Grace Baptist Church & Crossroads International Church/ CIC again Dr. Rick Griffith

13 December 1998/ 15 June 2008/ 10 Feb 2013 Message 14 of 28

NLT 35 Minutes

Title

**Veils, Tales, and Females**

***1 Corinthians 11:2-16***

**Topic:** Women

**Subject:** Husbands should lead their wives

**Complement:** because this honors authorities, it follows God’s creation order, and prevents society from thinking we’re immoral or idolaters.

**Purpose:** The listeners will put away any practice that communicates insubordination of wives or improper leadership for husbands.

**Attribute:** We worship our God of leadership

# Introduction

### [Society today confuses sex roles.]

#### [In 1998 a British couple won a ruling to change the birth certificate of their seven-year old son to daughter.]

##### In 1998 a British couple gave birth to a “different” son. They said they treated him like a boy for the first year of his life. But then they began to see so many feminine traits they changed their mind that their “he” was a “she.”

England

##### They asked the hospital to change the sex on the birth certificate. No chance!

Black

##### So the parents took the hospital to court, outraged that the hospital was so insensitive to their distress. And they won the case! The judge ordered the hospital to issue a new birth certificate for the seven-year old.

##### As one who has changed hundreds of diapers, I personally wonder how there could be such ambiguity! It seems to me that you don’t have to be a gynecologist or pediatrician to know such basic differences!

##### But society today is confused about the sexes.

#### A little girl once found her grandmother’s drivers license. She announced, “Grandma, I know how old you are! You’re 56! I saw that you flunked sex too!”

#### The transfer of women from the home to the marketplace has also confused us. This has changed our vocabulary:

Grandma

WOW

##### Mankind to humankind

Terms

##### Stewardess to flight attendant

##### Fireman to fire fighter

##### Policeman to police person! No, I think it’s officer.

##### Boss to bosset! (Just kiddin’)

### Corinth also blurred the distinctions between the sexes—by refusing head coverings.

#### The background here is difficult to tell. What is clear is that in the east, Jewish and Assyrian women covered their heads *all the time* in public.

Map

#### But it’s debated what they did in the western part of the Roman Empire.

• West

##### Some say that in the west, Roman and Corinthian women *never* covered their heads in public—and so they didn’t wear them in church services too.

##### Yet it seems to me that in Corinth the public practice was the head covering.

#### What *is* clear is that Paul told them to put the head covering back on in the service.

##### 1 Corinthians 11:2 says they were doing some things right—probably referring to seeing the equality of women.

##### Yet they still needed to preserve the distinctions between men and women in their society—though head coverings.

v. 2

Black

### The church today is also confused on sex roles—especially relating to church worship.

#### Should women be ordained pastors? or teach men?

#### Should wives submit to their husbands? Some evangelical feminists doubt this.

### Main Idea: Today we’ll see that, while male and female are equal before God, they are still different—and the church must maintain these sexual distinctions.

• Why?

MI

### Intro to MPI: But *why* should our church reflect distinctions between the sexes? What are some reasons we shouldn't blur sex roles?

### 1 Corinthians 11 can help. Verses 3-6 give the first reason to reflect differences—not just between sexes but also between religions to show Christians as unique…

• 1 Cor 11

# I. Resisting sex distinctions shames our authorities.

# [We who confuse roles dishonor those to whom we submit.]

## Wrong use of a head covering at the church of Corinth shamed their authorities (3-6).

Corinth

### God’s authority structure is submission from wives to husbands to Christ to God (3).

3

#### Now what does “head” mean here?

Head

##### Lately evangelical feminists have said “head” means “source” and nothing more—that Eve originally came from Adam’s side. Verses 8-9 and 12 certainly carry this idea of source, but this is incomplete…

Christ

• Source

##### I see no reason to depart from the normal view that “head” means “authority.”

• Authority

###### First, it would be heresy in verse 3 to say that the *source* of Christ is God.

Black

###### Second, man is not the source of *woman*—it’s the other way around!

###### Also, Christ is not simply the source of the church but he’s our *authority* in Ephesians 1:22.

###### Also, Paul says a man is “head” over a wife in only one other text—Eph. 5:22-24, where a wife should submit to her husband’s *authority*.

###### Perhaps the clearest evidence that “head’ means “authority” is 1 Corinthians 11:10. Here the head covering is called a *“sign of authority.”*

#### Does verse 3 say *all men* have authority over *all women*?

3

##### In nearly every other place in the NT where these words for “man” and “woman” are used, they refer to husbands and wives.

##### This makes the better sense here too—for what authority do you husbands here have over my wife Susan, or what authority do I have over your wife?

##### Now this does *not* say that the husband is master and the wife slave! No, it is more like the husband is president of the home and the wife vice-president.

#### So it seems to me that this authority structure is the guiding principle of the text.

##### The Corinthian church had taken the equality of men and women too far.

##### Yes, they are equal in Christ before God, but that doesn’t mean no role differences exist between the sexes!

##### Subordination does not mean inferiority. All of us here submit to someone at work, but that doesn’t men we are inferior to that person!

(Paul goes on by saying that…)

### Men who prayed or declared revelation publicly with head covered shamed Christ (4).

4

#### What does a person who “prophesies” mean?

##### Some say this is “preaching,” but it means far more than that. There were many preachers in biblical times, but only a few were called prophets.

##### One scholar named Wayne Grudem has popularized a more general definition of prophecy as “telling something that God has spontaneously brought to mind.” This can even include declaring errors under inspiration of the Spirit!

Grudem

##### No, prophecy means “declaring forth God’s uninterpreted revelation without error to benefit God’s people.” See this clear meaning in 2 Peter 1:20-21.

2 Pet 1

#### What is “dishonoring the head” in verses 4-5? Here we find a play on words: A man who covers his *physical* head dishonors his *spiritual* head—Christ.

4

#### How did a man’s covered head shame Christ? Some say he would look like a Jew or pagan or in mourning, but no one really knows—except the Corinthians!

(Removing our hat for a national anthem or prayer comes from this verse. In any case…)

### Women who prayed or prophesied without a head covering shamed their husbands as their head (5-6).

5-6

#### How? Loose and flowing hair in Corinth depicted those who were unmarried, suspected of adultery or pagan prophetesses in a frenzy! Their speaking without a head covering was as disgraceful as having their heads shaved!

flowing

#### And what would it communicate for a woman to shave her head?

mona

##### Sometimes a shaven woman had *moral* overtones—taking the role of a man in a lesbian relationship, or being an adulteress.

• bald

##### Other times a shaven woman had *religious* overtones—indicating that she is like a pagan Greek priestess in prophetic frenzy.

##### So women shouldn’t imply being a lesbian or adulteress or pagan.

Veil

(Head coverings helped prevent these misunderstandings in the culture back then, but they don’t at all communicate a sense of submission today. In fact, they send the wrong signal—that we are hopelessly out of touch with societal convention—unless we are in a Muslim culture or other culture where they mean something. So what is the basic principle for us?)

Pew

## Today we must honor our authorities during worship.

### A man who resists sex distinctions shames God.

• Men

#### Men should act like men—so God won’t be dishonored.

#### A child was once asked whether Michael Jackson was a girl or a boy. The kid thought for a moment and then said, “Both.”

