncovered**? Does not even *nature* itself teach you that if a man has long hair, it is a **dishonor** to him? But if a woman has long hair, it is a **glory** to her; for her hair is given to her for a **covering**.

But if anyone seems to be contentious, we have no such *custom*, nor do the *churches* of **God**.

Note: The Text comes in Parallel Layers.

Point: This helps us for Paul introduces an issue and then comes back around to it in a related but distinct manner.

Helpful Example: In vs. 4-6 Paul talks about coverings - and as a result, a ton of discussion and disagreement breaks out about the nature of the covering. What is often missed, is that Paul clearly states that the covering is the hair in vs. 15 - which stands in parallel relation to Val. 4-6.

The Layers: A Chiastic Outline

- A. Divine **traditions** delivered and by God through Paul must be kept (vs. 2)
 - B. Divine order within **creation**, judgment, men, women, coverings, shame, glory (vs. 3-7)
 - C. Woman from man, (Vs. 8)
 - Created** purpose (Vs. 9)
 - D. Symbol of authority because of the angels (vs. 10)
 - Created** dependence (Vs. 11)
 - C¹. Man through woman (Vs. 12)
 - B¹. **Natural Law**, self-judgment, men, women, coverings, shame, glory (vs. 13-15)
 - A¹. The Churches have no **custom** of contending with God (vs. 16)

A+A¹: The Role of Divine Traditions and their acceptance within the church.

B+B¹: Divine creation, judgment, gender, prayer + prophecy, coverings, glory/shame.

C+C¹: The interdependency of gender roles and purpose.

D: Authority + Humans + Angels.

Note: From beginning to end there are THREE MAJOR THEMES that stand out:

- Issues of Creation
- Issues of Authority
- Issues of Gender Distinction

Grounded in Creation - Not Culture:

Major Point: *Every layer* of the argument deals with the concept of the **Creation Order or Authority:**

1. Vs. 3-6: We have a discussion how men and women were Created with different Roles under the authority of God. **Note:** This is how it has ALWAYS been.
2. Vs. 14: “Does not even **nature** tell you...” this is an argument grounded in Nature - which is a Creation concept. **Natural Law** is grounded in creation. It is and works because God created it thus.
3. Vs. 8-9/11-12: Men and women were created for different Purposes (Gender Roles) but are interdependent by design.

To borrow Paul’s argument from 1 Corinthians 12:

1 Corinthians 12:21 (not in PPT)

And the eye cannot say to the hand, “I have no need of you”; nor again the head to the feet, “I have no need of you.”

4. Vs. 10 speaks about the relationship that exists between two groups of created beings: Humans and Angels.

Get These Points:

1. At the CENTER of EVERY layer of Paul’s cyclical argument is the concept of Creation.
 - a. At its core, this is a multi-layer argument that:
 - i. Men and women were created different
 - ii. And MUST honor God as they were CREATED.

I Cannot Stress This Enough: *This is an Issue of Creation - NOT Culture.*

2. ***This is an Issue of Creation - NOT the Fall.***

1 Corinthians 11:15 (not in PPT)

[15] but if a woman has long hair, it is her glory? ***For her hair is given to her for a covering.***

So, the Text is about how God CREATED men and women

But Also...Authority

1. Vs. 2/16: Why must the church keep the traditions “just as delivered” and without contention? Because of the authority of Paul grounded in God.
2. Vs. 3-7: There is an order of Headship/Authority and it goes like this: God, Christ, Man, Woman. That is how God created it. **Glory and shame are directly tied to authority and submission within the Creation Order. .**
3. Vs. 14: “Does not even nature tell you...” – **this Teaching is grounded in the authority of Natural Law.**
4. Vs. 8-9/11-12: Men and women mutually dependent, but authoritatively distinct.

Note: Vs. 11-12

Nevertheless, neither is man independent of woman, nor woman independent of man, **in the Lord**. For as woman came from man, even so man also comes through woman; but all things are **from God**.

Point: The Roles of men and women are “from God” and “in the Lord” – i.e. by Divine Authority/Appointment

5. Vs. 10: God’s authority governs two realms: Heaven and Earth.

Take-Away Point: We are created beings, we were created with purpose and roles grounded in nature, and we MUST understand the concepts of Authority and Submission. This is CENTRAL to understanding why God created Men and Women.

