

# Class Schedule

| Lesson    | Day      | Date          | Title                                | Teacher      |
|-----------|----------|---------------|--------------------------------------|--------------|
| 14        | S        | 3-Jan         | External Resources for Bible Reading | David        |
| 15        | W        | 6-Jan         | I Corinthians - Chapter 7            | Marty        |
| 16        | S        | 10-Jan        | I Corinthians - Chapter 8            | David        |
| 17        | W        | 13-Jan        | Reading as Interpretation            | Marty        |
| 18        | S        | 17-Jan        | I Corinthians - Chapter 9            | David        |
| 19        | W        | 20-Jan        | I Corinthians - Chapter 10           | David        |
| <b>20</b> | <b>S</b> | <b>24-Jan</b> | <b>I Corinthians - Chapter 11</b>    | <b>Marty</b> |
| <b>21</b> | <b>W</b> | <b>27-Jan</b> | <b>"Second-Level" Readings</b>       | <b>Marty</b> |
| 22        | S        | 31-Jan        | I Corinthians - Chapter 12           | David        |
| 23        | W        | 3-Feb         | I Corinthians - Chapter 13           | David        |
| 24        | S        | 7-Feb         | I Corinthians - Chapter 14           | David        |
| 25        | W        | 10-Feb        | I Corinthians - Chapter 15           | Marty        |
| 26        | S        | 14-Feb        | I Corinthians - Chapter 16 & Review  | Marty        |

# **Class Plan – 1/27/2021**

- 5 min – Intro, plan, and outline review
- 10 min – Group Conclusion
- 25 min – Reports from Groups (5 minutes each)
- 10 min – Lesson 21 – Topical & Devotional Studies

| Position                             | Arguments for  | Arguments against   | Notes/Questions  |
|--------------------------------------|--|---|--|
| <p><b>A. Local Custom (only)</b></p> | <ul style="list-style-type: none"> <li>• 11:2 – “Maintain the traditions” (could be man-made traditions)</li> <li>• 1:2 – to the church at Corinth (only?)</li> <li>• 11:16 – “we have no such practice, neither do the churches...” (i.e. “We don’t do what y’all do...”)</li> <li>• The letter is full of commands, but in this section there is no “this is a command...”</li> <li>• [history] In Roman culture women wore veils to signify marriage and respect for the gods</li> <li>• Could be like the “Holy Kiss” (Rom 16): Not binding, but we do something equivalent</li> </ul> | <ul style="list-style-type: none"> <li>• “Traditions” means things taught (whether from man or God)</li> <li>• 1:2 ... adds: “to all who call...” also 4:17 – as taught “everywhere in every church”</li> <li>• “...no such practice” means being contentious, not the head covering practice</li> <li>• 11:3-15 is all about coverings (men/women), based on relationships, including with God. Would 16 just say “it doesn’t really matter”?</li> <li>• 11:3-15 includes arguments for the covering that go back to creation, things which don’t change (like the Corinthian culture).</li> </ul> |  <p style="text-align: center;"><b>Group Discussion Results</b></p> |
| <p><b>B. Applies Today</b></p>       | <ul style="list-style-type: none"> <li>• 11:2 – Paul says “maintain the traditions that were delivered by Paul (from God)”</li> <li>• 11:13 – Judge for yourself... is it proper? reads like a rhetorical question, not a command to decide for yourself.</li> <li>• There is a reason God preserved this portion of text.</li> <li>• (Also includes the requirement for the man to <u>un</u>cover his head.)</li> <li>• 11:4-7, 14-16 are <i>natural</i> analogies that explain the contrast and reinforce his point</li> <li>• 11:4 – says “every man” dishonors, etc.</li> </ul>        | <ul style="list-style-type: none"> <li>• 11:16 – “No such practices” may give relief from the instructions</li> <li>• 11:15 – Hair is the covering is an alternate interpretation of vs 15</li> <li>• 11:13 – means “make up your own mind”</li> <li>• Head coverings are not mentioned anywhere else in scripture as example or command</li> <li>• There is strong evidence that women covered their heads outside the worship (everywhere); but that’s not true today.</li> </ul>   |  |