Michael Jackson

#### Men, don’t do something that dishonors God during worship.

Black

##### Don’t sit across the sanctuary from your spouse. I’m talking about Singapore. When I am in Sri Lanka, the opposite is appropriate—you better not sit on the women’s side of the church! And ladies in Sri Lanka and India *do* wear a head covering because in that society it indicates submission.

##### Men, don’t wear an earring or a dress.

### Likewise, a wife who resists sex distinctions shames her husband.

• Women

#### Just as God is dishonored when men don’t act like men, so the husband is shamed when his wife doesn’t act like a woman.

#### This is likely why 1 Timothy 2:11-12 limits women from teaching men—at the very least in the capacity of a pastor or elder—it blurs distinctions between them.

1 Tim 2

### For both men and women, if wearing a ring on your body—hand, nose, ears, lips—if this offends others and hinders their worship, don’t do it. It’s just not worth it.

• All

(So Paul has given the first reason why we show sexual distinctions—especially in worship—not to shame authorities. He now gives a second reason to show differences between the sexes…)

MPI

# II. A wife should let her husband lead due to the creation order.

# [A wife’s insubordination denies the order God originally set up.]

## A wife’s head covering at Corinth showed the husband’s leadership since creation (7-12).

### Corinthian men should pray with uncovered head because man was first to be made in God’s image—not woman (7).

Covered

Gen 1:26

Women

7

Home

#### Does verse 7 mean women are not in God’s image?

##### No, verse 8 clarifies that the idea is the *creation order*—man was created first.

##### Genesis 1:27 notes that both men and women are in God’s image. Yet this image initially came to Eve through Adam.

#### Despite Bible movie scenes, Jewish men didn’t pray with covered heads until the fourth century—probably in reaction to Christian men who prayed with head uncovered (Blomberg, 221).

### But women in Corinth were to pray with a head covering because husbands have always led their wives (8-10).

#### Woman was created from man—not vice versa (8).

8-10

#### Woman was created to be man’s helper—not vice versa (9).

#### Women’s submission reminds angels that they too function under authority (10a).

#### Women praying with a head covering showed they were under their husband’s authority (10b).

### Men and women have been dependent on each other since creation but God is life’s ultimate source (11-12).

11-12

#### Doesn’t Paul’s argument for mutual dependence in verse 11 contradict what he already said about authority?

People

##### I’ll answer this with another question: Can two people be dependent on each other even though one is the authority?

##### Of course! The boss leads the workers but both need the other.

##### Likewise, the husband leads the wife but both need each other.

#### Christian men and women depend on each other because they are actually the source of each other (11-12b).

11-12

##### Eve was created from Adam (12a).

##### Then all subsequent men came from their mothers (12b).

#### But ultimately God is the source of life (12c).

(So if the head coverings aren’t parallel, then what is the principle for us here?)

Heart

## Wives today must respect their husband’s leadership.

Poison

### Women can embarrass their husbands by showing a critical spirit at a church meeting—as their husbands melt in their seats.

Black

### Ladies, dress appropriately at church lest you shame your husbands.

#### Dress discreetly in worship! People have come to worship the Lord, not the legs!

#### Avoid tight fitting and low cut blouses too—other husbands will appreciate it.

### According to Titus 2:5, a wife’s primary work is in the home. If your husband wants you at home, don’t fight him.

Tit 2:5

#### Don’t get the idea that my leadership at our house means that I don't do any so-called “female” jobs. This issue doesn’t relate to who does what domestic chores!

#### I do the laundry, wash dishes, etc.—and whatever it takes to show my wife that I love her! It’s an issue of mutual respect and servanthood.

### A husband exercising his authority is not a license to act in his own interests but a responsibility to act in his family’s interests! [read Blomberg, 218, top paragraph].

Don’t talk bad

(There’s a third reason you should not ashamed of reflecting different male and female roles…)

# III. Don’t hinder your witness by blurring the sexes.

# [Avoid any behavior that confuses our sex roles before unbelievers for three reasons...]

Buddhist

## Society has certain norms that we should follow (13)

Society

### People then saw a female praying with her head uncovered as improper—so it should ***not*** be done (13).

13

### It would be like one of you ladies coming to church with your head buzzed and in men’s pants with a shirt and tie.

Prayer

### Don’t go against social fashion to show how free you are in Christ—we must be concerned about our witness! So be concerned about what society thinks… also…

Nature

## Nature teaches that men should have short hair but women long hair (14-15).

14-15

### Why is *hair length* so vital? It depicts authority as well as masculinity and femininity here in Singapore, as in most cultures. How many heads of state have long hair?

### In 1998 a German town threw out their major [Read 1 Dec 98 *Straits Times* article].

#### The article pictures him with long hair and a dress, looking somewhat masculine and feminine at the same time. Later he had a so-called “sex change” operation.

• Pics

• Michaela

• Norbert

#### They simply voted what we all know—there is no such thing as a sex change! God made us male or female. Sure, we can take some hormones and undergo surgeries to convincingly change outward features, but every cell of our bodies tells us our sex. For a real sex change, you need to change every single X or Y chromosome!

• Full Pic

### Paul’s point? We innately know our sex roles and should show this on our head.

4 people

#### That’s why verse 14 says that nature itself tells us it is shameful for men to have long hair and women short hair.

#### It’s her glory, isn’t it? It’s interesting how much time women spend on their hair as opposed to other parts of their body. You ever heard of a nose salon? An elbow salon? Of course not. But a hair salon, that’s big business.

#### How long is long? A fanatical high school friend once accused me of following Satan because my hair touched my collar, but Paul doesn’t give us lengths.

### So what should we do?

#### Women, don’t let your hair look like men’s—let it be more feminine.

#### Men, make your hair look masculine—think twice about wearing earrings too!

(So both society and nature show how to distinguish the sexes. Verse 16 also notes that…)

## Churches should follow cultural norms to avoid being a stumbling block (16).

Churches

16

### All first century churches practiced short hair for men and long hair for women (maybe head coverings too)—so Corinth shouldn’t be different in pursuit of self-interest.

Black

### For all of us, let’s not let the length of our hair or anything about how we look become a stumbling block to others—especially in worship.

Quote

(One disappointed man noted about marriage… [read slide]. But God has a better plan than Jim Carrey thinks. Anyway, what’s the big idea here today?)

• Carrey

# Conclusion

### Don’t confuse society into thinking that husbands shouldn’t lead their wives (M.I.). And why is that?

MI

#### Confusing sex roles *shames* our authorities (2-6).

• shames

#### An unsubmissive wife fights God’s *creation* order (7-12).

• creation

#### It hinders our *witness* by blurring the sexes (13-16).

• confuses

### Christians shouldn’t try to blur all distinctions between the sexes.

#### What should you wives do?

Wives

##### Wives, graciously submit to your husband.

##### Concerning symbols of authority, Craig Blomberg summarizes your role well: “Strenuously avoid whatever forms of dress or grooming [that] communicate to the non-Christian world sexual misconduct or idolatrous worship” (p. 215).

• Quote

##### Certain clothes, makeup, or rings can send the wrong signals, so avoid them

#### What should you husbands do? Martin Luther King said that “The acceptable year of the Lord is any year when men decide to do right!” But how do you do that?

Do right!

