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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 Part III

Freedom, Status, Reciprocity, and
Respect for the Other in the
Ordering of Public Worship and in
Attitudes toward “Spiritual Gifts”
11:2 – 14:40
Thiselton
The First Epistle to the Corinthians

V. Freedom, Status, Reciprocity, and Respect for the Other in the Ordering of Public Worship and in Attitudes toward "Spiritual Gifts" (11:2-14:40)

It is very surprising how readily virtually all commentators appear to ignore the fundamental continuity between the arguments and themes of 8:1-11:1 and the application of these very same themes to issues concerning public or corporate worship in 11:2-14:40. Just as some view 9:1-27 as a "digression" about apostleship which intrudes into 8:1-11:1, so some view 13:1-13 as an unexpected interruption within 11:2-14:40, when the rhythmic discourse on love sums up the major issue in all parts of 11:2-14:40.

In 11:17-32 "the strong" or wealthy turn the Lord's Supper into a festival meal in the course of which socially deprived or economically dependent late-comers are treated as hangers-on who may have to eat different fare in a different part of the house, thereby undermining the "for others" of the cross itself which the Lord's Supper proclaims (11:26). In 12:1-14:40 the "gifted" seem hardly to care if less "gifted" believers somehow feel estranged or second-class (see below, esp. 12:20-22 and 14:20-22). In 11:2-16 both "rights" to female emancipation and "rights" to male headship receive careful qualification as contributory strands, but by no means the whole picture within a larger, more complex whole, in which respect for "the other" (the other gender and the outside world) remains a fundamental concern. Love modifies "freedom" and "rights" if the good of the whole is thereby better served, and especially if the gospel is more effectively promoted (cf. 9:19-27).

It is very surprising how readily virtually all commentators appear to ignore the fundamental continuity between the arguments and themes of 8:1 – 11:1 and the application of these very same themes to issues concerning public or corporate worship in 11:2 – 14:40

Review

- v4 Every man
- v4 Praying or prophesying
- v4 having long hair hanging down from his head
- Dishonoureth | shames his κεφαλη

Review

- v5 Every woman
- v5 **Praying or prophesying**
- v5 having her hair hanging down loosely from her head **Dishonoureth | shames** her **κεφαλη**
- ...and is like one who has been found guilty of committing adultery.

Review

- Greek, Roman, and Jewish literature of Paul's day speaks of men having long hair as disgraceful and shameful.
- Dionysiac Debauchery gave hair for women let down loose disgraceful associations.
- ...

Our bibliography for this section alone identifies some 80 publications that invite attention in addition to commentaries and other standard works regularly cited.

Yet with few notable exceptions (see Murphy-O'Connor and others cited below), most writers insist that this passage concerns the clothing (or hair style) of *women* rather than (as 11:4 makes clear) of *Men and Women*.

Review

- Greek, Roman, and Jewish literature of Paul's day speaks of men having long hair as disgraceful and shameful.
- Dionysiac Debauchery gave hair for women let down loose disgraceful associations.
- Important note on this study...

Making the Case

- 10. What is the +/- of verses 4 and 5?
- Paul was there for 18 months and never taught a man-made cloth veiling practice but then just when he left, it became the norm for all of Rome and Greece and that's why he said "Folks, I have something new to share with you..."?

Making the Case

- 10. What is the +/- of verses 4 and 5?
- 2 Corinthians 3:13 We are not like Moses, who would put a veil over his face to keep the Israelites from gazing at it while the radiance was fading away.

Making the Case

- 10. What is the +/- of verses 4 and 5?
- 9. Under what conditions are the “coverings” required and what does that leave out?
- 8. What about outside of a public meeting?
- 7. How does this relate to a hierarchical status if the woman is unmarried?

Making the Case

- 6. Why is the word “veil” inserted into verse 5 in many versions (ASV, NAB, NEB, NRSV, RSV...) when it does not appear in the Greek text? - Blattenberger

Making the Case

- The fact that no actual word for “veil” resides in the text becomes more of a problem when one realizes that Paul makes several references to “veil” *κάλυμμα* in the 3rd chapter of II Corinthians.
- *Rethinking I Corinthians 11:2-16 Through Archaeological and Moral-Rhetorical Analysis* p5

Making the Case

- 5. When Paul asked the Corinthians (v13) to judge concerning if it was **morally** acceptable for a woman to pray to God without wearing a man-made material covering, where in Torah did he expect them to find the answer?

