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I counsel thee to  
buy of me gold  
tried in the fire...  
Revelation 3:18



# I Corinthians 11

## The Practical Matters of Worship

# I Corinthians 11

The Application of Correct  
Protocols to Fulfill the  
Requirements of the Torah

# I Corinthians 11

- Remember: If there are moral imperatives, then we are dealing with matters already on the books.
- Still, we may need a “**Conscience Protector**”

# I Corinthians 11:2

- v2 Now I praise you, brethren, that you remember me in all things, and keep the traditions **παραδόσεις**, as I delivered *them* to you.
- **παραδόσεις** noun acc fem pl [Friberg]  
...teachings about ways of doing things that are handed down from generation to generation (Matthew 15:2)

# I Corinthians 11:3

- v3 But I would have you know...
- New information being given now
- Paul had been with them for 18 months (Acts 18)
- Some Jews kicked out of Rome had migrated there (A&P)

# I Corinthians 11:3

- v3 But I would have you know
- that the κεφαλή of every man is Christ; and the κεφαλή of the woman *is* the man; and the κεφαλή of Christ *is* God.
- κεφαλή - head, source, authority
- Definition to be determined later

# I Corinthians 11

- “The man is the κεφαλή of the woman” is bracketed by two statements about Yeshua.
- Preceding is the statement about Yeshua’s role in creation – “The κεφαλη of every man”.
- Following is the affirmation of his role in redemption

# I Corinthians 11:4

- v4 Every man
- v5 Every woman
- v4,5 Praying or prophesying
- v4 having his head covered\*
- v5 having her head uncovered\*\*
- Dishonoureth | shames his | her κεφαλη
- \* “having [???] down from the head”
- καταισχύνει shame, disrespect, dishonor

# I Corinthians 11:4

- v4,5 Praying or prophesying
- Prophecy is a public act in the setting of the gathering of the assembly for worship.
- Only public prophecy could be shameful or require regulated headgear instructions.
- Persons “Praying or prophesying” need to do it in a respectable manner (their living epistle needs to be classified as “respectable”).

# I Corinthians 11:4

- \* “having [???] down from the head”
- Three options:
  - 1. Headgear like a turban
  - 2. Cloth
  - 3. Hair
- #1 would violate Torah so automatically dismissed. That leaves cloth or hair.

# I Corinthians 11:4

- \* “having [???] down from the head”
- 2. Cloth
- “Every man praying or prophesying, having a cloth hanging down from his head, dishonors and shames himself | his κεφαλη.

# I Corinthians 11:4

- Evidence for #2 cloth:
- In Corinth is a statue of Augustus with a cloth pulled over his head as he prepares to offer a sacrifice.  
(Gill 1990:246-47; Winter 2001: 121-23)
- Wearing a cloth over the head at pagan sacrifices was a familiar practice.  
(Oster 1988:505)

# I Corinthians 11:4

- Evidence for #2 cloth:
- Having a cloth pulled up over the head and hanging down from it (the head) fits the language “having down from the head”.
- Therefore, because of the clear association of this practice with pagan devotion, pulling the cloth over the physical head in Christian worship would shame the spiritual κεφαλη of the man, Christ. Garland

# I Corinthians 11:4

- Evidence for #2 cloth:
- “Weiss (1910:271) ‘correctly’ recognizes that Paul’s portrayal of such a practice **is only hypothetical.**” This practice was not an actual problem that Paul seeks to correct (many).

# I Corinthians 11:4

- Evidence for #2 cloth:
- They say that “he (Paul) argues from how shameful it would be for a man to pray or prophesy in Christian worship as one arrayed for a pagan devotional...”

# I Corinthians 11:4

- **Objections** for #2 cloth:
- Nothing in the T|W|P|G ever hint that pulling a cloth up over the head during devotion caused shame or was forbidden.
- As Hegg shows, Rabbinic sources indicate using a cloth. Finds in the Cave of Letters also hint at cloth usage. The Mishnaic time period also confirm this. 1<sup>st</sup> Cent???

# I Corinthians 11:4

- **Objections** for #2 cloth:
- The cultural context of 1<sup>st</sup> century Corinth establishes that no shame was associated with a man pulling a cloth up over his head.
- The Greek language construction states that this is a “**moral obligation**” (v7) yet it’s not in Torah or mentioned by Yeshua?
- How close is this to “adding or taking away”?

# I Corinthians 11:4

- Evidence for #3 hair:
- v14 states “Does not the very nature of things teach you that if a man has long hair, it is a disgrace (shameful) to him...”
- v4 speaks about “having [???] down from the head”
- v4 Every man praying or prophesying, **having long hair hanging down from his head**, dishonoureth his κεφαλη.

# I Corinthians 11:4

- Evidence for #3 hair:
- Greek, Roman, and Jewish literature of Paul's day speaks of men having long hair as disgraceful and shameful. (Ref to come)
- The latin word, *effeminatus*, "made womanish",

# I Corinthians 11:4

- **Evidence** for #3 hair:
- Greek, Roman, and Jewish literature of Paul's day speaks of men having long hair as disgraceful and shameful.
- The latin word, *effeminatus*, "made womanish", **entails a man presenting himself as a woman.**

# I Corinthians 11:4

- Evidence for #3 hair:
- If “head” in v3 means source, that is, “the source of every man is Christ”, then a man who presents himself as a female dishonors his creator who created him as a male.