This Text is not JUST about WOMEN.

1 Corinthians 11:4

Every man praying or prophesying,

1 Corinthians 11:5

But every woman who prays or prophesies

This Text applies to EVERY MAN AND WOMAN who engages in the worship of God.

- That's you and me.
- We MUST make application for this TEXT is about US.

But the Context is Larger than that:

1 Corinthians 11:14-15

Does not ***nature itself teach*** you that if a man wears long hair it is a disgrace for him, but if a woman has long hair, it is her glory? For her hair is given to her for a covering.

Nature = Natural Law

Point: We will have more to say about Natural Law later on, but for now I want to make a simple point:

Natural Law applies to ALL HUMANS – not just Christians.

Note: Since this is about ALL Men and Women in Creation and Every Man and Every Woman who worships – it certainly has application in our lives.

This leads us to our third point:

This Text is a Discussion of Gender Roles as Created, Purposed, and Regulated by God.

1 Corinthians 11:3

But I want you to know that the head of every man is Christ, the head of woman is man, and the head of Christ is God.

Three Major Issues We Must Discuss:

1. The Divine Ordering of Humanity
2. The Divine Ordering is Counter-Cultural
3. The Divine Ordering and Natural Law

1. The Divine Ordering of Creation

God

Christ

Man

Woman

Note: As Paul begins his discussion of the Divine Ordering of Humanity, he does not begin with men and women, but with Christ – the Ultimate Human/Image of God.

Christ – i.e. the Incarnate Son, lived a life in FULL SUBMISSION to the Father

- This was neither a Bad Thing
- NOR an Issue of Equality

Note: “Christ” implies the ***Incarnation + Holy Spirit***:

Christ = The Anointed one and Jesus did not become the Christ without the Spirit's assistance - and He continues to wield the Spirit as our Lord Jesus Christ (1 Cor. 1:2-3).

Philippians 2:5-6

Let this mind be in you which was also in Christ Jesus, who, being in the form of God, did not consider it robbery to be equal with God, but made Himself of no reputation, taking the form of a bondservant, and coming in the likeness of men.

Furthermore, when the end comes, the Son will continue within a position of Submission:

1 Corinthians 15:24-28

Then comes the end, when He delivers the kingdom to God the Father, when He puts an end to all rule and all authority and power. For He must reign till He has put all enemies under His feet. The last enemy that will be destroyed is death. For "He has put all things under His feet." But when He says "all things are put under Him," it is evident that He who put all things under Him is excepted. Now when all things are made subject to Him, ***then the Son Himself will also be subject to Him who put all things under Him***, that God may be all in all.

One More Implication: This was The Plan and these were The Roles *BEFORE CREATION*.

Get These Points:

- ***Submission is NOT a bad thing***
- ***Nor does it have anything to do with equality***

- Just as the Christ is Submissive to the Father
- So Man is Submissive to Christ
- And Woman is Submissive to Man

And it is that way because GOD in His Sovereignty made it so.

The Creature does not have Say over Creation:

Romans 9:20

[20] But who are you, O man, to answer back to God? Will what is molded say to its molder, "Why have you made me like this?"

2. The Divine Ordering Is Counter-Cultural

<u>The Divine Order:</u> God Christ Man Woman	<u>1 Corinthians 11:7-9, 12</u> For a man indeed ought not to cover his head, since he is the <i>image and glory of God</i> ; but woman is the glory of man. For man is not from woman, but woman from man. <i>Nor was man created for the woman, but woman for the man...</i> [Vs. 12] For as woman came from man, even so man also comes through woman; <i>but all things are from God.</i>
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Everything about the Divine Ordering is Counter-Cultural and always has been.

- We were made By God + In His Image
 - We do Not make God in our image
 - We were Not made in the image of apes

- There are ONLY TWO GENDERS: Male and Female
 - Gender is a Binary
 - It is NOT Fluid
 - It is NOT a Social Construct
 - Your gender is Fixed when you are created.

- Men and Women were CREATED Equal Yet Different.
 - They are Equal in Value/Humanity
 - They are DIFFERENT in:
 - Design
 - Purpose
 - Function
 - Role
 - Appearance

Get This Point: At the Center of the ***Culture Wars*** of Our Day - ***AND THIS TEXT*** - is the issue of Gender Identity.