Making the Case

- 4. Why does Paul state that “her hair is given her as a covering”, when this entire section is supposedly devoted to explaining why it is not good enough for a woman to use her “God given covering of hair” but that she also needs some man-made material as well?

Making the Case

- 3. If it was “normal” for a “Godly” woman to wear a “man-made cloth” covering her hair so that it could not be seen, why do Timothy and Peter both give a prohibition against “braided hair with gold” when instructing women about adorning themselves modestly in the assembly?

Making the Case

- 2. As presented previously, after an evaluation of the extensive evidence from portraiture, frescos, sculptures, vase paintings, and grave reliefs, why do they almost universally depict respectable women with their hair done up and visible, but rarely with their hair covered with a veil?

Making the Case

- 1. Daniel 3:21 The 3 had a head covering. Job 29:14 makes no mention of shame and/or disgrace for a head covering. Zechariah 3:1 – 5 has Joshua the high priest in filthy garments but “Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment.”

Making the Case

- 1. How much weight should be allotted to the translators of the Hebrew Torah when they chose the Greek word ἀκατακάλυπτω for the Hebrew word פָּרַע which means "let the hair of the head go loose" and not "remove a cloth from covering the head"?

(1Corinthians 11:5 & Leviticus 13:45)

Continuing...

- v7a For a man indeed **ought** not to cover his head, forasmuch as he is the image and glory of God...
- High Priest issues
- A man, wearing his hair in such a way to portray a woman “makes himself to appear in the image of a woman”.

I Corinthians 11:7-9

- v7a For a man indeed ought not to **wear effeminate hair symbolizing rejection of God's moral standards**, since he is the image and glory of God... (LMM)
- Effeminate hair undermines procreation by blurring the distinction between the sexes and by symbolizing homosexual relations.
- As the “Glory of God”, he should reflect the purpose of the Creator -

I Corinthians 11:7-9

- v7a For a man indeed ought not to **wear effeminate hair symbolizing rejection of God's moral standards**, since he is the image and glory of God... (LMM)
- As the “Glory of God”, he should reflect the character of the Creator – not repudiate it which produces disgrace and shame.

I Corinthians 11:7-9

- The image of God entails moral responsibility
- Gen 9:6 Whoso sheddeth man's blood, by man shall his blood be shed: for **in the image of God** made He man.

I Corinthians 11:7-9

- Col 3:8 But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth.
- 9 Lie not one to another, seeing that ye have put off the old man with his deeds;
- 10 And have put on the new man, which is renewed in knowledge after the **image of Him** that created him.

I Corinthians 11:7-9

- v7c and the woman is the glory of the man (not another man LMM).
- Paul establishes that the “proper” sexual partner for man is “woman”, not another man.
- This exposes the error of effeminate hair, for in symbolizing homosexual relations, it repudiates woman as man’s sexual mate.

I Corinthians 11:7-9

- v8 For man did not come from woman; but woman from man. LMM
- v9 Neither was man created for the sake of woman; but woman for the sake of man. LMM
- This reinforces a role that woman plays, being formed from man for man so as to fulfill the mandate of procreation that would come forth.

I Corinthians 11:7-9

- v8 For man did not come from woman; but woman from man. LMM
- v9 Neither was man created for the sake of woman; but woman for the sake of man. LMM
- Effeminate display symbolizes man presenting himself as a sexual partner for other men rejecting God's formation of woman to be man's mate.

I Corinthians 11:10

- v10a On account of this... **of what?**
- 1. (7b) A woman should recognize that man is in the image of God which entails moral responsibility
- 2. (7c) Woman is the glory of man
- 3. (8) Woman's source was from man
- 4. (9) Woman was formed to fulfill man through אָהָב_T

I Corinthians 11:10

- v10b ...the woman **ought...**
- Moral obligation, just like 11:7
- v10c ...to exercise authority **ἐξουσίαν** ...
Let's look at this word
- All 103 occurrences of **ἐξουσίαν** in the NT refer to authority held in someone's hand.
- All 9 occurrences in I Corinthians mean **"to have power of one's own"**

I Corinthians 11:10

- v10(a,b,c) On account of this, the woman ought to exercise authority **over her head** [by putting her hair up which by current cultural tradition (v2-3) represents a proper acknowledgement of the created order]...
- v10d ...on account of the angels.

