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**A1236 – September 2, 2012 – 1 Corinthians 11:7-12**  
**Argument From Creation & Angels**

Last week we introduced the head coverings passage in 1 Corinthians 11. The controversy surrounds how to reconcile 1 Cor 11:5 where women are audibly praying and prophesying with 1 Cor 14:34-35 where women are prohibited from speaking in the church. How can women both speak and not speak in the same forum? Most Bible students approach this apparent contradiction by assuming 1 Cor 11:5 is the primary directive permitting women to speak in some way in the formal assembly and interpreting 1 Cor 14:34-35 in a way that satisfies this primary directive. A minority of Bible students approach it just the opposite, assuming 1 Cor 14:34-35 is the primary directive prohibiting women from speaking in the formal assembly and interpreting 1 Cor 11:5 as an exceptional permission.

When an interpreter decides one passage should take precedence over another he is engaging in a totally subjective procedure. This only results in obscurity and confusion. However, proper hermeneutics requires that the exegetical procedure be exhausted in each passage, the conclusions are given equal weight and lastly the analogy of faith is applied to see the harmony.

So in this case there is no reason to give 1 Cor 11 or 1 Cor 14 priority over the other, when the exegetical process is exhausted the conclusion is that 1 Cor 11:5 refers to an informal gathering while 1 Cor 14:34-35 occurs in the formal assembly. Since two different forums are in view there is no contradiction, the procedures in the two forums differ according to the apostle Paul. As Lenski said in 1928, "Paul is said to contradict himself when he forbids the women to prophesy in 14:34-36. The matter becomes clear when we observe that from 11:17 onward until the end of chapter 14, Paul deals with the gatherings of the congregation for public worship and with regulations pertaining to public assemblies. The transition is decidedly marked: "that ye

come together,” i.e., for public worship, v. 17; “when ye come together in church” (ἐκκλησία, no article), v. 18; and again: “when ye assemble together, “i.e., for public worship, v. 20. In these assemblies Paul forbids the women, not only to prophesy, but to speak at all, 14:34-46 and assigns the reason for this prohibition just as he does in I Tim. 2:11, etc.”<sup>i</sup> Thereby the apparent contradiction expires when we realize Paul is referring to different venues. In an informal gathering Paul clearly granted Christian women to meet with fellow members of the Church of God as well as Jews and Greeks and to audibly pray and prophesy *with their head covered*; the prophesying in this passage refers to forthtelling, not foretelling. Forthtelling refers to making comments on biblical texts or oral teachings prevalent in the early church. In fact the NT attests to this very activity on the occasion that Priscilla, along with her husband Aquila, instructed Apollos in the updated revelation of Jesus as the Messiah (Acts 18:24-26). Priscilla could engage in this activity along with her husband as long as she had an external head covering on which symbolized subordination to her husband’s authority. But if the meeting under consideration was the formal assembly then Paul did not allow women to speak at all, the formal meeting was to be male lead exclusively. No head covering was necessary since the meeting was clearly male lead.

With these procedures controlling the NT teaching, consider what the apostle Paul would say in a modern assembly where women taught mixed groups of men and women in the formal assembly or exercised authority over men. If the situation was bad then, it’s worse now. Think of all the doctrine you have to reject when women are teaching mixed groups in formal assembly meetings, fixed meeting times, blurring the distinctions of male and female. You have to have denied subordination in the Trinity, you have to have denied the order of Creation, you have to have denied the complementarian Design features of male and female and you have to have denied the historic Fall. A denial of role distinctions is not merely a trivial idea, it’s a virtual denial of every foundational doctrine in Scripture and that’s why this is so serious. Therefore every denomination that has fallen prey to letting women lead in the formal assembly has fallen prey to the surrounding culture of feminism. In so doing they have been forced to forfeit the orthodox doctrine of inspiration and inerrancy and develop a new hermeneutic to support their egalitarian interpretations of these passages. Put simply, this is enmity with God, that’s about as nicely as I can put it. Scripture teaches plainly that a

woman must be subordinate to her husband's authority on the basis of subordination within the Trinity, on the basis of the order of Creation, on the basis of the Design of male and female and on the basis of the historic Fall. These are all fundamental to the Christian faith. Anything else is apostasy. Female subordination to male authority was a truth then as it is now, it transcends all cultures and all times just as these other doctrines transcend space and time and are independent of culture.