| Position   | Arguments for  | Arguments against  | Notes/Questions  |
|--|--|--|--|
| <b>C.</b><br><b>Applies only for Spiritual Gifts</b> | <ul style="list-style-type: none"> <li>11:4 – Describes the context: only prayer and prophesying (not other situations)</li> <li>11:10 – “because of the angels” – might indicate that miracles were occurring</li> <li>Spiritual gifts (ch 12-14) are discussed in the proximity (next chapter)</li> </ul>  | <ul style="list-style-type: none"> <li>Prayer is not a miraculous gift much of the time (e.g. I Thess 5:7: “Pray without ceasing.”)</li> <li>Prayer is not listed in chapter 12 in the list of spiritual gifts</li> <li>There are no other explicit instructions within scripture that apply only to the time period when miraculous gifts were in existence. Chapter 12-14 principles that regulate spiritual gifts all apply today.</li> </ul>   |  <p><b>Group Discussion Results</b></p> |
| <b>D. Hair is the covering</b>                       | <ul style="list-style-type: none"> <li>11:14,15 – “Her hair is given to her as a covering”. Is that a summary statement?</li> <li>Maybe the length of hair is the covering... not so much the physical covering, but a feminine hair-style for women and masculine style for men</li> <li>Given the “universal” arguments, why should you not wear the symbol at all times (which would be true if it means how you wear your hair)</li> </ul> | <ul style="list-style-type: none"> <li>11:15 – Greek word for “hair” in vs 15 would mean long garment-like hair, and is not same as “covering” used earlier.</li> <li>11:6 distinguishes between short hair and shaven... So is a short haircut the same as shaven?</li> <li>11:6 Makes a distinction between being shorn or shaven and (also) being covered.</li> <li>How do you have a covering or not (when praying or prophesying) if it’s hair. Your hair is just there!</li> </ul> |  |

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|--------------------------------------|---|---|---|
| <p><b>A. Local Custom (only)</b></p> | <ul style="list-style-type: none"> <li>History and art indicate that women wore head coverings in public, and Roman men covered their heads to respect their gods.</li> <li>(5) Applies to women leading worship activities—perhaps they were tempted to remove their society’s sign of authority.</li> <li>(6,13) Paul says “judge among yourselves” what is “proper...”</li> <li>(5) Coverings don’t convey a message (“a sign”) of subjection in our culture.</li> <li>(5-6) “Uncovered” is equated to being shorn or shaved (a hair-style).</li> <li>(14) “Nature” [φύσις] means societal norms (i.e. male/female hair styles of the day).</li> <li>(16) Describes the issue as a “custom”</li> </ul> | <ul style="list-style-type: none"> <li>This position requires us to depend on (uninspired) history to interpret the passage accurately, and...</li> <li>There were a variety of “customs” among Jews, Romans, Greeks: it’s hard to know for sure</li> <li>(14:34) Women were forbidden speaking roles (e.g. prophesying) with men present</li> <li>(3, 7-12) Paul gives “universal reasons”: order of authority, creation, angels</li> <li>(4) Reads like an absolute command for all</li> <li>(5-6) Women with shaved heads are still mostly universally disapproved</li> <li>(15) Explains God’s purpose for women’s hair (transcends transient customs)</li> <li>(16) Appears uniform: “all the churches”</li> </ul> | <ul style="list-style-type: none"> <li>Are there analogous gender or role-specific actions/attire in our culture today?</li> </ul> <div data-bbox="2051 528 2535 821" style="text-align: center;">  <p><b>Marty's try...</b></p> </div>        |
| <p><b>B. Applies Today</b></p>       | <ul style="list-style-type: none"> <li>This interpretation/application does not depend on knowing (uninspired) history.</li> <li>(4) Reads like absolute command for all</li> <li>(3,7-12) Universal “reasons” are given: order of authority, creation, nature, angels</li> <li>(10) Paul, by inspiration (not culture), defines what covering symbolizes (“sign”).</li> <li>(16) Stated as uniform across 1<sup>st</sup> Century cultures &amp; countries: “all the churches”.</li> <li>(5-6) Comparison to shaved/shorn women: which still universally indicates shame.</li> </ul>  | <ul style="list-style-type: none"> <li>There is strong evidence that women covered their heads in public then, but they don’t now.</li> <li>(6,13) Paul appeals to the Corinthians (“yourselves”) to judge what is “proper”.</li> <li>(5) Coverings don’t convey the message (“a sign”) of subjection to men anymore.</li> <li>Head covering is not mentioned (as example or command) anywhere else in the New Testament.</li> </ul>  | <ul style="list-style-type: none"> <li>(This interpretation, and no other, was held by the early church fathers.)</li> <li>What constitutes acceptable “covering”? A hat? Long veil?</li> <li>Under what circumstances is covering required? Public leadership? All public worship? Public <u>and</u> private worship?</li> </ul> |