I Corinthians 11:10

- Angels – Good or Bad?



I Corinthians 11:10

- Angels – Good or **Bad**?
- Is Paul teaching that if a woman wears a man-made cloth to cover her hair, the fallen watchers (angels) described in I Enoch 6-19 [Genesis 6:1-4] will not be able to seduce her?
- What evidence do we have anywhere in the T|W|P|G to support this type of “cloth” protection against enemy spirits?

I Corinthians 11:10

- Angels – **Good** or Bad? Another perspective
- What was the sub-title of this presentation?
- The Practical Matters of Worship
- What is the context of 2-16?
- The Assembly during Worship
- What do we know from Paul's (and other's) writings about 'Angels' during worship (and at other times)?

I Corinthians 11:10

- Angels – **Good** or **Bad**? Another perspective
- I Corinthians 4:9 For I think that God hath set forth us the apostles last, as it were appointed to death: for we are made a spectacle unto the world, and to **angels...**

I Corinthians 11:10

- Angels – **Good** or Bad? Another perspective
- I Timothy 5:21 I charge thee before יהוה, and the Master Yeshua ha Masciach, and **the elect angels...**

I Corinthians 11:10

- Angels – **Good** or Bad? Another perspective
- Hebrews 1:14 Are they [**the angels**] not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?
- I Corinthians 13:1 Though I speak with the tongues of men **and of angels...**

I Corinthians 11:10

- Angels – **Good** or **Bad**? Another perspective
- Psalm 138:1 {*A Psalm of David.*} I will praise thee with my whole heart: before **the אלהים** [gods] will I sing praise unto thee.
- **LXX** 137:1 I will give thee thanks, O Lord, with my whole heart; and I will sing psalms to thee **before the angels...** [ἀγγέλων]

I Corinthians 11:10

- Angels – **Good** or Bad? Another perspective
- Paul's contemporary society...
- 1QSa 2:8-9; 4QD^e 10:11; 1QM 7:6; 4QM^a all refer to angels as present in the assembly.
- Even later Judaism in many references

I Corinthians 11:10

- Angels – **Good** or Bad? Roles...
- Yeshua said “Take heed that ye despise not one of these little ones; for I say unto you, ‘In heaven **their angels** do always behold the face of my Father which is in heaven’.”

Matthew 18:10

I Corinthians 11:10

- Angels – **Good** or Bad? Roles...
- “...the eyes and ears of the Great King, they watch and hear all...” Philo 5:373
- “...**the angels** announce when we come before Yahweh our Elohim all the sin which is committed in Heaven and on earth, and in light and in darkness and everywhere...”
Jubilees 4:6

I Corinthians 11:10

- Angels – **Good** or Bad? Roles...
- “**Angels**...place the sin of the sinners for a memorial before the Most High.” I Enoch 99:3
- **A Little Summary** – Observer of the apostles, Paul’s charge of Timothy implies the ongoing observation of the Assembly by the angels in attendance, ministers of those who are heirs, Praise arises in their presence, and...

I Corinthians 11:10

- Angels – **Good** or Bad? Roles...
- “Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Spirit sent down from heaven; which things **the angels** desire to look into..” I Peter 1:12

I Corinthians 11:10

- Angels – What are we saying???
- Were it not sufficient embarrassment for angels to witness women having let their hair down during praying or prophesying, perhaps the belief that the angels have audience before the Most High reporting what they see would be a decisive reason for any woman to avoid a hairstyle that symbolized infidelity to the moral code of the Creator.

I Corinthians 11:10

- v10 On account of this, the woman ought to exercise authority over her head [by putting her hair up which represents a proper acknowledgement of the created order] on account of the angels who are present and are the eyes and ears of the Great King, looking after the heirs of salvation, inquiring therein to learn about such things.

I Corinthians 11:11

- v11 However,
- πλὴν – BDAG: 826 [1.c]
“...breaks off a discussion and emphasizes what is important.”
- BDF - §449 – states Paul uses πλὴν
“to conclude a discussion and emphasize what is essential.”
- A.T. Robertson: “Paul uses it at the end of an argument to single out the main point.”