Now the head covering Paul says a woman must wear in these informal assemblies if the woman was to pray or prophesy, was a culturally accepted symbol of subordination to male authority. The preponderance of evidence suggests that both Christian and non-Christian women in 1<sup>st</sup> century Jewish and Greco-Roman culture wore them. So for a group of Christian women to throw them off in these informal gatherings and lead men by praying and prophesying would signify insubordination to male authority to the outside culture. This was extremely offensive. It was just as offensive as a woman cutting her hair short or taking the razor to her head and shaving it bald, as prostitutes of the time commonly did. Paul's concern is the gospel. This could not be good for the propagation of the gospel. And in the context the gospel is central; Paul has said I become all things to all men so that I might save some. There is no reason to unnecessarily offend. And therefore these women should wear head coverings in these informal gatherings for the sake of the gospel. Now I'm not sure why they started to throw off the head coverings. Perhaps these were libertarian women who read Paul's letter to the Galatians and concluded that because there is neither Jew nor Greek, slave nor free, male nor female, a more egalitarian stance was appropriate. However, Paul said in the same letter, do not turn freedom into an opportunity for the flesh, but through love serve one another. In other words, don't use grace as license to sin. Grace is not God overlooking sin or giving a license to commit sin. Grace is God's enablement to overcome sin by the assets He provides. So these women who were throwing off the head covering should apply the principles of grace and overcome the sin they were committing which was insubordination to male authority and failure to love others, impeding the progress of the gospel which was Paul's chief concern in 10:32 and following. Therefore they should not cause others to stumble as they were doing. They should conform to the cultural customs of the day which reflected biblical complementarianism.

Now I've mentioned two terms, egalitarian and complementarian, so let's define these two terms briefly because they sketch a large difference in the church today. We're not going to go into the different views on inspiration that these two views endorse which is really the root of the difference but we have lessons on that in the manhood and womanhood series two or three years ago that trace the whole thing back to inspiration and inerrancy and how it works out in your method of interpreting Scripture. And that's what's going on among the modern evangelical feminists who are egalitarian. They've rejected the orthodox doctrine of the inspiration and inerrancy of Scripture and on that basis they have found a new way to interpret the Bible to say that it teaches that *men and women are created equal without role distinctions*. The complementarian view on the other hand holds to the orthodox view of inspiration and inerrancy of Scripture and on that basis says that the Bible teaches that *men and women are created equal with role distinctions*. Therefore male and female complement one another. By Creation they have a different design; different spiritual and physical aspects that complement these aspects of the other sex. This is also the exact same reason we can't go along with the homosexual agenda. It's a denial of Creation and a denial of the distinct design of male and female.

Now to ramp up for this let's review vv 3-6, the Argument for head coverings from Rank or Headship. Notice his approach in verse 3, **I want you to understand that Christ is the head of every man, and the man is the head of a woman, and God is the head of Christ**. There is still a chain of command; Galatians 3:28 merely teaches equality with respect to justification and sanctification before God. But that does not annul the role distinctions determined by this chain of command that is rooted in the Trinitarian God Himself. A woman is therefore still under the ranking authority of her husband as Christ is still under the ranking authority of God. So then, the subordination of a wife to her husband is rooted in the subordination of Christ to the Father. And I might also add, this goes for a daughter and her father, she is under his authority until she marries, and that's the whole significance in the marriage ceremony of the father giving his daughter away. She is never an independent vessel, she is always under authority. That's the way God created it. And if you follow what the world is doing right now of turning young ladies loose into the culture they'll be preyed upon by carnal men, there's no question about this. A daughter is under her father's authority until the day she marries and it is the father's duty under God to

protect her from male predators and you will, fathers, answer for this at the judgment seat of Christ. Did you protect your daughter, did you keep her under your authority, or did you irresponsibly turn her out to the wolves?

Now Paul in verse 3 wants them to understand practically the importance of recognizing headship in these informal assemblies by women covering the head. In verse 4 Paul gives the practical application for men in these gatherings. **Every man who has down on his head while praying or prophesying disgraces his head**, meaning Christ, he disgraces Christ from verse 3, the man's head, by covering his skull. But, verse 5, **every woman who has her head uncovered while praying or prophesying disgraces her head**, her husband (or father if it's the daughter), disgraces him if she does not cover her skull. And Paul's explanation if she doesn't, **for she is one and the same as the woman whose head is shaved**, that is, as a woman who has taken the razor to her head, a bald head. There is no difference, Paul says, between a woman without a head covering and a bald woman, they were both communicating to that culture an insubordination to male authority.