- Whether we are talking about Feminism
- Or Transgenderism and the LGBTQ agenda

Point: Feminists have attempted to deconstruct Gender Roles and now Transgender Advocates are attempting to destroy the concept of Gender.

To state it differently:

- **Feminists** have argued that the only difference between Men and Women is their sex.
- **Transgender Advocates** are now arguing that sex is fluid and that Gender Distinction is a matter of Personal Choice.

They do this by attacking the Biblical Concept that God created men and women with distinct:

- Design
- Purpose
- Function
- Role
- Appearance

Listen again to the Words of Scripture and Note:

These are highly offensive statements to Feminists and Transgender Advocates for they assert a Divine Design, Distinction, and Purpose.

1 Corinthians 11:7, 9, 11, 12

“[7]...since he is the image and glory of God, but woman is the glory of man.”

[9] Neither was man created for woman, but woman for man...

[11] Nevertheless, in the Lord woman is not independent of man nor man of woman;

[12] for as woman was made from man, so man is now born of woman.

Major Challenge:

We are living in a world where the basics of Natural Law and Gender Distinction are under attack - and many are ill equipped to deal with the challenges raised by rebels because they have dismissed this CRITICAL TEXT that addresses who we are as humans and grounds our purpose in God.

Example: My cousin David – who now goes by the name Victoria Kelly - is an open transvestite and is attempting to transition into a woman. Guess how he presents himself: In the same way all transvestites do by putting on a wig (changing his hair) and wearing a dress. **Keys: Hair and Dress.**

Note: At first a wig was necessary because his natural hair could not convey the proper message, but now he no longer needs a wig for he can now present as a woman with his own hair.



Do you see a problem with this?!?!

Note: It is wrong, but it is nothing new:

Deuteronomy 22:5

[5] "A woman shall not wear a man's garment, nor shall a man put on a woman's cloak, for whoever does these things is an **abomination** to the LORD your God.

1 Corinthians 11:14-15

[14] Does not **nature itself teach you** that if a man wears long hair it is a **disgrace** for him, [15] but if a woman has long hair, it is her **glory**? For her hair is given to her for a covering.

Note: A woman's long hair was given to her as a *glory* and *covering*. The same thing on a man is a *disgrace*. Why? Because it is a blurring/destruction of gender distinction.

Major Point: *Hair is part of Nature's Gender Distinction Initiative and is therefore a Major Target of both Transgender Activists and Feminists.*

Allow me to quote some Feminists about the role of hair within their agenda:

Mary Garden Quote:



First, who was Mary Garden and why are we quoting her?

Answer: She was a famous opera singer, actress, and cultural icon who reached the peak of her fame in the 1920s.

Chat GPT describes her as Feminist-Aligned for the following reasons:

1. Lived independently in a male-dominated world.

She negotiated contracts aggressively, controlled her career, and was the highest-paid singer of her generation.

2. Rejected gender norms

She famously cut her hair short, wore trousers, and embraced “modern woman” aesthetics before they were mainstream.

3. Expressed unapologetic sexual autonomy

She was open about her *romantic freedom* at a time when women were expected to be discreet and subservient.

4. Played roles that challenged expectations

In Salome, Thais, Louise, and Massenet's Melisande, she brought raw, independent, sexually complex female characters to the center of the stage.

5. Spoke boldly and publicly

She was outspoken, sharp-tongued, and *refused to behave with the submissive "feminine modesty"* expected of early-20th-century women.

In short – she was a Feminist.

From a 1927 Pictorial Review article – at the height of the Bobbed Hair craze:

"Why did I bob my hair? For several reasons. I did it because I wanted to, for one thing; because I found it easier to take care of; because I thought it more becoming; and because I felt freer without long, entangling tresses. **But above and beyond these and several other reasons**, I had my hair cut short because, to me, **it typified a progressive step**, in keeping with the inner spirit that animates my whole existence.

In one way, whether I wear my hair short or not is of little importance. But viewed in another way, **bobbed hair is not just a trivial, independent act** of hair-dressing separate and apart from my life itself. It is part and parcel of life—one of the myriad things which by themselves may apparently mean nothing, but which in the aggregate help to form that particular complexity of expression which is myself.