I Corinthians 11:11

- v11 However, (πλὴν) – “In every occurrence in Paul’s letters, πλὴν points to the matter of his central concern, and in each case it indicates a change in perspective from what went before.”
Man and Woman, Payne, p189

I Corinthians 11:11

- Conclusion: Verse 11 points to the heart of Paul's concern based on his reasoning in the prior verses but does so by introducing a new perspective, emphasizing something essential that is established in Christ.

I Corinthians 11:11

- v11 However, in the Lord neither is woman $\chi\omega\rho\acute{\iota}\varsigma$ set apart from man, nor is man $\chi\omega\rho\acute{\iota}\varsigma$ set apart from woman.

I Corinthians 11:11

- Both hair display issues addressed in this passage symbolize men or women **χωρίς** setting themselves apart from each other:
- Man presenting himself as woman implying he does not need woman.
- Woman wearing her hair down symbolizing sexual freedom from her husband.

I Corinthians 11:11

- v11 However, in the Lord neither is woman *χωρίς* set apart from man, nor is man *χωρίς* set apart from woman.
- “This affirms that in spite of the created differences between man and woman (which should be upheld in this life), Paul’s key point is that the barriers between man and woman have been overcome in Christ.”
Gender and Creation Gundry-Volf p152

I Corinthians 11:11

- v11 However, in the Lord neither is woman $\chi\omega\rho\acute{\iota}\varsigma$ set apart from man, nor is man $\chi\omega\rho\acute{\iota}\varsigma$ set apart from woman.
- “Any competitiveness about ‘authority’ becomes obsolete in the new order.”
First Corinthians Thiselton p822
- Man and woman have equal rights and standing in Christ (priesthood, for ex.)

I Corinthians 11:11

- v11 However, in the Lord neither is woman $\chi\omega\rho\acute{\iota}\varsigma$ set apart from man, nor is man $\chi\omega\rho\acute{\iota}\varsigma$ set apart from woman.
- “This verse expresses the theological basis for Paul’s judgment in verse 5 that women as well as men may pray and prophesy in the public ministry of the church.” Payne p193

I Corinthians 11:11

- v11 However, in the Lord neither is woman $\chi\omega\rho\acute{\iota}\varsigma$ set apart from man, nor is man $\chi\omega\rho\acute{\iota}\varsigma$ set apart from woman.
- This interpretation of verse 11 affirms the oneness of man and woman in Christ in a distinctively Christian sense paralleling Galatians 3:28 (one in Christ).
- Neither Jew nor Greek, bond nor free, male nor female...

I Corinthians 11:11-Review

- 1. The normal meaning of **χωρίς** should be understood as an affirmation that in Christ there is no separation between man and woman.
- 2. The introductory “However” signifies that what follows is a new perspective but one that is essential.
- 3a. In the Lord: something established in Christ (in the experience of faith in Christ)

I Corinthians 11:11-Review

- 3b. In the Lord: Transforms relationships
- “We regard no one from a worldly point of view.” II Corinthians 5:16
- In I Corinthians 7, 12 points are listed that demonstrate equality between man and woman “in Christ”.
- I Corinthians 11 teaches that man and woman in Christ both have equal standing and authority to pray and prophesy.

I Corinthians 11:12

- v12 For just as woman came from man, so man comes through woman;
- Counterbalancing statement:
 - (a) (LXX) Genesis 2:23
 - (b) Going forward, man always comes from woman
- Therefore...both men and women should show respect to the other **as their source.**

I Corinthians 11:12

- v12 For just as woman came from man, so man comes through woman;
But all this comes from God.
- Looking back to the beginning, man and woman both find their source in God.
- “This seems clearly designed to keep the earlier argument from being read in a subordinationist way.”