Verse 6 explains further, **For if a woman does not cover her head, let her also have her hair** cut short, this is a different Greek word than **shaved**, it means to have a very short hair cut and this explains why long hair is not the cover Paul is referring to in these early verses. If you say long hair is the covering in verses 5-6 then you have to explain why Paul would say a woman who doesn't cover her hair might as well cut her hair short. Now later in the passage it is true that Paul says the woman's long hair is the covering for her skull and it was out of step with design for a woman not to have long hair, but that's an argument for her head being covered from nature, not an argument for the hair being a substitute head covering. So Paul reasons, **if a woman does not cover her head, let her also have her hair** cut short and then he pushes to the logical conclusion, **but if it is disgraceful for a woman to have her hair cut short or her head shaved**, if and it was, 1<sup>st</sup> class condition, then **let her cover her head**. There is no escape. If a Christian woman did not cover her head she was no different than a woman who cut her hair short or who had taken the razor to her head. So obviously she ought to wear one.

Now as for the nature of the head covering, all the evidence suggests it was a part of the clothing pulled up over the head. Technically these verses say “cover herself up,” not cover the head, and reveals the idea is to pull up the clothing over the head, so it was not a hat or a little doily but a part of the clothing itself that would be pulled up. This is the interpretation of the text, these must be worn Paul says in these informal gatherings to indicate subordination to male authority.

Now the difficulty for us is making application of this in the modern Western church. Is this a culture bound practice or a transcultural practice? Roy Zuck, in his *Basic Bible Interpretation* says the following steps are helpful. “First, see if the behavior in the biblical culture means something different in our culture.” In the case of wearing head coverings the significance they had in Paul’s day is not the same in our culture at all. “Second, if the behavior does mean something different in our culture, then determine the timeless principle expressed in that practice.” The timeless principle in the head coverings passage is undoubtedly subordination to male authority. This is taught in many other passages explicitly (e.g. Eph 5:22-23, Col 3:18; 1 Pet 3:1-2; 1 Cor 14:34-35; 1 Tim 2:11-15). “Third, determine how the principle can be expressed in a cultural equivalent.” Wedding rings have been suggested as an equivalent symbol but wedding rings are worn by both husband and wife so does not carry the idea of subordination to male authority. Perhaps the closest concept in our culture is for the woman to change her last name to that of her husband. Accompanying this idea would be holding joint bank accounts. However these are still are not exact cultural equivalents. But these are the closest parallels I have been able to find that would demonstrate a woman is subordinate to her husband’s authority. So I think in Western culture where feminism is rampant both inside and outside the Church that Christian women who subordinate themselves to men have a tremendous ministry to other insubordinate women. I think you also have a tough row to hoe. You’ll be mocked, lambasted and raked over the coals for subordinating yourself to a man, but you’ll be pleasing in the sight of God. My suggestion is to be thoroughly brushed up on the Scriptural arguments so you’ll be able to defend your case and minister to these other women and I’m going to give you some more ammunition today, or rather Paul is.

So the first stockpile of ammunition is you are going to relate this back to the Trinity, the Son’s subordination to the Father. That way you have an



ontological base, you are arguing from the nature of being, the being of God. And since the being of man is derivative of the being of God then the being of man reflects the being of God. Subordination is therefore reflecting the being of God.

