1. **1 Corinthians 11:3**
* If you were asked to establish a hierarchy based on this verse alone (neglecting other scriptures that clearly show the equality of men and women in Christ) how would you order the following: “Christ”, “woman”, “man”, and “God”?
* While we have already ventured into many other readings that show the responsibility of a husband and wife to one another in equal footing requiring husbands and wives to be “subordinate to one another out of reverence for Christ” (**Ephesians 5:21**), why do you think Paul gives this order of modality.
* Look up the definition for the Greek word kephalē which is translated as “head” in this reading and share it with the group so we can better understand what Paul is saying to the community and us?
* Consider these two Church Father’s works which defend against Arianism and offer insight on the use of this Greek word kephalē:
	+ **Athanasius (296-373 AD), Bishop of Alexandria, De Synodis Part 2 Section 26.2**

Nor may we, adopting the hazardous position, 'There was once when He was not,' from unscriptural sources, imagine any interval of time before Him, but only the God who has generated Him apart from time; for through Him both times and ages came to be. Yet we must not consider the Son to be co-unbegun and co-ingenerate with the Father; for no one can be properly called Father or Son of one who is co-unbegun and co-ingenerate with Him. But we acknowledge that the Father who alone is Unbegun and Ingenerate, has generated inconceivably and incomprehensibly to all: and that the Son has been generated before ages, and in no wise to be ingenerate Himself like the Father, but to have the Father who generated Him as His *beginning*; for '*the Head of Christ is God.*'

* **St. Chrysostom (347-407 AD) Homily on 1 Corinthians 11:3**

 “*But the head of the woman is the man; and the head of Christ is God.*” Here the heretics rush upon us with a certain declaration of inferiority, which out of these words they contrive against the Son. But they stumble against themselves. For if “*the man be the head of the woman*”, and the head be of the same substance with the body, and “*the head of Christ is God*”, the Son is of the same substance with the Father.” Nay, say they, it is not His being of another substance which we intend to show from hence, but that He is under subjection. What then are we to say to this? In the first place, when anything lowly is said of him conjoined as He is with the Flesh, there is no disparagement of the Godhead in what is said, the Economy admitting the expression. However, tell me how you intend to prove this from the passage? Why, as the man governs the wife, says he, so also the Father, Christ. Therefore, also as Christ governs the man, so likewise the Father, the Son. For the head of every man, we read, is Christ. And who could ever admit this? For if the superiority of the Son compared with us, be the measure of the Father's compared with the Son, consider to what meanness you will bring Him. So that we must not try all things by like measure in respect of ourselves and of God, though the language used concerning them be similar; but we must assign to God a certain appropriate excellency, and so great as belongs to God. For should they not grant this, many absurdities will follow. As thus, the head of Christ is God: and, Christ is the head of the man, and he of the woman. Therefore, if we choose to take the term, head, in the like sense in all the clauses, the Son will be as far removed from the Father as we are from Him. Nay, and the woman will be as far removed from us as we are from the Word of God. And what the Son is to the Father, this both we are to the Son and the woman again to the man. And who will endure this?

But do you understand the term head differently in the case of the man and the woman, from what thou dost in the case of Christ? Therefore, in the case of the Father and the Son, must we understand it differently also. How understand it differently? says the objector. According to the occasion. For had Paul meant to speak of rule and subjection, as you say, he would not have brought forward the instance of a wife, but ***rather of a slave and a master***.

* After reading the two Church Father writings, which one of these words or phrases do you feel fits best in place of the Greek word *kephalē* in **1 Corinthians 11:3**(try inserting it into the text below): “origin”, “beginning”, “ruler”, “physical head” (Chose One)?

**But I want you to know that Christ is the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ of every man, and a husband the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ of his wife, and God the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ of Christ.**

* **John 1:1-3**
* Does the reading in **John** help affirm the word you chose? Please share why or why not.
* Read the **footnote** to **John 1:3**
* **Genesis 2:21-23**
* In what way might man be the “origin” or “beginning” of “woman” according to **Genesis**?
1. **1 Corinthians 11:4-6**
* How might a man bring shame upon himself according to Paul?
* How might a woman bring shame upon herself according to Paul?
1. **1 Corinthians 11:7-12**
* Who did “woman” come from according to Paul?
* How does Paul emphasize a man’s dependance on “woman”?
* What unique reason does Paul give for a “woman” veiling her head? See **footnote** for **11:10**?
* One Church Father speculated on why this might be, can you share what you think?
* Ultimately who do “all” things come from?
1. **1 Corinthians 11:13-16**
* What do you think Paul means by saying “nature itself” teaches (to paraphrase)? Please explain…
* In **verse 16** what is Paul actually saying, is he saying if you argue you get a pass, or is he emphasizing the Church overall has no issue with following this custom?
* Do you know when this Pauline Discipline of the Church ceased to be Cannon Law?
1. **1 Corinthians 11:17-19**
* What type of effect are these meetings Paul is speaking of having on the community?
* What are “factions”?
* Do you think the Church today still has “factions” among it?
* Can you name one that comes to mind?
1. **1 Corinthians 11:20-22**
* Consider the “Lord’s supper” which was one of the focal points of last week’s lesson and share whether the account you read here sounds consistent with it.
* What are three issues Paul points out about the way some in the community are experiencing the “Lord’s Supper”?
* **Acts 4:32-35**
* Compare what Paul just said to the **Corinthians,** to the Christian community spoken of in **Acts**, do they seem to be operating in like manner? Please explain why or why not?
* Have you ever experienced such “contempt” within the church in your faith journey?
* Please share what was most challenging or what was most meaningful to you in this study today with the group.