First Corinthians Fee p524

I Corinthians 11:13

- v13 Judge among yourselves...
- Paul is asking these *believers to make an internal judgment within themselves.
- “Is it proper for a woman who is exercising a leadership role in God’s kingdom

I Corinthians 11:13

- v13 Judge among yourselves...
- Paul is asking these *believers to make an internal judgment within themselves.
- “**Is it proper** for a woman who is exercising a leadership role in God’s kingdom to present herself as one who openly flaunts her rejection of His moral imperative to sexual fidelity in marriage **by letting her hair down?**” LMM

Another Version

- v13 Judge among yourselves...
- Paul is asking these *believers to make an internal judgment within themselves.
- “**Is it proper** for a woman who is exercising a leadership role in God’s kingdom to present herself as one who openly flaunts her rejection **of her husband's authority over her by not wearing a man-made cloth on her head?**” LMM

I Corinthians 11:14

- v14 Does not even the very nature of things teach you that if a man has [**κομάω**] long hair, it is a shameful disgrace **ἀτιμία** to him? [Friburg] **κομάω** *wear long hair, let one's hair grow long.*
- Same internal judgment still ongoing...
- BDAG **κομάω** 557, “Perhaps Paul refers to the effeminate manner in which some males coiffured their long hair.”

I Corinthians 11:14

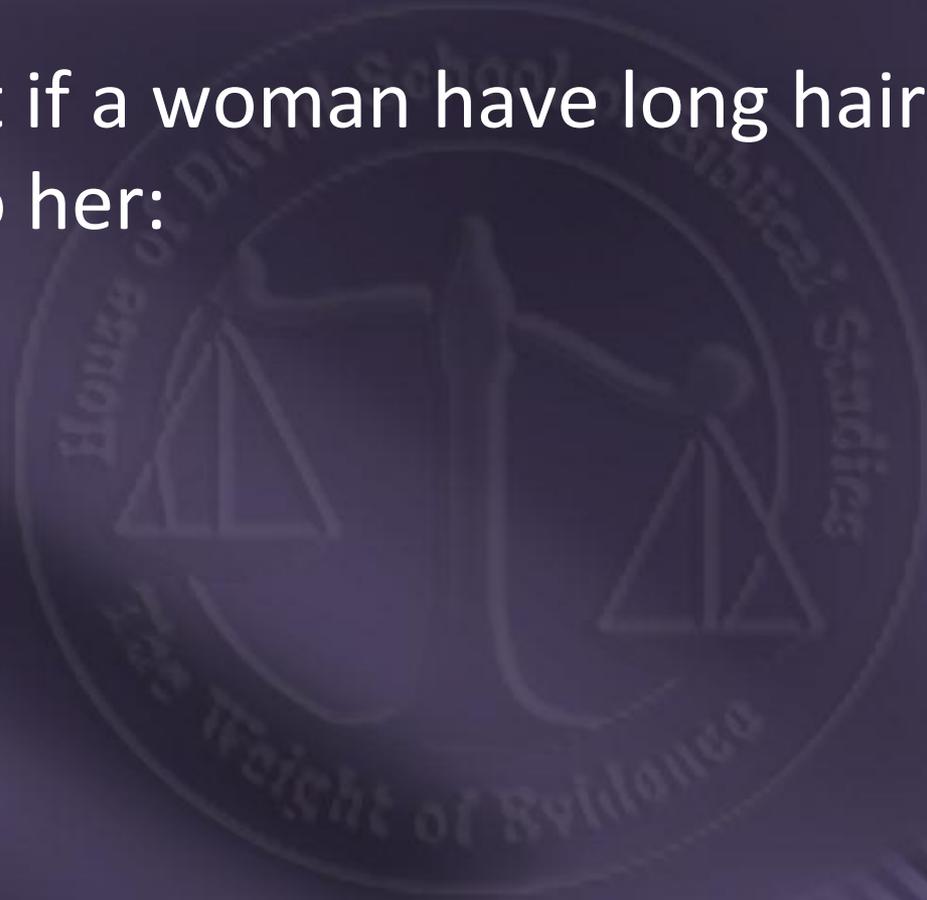
- v14 Does not even the very nature of things teach you that if a man has [**κομάω**] long hair, it is a shameful disgrace **ἀτιμία** to him? [Friburg] **κομάω** *wear long hair, let one's hair grow long.*
- Same internal judgment still ongoing...
- Ezekiel 44:20 Neither shall they shave their heads, **nor suffer their locks to grow long**; they shall only trim their heads.

