

1 CORINTHIANS 11 vs 1

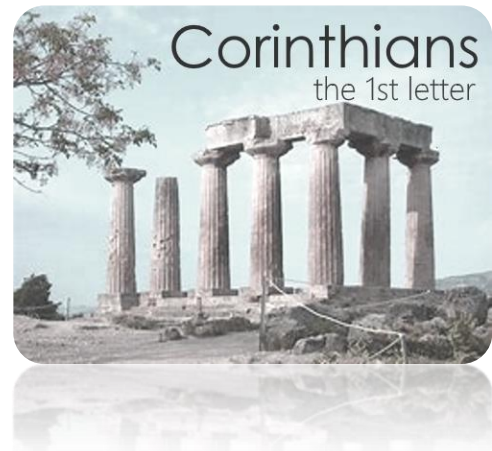
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¹ Imitate me, even as I also imitate Christ.

this verse unfortunately is misplaced and should have been the final verse of the previous chapter.

Paul didn't have another example to look to; Augustine, Wycliffe, Luther or Calvin had not been born. Paul just said for a second time, all things are lawful unto me, but all things do not bring together, he knew Christ came to fulfill the Law and every law; that made us to know our sin, all things do not help to counter divisions in the church Jesus is building. This letter began by spelling out many divisions found in the church at Corinth. Paul just said in the previous chapter...



Verse ³¹⁻³³ Therefore, whatever you eat or drink, whatever you do, do all to the glory of God. Give no offence to the Jews, or the Greeks, or the church of God: just as I also try to please everyone in everything, not seeking my own benefit, but the benefit of many, that they may be saved. Imitate me, even as I also imitate Christ.

² Now I praise you, brothers and sisters, because you remember me in everything, holding firm to the traditions just as I delivered them to you / and Paul isn't talking about oppressive pharisaical traditions of men; but the traditions of love... and preferring one another, first taught by the Lord Jesus, the one sure and convincing sign they were students of the Lord; as he said, all things are lawful.

³ But I would have you know, that the spiritual head, of every husband is Christ; and the spiritual head of the wife is the husband; and the spiritual head of Christ is God. / so everyone has a boss: and now Paul shares one last thought about something he observed as he taught house to house... journeying with the Good News.

⁴ Every husband praying or prophesying, having his physical head covered / a common practice of those from some Middle Eastern cultures still today,

dishonors his spiritual head / who is Christ;

⁵ but every wife who prays or prophesies with her head uncovered,

dishonors her head / who is her husband: **for that is the same as if her head was shaved** / an act of independence; or culturally indicating a prostitute; and is the question over the woman being single or married; indicated by hair being cut (trimmed) = married; or clean-shaven = single?

⁶ For if the woman is not covered, let her hair be cut off / let her communicate her independence: **but if it is shameful for a wife to be shaved** / if that is not a proper in Corinth, **let her be covered.**

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⁷ For a man indeed ought **not** cover his head, because he is the image and glory of God: **so also the wife is the glory of the husband.**

⁸ For man did **not** come from woman: but the woman came from man.

⁹ Nor was man created for the sake of woman; but the woman for the sake of man.

¹⁰ **Because of this the wife ought to have the symbol of authority on her head** / that the wife was of the husband, created to stand alongside to help the husband; **exousia**, authority, rights used 6 times in chapter 9. Paul says as those in heaven so on earth, we all have many rights; others have rights over us, so what does this mean?

Most likely, NOT that the wife has rights over her **spiritual head**. I conclude, Paul simply said...

Because of this the wife ought to have the right to her head / in other words,

let the woman decide!

...to have her head covered, or not is no longer important, because in truth, it was not an issue; and Paul knew the Queen of Sheba -- was on her way to the Judgment to say a thing or two, to the male dominated generation; Paul knew, the kingdom of God is not fads and fashions; but rightness, joy and peace.

because of the angels / Paul says, as the Lord Jesus has His powerful citizens of eternity helping Him; who move swiftly and silently, doing the Lord's bidding; they are not merely in heaven scrubbing floors; cleaning toilets; and wiping crumbs off children's faces; so also are powerful women to their husbands. Paul wants men and women to think correctly about their assignments.

¹¹ **However in the Lord, the husband is not independent to the wife, and the wife is not independent to the husband** / since children are on the way; the wife will need her own rightful authority, within their little kingdom, as she raises up the children; while her husband is out there fighting all the battles; and attempting to bring home the bacon and other relevant stuff.

¹² For just as the woman came from man, even so man comes through woman; and **all things come from God.**

¹³ **Judge for yourselves** / to Corinthians, Paul puts forward his thoughts how to address this insignificant practice, it was no concern to Galatians, Ephesians, Colossians, Philippians or Thessalonians: **is it proper for a woman to pray to God with her head uncovered?** **you decide among yourselves**; to those gathering in His name, representing Him, even where only 2 or 3 gather; Jesus said, what you bind on earth, will be bound in heaven; what you loose on earth, will be loosed in heaven; whatever you decide to permit, or prohibit... representing His Name, consistent with what our Teacher taught... knowing Jesus did not fancy burdensome manmade traditions to be seen by others; these verses fall into the category of deciding if red or green carpet should cover the assembly floor, causing division.

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¹⁴ Doesn't nature itself teach you, that, if a man has long hair it is a shame to him? / unless on the rare occasion in the Jewish culture, he was a Nazarite like Samson,

¹⁵ But if a woman has long hair, it is a glory to her: for her hair is given her for a covering / so Paul's last point, he says, God created women... and aren't they lovely? So, let the women decide.

¹⁶ But if any seem to be contentious, we have no such civil custom / Paul is not interested in division among the people of God; this word used twice in the NT... first by Pilate who had a civil custom to release a prisoner; so whatever Paul was saying to the husbands and wives of Corinth seems somewhat culturally related,

we have no such civil custom, nor do the assemblies of God.

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