

**POLISHING THE
PULPIT**

**Bible
Hermeneutics**

**CONTEXT
(Part Two)**

**with
Majola K**

Basic Level

A. The Text (Read, Read, & Read)

B. What is the Context?

C. Structure / Thought Patterns

D. Check Translations

E. Word meaning

F. What Did This Mean to Original Audience?

G. Application

Interpretation

What does it mean?

1. Historical:

- What is the cultural /or historical setting of this passage?
- What do I know about author & recipient(s)?

2. Context:

- **What is the immediate context?**
- **What is the broader context?**

3. Compatibility:

- Are there other passages that help with this one?
- Does my interpretation contradict other passages?

4. Textual:

- Am I making any assumptions?
- Let key words guide you: therefore, and, but, that, for, because, and if

5. Literal: What is the clearest meaning?

III. How to Study the Context

**Always watch and listen for the
EXPLANATION from the CONTEXT
for the interpretation a teacher or
preacher gives!**

III. How to Study the Context

A. Consider who is speaking

1. *Not just the author of the book.*
2. *Is it God, man, or even the devil?*
3. *The devil is quoted (Gen. 3:4; Job 2:4; Matt. 4:3, 6, 9)*
4. *Pharisees are quoted (Matt. 12:24)*
5. *Critics are quoted (Rom. 3:8)*

III. How to Study the Context

A. Consider who is speaking

B. Consider who is addressed

1. *Old Testament (10 commandments) was directed to the Jews (Exo. 20:2; 31:13, 16, 17; Deut. 5:1-3)*
2. *The apostles (Acts 1:5-8; John 13-16)*
3. *Alien (Rom. 7)*
4. *Christian (Acts 8:22)*
5. *Individual or church (1 Tim. 5:16)*

III. How to Study the Context

- A. Consider who is speaking**
- B. Consider who is addressed**
- C. Consider the time /period**
- D. Consider what prompted the discussion**
 - 1. *Parables*
 - a. Lost sheep, coin and son (Luke 15:1-2)
 - b. Laborers in vineyard (Matt. 20:1-16; cf. 19:27)
 - c. Good Samaritan (Luke 10:30-35; cf. vv. 25-29)
 - 2. *Epistles*
 - a. Division and problems (1 Corinthians)
 - b. Critics and charges (2 Corinthians)
 - c. Support to Paul (Philippians)

III. How to Study the Context

- A. Consider who is speaking
- B. Consider who is addressed
- C. Consider the time /period
- D. Consider what prompted the discussion
- E. Watch for the flow of thought / point being driven**
 - 1. *Typically, the author doesn't drive at one point and then sudden shift gears – to a matter unrelated*
 - 2. *Question is: how does the verse under study relate to the point being made?*
 - 3. *Examples*
 - a. Rom. 10:9-10 [flow of thought – salvation is easy]
 - b. 2 Tim. 3:16-17 [flow of thought - answer to perilous times]

III. How to Study the Context

- A. Consider who is speaking
- B. Consider who is addressed
- C. Consider the time /period
- D. Consider what prompted the discussion
- E. Watch for the flow of thought / point being driven
- F. Watch for key words that give clues
 - 1. *Words like: therefore, then, for, if, so, etc.*
 - 2. *Examples:*
 - a. I Cor. 15:23 – “then”
 - b. Rom. 7:2-3 – “so then if”

III. How to Study the Context

- A. Consider who is speaking
- B. Consider who is addressed
- C. Consider the time /period
- D. Consider what prompted the discussion
- E. Watch for the flow of thought / point being driven
- F. Watch for key words that give clues
- G. Watch for words that are synonymous or opposites
 - 1. *Mean the same:*
 - a. Faith and believe (Heb. 11:6)
 - b. Believe and obey (Rom. 10:16)
 - c. Does not love and hate (1 John 3:14-15)
 - 2. *Means the opposite: Believe and disobedience (1 Pet. 2:6-8)*