##### Sacrificially lead your wife and family—as a servant leader.

##### Teach your family to honor Christ as your head during worship.

Dad teach

###### Don’t dress sloppily.

###### Sing! Let your kids hear your joyful noise!

###### Bring your Bible and let your kids see you look to its authority.

### Don’t demand your rights! We’ve been talking about rights for many weeks now, right?

Give up

Demand

#### Giving up the right to sue another believer (chap. 6)

• 1 Cor. 6

#### Giving up the right to marriage or singleness (chap. 7)

• 1 Cor. 7

#### Giving up the right to eat food offered to idols (chap. 8)

• 1 Cor. 8

#### Giving up the right to do anything that hinders our witness (chap. 9)

• 1 Cor. 9

#### Giving up the right to join pagan celebrations (chap. 10)

• 1 Cor. 10

#### Give up the right to deny God’s authority structure (chap. 11)

• 1 Cor. 11

Black

### Let’s give up our rights so we can do right—in the sight of both God and man.

Grace Baptist Church Dr. Rick Griffith

13 December 1998 Message #14 of 28

NIV 40 Minutes

**Veils, Tales, and Females**

***1 Corinthians 11:1-16***

**Topic:** Women

**Subject:** Proper distinctions between the sexes means husbands should lead their wives

**Complement:** because this honors authorities, it follows God’s creation order, and prevents society from thinking we’re immoral or idolaters.

**Purpose:** The listeners will put away any practice that communicates insubordination of wives or improper leadership for husbands.

# Introduction

### [Society today confuses sex roles.]

#### [In 1998 a British couple just won a ruling to change the birth certificate of their seven-year old son to daughter.]

##### The British parents said they treated him like a boy for the first year of his life. But then they began to see so many feminine characteristics that they changed their mind that the “he” was a “she.”

##### So they asked the hospital to change the sex on the birth certificate. But the hospital refused.

##### So the parents took the hospital to court, amazed that the hospital was so insensitive to their distress. And they won the case! The judge ordered the hospital to issue a new birth certificate for the seven-year old.

##### As one who has changed hundreds of diapers, I personally wonder how there could be such ambiguity! It seems to me that you don’t have to be a MD to know such basic differences!

##### But society today is confused about sex roles.

#### A little girl once found her grandmother’s drivers license. She announced, “Grandma, I know how old you are! You’re 56! I saw that you flunked sex too!”

#### The rise of women in the marketplace rather than the home has also confused us. This has changed our vocabulary:

##### Mankind to humankind

##### Stewardess to flight attendant

##### Fireman to fire fighter

##### Policeman to police person! No, I think it’s officer.

##### Boss to bosset! (Just kiddin’)

### Corinth also blurred the distinctions between the sexes.

#### The background here is difficult to tell. What is clear is that in the east, Jewish and Assyrian women covered their heads *all the time* in public.

#### But it’s debated what they did in the western part of the Roman Empire.

##### Some say that in the west, Roman and Corinthian women *never* covered their heads in public—and so they didn’t wear them in church services too.

##### Yet it seems to me that in Corinth the public practice was the head covering.

##### Still others say there was no regular pattern here.

#### What *is* clear is that Paul told them to put the head covering back on in the service.

##### 1 Corinthians 11:2 says they were doing some things right—probably referring to seeing the equality of women.

##### Yet they still needed to preserve the distinctions between men and women in their society—though head coverings.

### The church today is also confused on sex roles—especially relating to church worship.

#### Should women pastor churches? (The fastest growing church in Singapore is pastored by a woman—but does that make it right?)

#### Should women be ordained? or teach men?

#### Some evangelical feminists even doubt if wives should submit to their husbands.

### Main Idea: Today we’ll see that, while male and female are equal before God, they are still different—and the church must maintain these sexual distinctions.

### Intro to MPI: But *why* should our church reflect distinctions between the sexes? What will happen if we blur sex roles?

### Here’s where 1 Corinthians 11 can help. Verses 3-6 give us the first reason to reflect differences—not just between the sexes but also between religions, showing Christianity as unique…

# I. Those resisting sex distinctions shame their authorities.

# [We who confuse roles dishonor those to whom we submit.]

## Wrong use of a head covering at the church of Corinth shamed their God-ordained authorities (3-6).

### God’s authority structure is submission from wives to husbands to Christ to God (3).

#### Now what does “head” mean here?

##### Lately evangelical feminists have said “head” means “source” and nothing more—that Eve originally came from Adam’s side. Verses 8-9 and 12 certainly carry this idea of source, but this is incomplete…

##### I see no reason to depart from the traditional understanding that “head” means “authority.”

###### First, it would be heresy in verse 3 to say that the *source* of Christ is God.

###### Also, Christ is not simply the source of the church but he’s our head in Ephesians 1:22.

###### Also, the only other passage where Paul refers to the man as “head” over a woman is Ephesians 5:22-24, where he is clear that a wife should submit to the authority of her husband.

###### Perhaps the clearest evidence that “head’ means “authority” is 1 Corinthians 11:10. Here the head covering is called a “sign of authority.”

#### Does verse 3 say *all men* have authority over *all women*?

##### In nearly every other place in the NT where these words for “man” and “woman” are used, they refer to husbands and wives.

##### This makes the better sense here too—for what authority do you husbands here have over my wife Susan, or what authority do I have over your wife?

##### Now this does *not* say that the husband is the master and the wife the slave! Rather, it is more like the husband is the president of the home and the wife the vice-president.

#### It seems to me that this authority structure is the guiding principle of the text.

##### The Corinthian church had taken the equality of men and women too far.

##### Yes, they are equal in Christ before God, but that doesn’t mean no role differences exist between the sexes!

##### Subordination does not mean inferiority. All of us here submit to someone at work, but that doesn’t men we are inferior to that person!

(Paul goes on by saying that…)

### Men who prayed or declared revelation publicly with a head covering shamed Christ as their head (4).

#### What does a person who “prophesies” mean?

##### Some say this is “preaching,” but it means far more than that. There were many preachers in biblical times, but only a few were called prophets.

##### One scholar named Wayne Grudem has popularized a more general definition of prophecy as “declaring forth what God has spontaneously brought to mind.” This can even include declaring errors under inspiration of the Spirit!

##### No, prophecy means “declaring forth God’s uninterpreted revelation without error to benefit God’s people.” See this clear meaning in 2 Peter 1:20-21.

#### What is “dishonoring the head” in verses 4-5? Here we find a play on word: For a man to cover his *physical* head, he dishonors his *spiritual* head—Christ.

#### How did a man’s covered head shame Christ? Some say he would look like a Jew or pagan or in mourning, but no one really knows—except the Corinthians!

(In any case…)

### Women who prayed or prophesied without a head covering shamed their husbands as their head (5-6).

#### How? It made it look like they were adulterous or idolaters. Loose and flowing hair depicted those who were unmarried, suspected of adultery or pagan prophetesses in a frenzy!

#### So what were the Corinthian women doing wrong?

##### We can’t deny that they were prophesying there—verse 5 says they were. After all, they were free in Christ to do so.

##### Yet the *way* in which they were doing it was all wrong. They did it in such a way as to flaunt social convention and the order of creation—by speaking without a head covering—so Paul said it would be as disgraceful as having their heads shaved.