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|--|---|--|---|
| <p><b>C.</b><br/><b>Applies only for Spiritual Gifts</b></p> | <ul style="list-style-type: none"> <li>• (4,5) Specifies (limits) the application to “praying or prophesying”.</li> <li>• (12:4-11) The Corinthians had miraculous gifts and had problems with proper use of them.</li> <li>• (4,5) Prophesying in the Bible is always “inspired” (II Pet 1:21): a “spiritual gift”.</li> <li>• (14:13-14) Prayer is mentioned in connection with spiritual gifts, and...</li> <li>• Women [in Corinth] had spiritual gifts. (Acts 2:17; 21:9; I Cor 14:31-34)</li> </ul> | <ul style="list-style-type: none"> <li>• Seems to contradict Paul’s instructions forbidding women to speak in 14:34-35.</li> <li>• Inspired prayer is never listed as a miraculous “gift” (see 12:4-11).</li> <li>• The reference to prayer (and singing) in 14:13-17 states the need to <u>interpret</u> (because it is exercising the gift of “tongues,” not prayer).</li> <li>• (13) Paul only mentions prayer in vs 13, suggesting that’s the primary application.</li> <li>• Paul’s arguments (authority chain, creation, nature, angels) are not limited to spiritual gifts.</li> </ul>  | <ul style="list-style-type: none"> <li>• Is there any application for today, since spiritual gifts have ended?</li> </ul> <div data-bbox="2033 344 2527 639" style="text-align: center;">  <p><b>Marty's try...</b></p> </div> |
| <p><b>D. Hair is the covering</b></p>                        | <ul style="list-style-type: none"> <li>• (5) Vs 5 says being uncovered is “one and the same as” being shorn or shaved.</li> <li>• (15) Vs 15 says that a woman’s hair is “given to her for a covering”</li> <li>• (15) Greek word, <i>peribolaion</i>, implies “clothing,” indicating the hair is like a garment (see usage in Heb 1:12).</li> </ul>  | <ul style="list-style-type: none"> <li>• (4) The issue as introduced is “covering,” not length of hair. (How could long/short hair only apply to praying &amp; prophesying?)</li> <li>• Cloth covers (veils) for women were common.</li> <li>• (5) Being uncovered and being shorn or shaven are equated (“one and the same”), because both are shameful things.</li> <li>• (6) A woman could be uncovered but not shorn/shaven: “let her <u>also</u> [καί] be...”</li> <li>• (15) Could be interpreted as additional evidence from culture (“nature”), that is, how people view long/short hair-styles.</li> <li>• (15) Greek for “covering” is not the same as in vs 3-13. The roots mean “something thrown around” (e.g. Rev 3:5; Mt 6:31; 25:36).</li> </ul> | <ul style="list-style-type: none"> <li>• Verse 6 would make no sense: “If a woman [has short hair] let her also be shorn.”</li> <li>• (This interpretation has appeared only in the last 100 years.)</li> <li>•</li> </ul>  |

# Reconciling I Corinthians 11:5 and 14:34-35

**I Cor 11:5** – But every woman who **prays or prophesies** with *her* head uncovered dishonors her head, for that is one and the same as if her head were shaved.

**I Cor 14:34-35** – Let your women **keep silent** in the churches, for they are **not permitted to speak**; but *they are* to be submissive, as the law also says. <sup>35</sup> And if they want to learn something, let them ask their own husbands at home; for it is **shameful for women to speak** in church.