# I Corinthians 11:4

- Evidence for #3 hair:
- 1 Corinthians 6:9 Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor **μαλακοὶ**, nor abusers of themselves with mankind.
- **μαλακοι** [Friberg] (2) figuratively of men, effeminate, one involved in homosexually.

# I Corinthians 11:4

- **Evidence** for #3 hair:
- Many document the moral indignation over effeminate hair from classical antiquity, the greatest number coming from around Paul's time. (long list Payne, page 142 fn7)
- “Long hair is not fit for men...because many rage for intercourse with a man.”  
Pseudo-Phocylides (30 BC to 40 AD) fn8

# I Corinthians 11:4

- **Evidence** for #3 hair:
- Non-verbal communication example
- “Many desiring homosexual liaisons **advertised** their sexual availability through display of effeminate hair,

# I Corinthians 11:4

- Evidence for #3 hair:
- Non-verbal communication example
- “Many desiring homosexual liaisons **advertised** their sexual availability through display of effeminate hair, particularly in the Dionysiac cult that was influential in Corinth.” (fn9)
- Not considered “respectable” behavior

# I Corinthians 11:4

- **Evidence** for #3 hair:
- Male effeminacy was a major characteristic of the Dionysiac cult. (many)
- Another interesting observation when examining 1 Corinthians in light of the Dionysiac cult is the sharing of vocabulary words such as **sounding brass** and **tinkling cymbal**.

# I Corinthians 11:4

- Evidence for #3 hair:
- What is homosexuality really communicating?
- Review of Genesis 1-2. (Tangent)

# I Corinthians 11:4

- **Evidence** for #3 hair:
- We know that some in the assembly at Corinth had been practicing homosexuals:
- 6:9-11 Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither ... effeminate, nor abusers of themselves with mankind..., shall inherit the kingdom of God.
- **11 And such were some of you...**

# I Corinthians 11:4

- **Evidence** for #3 hair:
- ECF John Chrysostom (344-407) states:
- “But with regard to the man, it is no longer about covering but about wearing long hair, that he (Paul) so forms his discourse...”

# I Corinthians 11:4

- **Evidence** for #3 hair:
- 10. If men have long hair, they are presenting themselves as women (1<sup>st</sup> century culture understood it that way) thereby causing “shame to their source” by rejecting how they were created.

# I Corinthians 11:4

- **Evidence** for #3 hair:
- 9. Across the cultural spectrum, long hair on men was disgraceful; draping a cloth over one's head in devotion was not.

# I Corinthians 11:4

- **Evidence** for #3 hair:
- 8. Across the moral spectrum, long hair on a man was morally wrong; draping a cloth over one's head during a devotion was never notated as one.
- A respectable man did not have long hair

# I Corinthians 11:4

- Evidence for #3 hair:
- 7. Looking at the Greek of Romans 1:26 where it discusses homosexuality, the Greek word for **shame** matches the passage for men with long hair:
- 1:26 διὰ τοῦτο παρέδωκεν αὐτοὺς ὁ θεὸς εἰς πάθη **ἀτιμί** with v14 **ἀτιμία**

# I Corinthians 11:4

- **Evidence** for #3 hair:
- 6. If in v3 “the head of every man is Christ” has “head mean authority” as its meaning, then this verse is in error for not all things have been put under his feet at this time. However, if source, then “every man” would be true whether they serve Yeshua now or not.

# I Corinthians 11:4

- **Evidence** for #3 hair:
- 5. Hair advertising for homosexual relations fits Paul's argumentation in verses 7-9, where he advocates sexual differentiation and woman as man's sexual partner...

# I Corinthians 11:4

- **Evidence** for #3 hair:
- 4. v14's statement about long hair is really irrelevant if Paul is prohibiting a cloth hanging down from the head.

# I Corinthians 11:4

- **Evidence** for #3 hair:
- 3. Effeminate hair fits this cultural setting, being well documented in the Dionysiac cult that was influential in Corinth, and Dionysiac practices are reflected throughout 1 Corinthians.

# I Corinthians 11:4

- **Evidence** for #3 hair:
- 2. It complements the understanding of the Early Church Fathers who wrote that he was dealing with long hair and not a cloth.

# I Corinthians 11:4

- **Evidence** for #3 hair:
- 1. It does not contradict Torah (including “adding to”) where homosexuality was already condemned.
- If having a cloth hanging down from one’s head was morally wrong, why are we only finding out about it now?

# I Corinthians 11:4

- **Objections** for #3 hair:
- “In using this language (‘having a cloth down from his head’), Paul is not referring to long hair.”
- “The idea that Paul is referring to hair length should be rejected, and the non-biblical texts often cited to argue for the shameful connotations of long hair for men become irrelevant.” Garland

# I Corinthians 11:4

- **Conclusions** for #3 hair:
- The **Weight of Evidence** falls squarely on the side of **long hair on a man being shameful in the first century** for the unspoken message it communicates.
- All within the Corinthian assembly, seeing a man “**leading**” with long hair hanging down from his head, would have subconsciously understood the unspoken message.





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