

- d. Propriety. v. 13. Personal intuition is called upon for a reason. This is something inherent in the human person itself. "Comely" means "Befittingness." The phrase "to God" adds solemnity to the matter.
- e. Nature. vv. 14, 15. The physical organization of men and women is brought in here. Even nature, without Paul teaching, teaches what he has affirmed. Propriety is latent here, but it rests on the objective difference in the nature of things. An affirmative answer is expected (so Greek). The long hair of a woman is "a glory to her" and answers to (so Greek) a covering to match the veil. The hair is not the veil mentioned earlier! The perfect tense "given" shows that this is a permanent endowment for women.
- f. Practice. v. 16. "Contentious" is a hapax legommenon and means "fond of strife." Anyone disputing for disputations sake is in view. One frustrated with Paul's teaching here need not seek another Assembly (as most disgruntled Christians do today!), for his teaching is universally held.

Conclusion Some may argue that the position here is too harsh. Paul guards this and qualifies his word (vv. 11, 12). Both sexes are necessary to the Christian order but there is order! Man is the foundation; woman the channel of life. Both draw their lives from Him as the phrase "in the Lord" suggests. Ultimately all is realized in God from whom all things come. To Him both man and woman owe one reverence. This teaching is unlike much bandied about by the world. Similarly, the world has foisted upon the scene its ideas of salvation by works without grace. The Bible cuts across human thought and presses for forgiveness of sin only through the blood of Christ. It is all a question of whether we want God's way or our own. What is your choice? God grant it will be in His favor! Amen.

Introduction

1. There were disorders in the early church. Deviations from the truth are not something new cast against the church of Jesus Christ (cf. James and earlier chapters of this Book).
2. Paul is a master at dealing with people. This is true because his writings are under the inspiration of the Holy Spirit Who knows the hearts of men. Hence, the word of praise which opens this section is particularly in order (v. 2). It is in contrast with a later notation (v. 17). "Keep" is the verb root meaning "hold fast" (cf. 15:2). By "ordinances" Paul does not mean the two ordinary ones accepted as Biblical (baptism and Lord's Supper), but the tradition of the Spirit's teaching orally passed along. It is a reference actually to the Word of God which the apostle had transmitted.
3. But things had changed. The decorum of women at Corinth was open to challenge. To correct the deviation, the following statements are made concerning them:-
 1. THEIR POSITION v. 3.
Here is truth which needs to be "known." It concerns scales of relationships. Study them:-
 - a. Lowest scale. This is the purely human one between man and woman. No question of equality of nature is raised here, but that of subordination of rule is. Although the emphasis is on the way of creation, there is a subtone of recreation throughout the entire passage (Gen. 3:16). It is not a matter of inferiority, but of responsibility (1 Pet. 3:7).
 - b. Higher scale. Here is the Divine-human relation between Christ and man. Divine government has Christ the Head of the male gender (so Greek). The definite article with "head" in association with Christ shows He is the proper and essential Head. The other uses of "head" in this verse

omit the article. It is strengthened by the phrase "every man" and points to Christ's pre-existence as Creator (Gen. 1:26; John 1:3).

c. Highest scale. God is the Head of Christ.

The entire inter-personal relationships of the Godhead are brought into play here, as is His incarnation (Psa. 2:8; John 1:1-3). Let it be noted that the mystery of the divine trinity will ever remain an object of faith for the enlightened child of God (1 Cor. 2:14).

Summary: Human Divine-Human Divine
 Male--Female Christ--Man God--Christ

2. THEIR PRACTISE vv. 4-6

Paul draws upon a deviation at Corinth to accent the divergent roles of men and women. Mark the details:-

a. For men. "Man" is male gender, hence sex is dominant here over generic "man." These are to worship without a "covering," an elliptical phrase meaning "having down from the head" or "wearing a veil or something coming down from the head." To use a veil would be to "dishonour" a man's Head, namely Christ. Both physical ugliness and moral indecency are implied. The "man" is mentioned so as to bring out the contrast with the "woman."

b. For women. Women are to act differently than men and the verb "uncovered" shows this. To be "unveiled" is to dishonour her head, namely the man. "Shaving" differs in Greek from "shearing." The latter is used of cutting sheep. A woman without a veil is as one who is shaven or shorn. All would be a shame to the woman's head (man). Among the Greeks, questionable women went about unveiled. Slave women were shaven and it was also the judgment of adulteresses (Num. 5:18).

3. THEIR PLACE. vv. 7-16

Some things are commanded because they are right; others are right because they are commanded. In either case, it is the Word of God to which a

believer turns for instruction concerning conduct. The principle (v.2) and conduct elucidated (vv. 4-6) are supported by many arguments. Here they are:-

- a. Creation. vv. 7-9 This first argument is introduced by the particle "for." The male sex (so Greek) is the image and glory of God. The present participle "is" connotes "being constituted." The original creation story is noted here and supported as valid (cf. Gen. 1:26). Both "image and glory" speak of moral and not physical items. The former seems to convey the lordly position of man over creation and the latter term the honor which man sheds on God in fulfilling his destiny. A man is not to be veiled lest he tarnish the reflection of the Divine brightness with which God has adorned him. The woman, however, is to act in just the opposite manner. She is the "glory of the man," having been taken from him as to source and being formed for him as to role (vv. 8,9). The phrase "for the man" should be translated "on account of" and alludes to the fact that the woman was intended to serve as man's helper and to complete his existence (Gen. 2:19). All of woman's perfections are homage rendered to man.
- b. Authority v. 10. The word "power" is "authoritative" and refers to the veil of a woman. It is the sign of the power under which she has been placed. It connotes subjection. "Ought" speaks of moral obligation (cf. v. 7 for same verb).
- c. Angels v. 10. The preposition "because" means "on account of" and is indeed a startling phrase. Angels play an important role in God's program (cf. Luke 5:7, 10; 1 Cor. 4:9; 6:3; Gal. 3:19; Eph. 3:10; 1 Tim. 5:21; Heb. 1:7). Here they are regarded as being present in worship and offended by misconduct (cf. Psa. 138:1 where LXX has "angels" for "gods.")