

I Cor. 11:1-16

SUBJECT How The Christian  
Should Dress

DSS  
GFD

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### HOW THE CHRISTIAN SHOULD DRESS

Chapter 11-14 occupied with <sup>seemliness</sup> propriety in church meetings  
order

11:2 Expresses in general his satisfaction that as the noble  
they had adhered to the instructions he has given them.  
instructions  
παράδοσις - doctrinal, ritual, practical rules, ordinances

11:3 The doctrinal ground for the practical instruction  
which follows.

He is to speak of head dress. Are such "trifles" important?  
The same laws which give shape to a globe give shape to a  
man - dress. The same great principles apply to, regulate the greatest  
most trivial matter of X's practice. No limit upward,  
downward, to the concern, not for his people. His duty is  
unto - of millions. same principles of honesty, integrity ..  
Etc. etc.

Before dealing with the relation which the wife sustains  
to the husband, he points to that which the man sustains  
to f. The man is to be subordinate to X, obedient. G Y 3.  
Then the wife is to follow the leadership of the husband as he  
follows Christ. From him her dignity, duty, support - her  
social position (not her spirituality, as later on discussed) is  
family, church, community. The order no degradation,  
(X - man - woman) as a man is not degraded, dishonored  
by his subordination to X.

11:4, 5 "praying"  
"prophesying" } the two main parts of primitive  
X = worship: praying, uttering

In public worship as elsewhere the X are obliged to  
present decorum according to established usage.

"head" - himself  
- metaphorically, X.

Among the Greeks it was the universal custom for the woman to appear in public with the head covered, covering with the corner of the shawl drawn over her hair like a hood. Not the face. as is Eastern custom. If she appeared publicly with her head very covered, to the Greeks the same as if her head were shaved - & disengaged, disreputable.

III: 7-9

Paul believes Genesis, word by word.

The man the glory of God: No where so clearly, so fully as in man can God be seen. God's image. Not in this contingently, means solar systems (the invisible world frightening).

X the image of the Father.

The woman the glory of man. If he is hairy, she is gauze. She manufactures the others his hairy, stately, portly, wealth.

III: 10.

No passage in NT which has so taxed the learning, is generally agreed unless perhaps Gal. 3: 20; Rev. 13: 18.

Ἐσούσια, remarkable term. The covering a symbol of power.

"angels": Officers of the church. Vintners from other places.

more like angels in heaven, invisibly present with X in the assemblies of the church.

Reference to the presence of God, X, angels. It is courtly. We lay dress just no, how much more so before God, angels.

III: 11 Neither are we stands for itself alone. X of the women.<sup>first</sup> both being essentially together. mutual dependence: one supplements, complements the other. Harmony between h. & nature & h. & grace.

11: 13-15

By nature the woman a rich, more beautiful  
woman I have - a supply of modesty, refinement. The  
long hair / is such for, the English cavaliere,<sup>to & right</sup> an  
indication of affections, luxurious living.

11:16 lets off further discussion. It is the custom of the  
church.

Why these Southern women lay white head-dress on  
as to shade the very leather around them? Because -  
The S. C. religion released a veritable flood of want new  
ideas. Tended to look differently on themselves, neighbors, etc.,  
all things. Old things had in this case passed away with a  
smile - all things had become new. Especially before God:  
an idea and took a powerful, absorbing hold on the world  
self-slavery, self-property, England, slave equality got an amount  
to God. God was, etc., women... One source for all this, we  
accuse it to all of equal time - all outsiders, one way &, we  
with each other. Neither the, barbarous, base, free, noble, friends.  
To the barbarous - no person's thoughts lie in this month no respect  
entirely for this into Commonwealth of the literature, but he  
had a vigorous thought in heaven, an idea / God, could conceive  
ever with his barbarous speech the idea / like that thought.  
Dawned upon the slave in his father's gallant air, as soul and  
under the sad appearance of his life, that he was God-reverend,  
body joined, assured. The woman, a wife man's boy, slave.  
but she himself has a soul, a life he own. The adventurous  
which next does receive, no returning of principles on  
which heathen went proceeding vigorously for us to ready.  
carried & the opposite extremes from which had been living.

Here, the cause of the problem is Corinth. In Greek religion, women exclude from the mysteries (of moon & earth). Martha, not so is X. X is priestess. Help spirit dwellly & there. Very. Geography. So, some kind of code convention, acceptable area.

The answer, Paul: A woman is still a woman though she ~~is~~ <sup>has</sup> a man. In private worship, is not one fact, ~~but~~, <sup>she</sup> ~~is~~ <sup>has</sup> a man. But is public, her word, deals with X is dependent. But is public, appears as a woman with social responsibilities.

Dress is controversial. Costume page is one country up de-colors in another. f. shirts, trousers in different countries. But always symbolic.

1. Of our fallen state.  
of adam, Eve

2. Of sex.

3. Of place.  
fallen - winter - minister -

4. Of chastity, sentiment.  
Becoming vs to dress is begin with spirit of X.

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