## Proposed Explanations:

1. Women could pray or prophesy publicly (with men present) as long as they were submissive to male authority (for example, by permission only or always deferring to a male speaker).
2. I Cor 14:34-35 is only a prohibition of “self-willed” speaking and/or a call for “order” in the assembly.
3. The praying and prophesying by women in 11:5 was only allowed in private settings (or to herself) and not in the “coming together” (11:17) of the church.
4. Praying and prophesying by women in 11:5 was only allowed in assemblies of women (see Acts 16:13b; Titus 2:4-5).
5. The “praying or prophesying” 11:5 is *silent* participation (“discerning” others, see 14:28-29), not leadership.
6. Paul gives instructions in chapter 11 as if he is allowing women to lead in prayer and prophecy, but later, in chapter 14 [tells the rest of the story which...], forbids women to speak publicly (similar to chapters 8-10).

# “Because of the Angels” – I Corinthians 11:10

1. Like women, angels *covered* their faces before God. (Note that the LXX translates Isaiah 6:2, “covered,” with *katakaluptōn*, the same Greek word for “covering” in I Cor 11:4ff).
2. Angels, unseen, are present in the assembly, watching, judging us (I Tim 5:1; Heb 13:2).
3. Angels are learning (submission?) from human responses to God’s plans (see I Pet 1:12b).
4. Angels who rebelled against God’s authority were cast down to Hell (II Pet 2:4; Jude 6).
5. Angels administer the spiritual gifts (prophecy) being exercised (see Gal 3:19).
6. Angels are mediating the prayers before God (see Rev 8:2-4).
7. Angels might be attracted to women who are “uncovered” (see Gen 6:2).
8. We will judge angels (I Cor 6:3) – “judge for yourselves”
9. Greek word for “messenger” might not be angels, could be human messengers to Paul.
10. Beginning at Creation/Fall, angels are trying “look into” how women interact with men.
11. (Some other teaching that Paul had previously given the Corinthians)

# A Valid Warning\*

It is one thing to seek a more lucid understanding of the biblical content by investigating the cultural situation of the first century; it is quite another to interpret the New Testament as if it were merely an echo of the first-century culture. To do so would be to fail to account for the serious conflict the church experienced as it confronted the first-century world. Christians were not thrown to the lions for their penchant for conformity.

Some very subtle means of relativizing the text occur when we read into the text cultural considerations that ought not to be there. For example, with respect to the hair-covering issue in Corinth, numerous commentators on the Epistle point out that the local sign of the prostitute in Corinth was the uncovered head. Therefore, the argument runs, the reason why Paul wanted women to cover their heads was to avoid a scandalous appearance of Christian women in the external guise of prostitutes.

What is wrong with this kind of speculation? The basic problem here is that **our reconstructed knowledge of first-century Corinth has led us to supply Paul with a rationale that is foreign to the one he gives himself**. In a word, we are not only putting words into the apostle's mouth, but we are ignoring words that are there. If Paul merely told women in Corinth to cover their heads and gave no rationale for such instruction, we would be strongly inclined to supply it via our cultural knowledge. In this case, however, Paul provides a rationale which is based on an appeal to creation, not to the custom of Corinthian harlots. **We must be careful not to let our zeal for knowledge of the culture obscure what is actually said. To subordinate Paul's stated reason to our speculatively conceived reason is to slander the apostle and turn exegesis into eisegesis.**

The creation ordinances are indicators of the transcultural principle. If any biblical principles transcend local customary limits, they are the appeals drawn from creation.