This sounds a bit cryptic; but let me elucidate a little. Whether we know it or not, every single thing we do has a relationship to our lives as a whole, for the simple reason that what we do is the expression of what we think—consciously or unconsciously. **You may say that it matters very little whether a woman wears her hair long or has it cut short, but that is really not true.**

Bobbed hair is a state of mind and not merely a new manner of dressing my head. It typifies growth, alertness, up-to-dateness, and is part of the expression of the *élan vital* (life force)! It is not just a fad of the moment, either like mah jong or cross-word puzzles. At least I don't think it is. **I consider getting rid of our**

long hair one of the many little shackles that women have cast aside in their passage to freedom. Whatever helps their emancipation, however small it may seem, is well worth while.

- Mary Garden



Rachel Gibson is a contemporary writer and editor known as the “Hair Historian”.

Chat GPT Assessment of Gibson:

“Her work is absolutely aligned with feminist cultural history, and she is widely regarded as someone who approaches beauty, hair, and women’s grooming through a feminist, gender-aware lens.” She is known for:

- Analyzing how hair trends reflect **women’s autonomy**
- Highlighting how beauty standards are tied to **gender norms**

The content of her work is feminist, because she:

- Frames hair as a site of **identity, oppression, and liberation**
- Examines how society controls women’s appearance
- Highlights how cutting or changing hair **is often an act of resistance**
- Documents **the political meaning of women’s grooming choices.**

“Women’s **hair is always political.** It is one of the first things society uses to judge us.”

“A woman cutting her hair has always been an act that unsettles people—because **it signals she is taking ownership of herself.**”

“We talk about hair as if it’s trivial, but the expectation for women to maintain ‘acceptable’ hair is a huge part of **how femininity is controlled.**”

“The history of women’s hair is also the history of women **fighting to define themselves.**”

“Short hair has always been a rebellion—whether it was the New Woman, the flapper, or second-wave feminists in the 1970s.”



Chat GPT Description: Chimamanda Ngozi Adichie is a Nigerian writer, public intellectual, and one of the most influential contemporary voices on feminism, gender equality, African identity, and storytelling. Her TED Talk “We Should All Be Feminists” became a global touchpoint for modern feminism and was even sampled by Beyoncé.

“Hair is political... How you choose to wear your hair is your statement of who you are.”

Question: What are these Feminists rebelling against? It’s not just the bible - It’s something more ingrained within humanity. ***It’s Natural Law.***

At Their Core: Both Feminism and Transgenderism REJECT and ATTEMPT TO OVERTHROW Natural Law.

This brings us to our Third Point about God’s Divine Ordering of Humanity:

3. The Divine Ordering and Natural Law

The Destruction of Natural Law: A Biblical Concern

Romans 1:26-27

[26] For this reason God gave them up to dishonorable passions. For their women exchanged *natural* relations for those that are **contrary to nature**; [27] and the men likewise gave up *natural* relations with women and were consumed with passion for one another, men committing **shameless** acts with men and receiving in themselves the due penalty for their error.

Romans 2:14-16

[14] For when Gentiles, who do not have the law, **by nature** do what the law requires, they are a law to themselves, even though they do not have the law.

[15] ***They show that the work of the law is written on their hearts, while their conscience also bears witness***, and their conflicting thoughts accuse or even excuse them [16] on that day when, according to my gospel, God judges the secrets of men by Christ Jesus.

1 Corinthians 11:14-15

[14] Does not **nature** itself teach you that if a man wears long hair it is a **disgrace** for him, [15] but if a woman has long hair, it is her **glory**? For her hair is given to her for a covering.

Get These Points:

1. Gender, Gender Identity, Gender Roles, Sexual Orientation, Sexual Perversion, and Hair are all related through Natural Law.

- Natural Law was established **at Creation** and **in Creation**.
 - It is NOT Culturally Generated.
 - It is Always Applicable unless set aside by God.

2. Whatever we do with the Natural Law argument of 1 Corinthians 11:14-15 directly affects our interpretation of Romans 1+2.

Stated Differently: You cannot reject 1 Corinthians 11:2-16 and uphold Romans 1+2. They rise and fall together for they are BOTH part of Natural Law.