We Miss the Obvious

(Not looking for it)

We See What is not There

(We were expecting it)

Observation

Application

Their Town

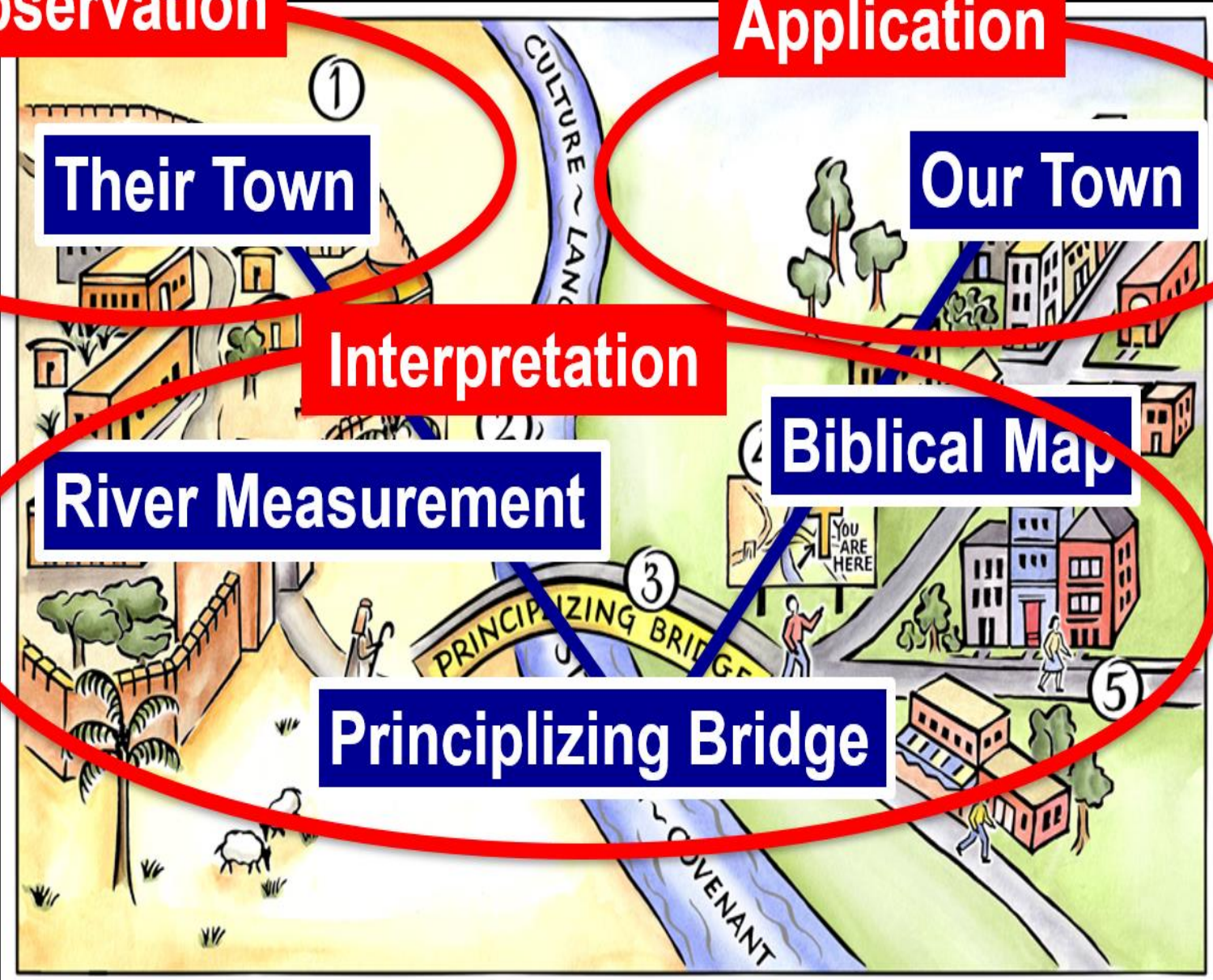
Our Town

Interpretation

River Measurement

Biblical Map

Principlizing Bridge



¹ Be ye followers of me, even as I also am of Christ.

