

A WOMAN'S GLORY

1 Corinthians 11:1-16

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Introduction: A very controversial subject. Is it not possible to understand alike concerning Paul's teaching? Surely we can. Must lay aside preconceived ideas now. Study this within proper context and see if we can't come to same conclusion based upon the Word of God.

- I. Notice these passages first as an introduction. Gen. 3:16; 1 Tim. 2:12; 1 Cor. 14:34; Titus 2:5; Eph. 5:23. Point out that what Paul said in 1 Cor. 11 he said with full knowledge of these passages dealing with authority. 1 Cor. 11:1-16 based upon three things throughout:
 - A. Authority
 - B. Recognition of authority
 - C. Sign or token of authority
- II. Show that verse 1 actually goes with preceding chapter. Our study begins with verse 2 which is a conciliatory introduction to the sharp correction which follows.
- III. Verse 3 shows the divine arrangement of all parties concerned. Head of Christ is God; Head of man is Christ; Head of woman is man.
- IV. Show that the term "head" as found in verse 3 must have reference to the head which has power to govern just as it is used in Eph. 5:23. Also the second time it is used in verses 4 & 5. The first two times it is used in verses 4 & 5 refers to physical head of the body.
- V. This now brings us to the question of the covering. What is it? Can we find out? Yes! Notice verse 15. Read and then reread explaining the following: "But if a woman have "long hair" (KOMAO, verb, to let the hair grow having long hair) it is a glory (DOXA, calls forth praise for her) to her: for her hair (KOME, noun meaning hair, head of hair and denoting the hair as an ornament) is given her for (AVTI meaning instead of or in place of) a covering (PERIBOLAION, noun meaning a veil or covering). Hence we see there is no extra covering at all. Paul says her hair is given in the place of a veil or covering.
- VI. Now notice verse 4. Explain covering in context with verse 4. Question: what is it that dishonors the head? Evidently that which is a shame to him in verse 14. Man must not allow his hair to grow

- unhindered. This will “cover” his head of authority which is Christ.
- VII. Verse 5. Opposite of verse 4. Woman must let her hair grow (KOMAO). If she does not it is same as if she were shaven. What constitutes her being covered? Her natural length hair. Hence, if she trims it she may as well shave it all off.
- VIII. Verse 6. Again the covering (hair). Paul says if she be not covered let her also (KAI throws emphasis on the word following) be shorn. Since it is a shame for this to be done, let her be “covered” (KATAKALUPTO, verb meaning to be veiled or cover one’s head.) What is it that covers her head? Hair, “KOME” ornamental hair. How to get ornamental hair? Only by letting it grow! But some say verb “KATAKALUPTO: must imply the noun “KALUMA: (artificial veil) since it is the corresponding noun. Not so! See following verses: Matt. 8:24; Matt. 10:26; Luke 8:16, etc. The general verb “Kalupto” is used in all these places with various different nouns delineating several kinds of coverings. “KALUMA” is never found in 1 Cor. 11:2-16! Must go to 2 Cor. 3:13, 14, 15, 16, etc. to find and there the subject is certainly not hair or head covering. If Paul meant veil in our study why did he never once mention it?
- IX. Verses 7-9: Here Paul shows a man ought not to let his hair grow (or cover his head) why? Because he is the image of God. Show in following verses how he further explains.
- X. Verse 10. Controversial. Many ideas. Show how angels are obedient to God. As they are, so is the woman to be to the man. She is then to have a token or sign of authority on her head as a sign that she recognizes her place in God’s chain of authority. (her long hair)
- XI. Comment on verses 11-15 showing the connection.
- XII. Verse 16. We have no such custom. What custom could he refer to? Answer is obvious. The custom of women going without their covering (long hair). Paul says “we” have no such custom (apostles); neither the churches of God. So it was not of local application only. It was a brotherhood wide teaching and needs to so be today. Every preacher should preach this everywhere just as Paul did. (see 1 Cor. 4:17). Exhort all to seriously consider and obey.