Then you're going to turn to the second stockpile of ammunition in verses 7-9, the Argument from Creation. Verse 7, **For a man ought not to have his head covered, since he is the image and glory of God; but the woman is the glory of man.** Verse 8 explains, **For man does not originate from woman, but woman from man;** and further explanation in verse 9, **for indeed man was not created for the woman's sake, but woman for the man's sake.** Now the obvious thing from these verses is the man/woman distinction. It's very difficult to manipulate this into saying all distinctions are erased. In fact, to do so you have to reject the historicity of the Creation narrative in Genesis and how man was created, the order of creation and so forth. So let's look at the argument. Verse 7 is the basic argument, verses 8 and 9 are supporting evidences of this argument. The argument is that **a man ought not to have his head covered, since he is the image and glory of God; but the woman is the glory of man** implying that she should have her head covered. Now all three verses refer back to events in Genesis 1-2. The liberals historically have argued that Genesis 1 and 2 are two accounts of creation and Genesis 1 contradicts Genesis 2. So Paul evidently made a mistake when he referred to a passage in Genesis 1 in 1 Cor 11:7 and a passage in Genesis 2 in 1 Cor 11:8 and 9. But contrary to what these liberals wrote, 1800 years after the NT was written, they are the ones that failed to recognize the Ancient Oriental style employed by Semitic peoples called doublets, where you have two accounts of the same event, the first account is a summary account, which is Gen 1, of each day of creation, and the second account is a detailed account of the most important day, which is Gen 2, the creation of man, the apex of God's creation. So Gen 1 and 2 are not contradictory accounts, they are supplemental accounts. And in verse 7 Paul is arguing that according to Genesis 1 and 2 **man is the image and glory of God; but the woman is the glory of man.** There's a difference. Now the **image of God**, you say, I thought male and female were made in the image of God. Well, yes they are, but that's not paying close attention to one of the nuances that Paul picked up from the Genesis narrative, and that has to do with the order of creation as he explains in verse 8. When God created man he didn't create a male and a female, He

created a man by taking the dust of the earth, we'd say chemicals and shaped them into the form of a human body, then He breathed into that body the breath of life or we'd say a spirit, so material and immaterial and the man became a living being. The Jews referred to this first human being as androgynous Adam because he was both male and female in one, the **image and glory of God**. Rashi, a well-known Rabbi of the 11th century AD says, "The Midrash explains that man as first created consisted of two halves, male and female, which afterwards separated". Many other Jewish scholars including Maimonides, Nahmanides, and the Jewish Targums also teach that a true cleavage took place, that the original man was androgynous. And Paul apparently held the same thing in verse 7; he's making a distinction between man and woman on the basis of the original creation of man as androgynous and thereby **the image and glory of God**, that is, the full representation in finite form of the invisible God, a finite replica of God, not a separate man and woman but an androgynous man. Then God took the man, verse 8, and you read in the Genesis account, the rib from Adam, which is the Hebrew *tsela* which simply means side. The Jews thought of the Hebrew word *tsela* not as a rib but a word for "the side of something". It is much better to understand the Hebrew *tsela* not as "rib" but rather as "the side of" androgynous Adam. God took the "side and out of it fashioned Eve and this is why when the woman was brought to the man he sang a song that pronounces Eve to be bone of my bones and flesh of my flesh, she was not merely taken from Adam's bone but from Adam's bone and flesh and indeed we would even say Adam's spirit. Eve's spirit was derived from Adam's spirit which was directly breathed into Adam by God. God didn't breathe into Eve a spirit, her spirit was derived from the spirit God gave Adam. So God performed a surgical operation separating the androgynous man into male and female such that the woman in verse 7 is described by Paul as **the image and glory of man** but the man is describes as **the image and glory of God**. Paul's point is there is a difference between man and woman on the basis of their unique creation. And therefore women are subordinate to men and therefore men should not cover their heads while women should. So Paul took the details of Gen 1-2 quite literally and he certainly did not believe in the pagan lie of macroevolution. He held to the direct fiat creation of man and then the woman from the man. And if this is not so then female subordination is not so. It's a logical construct of the text.



Verse 9 gives further support from the Creation narrative. **For indeed man was not created for the woman's sake, but woman for the man's sake.** Now this just extends the argument. Doesn't it follow that if man were created first and woman out of man that man was not created for the woman but the woman for the man? The way this is laid out in Genesis is that the man was created and God took the man, androgynous man, and placed him in the garden of Eden to cultivate it and keep it. The woman wasn't even around. The man was given the task of responsible labor or dominion by God Himself. Only the man is given this dominion mandate. "Then the LORD said, "It is not good for the man to be alone; I will make him a helper suitable for him." Now the text is not saying the man was lonely and needed a companion, marriage is not about companionship and you don't marry for companionship, it's a by-product but it's not a reason to marry. You marry because it's the will of God for your life and we even found in 1 Cor 7 that there are instances in which it is not God's will for someone to marry. Paul was not married, it's the exception to the norm but it is a valid exception during the present age says the apostle Paul, because the time is near. So the only reason you marry is because it is God's will for your life. And a father does well if he gives his daughter in marriage but he does better if he doesn't. Now it was God's will for Adam to marry, when he says in Genesis, "it is not good for the man to be alone;" and he clarifies what he means in the next phrase, "I will make a helper suitable for him." Help him with what? Help him have dominion. It was not good for the man to be alone because he needed help to complete his dominion mandate. So that's what the woman was created for, not to be a chatterbox, not to be a companion, not to have a romantic relationship, though all those things may come with the package, but to be a helper to the man so the man can labor responsibly for the Lord and create something that brings glory to God. And that's Paul's point, the man was not created for the woman's sake, he was not created to be your helper ladies, you were created to be his helper in the dominion mandate, to be good stewards of the earth and to bring it to fruition in such a manner that brings glory to God. That is, the man was created and designed to be the provider, not the woman, the woman is his helper, so he'll be successful at providing. The woman was created for the man's sake. That's not me, that's not the apostle Paul, that's God so take it up with Him. So God has made the man to be a lord, little l, over the earth and that means to take what God has given him, the earth, and make it resourceful, beautiful, productive, to expand and develop it, responsibly under God's watchful eye. But he can't do