² Now I praise you, brethren, that ye remember me in all things, and keep the ordinances, as I delivered them to you. ³ **But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God.** ⁴

Every man praying or prophesying, having his head covered, dishonoureth his head. ⁵ But every woman that prayeth or prophesieth with her head uncovered dishonoureth her head: for that is even all one as if she were shaven. ⁶ For if the woman be not covered, let her also be shorn: but if it be a shame for a woman to be shorn or shaven, let her be covered. ⁷ For a man indeed ought not to cover his head, forasmuch as he is the image and glory of God: but the woman is the glory of the man.

1 Corinthians 11:1-7

⁸ For the man is not of the woman; but the woman of the man. ⁹ Neither was the man created for the woman; but the woman for the man. ¹⁰ **For this cause ought the woman to have power on her head because of the angels.** ¹¹ Nevertheless neither is the man without the woman, neither the woman without the man, in the Lord. ¹² For as the woman is of the man, even so is the man also by the woman; but all things of God. ¹³ **Judge in yourselves: is it comely that a woman pray unto God uncovered?** ¹⁴ Doth not even nature itself teach you, that, if a man have long hair, it is a shame unto him? ¹⁵ **But if a woman have long hair, it is a glory to her: for her hair is given her for a covering.** ¹⁶ But if any man seem to be contentious, we have no such custom, neither the churches of God.

1 Corinthians 11:8-16

- 1. This is a discussion concerning men and women as they pray and prophesy.**
- 2. The discussion does not concern men and women in their everyday activities of life nor how they ordinarily appear in public, but only how they appear as they pray or prophesy.**
- 3. It may be true, as some contend, that women of Paul's day when appearing in public always wore a veil, but this is not the subject the apostle discusses in these verses!**
- 4. His discussion concerns praying and prophesying. This passage discusses worship-life, not every-day life.**
- 5. Hence, any reference to what men and women did or did not do in their ordinary activities of life is completely beside the point and a reference to such is not pertinent to the issue.**

Verse One: Imitate me, just as I also imitate Christ.

Paul tells the Corinthians to imitate him, he is displaying his confidence and boldness of Apostleship that he is an imitator of Christ, he told the Ephesians to be imitators of God in Ephesians 5:1. in this case, imitating Paul would be imitating Christ because he had the authority vested on him by Christ.

Verse two: Now I praise you, brethren, that you remember me in all things **and keep the traditions just as I delivered them to you**

- **The traditions mentioned here are the teachings from the Lord, it is the doctrine of Christ, the divine revelation**
- **Notice that “the traditions” are delivered by Paul, to the Corinthians, Corinth was predominantly gentile than Jewish**