This brings us to our next Critical Issue:

The Unintended Consequences of Ignoring 1 Corinthians 11:2-16

Point: How you handle 1 Corinthians 11:2-16 ***DIRECTLY AFFECTS*** how you deal with other Texts.

Illustration: In the same way that our interpretation of 1 Corinthians 11 affects our usage of Romans 1+2, so it affects MANY other TEXTS.

Let me show you what I mean:

1. Tradition Connections

1 Corinthians 11:2

Now I commend you because you remember me in everything and maintain the traditions even as I ***delivered*** them to you.

Objection: What Paul is about to write about is a Cultural Issue – a mere human tradition – and so it no longer applies.

Two Problems:

First:

1 Corinthians 11:3

But I want you to know that the head of every man is Christ, the head of woman is man, and the head of Christ is God.

Is that a mere human tradition that we can accept or reject?

Is this a human tradition – or a Divine Ordering?

Second:

And more to the point:

Human vs. Divine Traditions.

Tradition= Instruction that is handed down.

Paul is “Delivering” instructions.

Question: Where did he get his instructions from? Man or God?

1 Corinthians 11:23

[23] For I received from the Lord what I also *delivered* to you, that the Lord Jesus on the night when he was betrayed took bread,

Here is another tradition – is it of human origin? Do we get to accept or reject it?

Get This Point: What you do with 1 Corinthians 11:2-16 affects directly what you can and cannot do with 1 Corinthians 11:17-34.

2. Prayer and Prophecy Connections

1 Corinthians 11:4-5

Every man praying or prophesying, having his head covered, dishonors his head. 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.

Major Point: *The Regulation of Worship*- whether on an individual basis or a corporate level - *has NOTHING to do with LOCAL CUSTOMS.*

What we are discussing here is DIVINE REGULATION of DIVINE TRADITIONS: Praying and Prophesying.

Point: If we can dismiss the teachings of 1 Corinthians 11:2-17 on Cultural Grounds – why not 1 Corinthians 14?

Conversely, for those wanting to dismiss 1 Corinthians 14, they need to understand the impact their argument has on 1 Corinthians 11+12+13.

Digging Deeper:

1 Corinthians 14:34-35

Let your women keep silent in the churches, for they are not permitted to speak; but they are to be submissive, as the law also says. And if they want to learn something, let them ask their own husbands at home; for it is shameful for women to speak in church.

What do we have here?

- Issues of Gender Distinction
- The Leading Role of the Man and the Submissive Role of the Woman
- The Shame associated with a violation of a Gender Role (see 11:5)
- “As the Law also says”

Question: Where does the “Law” also say? And why doesn’t he give a reference?

Note: This is NOT an Explicit Teaching of the Law, but an Implicit Teaching.

Answer: The reason he doesn’t give a reference is because he is repeating the same point he made in 1 Corinthians 11:

1 Corinthians 11:3, 9

[vs. 3] But I want you to know that the head of every man is Christ, the head of woman is man, and the head of Christ is God.

[vs. 9] Nor was man created for the woman, but woman for the man.

Genesis 2:18

And the Lord God said, "It is not good that man should be alone; I will make him a helper comparable to him."

Genesis 3:16

Your desire shall be for your husband,
And he shall rule over you."

- **Get This Point:** 1 Corinthians 14:34-35 is directly tied to 1 Corinthians 11:1-16. The same argument that dismiss the instruction of 1 Corinthians 11 under the guise that it was culturally generated, likewise destroys the teaching of 1 Corinthians 14:34-35. *The two Texts rise and fall together.*

3. The Issue of Body Autonomy

It may seem at first glance that what men and women can do with their hair is out of place within 1 Corinthians at Large, but this is actually NOT the case.

1 Corinthians 6:12-15

"All things are lawful for me," (Corinthians)

"but all things are not helpful. (Paul)

"All things are lawful for me," (Corinthians)

"but I will not be brought under the power of any." (Paul)

"Foods for the stomach and the stomach for foods, but God will destroy both it and them." (Corinthians)

"Now the body is not for sexual immorality but for the Lord, and the Lord for the body.

And God both raised up the Lord and will also raise us up by His power.