#### And what would it communicate for a woman to shave her head?

##### Sometimes a shaven woman had *moral* overtones.

###### This could mean she assumed the role of a man in a lesbian relationship.

###### In Jewish circles the shaved head meant she was an adulteress.

##### Other times a shaven woman had *religious* overtones—indicating that she is like a pagan Greek priestess in prophetic frenzy.

##### In other words, women shouldn’t give the impression of being a lesbian or adulteress or pagan.

(Head coverings helped prevent these misunderstandings in the culture back then, but they don’t at all communicate a sense of submission today. In fact, they send the wrong signal—that we are hopelessly out of touch with societal convention—unless we are in a Muslim culture or other culture where they mean something. So what is the basic principle for us?)

## Today men must not shame Christ nor women their husbands by their behavior in worship.

### A man who resists sex distinctions shames God.

#### Men should act like men—so God won’t be dishonored.

#### A child was once asked whether Michael Jackson was a girl or a boy. The kid thought for a moment and then said, “Both.”

#### Men, don’t do something that dishonors God during worship.

##### Don’t sit across the sanctuary from your spouse. I’m talking about Singapore. When I am in Sri Lanka, the opposite is appropriate—you better not sit on the women’s side of the church! And ladies in Sri Lanka and India *do* wear a head covering because in that society it indicates submission.

##### Men, don’t wear an earring or a dress.

### Likewise, a wife who resists sex distinctions shames her husband.

#### Just as God is dishonored when men don’t act like men, so the husband is shamed when his wife doesn’t act like a woman.

#### 1 Timothy 2:11-12 limits women from teaching men—at the very least in the capacity of a pastor or elder. I wonder how the husbands of lady preachers really feel about these verses deep down inside…

### For both men and women, if you know that wearing a ring on a certain part of your body—hand, nose, ears, lips—if this offends others and hinders their worship, don’t do it. It’s just not worth it.

(Now remember the big picture here—we’re discussing why we show sexual distinctions. Paul now gives a second reason to show differences between the sexes…)

# II. A wife should let her husband lead due to the creation order.

# [A wife’s insubordination denies the order God originally set up.]

## A wife’s head covering in Corinth worship symbolized the husband’s leadership since creation (7-12).

### Corinthian men should pray with uncovered head because man was first to be made in God’s image—not woman (7).

#### Does verse 7 mean women are not in God’s image?

##### No, verse 8 clarifies that the idea is the *creation order*—man was created first.

##### Genesis 1:27 notes that both men and women are in God’s image. Yet this image initially came to Eve through Adam.

#### So if a married woman abandons this complementary role, she also abandons her glory (BKC).

### Women in Corinth were to pray with a head covering because wives have always been led by their husbands (8-10).

#### Woman was created from man—not vice versa (8).

#### Woman was created to be man’s helper—not vice versa (9).

#### Women’s submission reminds angels that they too function under authority (10a).

#### Women praying with a head covering showed they were under their husband’s authority (10b).

### Men and women have been dependent on each other since creation but God is life’s ultimate source (11-12).

#### Doesn’t Paul’s argument for mutual dependence in verse 11 contradict what he already said about authority?

##### I’ll answer this with another question: Can two people be dependent on each other even though one is the authority?

##### Of course! The PM leads the MP but both need the other.

##### Likewise, the husband leads the wife but both need each other.

#### Christian men and women are dependent on each other because they are actually the source of each other (11-12b).

##### Eve was created from Adam (12a).

##### Then all subsequent men came from their mothers (12b).

#### But ultimately God is the source of life (12c).

(So if the head coverings aren’t parallel, then what is the principle for us here?)

## Wives today must respect their husband’s leadership.

### Women can embarrass their husbands by showing a critical spirit at a church meeting—as their husbands melt in their seats.

### Ladies, make sure you dress appropriately at church lest you shame your husbands.

#### Dress discreetly—especially in worship! People have come to worship the Lord, not the legs!

#### Avoid tight fitted and low cut blouses too—your husband and other husbands will appreciate it.

### According to Titus 2:5, a wife’s primary work is in the home. If your husband wants you at home, don’t fight him.

#### Don’t get the idea that my leadership at our house means that I don't do any so-called “female” jobs. This issue doesn’t relate to who does what domestic chores!

#### I do the laundry, wash dishes, etc.—and whatever it takes to show my wife that I love her! It’s an issue of mutual respect and servanthood.

### A husband exercising his authority is not a license to act in his own interests but responsibility to act in his family’s interests! [read Blomberg, 218, top paragraph].

(There’s a third reason our church is not ashamed of reflecting different male and female roles…)

# III. Men and women should follow proper sex distinctions in society.

# [Let’s avoid any behavior that confuses our sex roles before unbelievers.]

## Paul rebuked the Corinthians for blurring proper roles (13-16).

### Society then saw a female praying with her head uncovered as improper—so it should ***not*** be done (13).

#### It would be like one of you ladies coming to church with your head buzzed and in men’s pants with a shirt and tie.

#### Don’t go against social fashion to show how free you are in Christ—we must be concerned about our witness! Be concerned about what society thinks… also…

### Nature teaches that men should have short hair but women long hair (14-15).

#### Why is the length of hair so important? It indicates authority as well as masculinity and femininity here in Singapore, as in most cultures.

#### Last week a German town threw out their major [Read *Straits Times* article].

##### The article includes his picture where he has long hair and a dress, looking somewhat masculine and feminine at the same time.

##### These voters simply were acknowledging what we all already know—there’s really no such thing as a sex change! God made us male or female. Sure, we can take some hormones and undergo surgeries to change a few outward features, but every cell of our bodies tells us our sex. If you want a sex change, you’re going to have to change every X or Y chromosome!

#### Paul’s point? We innately know our sex roles and should show this on our head.

##### That’s why verse 14 says that nature itself tells us it is shameful for men to have long hair and women short hair.

##### It’s her glory, isn’t it? It’s interesting how much time women spend on their hair as opposed to other parts of their body. You ever heard of a nose salon? An elbow salon? Of course not. But a hair salon, that’s big business.

##### How long is long? A fanatical high school friend once accused me of following Satan because my hair touched my collar, but Paul doesn’t give us lengths. The idea is that men’s hair should look like men’s hair and women’s should look like women’s, which is typically longer and more feminine.

#### Is long hair for a woman equivalent to a head covering?

##### This seems to me what the end of verse 15 says.

##### Another view is that God gave the long hair to her so that she might wind it around her head as a covering.

(So Paul was concerned about society and nature. Verse 16 says he was concerned that…)

### Churches followed the cultural norms to avoid being a stumbling block (16).

#### All first century churches practiced short hair for men and long hair for women.

#### Corinth shouldn’t be different in pursuit of self-interest.

(Likewise…)

## Let’s not blur the distinctions between the sexes today.

### Women, don’t let your hair look like men’s.

### Men, make your hair look masculine—think twice about wearing earrings too!

### For all of us, let’s not let the length of our hair or anything about how we look become a stumbling block to others—especially in worship.

(What’s the big idea here today?)