this alone, he needs a helper suited just for him, the woman. Now one thing God did not say is I want you to leave nature untouched, keep your hands off, because if you do that now that sin has entered the world thorns and thistles will grow up and any one of you who owns land knows what I'm saying - all the bad stuff will grow up and overtake the good stuff and you'll have no production. So the plan of God is not to sit there and do nothing, but to get out with your hands on nature and develop it for the glory of God, produce something of value, be good stewards. We're not talking about raping nature, we're talking about being good stewards of nature. And the woman was created to help man in this endeavor. Therefore Paul's argument for female subordination to men in vv 7-9 is from Creation. And therefore if you reject male leadership then you are rejecting Creation. And if you reject creation you might as well chunk the rest of the Bible. The rest of it is nonsense without Creation.

Therefore, verse 10, **Therefore the woman ought to have a *symbol of authority on her head***, that's the end of the last argument, and an additional argument is made, **because of the angels**. Now then we have two trouble spots in the passage in one verse, first, what is the ***symbol of authority*** and second, what is this bit about **the angels**, what do they have to do with anything? Well, these are good questions. In the first place, what is the ***symbol of authority***? Well, ***symbol of*** is not in the original text, that's why it's in italics, the translators added that to give their interpretation of the word **authority**, namely, that it stands by metonymy for the head covering, that's view one, **authority** is metonymy or stands for the head covering. The counter argument is that if Paul wanted to say head covering he would have said head covering. View two and this is the most recent idea that all the scholars are gravitating to, which would not be me, the **authority** is a covering that symbolizes the woman's newfound freedom to pray and prophesy along with the men. That seems to run contrary to the entire thrust of the passage. It's not a symbol of freedom to be like a man, it's a symbol of subordination to a man. View three is that **authority** is the woman's freedom to do whatever she wants and again, that runs contrary to the thrust of the entire passage. View four is that the **authority** is the freedom of the woman to choose how they will pray with their head covered. And I think that is just a given. I don't see how that furthers the argument at hand. It just seems irrelevant to the argument. Of course they could choose how to pray with their head covered. View five is that the **authority** stands

for the husband, a woman ought to have a covering on her head, and the covering recognizes the fact he is the authority in the marriage. I'm not completely happy with any of these views. I think a few have points of merit but don't capture Paul's whole point. So I think the **authority** is simply the external head covering that showed her subordination to male leadership. I don't really think this is that complicated. There is a chain of command and in these meetings she should recognize that by wearing a head covering.