I Corinthians 11:14

- v14 Does not even the very nature of things teach you that if a man has long hair, it is a shameful disgrace **ἀτιμία** to him. [Friburg]
- “In Greece...men cut their hair short; women let it grow.” *Roman Questions* Plutarch 267B
- “Long hair is not fit for men” *Pseudo-Phocylides* v213

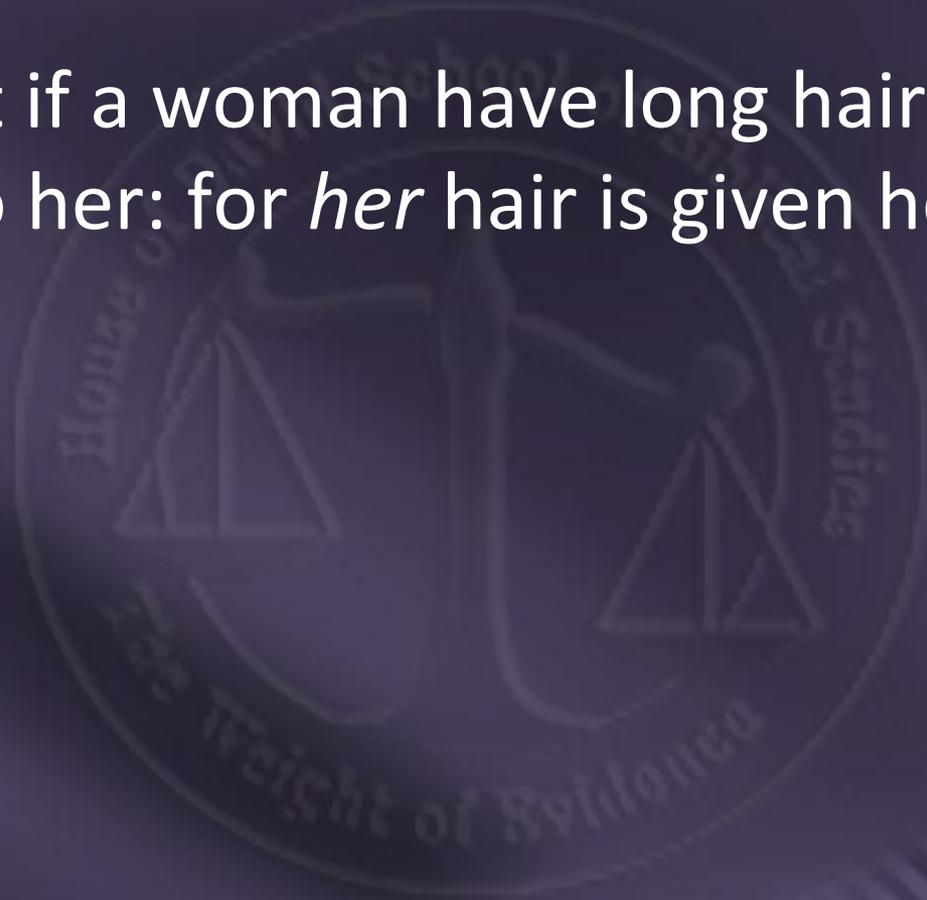
I Corinthians 11:15

- v15 But if a woman have long hair, it is a glory to her:



I Corinthians 11:15

- v15 But if a woman have long hair, it is a glory to her: for *her* hair is given her



I Corinthians 11:15

- v15 But if a woman have long hair, it is a glory to her: for *her* hair is given her for a throw around covering [περιβολαίου].
- Commentators recognize the problem with this verse...
- In *Eschatological Woman*, Scroggs, who interpreted verse 5 as a man-made cloth, states “Paul is actually self-contradictory.” p298, footnote 40

I Corinthians 11:14 & 15

- v14 states that if a man has long hair, it is a shameful disgrace
- v15 states that long hair is a glory for a woman, and is given as a “covering”.
- Seems that “hair” is what is under discussion and what Paul asked the Corinthians to “**judge among themselves**”.

Another Version

- v14 Does not even the very nature of things teach you that if a man covers his head with a man-made cloth it is a shameful disgrace to him.
- v15 But if a woman covers her head with a man-made cloth it is her glory? For man-made cloths are created for her to use as a covering.