# Conclusion

### Proper distinctions between the sexes means husbands should lead their wives (M.I.). And why not?

#### Confusing sex roles *shames* our authorities (2-6).

#### An unsubmissive wife is against God’s *creation* order (7-12).

#### This also *confuses society* into thinking we’re immoral or idolaters (13-16).

### Christians shouldn’t try to blur all distinctions between the sexes.

#### What should wives do? This issue has been recently defined in the Southern Baptist statement on the family [read].

##### Wives, graciously submit to your husband.

##### As it relates to symbols of authority, one scholar summarizes your role well: “Strenuously avoid whatever forms of dress or grooming [that] communicate to the non-Christian world sexual misconduct or idolatrous worship” (Blomberg, 215).

##### Certain clothes, makeup, or rings can send the wrong signals, so avoid them

#### What should husbands do?

##### Sacrificially lead your wife and family—as a servant leader.

##### Avoid shaming Christ as your head by any action in worship.

###### Don’t dress sloppily.

###### Lead your family in right attitudes in worship.

###### Sing! Let your kids hear your joyful noise!

###### Bring your Bible and let your kids see you look to its authority.

### Looks like we’ve been talking about rights for many weeks now, right?

#### Giving up the right to sue another believer (chap. 6)

#### Giving up the right to marriage or singleness (chap. 7)

#### Giving up the right to eat food offered to idols (chap. 8)

#### Giving up the right to do anything that hinders our witness (chap. 9)

#### Giving up the right to join pagan celebrations (chap. 10)

#### And now giving up the right to go against social convention regarding our male-female role differences (chap. 11)

### Let’s give up our rights so we can do right—in the sight of both God and man.

**Preliminary Questions**

**Verses Questions**

Context

## What did the author record just prior to this passage? He’s just finished his teaching on the rights of a believer. Now, in chapters 11–14 he addresses three topics relating to behaviour in public worship: what men and women should or shouldn’t wear on their heads (11:2-16), the Lord’s Supper (11:17-34), and spiritual gifts (12–14).

Purpose

## Why is this passage in the Bible? I really struggled with this passage! Typically when I first look at a text I will preach, I read it through and note every question I have on the text—each time something doesn’t make sense to me. This most of the time yields a dozen questions or so, depending on the length of the passage. This is a short text, but my list of questions is very long—some 31 questions! That gives me only one minute per question—just to answer my own questions—and that doesn’t include yours! By the time I wrote and answered all my questions, my sermon was already 35 minutes long!

## One commentary writes, “This passage is probably the most complex, controversial, and opaque of any text of comparable length in the New Testament.” Blomberg 214

Background What historical context helps us understand this passage?

### Which teachings are praised in verse 2?

#### Submission in the church or also the idea of head coverings?

#### Or neither of these—but only faithfulness to Paul’s teaching on male and female equality and the tradition of practicing the Lord’s Supper (Blomberg)?

### Do these teachings in verse 2 relate only to public worship or do they apply to care groups too? I know of one church that believes every woman’s meeting must be opened in prayer by a man—so a deacon has to come down to the church to pray before the meeting can begin!

### How does verse 3 relate to verse 2?

#### Was Corinth faithful to Paul’s teaching on submission—implied by the first word of the NIV, “Now…”?

#### No, this word can also be translated “But…” as in the NASB, which seems to make better sense to me.

#### In other words, Paul is saying, “You guys are doing a good job holding to many of my teachings, but let me explain one area where you’re messing up in the worship service…”

### What does being “head” in verse 3 mean?

#### Lately some evangelical feminists have begun to popularize the idea that “head” means “source” and nothing more—that Eve originally came from Adam’s side. Verses 8-9 and 12 certainly carry this idea of source.

#### But I see no reason to depart from the traditional understanding that “head” means “authority.”

##### First, it would be heretical in verse 3 to say that the source of Christ is God.

##### Christ is not simply the source of the church but he’s the head of the church (Eph. 1:22; 4:15).

##### Also, the only other passage where Paul refers to the man as “head” over a woman is Ephesians 5:22-24, where he is clear that a wife should submit to the authority of her husband.

##### It’s interesting that hardly anyone has argued against the authority view until the 20th century. The church has always understood this text as referring to authority until the modern feminist movement.

##### Perhaps the clearest evidence that “head’ means “authority” is 1 Corinthians 11:10. Here the head covering is called a “sign of authority.”

### Does verse 3 say *all men* are authorities over *all women*? Or does this refer only to marriage?

#### In every other place in the NT where these words for “man” and “woman” are used (except possibly 1 Timothy 2:8-15), they refer to husbands and wives.

#### This makes the better sense here too—for what authority does any one of you men have over someone else’s wife?

### How would verse 3 relate to single women? Under whose authority are they? Siang, the Graces

### Is the authority principle of verse 3 the guiding principle of the text?

#### I think it is. The church had taken the equality between men and women too far.

#### Yes, mean and women are equal in Christ before God, but that doesn’t mean there are no differences between the sexes!

### What was the external head covering in verse 4?

#### For Jews it was a prayer shawl.

#### Or for the Roman priests, they pulled the ends of their togas over their heads for religious rites.

#### Some tales could come from interpreting it as veils over a woman’s face—like women are supposed to come to church each Sunday like they did when they were the bride! Outside the NT the word to be “covered” (katakaluvptw) means “to veil (oneself).” (*Little Kittel* 406) It’s used in the OT for Moses hiding behind a curtain (Exod. 26:34), the angels veiling their faces (Isa. 6:2), and when Tamar didn’t veil herself as harlots went unveiled (Gen. 38:15).

### What was the normal practice of women in the first century—did women go out in public veiled or not?

#### Pagan Practice

##### Kittel says Assyrian and Jewish women typically wore veils in public but Greek women didn’t. Paul here then would be advocating that the married Corinthian (or Greek) women follow the Near Eastern practice during the service but not at all times in public (*Little Kittel* 406).

##### But others say *all women* (both Jewesses and Greeks) wore head coverings in public (Lowery, *BKC*, 529; Blomberg, 211).

##### Still others say there was no regular practice in this regard in the west (Fee, 508-9)..

#### Christian Practice in this regard has always been mixed—only some churches followed Paul in terms of an external veil.

##### Not only did his ruling meet with resistance in Corinth, but the catacombs depict women as partially veiled

##### but Mary and other holy women don’t have any veil at all. There’s no universal rule in Christian practice on this matter. (*Little Kittel* 406; TDNT 3:563)

### How does a man praying with a covered head dishonor Christ? Fee summarizes some options (pp. 507-8):

#### Some say this would be like the Jewish practice of men covering their heads and Paul wanted to show a separation from Judaism, but Jews didn’t pray with heads covered until the 4th century AD (unless the 4th century instances reflected a tradition that went back to Paul’s day).

#### Others say this would look as if he’s in mourning.

#### Others say the male leader of the Isis cult covered his head, so looking like a pagan priest should be avoided.

#### But in the final analysis, we really don’t know how this dishonored Christ.

### But could long hair be considered a head covering in light of verses 13-15?

#### This is how the NIV understands these verses in the marginal note [read].

#### The word for “uncovered” (ajkatakavluptoς) appears only twice in the NT—here in verses 5 and 13. Likewise, to be “covered” (katakaluvptw) is only here in verses 6-7.

#### Now it’s a good rule of interpreting Scripture to let the clear verses help interpret the not-so-clear verses (not the other way around). Whereas it’s hard to determine in verse 5 if this can refer to long hair, verses 13-15 clearly refer to long hair.