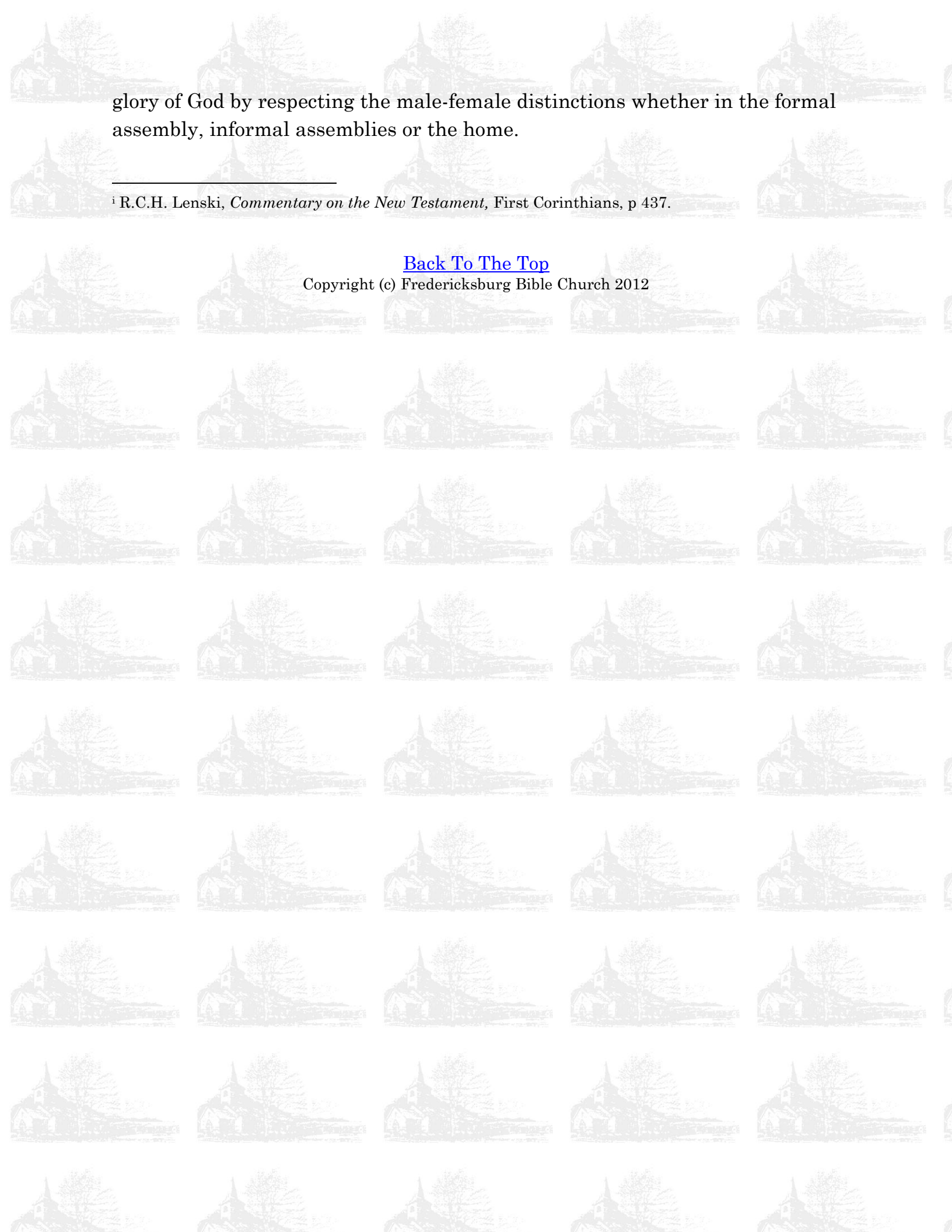
Then Paul adds the supplemental argument, the very strange phrase, **because of the angels**. Now why did you bring **angels** into this Paul? What do they have to do with it? Apparently Paul thought this was a valid line of insight. He doesn't explain but expects us to acknowledge that indeed the angels are another reason women ought to wear a head covering. One argument is that angels are mentioned because we, the Church of God, are under angelic scrutiny. And that is true; we are being watched by angels. A second argument is that some of the Corinthians exalted themselves above angels before the time when we actually will be exalted above them, and so Paul is trying to bring them back down. Maybe, I doubt it very seriously, but maybe that's a factor. Third, women should cover their heads because evil angels might lust after them. Remember, that happened in Gen 6 in the pre-Flood world. But sorry, that's no good here because they have plenty of women naked all over the world at any given time they can lust after. Fourth, women should cover their heads because if they don't good angels might be tempted to be insubordinate among the angelic hosts. Well, I don't think good angels are tempted by anything and even if they were they never fall into sin, so that's bankrupt. Fifth, some say the angels refers to pastors and should be translated, because of the pastors, since the word can also mean a messenger and the pastor is the main messenger in the local church. So women should wear a head covering so the pastor will not lust after them. Okay, well, the pastor may lust after women in the congregation but that doesn't seem to be Paul's interest in the context and I imagine the pastor can get plenty of opportunities to lust outside the congregation. Sixth, women should wear head coverings to be a good example to the good angels of how to be submissive to authority. Okay, well, angels do learn things through the Church of God. So this is at least tenable. But I don't see how good angels are struggling with being submissive to authority. The good angels always submit to authority, they are highly interested in rank and authority and so I don't think a woman's good example is going to teach them much, it may