I Corinthians 11:14 - 16

- v14 Does not even the very nature of things teach you that if a man has long hair, it is a shameful disgrace to him.
- v15 But if a woman have long hair, it is a glory to her: for *her* hair is given her for a throw around covering.
- v16 If any of these “wild hair” folk want to quarrel about it, tell them the Assemblies of Yahweh do not support this custom.

I Corinthians 11:16

- v16 If any of these “wild hair” folk want to quarrel about it, tell them the Assemblies of Yahweh have no such custom of permitting men to wear effeminate hair in leadership or women to let their hair down loose if they are in leadership.

gender focus by proposing the title "An Argument from Culture and Shame," although this misses the issues of creation and gospel theology identified alongside culture and shame by J. Gundry-Volf.¹³² Barrett rightly heads this section "Men and Women," but most commentators fail to take up this point.¹³³

In this verse it is important to note that προφητεύειν should not be restricted to the uttering of some supposedly "spontaneous" oracular utterance. In cls. 12-14 we argue (following Hill, Müller, and Gillespie) that it denotes the public proclamation of gospel truth as applied pastorally and contextually to the hearers. This coheres with the contexts in which headgear is discussed in Roman cultural contexts and with issues of representation (see above on κεφαλή, including nuances of synecdoche), but a judgment depends largely on the detailed discussion offered below under προφητεία (see under 12:10, 14:6; 14:22), προφήτης (12:28, 29; 14:29, 32, 37), and προφητεῖω (14:1, 3-5, 24, 31, 39). For this reason we avoid the translation *prophecies* (which too often carries modern cultural and ecclesial assumptions) in favor of *utters . . . prophetic speech*. **Prophetic speech** may include *applied theological teaching, encouragement, and exhortation to build the church*, not merely (if at all) *ad hoc* cries of an expressive, diagnostic, or tactical nature, delivered as "spontaneous" mini-messages. The latter debase and trivialize the great tradition of the term in the biblical writings as something altogether more serious, sustained, and reflective (see below on 12:10, 28-29, and on 14:1-5 and 24-39).

The remaining difficulty in this verse concerns the meaning of κατασχώνει την κεφαλὴν αὐτοῦ, translated above as **shames his head**. It has become an axiom of research on this epistle especially in the 1980s and 1990s that the *honor-shame* semiotic contrast permeates the culture of Roman Corinth, much ancient Mediterranean culture, and not least this passage. J. Gundry-Volf observes: "This characterization of the Mediterranean world as a shame/honor society supplies the background for the shame/glory contrast in 1 Cor 11:2-16."¹³⁴ Bruce Malina and numerous studies of social or cultural anthropology in relation to the world of Paul underline the point.¹³⁵ As Moxnes notes, "Interaction between people was characterized by the competition for recognition and the defence of one's own status and honor. To refuse a person's claim for honor was to put the person to shame. . . . Shame

important evidence for *head covering* from, e.g., Plutarch, *Regum* 206F; Livy; and the recent work of D. W. J. Gill; but it overstates the issue to dismiss Murphy-O'Connor's arguments as "quite beside the point" (232).

132. Robertson and Plummer, *First Epistle*, 216; Wolff, *Der erste Brief*, 244; Conzelmann, *1 Cor*, 181; Ortmeper, *1 Korintherbrief*, 102.

133. Fee, *First Epistle*, 498.

134. Barrett, *First Epistle*, 246. The overwhelming majority are one-sided. Even Schnatz entitles the section "über die rechte Haartracht für Frauen in Gottesdienst" (*Der erste Brief*, 2:487).

135. Gundry-Volf, "Gender and Creation in 1 Cor 11:2-16," 154.

and honor . . . represent the value of a person in her or his own eyes but also in the eyes of his or her society."¹³⁶

This background prepares the way for our understanding the double reference of τὴν κεφαλὴν αὐτοῦ here. (i) The Greek refers immediately to the man's physiological **head** both as an anatomical entity and thence as synecdoche for the whole person. In the first place such a man *devalues himself*, i.e., a head covering like that of the Romans before their gods in public devotion (or just possibly a man whose hair style indicated a loose or self-advertising sexuality) *reduced his self-respect* (see heading, above) and *shamed his own person*.¹³⁷ Since, however, as Moxnes rightly argues, self-respect and personal integrity reflect on other people and especially upon one to whom that person is responsible (employer, patron, slave owner, or God), (ii) this **shames his head also** in the sense of appearing thereby to demean *Christ or God as his Lord and Head*.