#### So the covering here could refer to long hair (BKC, 530 disagrees as verse 5 indicates it can be covered or uncovered). In this regard, have you ever seen a feminist with long hair?

#### Some feel that the hair as a covering should be pinned up on top of the head as was the custom among married women. Loose and flowing hair depicted those who were unmarried, suspected of adultery or pagan prophetesses in a frenzy! Blomberg 211

#### “Elaborate hairdressing and makeup were part of the self-preservation for the better class whores” (i.e., “loose-living ladies” as described by Juvenal [*Satire 6*]; Gardner, *Women in Roman Law*, 251 cited by Baugh, *Women in the Church* [eds. include Henry Baldwin, 48, n. 146).

### What is meant in verses 4-5 by a person who “prophesies”?

#### Some say this simply means “preaching,” (Barnes) but actually it means far more than that. There were many preachers in biblical times, but only a few were deemed to be prophets.

#### One NT scholar named Wayne Grudem has even popularized a more general definition of prophecy as “declaring forth what God has spontaneously brought to mind.” This even can include declaring errors under the inspiration of the Spirit!

#### No, prophecy has always referred to “declaring forth God’s uninterpreted revelation without error to benefit God’s people.” This is the clear meaning in 2 Peter 1:20-21.

### Is the prayer in verses 4-5 private prayer or leading in public prayer?

#### The whole context must be one of public worship, for that is the only place where prophecy is to be exercised.

### Jewish men always covered their heads in prayer, so why would Paul say men shouldn’t have their heads covered?

#### This Jewish practice didn’t actually come about until the fourth century AD (except in some very rare first century instances). Blomberg, 221; Fee, 507

#### Thus the movies you’ve seen about Jewish men covering their heads in prayer aren’t accurate. It’s now believed that Jews actually started this practice to make themselves distinct form Christians!

### What does it mean to “dishonor his (or her) head” in verses 4-5?

#### Here we find a play on words: For a man to cover his physical head, he dishonors his spiritual head—Christ.

#### Likewise, for a woman not to cover her physical head, she dishonors her spiritual head—her husband.

### But how could women speak in church *at all* in view of the fact that 14:34-35 commands them to be silent? (To complicated—save for 1 Cor. 14 message)

### What were the Corinthian women doing wrong?

#### We can’t deny that they were prophesying there, for verse 5 says they were. After all, they were free in Christ to do so.

#### Yet it was the way in which they were doing it that was wrong. They did it in such a way as to flaunt social convention and the order of creation—by speaking without a head covering.

### What would it communicate for a woman to shave her head?

#### Sometimes a shaven woman had *moral* overtones.

##### This could mean she is assuming the role of a man in a lesbian relationship.

##### In Jewish circles the shaved head meant she was an adulteress.

#### Other times a shaven woman had *religious* overtones—indicating that she is like a pagan Greek priestess in prophetic frenzy.

#### In other words, Paul says for men not to give the appearance of being a homosexual or pagan—and for women not to appear like a lesbian or adulteress.

### For a woman, why would an uncovered head be equal to a shaved head (6)?

#### This is like Paul saying, “If she insists on the man’s place in church, then she may as well act like a man in all areas.”

#### Of course, Paul’s preference is given in verses 7-10 as encouraging the Corinthians to follow the culturally relevant signs of fidelity both in marriage and religiously.

### In verse 7, how does a man being made in God’s image logically lead to worshipping with an uncovered head?

#### I first thought that the idea here is that the higher authority never wears a hat. The only dignitaries at the National Day without a hat are the SM, PM, and MPs.

#### But then that would mean that the man *should* wear a head covering when approaching God!

### Does verse 7 mean women are not in God’s image?

#### No, verse 8 clarifies that the idea here is the order of creation—man was created first.

#### Genesis 1:27 notes that both men and women are in God’s image.

### What does verse 7 mean by saying women are in the glory of man?

#### Same answer—women were created after man but are equal in God’s sight.

### How does women’s ministry role limitations relate to the verse most quoted by feminists in Galatians 3:28.

#### It says, “There is neither Jew nor Greek, slave nor free, male nor female, for you are all one in Christ Jesus.”

#### Does this mean (as some say) there are no more role distinctions between men and women—their ministries are interchangeable?

#### No, the context isn’t talking about role distinctions at all, but about salvation. It simply means that there is equality between male and female in Christ. Christ is equal to the Father as God, but there is still a working order as Jesus voluntarily submits to the Father.

### What do angels have to do with head coverings? Is this to model submission to God for them?

#### Angels watch over creation and protect the worship of God’s people. One scholar notes that “They in particular would want to see services proceed with appropriate dignity.” Blomberg 212

#### Lack of a sign of authority would bring the wisdom of God into disrepute (Lowery, *BKC*, 529).

#### BKC suggests five other reasons.

### Can verse 10’s sign of authority change in different cultures?

### Doesn’t this argument for mutual dependence in verse 11 argue against what Paul said about authority?

#### I’ll answer this with another question: Can two people be dependent on each other even though one is the authority?

#### Of course, the PM leads the MP but both need the other.

#### Likewise, the husband leads the wife but both need the other.

### In verse 13 what’s so bad about a woman having her head uncovered when praying?

#### What would be a modern parallel of an action which would be so distracting that people would be offended?

#### It would be like one of you ladies coming to church with your head shaved bald and in men’s pants with a shirt and tie.

### Why is the length of hair so important?

#### Length of hair is a indicator of authority and masculinity and femininity here in Singapore, as it is in nearly all cultures.

#### Did you see last week’s *Straits Times* report of the German town that threw out their major? [Read article.]

##### The article includes his picture where he has long hair and a dress, looking somewhat masculine and feminine at the same time.

##### These voters simply were acknowledging what we all already know—that there’s really no such thing as a sex change! God made us male or female. Sure, we can take some hormones and undergo some surgeries to change some outward features, but every cell of our bodies tells us our sex. If you want a sex change, you’re going to have to change every X or Y chromosome!

#### Paul’s point is that we instinctively know our sexual roles and this should be shown on our head.

##### That’s why verse 14 says that nature itself tells us it is shameful for men to have long hair and women short hair.

##### It’s her glory, isn’t it? I find it interesting how much time women will spend on their hair as opposed to other parts of their body. You ever heard of a nose salon? A hand salon? Of course not. But a hair salon, that’s big business.

##### How long is long? I had one of my fanatical high school friends once accuse me of following Satan because my hair just barely touched my collar, but Paul doesn’t give us measurements. I think the idea is that men’s hair should look like men’s hair and women’s should look like women’s, which is longer and more feminine.

#### This might be similar to our necktie in Singaporean culture. Why am I one of the few here to wear a tie? Because it says something in this culture that I’m the one sharing the authoritative Scripture now.

### Does verse 14 mean long hair for men is disgraceful in all societies?

#### Even in Paul’s day, short hair was the norm for men as it is in most societies today.

#### The Spartan men in Greece had shoulder-length hair which they tied up for battle, but no one thought them effeminate (BKC, 530).

### Does long hair for men indicate rebellion against their God-ordained role to lead?

### How is it a glory for woman to have long hair (verse 15)?

### Is long hair for a woman equivalent to a head covering?

#### Perhaps the long hair itself is meant by this phrase.

#### Another view is that the long hair was given to her by God so that she might wind it around her head as a covering.

### Would this mean that women with short hair can preach?!

### What practice was required of all first century churches—head coverings (BKC)? long hair for women and short for men (NIVSB)? wives’ submission? or a symbol of authority?

