

Verse 3--

Paul moves to a discussion on Church conduct. How is order to be maintained in the Church? This verse contains the guiding principles on Christian conduct in Church life. We should take this passage literally.

The Key to This Passage

The head of the man is Christ.

The head of the woman is man.

The head of Christ is God.

He is not talking about the literal head. No one is an island. Everyone has a responsibility to God.

In this clause woman means wife, and man husband (See Ephesians 5:23).

Paul gives some instructions for praying and prophesying, or we might say instructions for public worship.

Verse 4—

Every man praying or prophesying. This passage is about praying and prophesying. We understand what prayer is, but there are differing views on that of prophesying. At face value we could say it is foretelling something (As in Acts 11:28; cf. Acts 21:10), but not necessarily. Prophecy was one of the gifts of the Spirit, and its first design was to comfort, exhort (Acts 15:32) and testify from the Scriptures for the edification of believers. Prophets are included in the gifts in 1 Corinthians 12:28; Ephesians 4:11, and directions for the orderly exercise of their gifts are given in 1 Corinthians 14.

We will look at this later, along with all the spiritual gifts, but it is my contention prophesying is not in effect today since we have the written word of God to comfort, exhort, and testify, and there is nothing more to foretell. No other revelation is given, or necessary.

In the Corinthian church, if man prayed or prophesied with **his head covered** (and what is his head? Stick with verse 3) we should take that to mean he is covering Christ, that is places something over Christ **dishonoureth his head**. Is Christ covered in preaching and prayers? Are they all about us? How to manage your finances, how to cope in the time of COVID, how to eat right, how to have a happy marriage, how to get your kids to obey, how to have better self-esteem, how to stop worrying, on and on we preach and pray, but we often cover up Christ when we do.

Dishonoureth, Literally, “Dishonors Christ, or puts Christ to shame.”

Verse 5—

But every woman...with her head uncovered dishonoureth her head.

Again, the subject is praying and prophesying in church. I think he’s talking about positions of spiritual leadership, and he doesn’t deny that this happens. When a woman (or wife) did so without the covering of her husband (or a man who is covered in Christ) she puts him (her husband) to shame.

For that is even all one as if she were shaven.

It is speaking of a woman acting on her own without any spiritual authority. Doing so is to take the role of the man.

Verse 6—

For if the woman be not covered, let her also be shorn.

In other words, she should not take on the role of spiritual leadership unless she has the covering. If she doesn't like that, then she needs to wait until she and her husband are on the same page spiritually.

Verse 7—

This verse is a compliment to women. What it is saying is the **woman is the glory of the man** in the same way **Christ** (the head of the man) **is the image and glory of God** (See Colossians 1:15; Hebrews 1:3)

Why should a man not **cover his (better: the) head**? Because it is **the Head**, Christ who is the image and glory of God.

He is comparing the woman to Christ!

Verses 8,9—

(Summary of verses 3-7). Paul refers to [Genesis 2:21-22](#), which relates how woman was taken from man at Creation.

Therefore, **but the woman for the man**, the woman is to be under the spiritual leadership of the man. We are all under someone.

Verse 10—

For this cause...power on her head. The word **power** is a synonym for *authority* (*it is a leadership kind of word*), that is *the power of authority*. So again, it follows: The head of the woman is the man, and the man is to be under *authority*, of Christ Himself.

Because of the angels. This is a difficult phrase. There are differing views. One is that angels are looking on and tattle telling so to speak on the women who go against Paul's teaching here. Another view is the angels (Greek:angelos) are the *messengers*, or the pastors (see the seven churches in the book of Revelation), and for the pastor's sake a woman must be under the authority of her husband. Better is: Paul could be referring to [Genesis 6:2](#) where women married men (angels, or the Nephilim) who were not under God, and the result was worldwide havoc.

Havoc can prevail in the church when things are not done decently and in order according to God's plan.

Verses 11,12—

Paul has been accused by many, especially in our day, of being a misogynist, that is one who dislikes or despises women. This verse dispels that. Men came by, or through the woman. Mutual importance.

Neither is the man without the woman...woman without the man in the Lord.

Verse 13—

Therefore, based on the order set above, Paul asks the reader to **Judge in yourselves...**if it is appropriate for a woman to pray in a church service (the topic at hand) without the covering of her husband.

Verses 14,15—

He gives a general example from **nature**.

Conclusion: Nothing to do with a cloth on the head, but it speaks to authority in public worship.