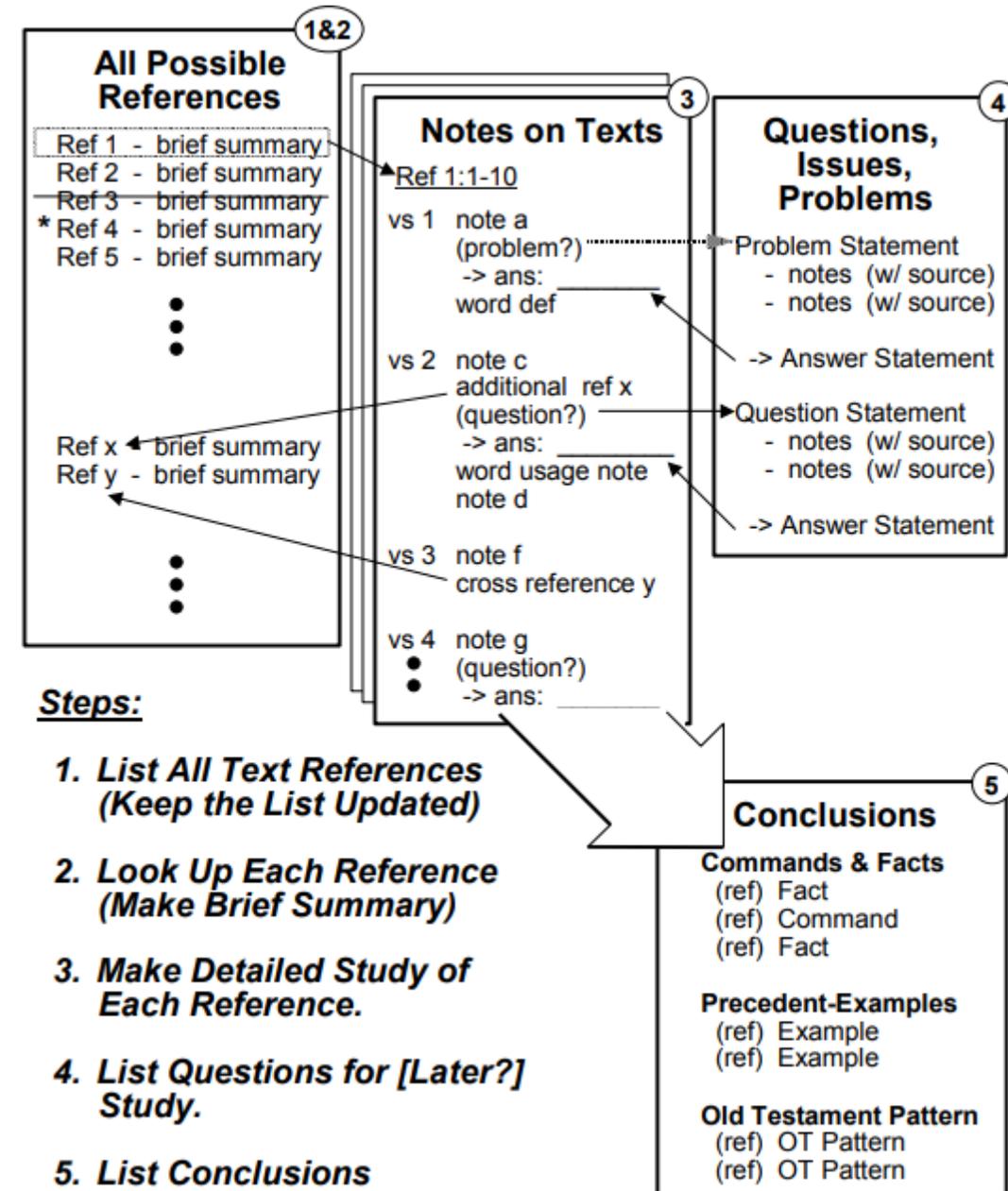
\*R.C. Sproul, *Knowing Scripture* (Downers Grove, Illinois: InterVarsity Press, 1977), p. 110.

# Personal Applications of I Corinthians 11:2-16

1. I must learn to be joyful in all my roles which require submission and gladly display the outward behaviors (“signs”) that indicate that submission.
2. Men and women, in their respective, interdependent roles, reflect the glory of God and Christ and demonstrate the plans and purposes of God. I must respect, praise, and support my brethren as they serve in their respective roles in the church, the family, and society. See Rom 16:1-2; I Cor 16:15-16.
3. As much as is possible, I must respect (not criticize or openly violate) the norms and customs of society, especially those that reflect God’s wisdom and/or require personal humility and submission. See Romans 12:18.