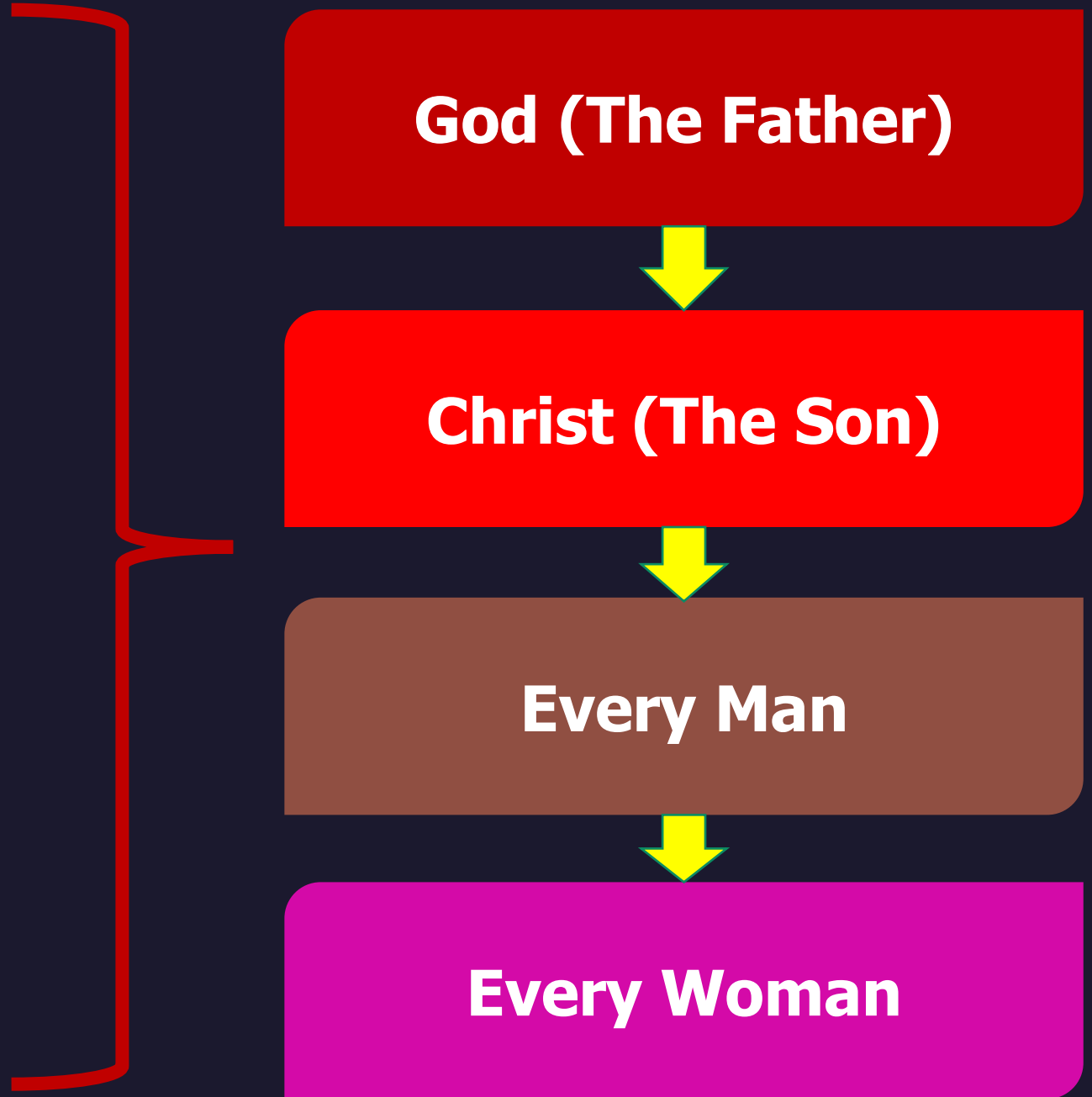


- ❑ **What tradition would it be, if it was a Corinthian tradition? Would it be the Gentile or Jewish tradition? Why would Paul come to Corinth and deliver a tradition that already existed?**
- ❑ **How could a Jewish man deliver a tradition of the gentiles? Would the Church worship according to the tradition of the land of Corinth? It that not the very argument that Paul raised against Jewish sympathisers in Galatians 1-2 and Acts 15?**
- ❑ **The traditions under consideration in this text must therefore be the divine teachings (2Thess 2:15, 2Thess 3:6)**



Verse three: But I want you to know that the head of every man is Christ, the head of woman is man, and the head of Christ is God.

