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Head Coverings in Worship
11: 2-16

The one common thread that links **Chapters 10** and **11** together is the idea of submission and yielding one's "rights." Many people today view these words negatively, as if they imply some forced limitation of their freedom. How unfortunate. The biblical concept of submission conveys the idea of someone voluntarily giving up or yielding his or her rights to another.

In **Chapters 8** through **10**, **Paul** elevated the ideal of submission to a place of integrity and benefit. **He** encouraged **his** readers to willingly yield to others **their** "rights" to **eat meat sacrificed to idols** if **eating** such **meat** would spiritually harm **their weaker** brothers and sisters. **They** not viewed as being inferior when **they** did so. Such submission was, in **his** view, a supreme act of love, love for **God** and love for one another.

By voluntarily yielding **his** right to eat meat, **Paul** followed the example of **Messiah**, who voluntarily yielded **His** "rights" when, as **God**, **He** chose to humble **Himself** and become **a man**. **Yeshua** further yielded **His** "rights" when **He** voluntarily allowed **Himself** to be put to death to save us from our sins. Throughout these three chapters **Paul** encourages **the Corinthians** to follow **his** example (of yielding **his** "right" to eat meat), just as Paul **f**ollowed **Messiah's** example (of yielding **His** "rights" as **God**).

Paul will do the same thing in **Chapter 11**. Just as **Messiah** submitted **Himself** to **His Father**, so each of us should voluntarily yield our rights according to a clearly organized biblical framework. The purpose of this **God**-ordained framework is to maintain order in a world of chaos and confusion. **YHVH** has brought order out of chaos from **the beginning**. Before the earth was formed, **the Spirit of God** moved to create order out of disorder **(Genesis 1:1)**. By so yielding, we are following **Paul's** example as **Paul** followed **Christ's** example.[294]



Evidently some “emancipated” **Corinthian women** had dispensed with **the head covering** in public worship, and **Paul** argued that **they** should not do this. **Jewish women** were always **veiled** in public in the first century; thus, it can be assumed that respectable **Greek women** also wore **a head covering** in public. If so, the practice of **the Corinthian women** believers was wholeheartedly rejected by **Paul**. This was against **his** principle that **with all kinds of people, both Jews and Gentiles, (the Corinthian women) might have become all kinds of things, so that in all kinds of circumstances (they) might save at least some of them (9:22b).**