Barrett argues that **head** refers exclusively in this verse to Christ, who has been described as man's head in the previous verse.¹³⁸ However, we have already noted that Barrett approaches this verse almost exclusively within a Jewish or Jewish-Christian context, thereby inviting the criticism of Oster and others on the grounds of their extensive research into archaeological evidence about Roman religion. Allo alludes to a double meaning, noting the discussion of 2 Cor 3:18 where the Christian believer stands in contrast to Moses and his use of a covering.¹³⁹ Fee argues that the context of 2 Cor 3:18 is different, and in this he is correct, although his insistence that "there is almost no evidence . . . that men in any of the cultures (Greek, Roman, Jew) covered their heads" runs clearly counter to Oster and the other Roman specialists.¹⁴⁰ In the light of the discussion of honor-shame in cultural anthropology by Moxnes, Malina, and others, we may agree with Allo and with Bruce that in one sense (the more immediate) this is "a denial of man's status" but that no less it also "dishonours Christ."¹⁴¹ The constant wordplay between physiological and metaphorical uses of head continues in the case of women in vv. 5-16.

This is confirmed by the comments of Murphy-O'Connor and others that (whether we are considering long, unbound hair or inappropriate head covering) what remains common to vv. 4-7 is that which distracts attention from God

136. Malina, *The NT World: Insights from Cultural Anthropology*, 28-62; Ramsay MacMullen, *Roman Social Relations 50 BC to AD 284* (New Haven: Yale University Press, 1974), 62-109; and H. Moxnes, "Honor, Shame and the Outside World in Paul's Letter to the Romans," in J. Neuman et al. (ed.), *The Social World of Formative Christianity and Judaism*, 207-18.

137. Moxnes, "Honor, Shame and the Outside World," 208.

138. These two meanings of the Greek have been amply demonstrated in the discussion under 11:3 with reference to Dawes and many other writers and textual data.

139. Barrett, *First Epistle*, 250.

140. Allo, *Prelière Epître*, 256.

141. Fee, *First Epistle*, 507.

Thiselton – An Aside

- ...we favor “**utters prophetic speech**”. Prophetic speech may include ***applied theological teaching***, encouragement, and exhortation to build the church, not merely ad hoc cries of an expressive, diagnostic, or tactical nature. p826

Application Today

- I Corinthians 10: 27 If any of them that **believe not** bid you to a feast, and ye be disposed to go; whatsoever is set before you, eat, asking no question for conscience sake.

Application Today

- 28 But if any man say unto you, “This is offered in sacrifice unto idols”, eat not for his sake that shewed it, **and for conscience sake**: for the earth is the Lord's, and the fulness thereof:

Application Today

- 29 **Conscience**, I say, not thine own, but of the other: for why is my liberty judged of another man's conscience?
- 30 For if I by grace be a partaker, why am I evil spoken of for that for which I give thanks?

Application Today

- 31 Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.
- 32 Give none offence, neither to the Jews, nor to the Gentiles, nor to the church of God:

Application Today

- 33 Even as I please all men in all things, not seeking mine own profit, but the profit of many, that they may be saved.
- 11:1 Be ye followers of me, even as I also am of Christ

Application Today

- 2 Now I praise you, brethren, that ye remember me in all things, and keep the traditions, as I delivered them to you.
- 3 But I have something new I want to share with you...

Application Today

- 1a. Paul objects to men in leadership in the assembly wearing effeminate hairstyles because of its association with homosexual relations and its repudiation of the Biblical distinction between men and women.
- 1b. Manly long hairstyles today do not carry that association but v14 – comment...

Application Today

- 2a. Paul objects to women in leadership in the assembly letting their hair down because it was associated with the repudiation of sexual fidelity in marriage.
- 2b. Today, most women wear their hair down and it does not carry that same distinction – comment...

Application Today

- 3. If there was tremendous social pressure to veil, the archaeological record must be overcome. Blattenberger p59

Application Today

- 4. Therefore, proper application of these “traditions” today in the assembly would be for any leaders who adopt hairstyles, dress, or demeanor that symbolizes homosexual relations or that undermines fidelity in marriage by being sexually suggestive. Comment...





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