

# MEN AND WOMEN PROPEHTS

I Cor. 11:2-16

1. I commend you because you remember me in everything and maintain the traditions as I have delivered them to you. **THE TRADITION**

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2. Now (de) I want you to understand that the **head** (origin) of every **man is Christ**, the **head** (origin) of **women is man**, the **head** (origin) of **Christ is God**. **A THEOLOGICAL PRINCIPLE**

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3. Any **man** who **prays or prophesies** with his **head covered** **dishonors** his **head**, any **woman** who **prays or prophesies** with her **head unveiled** **dishonors** her **head** - **CHURCH PRACTICE** (and its reason)
4. for it is the same as if her head were **shaved**, for if a **woman** (prophet) will **not veil herself**, then let her **cut off her hair**; But if it is **disgraceful** for a woman to be **shorn or shaved** then let her **wear a veil**. **EXAMPLE - WOMEN** (shaved = dishonor/disgrace)
5. For a **man** ought **not to cover the head**, since he is the **image** and **glory of God**; and **woman** is the **glory of man**. **MEN - NOT COVER** Gen. 1:27
6. For **man** is not **from (ek) woman**, but (alla) **woman is from (ek) man**. **MAN - NOT FROM WOMAN** **WOMAN FROM MAN**
7. For **man** was not **created because of (dia) woman**, but **woman because of (dia) the man**. **DEPENDENCE** Gen. 2:18
8. **Because of (dia) this** the **woman** should have **authority on the head**, **because of (dia) the angels**. **AUTHORITY**
9. **Specifically** (plen), **woman** is not **independent of man** nor **man independent of woman** in the Lord; **DEPENDENCE**
10. for as **the woman is from (ek) the man**, so also the **man is (born) through (dia) the woman**. **MAN THROUGH WOMAN** And **all things** are **from (ek) God**. **WOMAN FROM MAN** Gen. 1:27
11. Judge in yourselves: is it proper for a **woman to pray to God unveiled**? **WOMEN - VEILED**
12. Does not **nature** itself teach you that for a **man to wear long hair** it is **dishonor** to him, but if a **woman has long hair**, it is her **glory**? For her **hair is given to her for a covering**. **EXAMPLE - MEN** (long hair = dishonor) **EXAMPLE - WOMEN** (long hair = glory)
13. If anyone is disposed to be contentious we recognize **no other** practice, nor do the **churches of God**. **CHURCH PRACTICE**

1. But in the following instructions I do not praise you,  
because it is *not* for the *better*  
but for the *worse you assemble*.  
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WHEN YOU MEET  
IT IS FOR THE WORSE
  
2. For, in the first place,  
when you assemble as a *church*,  
I hear that there are *divisions* among you;  
and I partly believe it,  
for there must be quarreling among you  
in order that those who are genuine among you may be recognized.  
Therefore when you assemble  
it is *not the Lord's supper* that you eat.  
For in eating, each one goes ahead with his own meal,  
and *one is hungry* and *another is drunk*.  
What! Do you not have houses to eat and drink in?  
UNWORTHY MANNER:  
DIVISIONS  
HUNGER  
DRUNKENNESS
  
4. Or do you despise the church of God  
and humiliate those who have nothing?  
YOU DESPISE  
THE CHURCH
  
5. What shall I say to you?  
Shall I praise you in this?  
*I will not praise you*.  
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JUDGMENT
  
6. For I *received* from the Lord  
what I also *delivered* to you,  
"he Lord Jesus on the night when he was betrayed,  
took bread, and when he had given thanks,  
he broke it, and said,  
'This is my body which is for you.  
Do this in remembrance of me.'  
In the same way also the cup after supper saying,  
'This cup is the new covenant in my blood.  
Do this, as often as you drink it, in remembrance of me.'  
For as often as you eat this bread  
and drink this cup,  
you proclaim the Lord's death until he come.'"  
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TRADITION FROM  
THE LORD
  
7. Whoever, therefore, eats the bread  
or drinks the cup of the Lord in an *unworthy manner*  
will be guilty of *profaning the body and blood of the Lord*.  
Let a man examine himself,  
and so eat of the bread and drink of the cup.  
UNWORTHY MANNER  
PROFANING BODY/BLOOD
  
8. For any one who eats and drinks  
without discerning *the body*  
DISCERN  
THE BODY
  
9. eats and drinks *judgment upon himself*.  
That is why many of you are weak and ill,  
and some have died.  
But if we *judge ourselves*,  
we should not be judged.  
But when we are *judged* by the Lord, we are chastened  
so that we may not be *judged* along with the world.  
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JUDGMENT
  
10. So then, my brethren, when you come together to eat,  
wait for one another -  
if anyone is *hungry*, let him eat at home -  
*lest you come together to be condemned*.  
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WHEN YOU MEET:  
LEST - CONDEMNED
  
11. About the other things I will give directions when I come. *Private Corinthian Matters*

