

Head Coverings, conclusion, con., (1 Cor 11:2-16)

I. Exposition

A. v. 2 traditions already kept, why reiterate?

B. Cf. 1 Cor 1:2; 2 Tim 3:16 Scripture inerrancy affirmed

C. v. 3 Paul proceeds to give principle, then example:

D. v. 4-6 expounded in light of v. 15: Greek: 'anti'

1. Greek: 'peribolaion': complete covering, e.g. mantilla
2. not divine requirement (legalistically), but a divine principle (fits with Greek: 'anti' in v. 15)

A. not found in other letters, not in the Didache.

E. v. 7-9 principles of God's perfect designs in:

1. subordination / Creation order (Gen 2:23-24)

2. origination / Creation

3. the church (1 Cor 14:34, 40)

F. v. 10 "symbol of authority ... angels"

1. authority in view > than the 'symbol' itself

2. Greek: 'exousia': rightful authority (divine source)

3. Cf. Heb 1-2; Eph 3:10; 1 Tim 2:11-15; 1 Cor 14:27-35

G. v. 11-12 comparable helper - (God glorified)

H. v. 13-16 nature

1. "long" hair, or neat hair: Greek: 'kome'

* → 2. v. 15 "anti": Greek: means "instead of" in context (same word/meaning in Lk 11:11; Mt 2:22, 5:38, 20:28) key to this point

"When Scripture makes plain sense, seek no other sense."
- Cooper

J. Conclusion - We wear head coverings out of Christian charity (Rom 14; 1 Cor 10:24, 32; Gal 5:22-23; respect enjoined Lev 19:32)