### Do any feminists have long hair?

# Tentative Subject/Complement Statements

Christians shouldn’t try to blur all distinctions between the sexes. Blomberg 214

***Exegetical Idea:* The way the Corinthian wives should show their submission to their husbands in worship is for women to pray and declare revelation only with long hair (or when they wear a head covering).**

# Possible Illustrations

How do you think Tony would feel if I greeted him this morning by patting him on the head? Why would that seem strange? Because we instinctively think of our head as denoting authority. We pat a child on the head and neither the child nor the adult think much about it—because the adult has natural authority over the child. But to do this with a peer seems very odd.

The husband is the president and the wife the vice-president of the home.

Women sometimes embarrass their husbands by criticizing the church leadership at an EGM

Ladies must make sure that they dress appropriately at church lest they shame their husbands.

Wives should play a role distinct from their husbands in the home (Titus 2:5).

Men, don’t wear an earring or a dress.

Don’t get the idea that my leadership in the home means that I don't do any so-called female jobs. I do the laundry, wash dishes, clean—and whatever it takes to show my wife that I love her!

**Veils, Tales, and Females**

***1 Corinthians 11:1-16***

**Exegetical Outline**

Here’s the five-fold division by Lowery, BKC, adapted…

Why should women wear head coverings in worship?

1. The divine order is authority from God to Christ to man to woman (3-6).
2. The creation order was that man was made first (7-9).
3. Angels as spectators of female insubordination brings God‘s wisdom into disrepute (10).
4. Natural revelation distinguishes between the sexes, such as hair length (11-15).
5. Universal church practice of head coverings should prohibit individual church excess (16).

(The following outline follows the threefold division of the text by Fee, 493-95)

***Exegetical Idea:* The reasons Corinthian wives should wear a head covering during public prayer or declaring revelation was because this was the culturally sensitive way to show their submission to their husbands.**

# I. (2-6) The reason Corinthian wives should show their submission to their husbands by wearing a head covering during public prayer or declaring revelation was because not to do so was shameful in Corinth.

## (2) Paul’s commendation to the Corinthians for holding to many good traditions is given to start his following rebuke on a positive note.

## (3) The declaration of God’s authority structure is submission from wives to husbands to Christ to God.

## (4) Men who pray or declare revelation publicly with a head covering shame Christ as their head.

## (5-6) The reason Corinthian wives should show their submission to their husbands by wearing a head covering during public prayer or declaring revelation was because not to do so was shameful in Corinth.

### (5a) Women who pray or declare revelation publicly with a head covering cause shame to their husbands as their head.

### (5b-6) Women not wearing a head covering in such situations is as shameful as being an adulteress or lesbian with short hair.

# II. (7-12) The reason Corinthian wives should show their submission to their husbands by wearing a head covering during public prayer or declaring revelation was because this showed the husband’s authority since creation.

## (7) Men should pray with uncovered head because man was first to be made in God’s image (not woman).

## (8-10) Women should pray with a head covering because wives have always been lead by their husbands.

### (8) Woman was created from man (not vice versa).

### (9) Woman was created to be man’s helper (not vice versa).

### (10a) Women’s submission reminds angels that they too function under authority.

### (10b) Women praying with a head covering showed they were under their husband’s authority.

## (11-12) Men and women have been dependent on each other since creation but God is life’s ultimate source.

### (11) Christian men and women are dependent on each other.

### (12a-b) Men and women actually are the source of each other.

#### (12a) Eve was created from Adam.

#### (12b) All subsequent men came from their mothers.

### (12c) Ultimately God is the source of life.

# III. (13-16) The reason Corinthian wives should wear a head covering during public prayer or declaring revelation was because it showed proper sex distinctions in Corinth where they were blurred.

## (13) Society saw a female praying with her head uncovered as improper.

## (14-15) Nature teaches that men should have short hair but women long hair, which can serve as her covering.

### (14) The timeless, transcultural order understood by all is that it is shameful for men to have long hair.

### (15) The timeless, transcultural order understood by all is that it is appropriate for women to have long hair as her head covering.

#### (15a) Women take pride in their long hair.

#### (15b) Women’s long hair serves as their head covering.

## (16) Churches followed the cultural norms so as not to be a stumbling block.

**Homiletical Outline 1: Wives submitting to husbands** (Cyclical inductive form)

# Introduction

### Subject: Why should wives submit to their husbands—especially at church?

# I. A submissive wife doesn’t shame her husband and God.

# [A wife who insists on male roles fails to honor her husband and God.]

## Lack of a head covering for worshipping Corinthian wives shamed their God-ordained authorities (2-6).

## Wives today must not shame Christ and their husbands through their behaviour in worship.

# II. A submissive wife lets her husband lead due to the creation order.

# [A wife’s insubordination denies the order God originally set up.]

## A wife’s head covering in Corinth worship symbolized the husband’s leadership since creation (7-12).

## Wives today must respect their husband’s leadership.

# III. A submissive wife follows proper sex distinctions in society.

## In the first century an unveiled women worshipping blurred proper roles (13-16).

### Society then saw a female praying with her head uncovered as improper—so it should not be done (13).

### Nature teaches that men should have short hair but women long hair, which can serve as her covering (14-15).

#### (14) People have generally felt it shameful for men to have long hair.

#### (15) People have generally felt it honorable for women to have long hair as her head covering.

##### (15a) Women take pride in their long hair.

##### (15b) Women’s long hair serves as their head covering.

### Churches followed the cultural norms to avoid being a stumbling block (16).

## We must be careful not to blur the distinctions between the sexes today.

# Conclusion

### Wives, submit to your husbands at church in culturally relevant ways—otherwise you blur God-ordained sexual differences (M.I.).

**Homiletical Outline 2: Believers confusing sex roles** (Cyclical inductive form) NOT UPDATED!

# Introduction

### [Society today confuses sex roles.]

#### Just last week a British couple just won a ruling to change the birth certificate of their seven-year old son to daughter.

#### The rise of women in the marketplace rather than the home has also confused us.

### Corinth also blurred the distinctions between the sexes (11:2).

### The church today is also confused regarding sex roles.

### Main Idea: The church must maintain sexual distinctions.

### Subject: But why should our church reflect distinctions between the sexes? What will happen if we blur sex roles?

# I. Those resisting sex distinctions shame their authorities.

# [We who confuse roles dishonor those to whom we should submit.]

## Wrong use of a head covering for worshipping Corinthians shamed their God-ordained authorities (3-6).

### God’s authority structure is submission from wives to husbands to Christ to God (3).

### Men who prayed or declared revelation publicly with a head covering shamed Christ as their head (4). How? It made it look like their wives were the leaders.

### Women who did the same without a head covering shamed their husbands as their head (5-6). How? It made it look like they were adulterous or idolaters.

