

Judges Series

Lesson #46

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Dean Bible Ministries

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Corinthian Confusion
Judges 4–5; 1 Corinthians 11:2–16



JUDGES

2021

When Chaos Was King

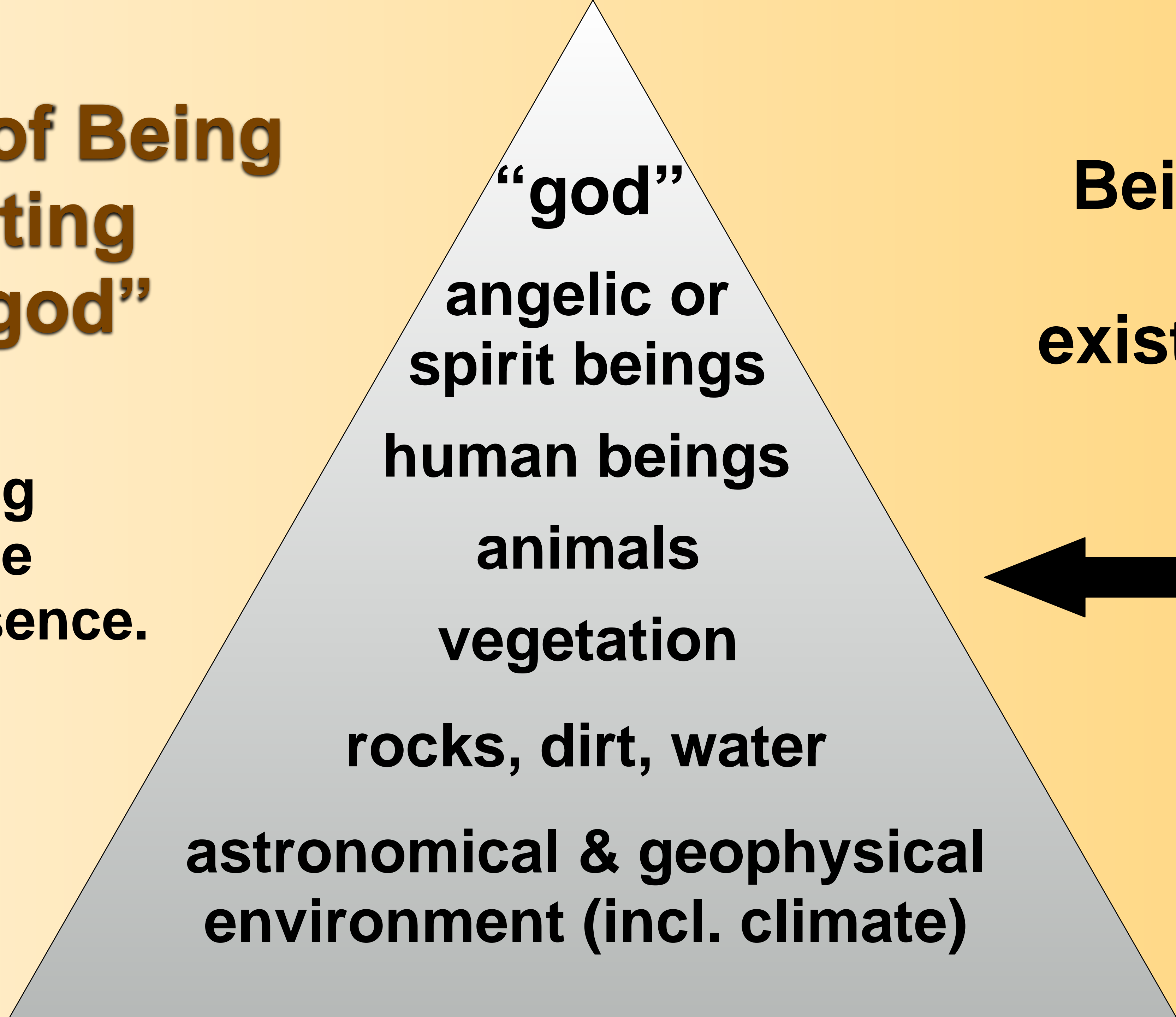
Judg. 21:25, “In those days there was no king in Israel; everyone did what was right in his own eyes.”

Rom. 1:25, “who exchanged the truth of God with the lie, and worshiped (reverenced) and served in a worshipful manner the creation rather than the Creator, who is blessed forever. Amen.” ~RD

κτίσις (*ktisis*), creation, creature (NIDNTT); the sum total of everything created, *creation* (BDAG)

Chain of Being Emanating from “god”

Monism:
everything
shares the
same essence.



Being or
raw
existence
itself



In monism, all reality shares the same essence or essential nature or “being” to one degree or another.

Pagan monism denies that real barriers exist.

Biblical Christianity believes that God created the barriers, the kinds, the distinctions. Only biblical Christianity provides the solution for unity and diversity, which is in the Trinity.