# Topical Study Methodology

0. Formulate the topics of the study as a question.
1. List all text references that might deal with the topic.
2. Look up each reference (briefly).
  - Mark through references that are irrelevant.
  - Put a summary (1 line) description of the information in each.
  - Mark (\*) those that have lots of information or appear very relevant.
  - Note cross-references on key phrases; add to the list (#1) if relevant.
3. Make a detailed study of each relevant text.
  - Chose a logical order (OT 1st, Gospels 1st, lengthy passages 1st, etc.).
  - Make verse-by-verse notes on each (your observations).
  - Determine word definitions based on study tools and other usages
  - As new references are discovered, add them to the list (#1) for study.
  - Use commentaries (many, with care) especially on difficult passages.
4. List questions, contradictions, problems, then research each.
  - Write out a statement of the question or difficulty.
  - Questions may be postponed, if not central to the study.
  - Use commentaries (many, with care) especially on difficult passages.
  - Summarize answers, if you find them, in your detailed study notes.
5. List Conclusions on your subject as you go.
  - Facts/Commands
  - Precedent-Setting Examples
  - Underlying Principles
  - Old Testament Patterns.



# Tools for Topical Studies

|   | Find all Relevant References | Study each Reference | Research Questions | Formulate Conclusions |
|---|------------------------------|----------------------|--------------------|-----------------------|
| a. English Bible (various translations)               |                              | X                    |                    |                       |
| b. Multiple Version Text (or website)                 |                              | X                    | X                  |                       |
| c. Amplified Bible (or "Literal Translation")         |                              | X                    | X                  |                       |
| d. Greek/English Interlinear                          |                              | X                    | X                  |                       |
| e. Expository Dictionaries, Greek/Hebrew Lexicons     |                              | X                    | X                  |                       |
| f. Bible Text with Cross- or Chain-References         | X                            | X                    |                    |                       |
| g. Concordance (or searchable online text)            |                              |                      |                    |                       |
| • based on the English (multiple translations search) | X                            |                      |                    |                       |
| • based on the Original Languages                     | X                            |                      |                    |                       |
| h. Topical Bible, Bible Handbook, Maps, History...    | X                            | X                    | X                  |                       |
| i. Old/New Testament Surveys or Introductions         |                              | X                    | X                  |                       |
| j. Bible Dictionary/Encyclopedia                      | X                            | X                    |                    |                       |
| k. Bible Commentary or "Notes..."                     |                              | X                    | X                  |                       |
| l. Books on Bible the Topics                          |                              |                      | X                  | X                     |
| m. Other People                                       |                              |                      | X                  | X                     |

# Dangers to Avoid in Topical Studies

- ***Proof Texting*** – assuming that one statement in the Bible is proof of a doctrinal claim.
  - Often, Truth cannot be found from a single, isolated statement.
  - Symptom: disregard of author’s intent or interpretation only in context of modern reader’s interests.
- ***Biased Presuppositions*** – imposing popular beliefs &/or desired conclusions on the text.
  - Often, due to presuppositions, it is difficult to read a text without bias.
  - Presuppositions may result in asking questions which the text does not attempt to answer.
  - Symptom: searching for “exceptions” or rationale for rejecting the obvious meaning.
- ***Overly Narrow Topics*** – study of one topic and excluding essential related information.
  - Symptom: failing to ask, “What is the evidence or argument against these conclusions?”

# Devotional Study – How must I Respond?

When reading a narrative or discourse-epistle, find similarities in the people and circumstances in the text to our personal circumstances, with the intent of learning God will for me and making changes

1. What underlying principles (virtues, attitudes, or disciplines) are promoted?
2. Do these relate to my family? Occupation? Community life? Relationships?
3. How do these affect my overall view of the world?
4. What changes in belief and/or practice are demanded?
5. How can I carry out these changes? What is a good first step?
6. How can other disciplines (e.g. prayer, worship) facilitate changes in my beliefs and/or practices?

"For Ezra had set his heart to **study** the law of the Lord, and to **practice** it, and to **teach** its statutes and ordinances in Israel." (Ezra 7:10)