Do you not know that your bodies are members of Christ? Shall I then take the members of Christ and make them members of a harlot? Certainly not!" (Paul)

Basic Corinthian Argument: It doesn't matter what we do with our bodies – i.e. what we eat or who we have sex with.

Note: This is the voice of Our Culture.

“My body, my choice!”

Paul's Response: It does matter what you do with your body, and Christ is Lord of your body.

Question: Do we get that?

Question: Why is it wrong for teenagers to go off to college and have sex with whomever they wish?

Answer: Because Christ is Lord of the Body. He gets to decide what we Can and Cannot do ***with our bodies.***

The same argument returns a few chapters later:

1 Corinthians 10:23-24

All things are lawful for me, (Corinthians)

but not all things are helpful; (Paul)

all things are lawful for me, (Corinthians)

but not all things edify. Let no one seek his own, but each one the other's well-being.

(Paul)

Point: Paul then proceeds to forbid eating anything that has knowingly been offered to an idol.

He concludes with this summary statement:

Vs. 31

“Therefore, whether you eat or drink, ***or whatever you do***, do all to the glory of God.”

How do we know if what we are doing with our bodies – including what we eat, what we drink, what we wear – and yes even how we wear our hair – is pleasing to God?

Colossians 3:17

And whatever you do in word or deed, do all in the name of the Lord Jesus, giving thanks to God the Father through Him.

Get This Point: What we do with 1 Corinthians 11:2-16 affects MUCH more than just the issue of hair.

One More Point: After regulating the Physical Body (Chapters 6-11) Paul begins regulating the Spiritual Body (Chapter 12). ***What's his point there? That God has designed, appointed, and regulated all parts of the body.***

4. The Symbol of Authority and Angels

1 Corinthians 11:10

For this reason the woman ought to have a symbol of authority on her head, because of the angels.

Two Issues:

- We have now a Symbol of Authority
- A reference to angels

Let's deal with the latter first.

Note: This is NOT the first time Paul has addressed angels in 1 Corinthians:

1 Corinthians 4:9

For I think that God has displayed us, the apostles, last, as men condemned to death; for we have been made a spectacle to the world, both to angels and to men.

1 Corinthians 6:3

Do you not know that we shall judge angels? How much more, things that pertain to this life?

What's The Point?

- The angels are watching what takes place here on earth. Therefore:

- The actions of the Apostles and martyrs (4:9)

- The actions of Christians at large (6:3)

Are communicating a message to angels about obedience that will play into their judgment.

With that in mind, listen again to 1 Corinthians 11:10:

1 Corinthians 11:10

For this reason the woman ought to have a symbol of authority on her head, because of the angels.

Get This Point: The angels in heaven look down on earth and see a Symbol of God's Authority resting on the head of the woman.

Question: Why were some angels cast out of heaven?

Answer: Because they rebelled.

Jude 1:6

And the angels who did not stay within their own ***position of authority***, but left their ***proper dwelling***, he has kept in eternal chains under gloomy darkness until the judgment of the great day—

What do we have here?

A Problem Related to Authority and Roles

Because angels rejected their Authority – i.e. God – and did not stay within their role – 1 Corinthians 11:10 says that God placed a symbol of authority within Creation – and He placed it upon the Woman's Head.

1. This is why the behavior of the woman will judge the angels (1 Cor. 6:3)

When she stays within her role – she serves as an example – not just to other women –
BUT TO ANGELS!

2. This is a tremendous honor – and it was placed by God on the Woman – NOT THE MAN.
3. ***The Symbol of Authority is NOT Culturally Generated.***
- It exists because of Divine Appointment from the point of Creation.
4. How we treat the symbol sends a strong message to both God and angels.

One More Tie:

1 Corinthians 11:25

In the same manner He also took the cup after supper, saying, “This cup is the new covenant in My blood. This do, as often as you drink it, in remembrance of Me.”

What do we mean when we repeat: “The cup is the new covenant in My blood”?

Do we not mean that the cup is a symbol of the covenant?

Do we not stress the importance of preserving and not destroying God’s Sacred Symbolism?

Does the same not apply to God’s Symbol of Authority?

Can a man or woman claim to Keep the Covenant when they have Cast Off the Symbol of Authority?