GOD

Personal-Infinite

CREATOR

FINITE UNIVERSE

Man

Animals

Vegetation

Matter/Energy

**INFINITE-
IMPERSONAL
Universe**



What the Bible Teaches About

the Impact of Sin on Males and Females



- 1. Review of Genesis 1:26–28.**
- 2. Does “equal” mean “interchangeable”?**
The hidden agenda of interchangeableness
The differences between men and women
- 3. What we learn from Genesis 2:16–25.**
- 4. What we learn from Genesis 3:15.**
- 5. 1 Cor. 11:2–16.**
- 6. 1 Tim. 2:8–15.**

Because of sin, life is corrupted, our souls are corrupted, our desires are corrupted, our relationships, our responsibilities, everything in life is corrupted and corroded.

But that does not remove God's design for roles and functions within His plan.

Men and women are equally in the image of God.

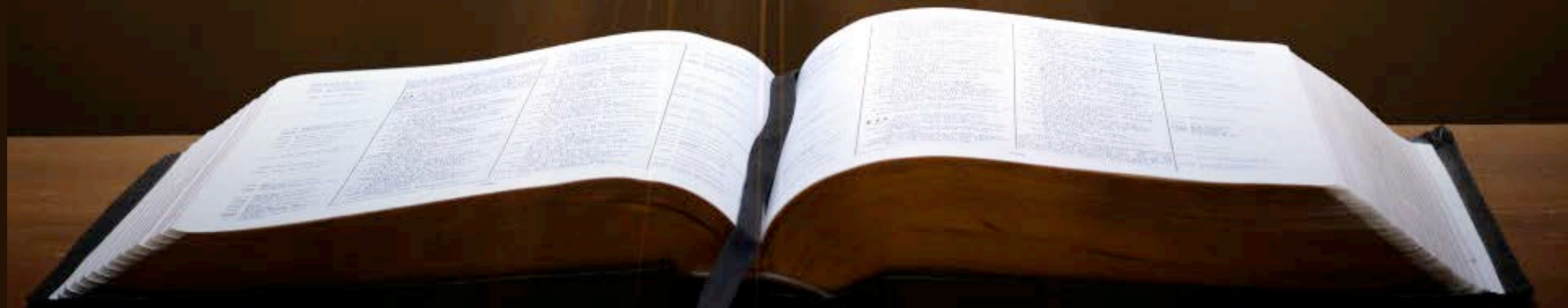
Men and women are designed for different roles and functions.

Sin corrupts our understanding.

Sin corrupts our biology.

Paganism attempts to redefine the meaning of male and female.

1 Corinthians 11:2–16



1 Cor. 11:2, “Now I praise you, brethren, that you remember me in all things and keep the traditions just as I delivered them to you.

1 Cor. 11:3, “But I want you to know that the head of every man is Christ, the head of woman is man, and the head of Christ is God.

1 Cor. 11:4, “Every man praying or prophesying, having his head covered, dishonors his head.

1 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.

1 Cor. 11:6, “For if a woman is not covered, let her also be shorn. But if it is shameful for a woman to be shorn or shaved, let her be covered.”

1 Cor. 11:7, “For a man indeed ought not to cover his head, since he is the image and glory of God; but woman is the glory of man.

1 Cor. 11:8, “For man is not from woman, but woman from man.

1 Cor. 11:9, “Nor was man created for the woman, but woman for the man.

1 Cor. 11:10, “For this reason the woman ought to have a symbol of authority on her head, because of the angels.

1 Cor. 11:11, “Nevertheless, neither is man independent of woman, nor woman independent of man, in the Lord.”

1 Cor. 11:12, “For as woman came from man, even so man also comes through woman; but all things are from God.

1 Cor. 11:13, “Judge among yourselves. Is it proper for a woman to pray to God with her head uncovered?

1 Cor. 11:14, “Does not even nature itself teach you that if a man has long hair, it is a dishonor to him?

1 Cor. 11:15, “But if a woman has long hair, it is a glory to her; for her hair is given to her for a covering.

1 Cor. 11:16, “But if anyone seems to be contentious, we have no such custom, nor do the churches of God.”

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The controversy:

- **In Greek paganism, there was sexual identity confusion, there was same-sex perversion, and there was also cross-dressing.**
- **In Rome, there were also the same confusions and sexual perversions (Rom. 1:18–32).**

The basic interpretation problem:

- **Is Paul talking about a hair covering, or a veil, or hat, or shawl covering?**
- **And, is this unique to Corinthian culture or normative for all cultures?**

Three groups:

- 1. Let their hair down**
- 2. The women did not wear veils but wore their hair up in a bun or folded braids.**
- 3. Wore a shawl or veil.**

1 Cor. 11:3, “But I want you to know that the head of every man is Christ, the head of woman is man, and the head of Christ is God.”

John 5:19, “Then Jesus answered and said to them, ‘Most assuredly, I say to you, the Son can do nothing of Himself, but what He sees the Father do; for whatever He does, the Son also does in like manner.’”

John 5:30, “I can of Myself do nothing. As I hear, I judge; and My judgment is righteous, because I do not seek My own will but the will of the Father who sent Me.”