## Today men must not shame Christ nor women their husbands through their behaviour in worship.

### A man who resists sex distinctions shames God.

### A wife who resists sex distinctions shames her husband.

# II. A wife should let her husband lead due to the creation order.

# [A wife’s insubordination denies the order God originally set up.]

## A wife’s head covering in Corinth worship symbolized the husband’s leadership since creation (7-12).

## Wives today must respect their husband’s leadership.

# III. Men and women should follow proper sex distinctions in society.

# [Let’s avoid any behaviour that confuses our sex roles.]

## Paul rebuked the Corinthians for blurring proper roles (13-16).

### Society then saw a female praying with her head uncovered as improper—so it should not be done (13).

### Nature teaches that men should have short hair but women long hair, which can serve as her covering (14-15).

#### (14) People have generally felt it shameful for men to have long hair.

#### (15) People have generally felt it honorable for women to have long hair as her head covering.

##### (15a) Women take pride in their long hair.

##### (15b) Women’s long hair serves as their head covering.

### Churches followed the cultural norms to avoid being a stumbling block (16).

## Let’s not blur the distinctions between the sexes today.

# Conclusion

### Don’t confuse society into thinking that husbands shouldn’t lead their wives (M.I.). And why not?

#### It shames our authorities (2-6).

#### It’s against God’s creation order (7-12).

#### It confuses society into thinking we’re immoral or idolaters (13-16).

### Christians shouldn’t try to blur all distinctions between the sexes.

#### What should wives do?

#### What should husbands do?

### “In any culture, believers must strenuously avoid whatever forms of dress or grooming [that] communicate to the non-Christian world sexual misconduct or idolatrous worship.”

**Introduction**

1. Society today confuses sex roles.

2. Corinth blurred the distinctions between the sexes.

3. The church today is also confused on sex roles but must keep distinctions.

4. But why should our church reflect distinctions between the sexes?

**I. Resisting sex distinctions shames our authorities.**

A. Wrong use of a head covering at the church of Corinth shamed their authorities (3-6).

1. God’s authority structure is submission from wives to husbands to Christ to God (3).

2. Men who prayed or declared revelation publicly with head covered shamed Christ as their head (4).

3. Women who did the same without a head covering shamed their husbands as their head (5-6).

B. Today we must honor our authorities during worship.

1. A man who resists sex distinctions shames God.

2. A wife who resists sex distinctions shames her husband.

**II. A wife should let her husband lead due to the creation order.**

A. A wife’s head covering in Corinth worship symbolized the husband’s leadership since creation (7-12).

B. Wives today must respect their husband’s leadership.

**III. Don’t hinder your witness by blurring the sexes.**

A. Society has certain norms that we should follow (13)

B. Nature teaches that men should have short hair but women long hair (14-15).

C. Churches should follow cultural norms to avoid being a stumbling block (16).

**Conclusion**

1. Don’t confuse society into thinking that husbands shouldn’t lead their wives (Main Idea). And why not?

a. It shames our authorities (2-6).

b. It’s against God’s creation order (7-12).

c. It hinders our witness by blurring the sexes (13-16).

2. Christians shouldn’t try to blur all distinctions between the sexes.

a. What should wives do?

b. What should husbands do?

**Introduction**

1. Society today confuses sex roles.

2. Corinth blurred the distinctions between the sexes, though they did correctly see the equality of women (11:2).

3. The church today is also confused on sex roles but must keep distinctions.

4. *Subject:* But why should our church reflect distinctions between the sexes?

**I. Resisting sex distinctions** \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ **our authorities.**

A. Wrong use of a head covering at the church of Corinth shamed their authorities (3-6).

1. God’s authority structure is submission from wives to husbands to Christ to God (3).

2. Men who prayed or declared revelation publicly with head covered shamed Christ as their head (4).

3. Women who did the same without a head covering shamed their husbands as their head (5-6).

B. Today we must honor our authorities during worship.

1. A man who resists sex distinctions shames God.

2. A wife who resists sex distinctions shames her husband.

**II. A wife should let her husband lead due to the** \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ **order.**

A. A wife’s head covering in Corinth worship symbolized the husband’s leadership since creation (7-12).

B. Wives today must respect their husband’s leadership.

**III. Don’t hinder your \_\_\_\_\_\_\_\_\_\_\_\_\_ by blurring the sexes.**

A. \_\_\_\_\_\_\_\_\_\_\_\_\_ has certain norms that we should follow (13).

B. \_\_\_\_\_\_\_\_\_\_\_\_\_ teaches that men should have short hair but women long hair (14-15).

C. \_\_\_\_\_\_\_\_\_\_\_\_\_ should follow cultural norms to avoid being a stumbling block (16).

**Conclusion**

1. Don’t confuse society into thinking that husbands shouldn’t \_\_\_\_\_\_\_\_\_\_\_\_\_ their wives (Main Idea). And why not?

a. It shames our authorities (2-6).

b. It’s against God’s creation order (7-12).

c. It hinders our witness by blurring the sexes (13-16).

2. Christians shouldn’t try to blur all distinctions between the sexes.

a. What should wives do?

b. What should husbands do?

 **Rick Griffith**

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*Message 14 of 24 in “Becoming Who We Are” 1 Corinthians Series*

**Veils, Tales, and Females**

***1 Corinthians 11:2-16***

**Introduction**

1. Society today confuses sex roles.
2. Corinth blurred the distinctions between the sexes, though they did correctly see the equality of women (11:2).

3. The church today is also confused on sex roles but must keep distinctions.

4. *Subject:* But why should our church reflect distinctions between the sexes?

**I. Resisting sex distinctions** \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ **our authorities.**

A. Wrong use of a head covering at the church of Corinth shamed their authorities (3-6).

1. God’s authority structure is submission from wives to husbands to Christ to God (3).

2. Men who prayed or declared revelation publicly with head covered shamed Christ as their head (4).

3. Women who did the same without a head covering shamed their husbands as their head (5-6).

B. Today we must honor our authorities during worship.

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2. A wife who resists sex distinctions shames her husband.

**II. A wife should let her husband lead due to the** \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ **order.**

A. A wife’s head covering in Corinth worship symbolized the husband’s leadership since creation (7-12).

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A. \_\_\_\_\_\_\_\_\_\_\_\_\_ has certain norms that we should follow (13).

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**Conclusion**

1. Don’t confuse society into thinking that husbands shouldn’t \_\_\_\_\_\_\_\_\_\_\_\_\_ their wives (Main Idea). And why not?

a. It shames our authorities (2-6).

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c. It hinders our witness by blurring the sexes (13-16).

2. Christians shouldn’t try to blur all distinctions between the sexes.

a. What should wives do?

b. What should husbands do?

**Thought Questions:**

1. Read 1 Corinthians 11:2-16. Contrast men and women in these verses.

|  |  |
| --- | --- |
| **Men** | **Women** |
| Had no covering in prayer (4, 7) | Covered head in prayer (5) |
| Follows Christ as head (3a) | Follows man as head (3c) |
| Head of the woman (3b) | Submits to the man (3c) |
| Prophesies without head covering (4) | Prophesies with head covering (6) |
| Made in God’s image (7a) | Made in man’s image (7b) |
| Makes God look good (7a) | Makes man/husband look good (7b) |
| Created first (8a) | Created second (8b) |
| Protects | Is protected |
| Long hair disgraceful (14) | Long hair her pride and joy (15) |

1. How can you better show God’s authority structure in your relationships?

I need to follow God’s authority in my life by holding to his Word

Teach what the Bible says about being a godly man