How we deal with 1 Corinthians 11:10 directly affects our teaching on 1 Corinthians 11:25.

5. “Judge For Yourselves...”

1 Corinthians 11:13-15

Judge for yourselves: is it proper for a wife to pray to God with her head uncovered? Does not nature itself teach you that if a man wears long hair it is a disgrace for him, but if a woman has long hair, it is her glory? For her hair is given to her for a covering.

Note: This phrase “Judge for yourselves” links us back to a previous comment in the immediate context:

1 Corinthians 10:15-22

I speak as to sensible people; **judge for yourselves** what I say. The cup of blessing that we bless, is it not a participation in the blood of Christ? The bread that we break, is it not a participation in the body of Christ? Because there is one bread, we who are many are one body, for we all partake of the one bread. Consider the people of Israel: are not those who eat the sacrifices participants in the altar? What do I imply then? That food offered to idols is anything, or that an idol is anything? No, I imply that what pagans sacrifice they offer to demons and not to God. I do not want you to be participants with demons. You cannot drink the cup of the Lord and the cup of demons. You cannot partake of the table of the Lord and the table of demons. Shall we provoke the Lord to jealousy? Are we stronger than he?

Point: In both Texts Paul is capping off his argument, and requires the brethren to pass unified judgment on a situation that has a clear verdict.

Point: The way we view long hair on men and long hair on women should be just as clear as how we judge partaking of the Lord’s Table vs. partaking of the table of demons.

- **Note:** The Corinthians had a hard time with the Table Fellowship Concept - we don’t.
- Before we pass harsh judgment on them in that situation, how do we handle the teaching on the hair?

6. Traditions and Customs Within the Church

We are now back where we started: Traditions and Customs.

I hope it is now abundantly clear that the discussion of 1 Corinthians 11:2-16 is NOT Culturally Generated.

1 Corinthians 11:16

But if anyone seems to be *contentious*, we have no such custom, *nor do the churches of God.*

I want you to note how this verse is woven into the whole of 1 Corinthians:

#1: Quarreling At Corinth:

1 Corinthians 1:11

For it has been declared to me concerning you, my brethren, by those of Chloe's household, that there are contentions among you.

What was the solution to quarreling?

1 Corinthians 1:10

Now I plead with you, brethren, by the name of our Lord Jesus Christ, that you all speak the same thing, and that there be no divisions among you, but that you be perfectly joined together in the same mind and in the same judgment.

What are they to do if someone refuses to accept the teaching Paul has given?

1 Corinthians 14:37-38

If anyone thinks that he is a prophet, or spiritual, he should acknowledge that the things I am writing to you are a command of the Lord. If anyone does not *recognize* this, he is not *recognized*.

#2: Unity/Uniformity Among the Churches:

1 Corinthians 4:17

[17] That is why I sent you Timothy, my beloved and faithful child in the Lord, to remind you of my ways in Christ, *as I teach them everywhere in every church.*

1 Corinthians 7:17

[17] Only let each person lead the life that the Lord has assigned to him, and to which God has called him. *This is my rule in all the churches.*

1 Corinthians 14:33-34

As in all the churches of the saints, [34] the women should keep silent in the churches. For they are not permitted to speak, but should be in submission, as the Law also says.

Get The Point: 1 Corinthians 11:2-16 is intimately tied to ***Paul's Message at Large***.
How we handle it affects more than just THIS TEXT.

Closing Thought:

We have had a lot to say, and I have given you a lot to think about, but I want to leave you with two thoughts:

Ephesians 4:15-16

[15] Rather, speaking the truth in love, we are to grow up in every way into him who is the **head**, into Christ, [16] from whom the whole body, joined and held together by every joint with which it is equipped, when each part is working properly, makes the body grow so that it builds itself up in love.

Closing Thought:

***1 Corinthians 11:2-16 is also a Gracious Text -
Full of Glory.***

I'll leave you with this thought: I am extremely concerned for my son – and especially my daughters in the crazy world that we are living in.

They were made for Glory.

Man is the image and glory of God (vs. 7)

Woman is the glory of man (vs. 8)

Her hair was given to her for glory (vs. 15)

The questions are these:

- Will we seek to Glorify God through His Divine Design?
- Or will we seek the Glory and Honor of Man?