John 8:28, “Then Jesus said to them, ‘When you lift up the Son of Man, then you will know that I am He, and that I do nothing of Myself; but as My Father taught Me, I speak these things.’ ”

Women and Veils in the Ancient World

1. Assyrian laws ~1,000 BC

The veil signified ownership and proprietary rights over a woman.

This is too early to have application in the New Testament era.

- 2. Islamic customs: equally irrelevant because they are 700 years after the New Testament.**
- 3. Evidence from Classical Greek period, 5th century BC.**

Elegant hair styles and the absence of head coverings.

4. Roman customs: in Rome men customarily prayed wearing the toga over the head.

This verse not only has implications for the Jewish customs, but also is a polemic against Roman customs.

Hair styles: According to Scipio Africanus, late 3rd and early 2nd century BC, Romans shaved off their beards and wore short hair.

This fashion of short hair had been part of Greek culture since the days of Alexander the Great.

Pseudo-Phocylides, a Hellenistic Jew (30–40 BC), advised parents, “Do not let locks grow on his head. Braid not his crown nor make cross-knots ... long hair is not fit for men but for voluptuous women ... because many rage for intercourse with a man.”

Philo also criticized “the provocative [men] they curl and dress their hair.”

Juvenal depicts an all-male gathering in which some of the men “filled a golden hair net with prodigious locks.”

Horace referred disparagingly to a “well shaped youth whose long hair is tied in a knot.”

Jewish customs:

The murals of the Dura Synagogue reveal blending of Greek and Jewish themes in the murals, which means they might not be a good source of information of purely Jewish customs.

Jewish customs:

A garment seen in the drawings is the *himation*, a long rectangular mantle draped over the body with the ends over the arm of the wearer. Epiphanius identifies this garment as that to which Jesus refers in Matthew 23:5 in his remark about broad phylacteries and “enlarge the borders of their garments.” In the murals of Dura, the heroes have broad purple stripes on their robes while the lesser figures have narrow stripes.

**1 Cor. 11:4, “Every man praying or prophesying,
[literally] *according to his head*, dishonors his
head.”**

Ezek. 44:18, “Linen turbans shall be on their heads and linen undergarments shall be on their loins; they shall not gird themselves with anything which makes them sweat.

Ezek. 44:19, “When they go out into the outer court, into the outer court to the people, they shall put off their garments in which they have been ministering and lay them in the holy chambers; then they shall put on other garments so that they will not transmit holiness to the people with their garments.

Ezek. 44:20, “Also they shall not shave their heads, yet they shall not let their locks grow long; they shall only trim the hair of their heads.” (LXX: *kalupto* the verb in

1 Cor. 11 is κατακαλυπτω, *katakalypto*.)

Lev. 13:45, “As for the leper who has the infection, his clothes shall be torn, and the hair of his head shall be uncovered, and he shall cover his mustache and cry, ‘Unclean! Unclean!’ ”

ἀκατακάλυπτος

***akatakaluptos* uncovered**

Num. 5:18, “The priest shall then have the woman stand before the LORD and let the hair of the woman’s head go loose, and place the grain offering of memorial in her hands, which is the grain offering of jealousy, and in the hand of the priest is to be the water of bitterness that brings a curse.”

***apokalupto* to reveal, “to let the hair go loose”**

1 Cor. 11:15, “But if a woman has long hair, it is a glory to her; for her hair is given to her for a covering.”

περιβόλαιον *peribolaion*

cloak, covering, a wrap, cape, outer garment, shawl

Hair = covering

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Verse 15 then is the only verse that specifically mentions a shawl or a veil. Literally this should be translated: *Her hair has been given her in place of, or to substitute for, a veil.*

Ex. 28:36, “You shall also make a plate of pure gold and shall engrave on it, like the engravings of a seal, ‘Holy to the LORD.’

Ex. 28:37, “And you shall fasten it on a blue cord, and it shall be on the turban; it shall be at the front of the turban.

Ex. 28:38, “And it shall be on Aaron’s forehead, and Aaron shall take away the iniquity of the holy things which the sons of Israel consecrate, with regard to all their holy gifts; and it shall always be on his forehead, that they may be accepted before the LORD.”

Ex. 28:39, “And you shall weave the tunic of checkered work of fine linen, and shall make a turban of fine linen, and you shall make a sash, the work of a weaver.

Ex. 28:40, “And for Aaron’s sons you shall make tunics; you shall also make sashes for them, and you shall make caps for them, for glory and for beauty.”

Conclusion: If 1 Cor. 11:4, 5 references a head covering such as a hat or a veil, then Paul was:

- a. rejecting Jewish customs for men as an affront to God**
- b. imposing Jewish worship customs for women on Gentiles. It was a Palestinian custom to cover women.**

Problem: If this is true, then how could Paul join in synagogue worship if he could not wear the tallith? How could he be a Jew to the Jews, be all things to all men? 1 Cor. 9:20.