1. The relationships described are as unchangeable as God Himself and as old as the race. They are not based on "custom" nor upon anything else except the Word of God Almighty.
2. Christ is not man's head because custom made it so, but because God made it so. Man is not woman's head because custom so ordered, but because God so ordered.
3. This is the divine order and has nothing to do with custom/traditions of Corinth, but the divine traditions handed to the Corinthians by the Apostle of Christ



**COVERED HEAD,
ACCEPTABLE AND
HONORS HER HEAD
(THE MAN)**



**UNCOVERED HEAD,
DISHONORS HER
HEAD (THE MAN)**



**UNCOVERED HEAD,
HONORS HIS
HEAD: CHRIST**



Verse four: Every man praying or prophesying, having his head covered, dishonours his head

- ❑ **This verse grows out of and is based upon the relationship laid down in verse 3, viz. "Christ is head of man". But verse three is not founded on custom and therefore neither is this verse.**
- ❑ **Just as long as Christ remains the head of man, just that long man will dishonour Christ by praying with his head covered.**
- ❑ **Since man has no head between him and Christ, for a man to cover his physical head while praying or prophesying would be to dishonour his spiritual head, Christ.**

- ❑ The covering under consideration is an artificial one such as a veil, a hat, etc., otherwise only bald-headed men or men with shaven heads could pray acceptably!**
- ❑ Man may not cover his head either with long hair, a hat or a veil when he prays to God. He may have it covered at other times but not when he prays or prophesies for if he does he "dishonours his head."**
- ❑ Whatever covering this verse forbids a man wearing, verse five commands a woman to wear; and since this covering is an artificial one then the one a woman is to wear is likewise an artificial one. Whatever covering a man must leave off, a woman must put on.**

Verse five: But every woman who prays or prophesies with her head uncovered dishonors her head, for that is one and the same as if her head were shaved.

□ And as long as man remains "head of woman" just that long will woman dishonor man when she prays with her head uncovered! And not only so but in dishonoring her "head" (man), woman dishonors herself and God who made man the head of woman. Thus the woman who "prays or prophesies with her head uncovered" dishonors herself, man, and God as well.

□ Consider the following descriptions and illustrations

BUT EVERY WOMAN WHO PRAYS OR PROPHESES WITH HER HEAD UNCOVERED **DISHONORS HER HEAD, FOR THAT IS ONE AND THE SAME AS IF HER HEAD WERE SHAVED.**

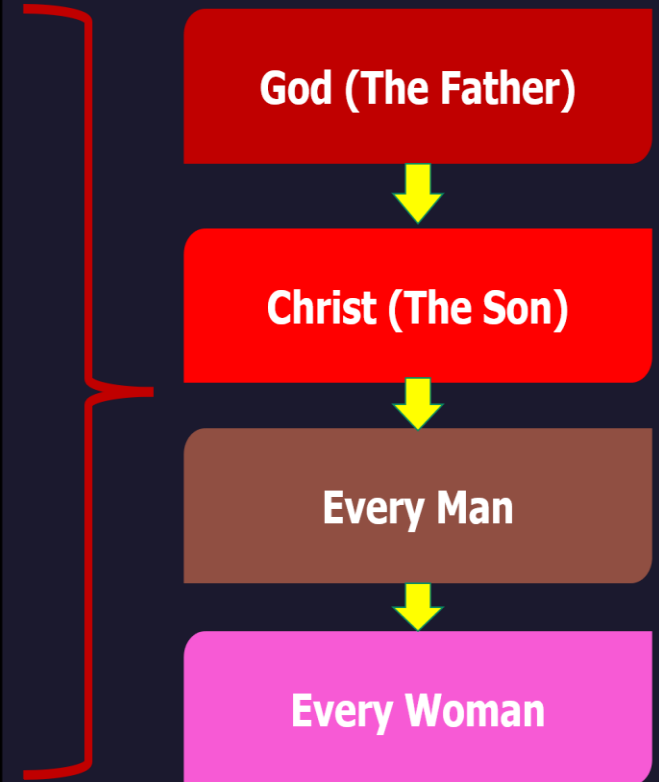


BUT I WANT YOU TO KNOW THAT THE HEAD OF EVERY MAN IS CHRIST, **THE HEAD OF WOMAN IS MAN, AND THE HEAD OF CHRIST IS GOD.**



Verse three: But I want you to know that the head of every man is Christ, the head of woman is man, and the head of Christ is God.