reinforce their concepts of rank and authority but they're not learning it from women. Seventh, and here we are getting closer I think at each idea, women should wear head coverings because good angels are highly concerned with rank and authority and so they would be offended by an uncovered woman since she was not respecting the rank and authority of the man. Now this I think is more in line with what Paul intends. Angels are very concerned with rank, you have Michael the archangel, you have seraphim and cherubim, they are organized into an army, so all angels hold some rank in the angelic army and since they are watching us and even learning from us, it does seem they would be offended by a Christian woman who did not because that is completely unacceptable to any angel. They are strictly operating within the confines of their rank and for someone to break rank would be offensive. So that's my take on it. It stays with the line of argument that what Paul is really concerned about is rank and authority, a chain of command.

Verses 11-12 and here we have the balance. I think these verses are very important to keep in balance. And Paul was concerned also that we keep the balance. So I want to end on a note of balance. **However, in the Lord, neither is woman independent of man, nor is man independent of woman. 12For as the woman originates from the man, so also the man through the woman; and all things originate from God.** Now his point here is that men not get carried away with their position into some kind of totalitarian despots. Authoritarianism is not the biblical position, the biblical position is loving headship and those are not the same thing! A man is commanded to love his wife and cherish her and nourish her and live with her in an understanding way, lest his prayers be hindered. So he is not a ruling despot who sends orders down as a military general sends orders down. This is where the husband-wife relationship breaks from the military motif. In the military you do what your commanding officer orders you to do no matter how the orders come, you obey. In marriage men, you are not a commanding officer in the military, you are to lead your wife with loving headship, and you must listen to her and try to understand her. You are the authority but you lead gently and with concern for her and in a way that will build her up and not destroy her. The man's tendency when he can't get his woman to do what he wants is to rule with an iron fist. Gen 3 warns the man against this by referring to him as a tyrant despot when it says "but he will rule over you," this is not a blessing but a curse. The man will have the tendency to crush the woman. He must harness himself against this kind of

rule. That is why Paul adds these words **in the Lord, neither is woman independent of man, nor is man independent of woman.** The word translated independent is *choris* and means “separated from,” “without the assistance of,” “without relationship to or connection with” and the implied teaching is that she is necessary. As God said in Genesis, it is not good for man to be alone, that is you do not push away and crush your helper, she is your helper in life, the one who God gave to help you have dominion, so you don’t frustrate her by thinking you can do it all on your own, you can’t. If you are married you need your wife. You are in a close connection with her, so close that God says you are one flesh, you complement one another. And verse 12 shows a kind of connection and dependence men and women have upon one another, **For as the woman originates from the man, so also the man through the woman; and all things originate with God.** Now there are two prepositions here that signify a distinct but interrelated relationship. First of all, **the woman originates from the man** refers to Eve being made out of the side of the Androgynous man once more. The woman was derived out of the man and not independent of man. So women, realize that you came from man. Second however, the **man** also comes **through the woman**, referring to the physical birth. Now most men come through a woman but not all. There are actually four ways to come into this world. The first is by divine fiat. Adam is the only one who came into the world this way, he had no mother. The second is by divine surgery, and that’s Eve who is the only one who ever came into the world this way, she was taken out of the side of the man, she had no mother. The third way is the way referred to here, and that is by a father and woman, the rest of us came into the world by our mother. And the fourth way, there’s one more way, and it too is unique like the first two, and that is by a virgin birth and that is Christ. But Paul is playing on the fact that the woman was taken out of the man, so you can’t think you are independent, so also normally, the man comes into the world through a woman so men can’t think they are independent of woman. Both man and woman complement one another and need one another.

So then there are your arguments for head coverings so far; the Argument from Headship or Rank vv 3-6, the Argument from Creation vv 7-9, the Argument from Angels, v 10, and then to balance things out Paul sneaks in the Argument from Interdependence. In the end, let all things be done for the



glory of God by respecting the male-female distinctions whether in the formal assembly, informal assemblies or the home.

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<sup>1</sup> R.C.H. Lenski, *Commentary on the New Testament*, First Corinthians, p 437.

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