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BUT EVERY WOMAN WHO PRAYS OR PROPHESES WITH HER HEAD UNCOVERED DISHONORS HER HEAD, **FOR THAT IS ONE AND THE SAME AS IF HER HEAD WERE SHAVED.**

As if she were shaved



But she is not shaved just uncovered

The covering here spoken of cannot have reference to a woman's hair for the apostle says that for a woman to be uncovered is **"as if she were shaven" which shows plainly that she is not shaven (though her condition has the same effect)**. But since the woman is not shaven, she must have hair, yet the apostle says she is uncovered.

- The woman herein described is one that is without covering but with hair, hence the hair cannot be the covering under consideration. Thus the covering is an artificial one such as a shawl, a veil, a hat, etc.**
- Thus this verse shows plainly that a woman today when praying to God must cover her head with an artificial covering such as a veil, a shawl or a hat, etc. For her to refuse to do so is to bring dishonor upon her head, man, because a covered head on her part is a sign of her subjection to man (vs. 10).**
- A refusal to have this covering is to show she is not in subjection to man nor God ...hence the dishonor not only to man but God as well because it is God who has ordained the order**

Verse six: For if a woman is not covered, let her also be shorn. But if it is shameful for a woman to be shorn or shaved, let her be covered.



Let her
also be
shorn

shorn
9120 DG

**This Woman has hair,
but she is not covered!
Therefore let her be
shaved**

**Shave what? The hair!
Because the woman under
consideration has hair, but
she is still not covered,
irrespective of having hair**

- ❑ **If a woman will not cover her head with an artificial covering, let her carry her defiance to its ultimate conclusion, let her shave her head. But since a shaven head is a shame for a woman, she should do neither, but rather she should cover her head.**
- ❑ **The covering here spoken of cannot be the woman's hair for this reason: The woman under consideration in this verse is "not covered" or without covering. Now if the covering and the hair are one and the same, we may substitute the word hair for the word covering in this verse and the meaning will be unchanged.**

[Notice: "If the woman is without covering, let her also be shorn." "If the woman is without hair, let her also be shorn."] See the absurdity in the last statement? How can a woman who is "without hair" "also be shorn? How can a woman without any hair, get her hair cut off?

- ❑ **The word also in this verse shows plainly once and for all that the covering is not the woman's hair but must be an artificial one as already described**

Verse seven: For a man indeed ought not to cover his head, since he is the image and glory of God; but woman is the glory of man.

- ❑ Please observe the God-given reason for a man not to cover his head, viz. he is the "image and glory of God." Paul does not say nor even hint that a man ought not to cover his head because of some custom of the day.
- ❑ Notice this contrast between what man says and what God says is the reason "a man ought not to cover his head." Man says: "Forasmuch as it is a custom." God says: "Forasmuch as man is the image and glory of God."
- ❑ Is not man still, today, in the "image and glory of God"? If he is, he ought not to "cover" his head when praying or prophesying or worshiping God. So says the inspired apostle.

Verses fourteen and fifteen: Does not even nature itself teach you that if a man has long hair, it is a dishonor to him? But if a woman has long hair, it is a glory to her; for her hair is given to her for a covering.

- Nature is the native sense of propriety or of what is right. Paul does not say that the woman's hair is her only covering, but that it is a covering. The fact that her hair is a covering should serve to show her that she should be covered.
- Thus when he teaches what is contained in these verses, woman should not be startled by them because her hair has already shown her the propriety of a covering in her case.
- A consideration of verses 4-6 clearly shows that two coverings are under consideration upon women.