

Corinth

Post

Modern

Faith

Culture or conversation?

Recap

How **free** are you?

Now regarding your question about food that has been offered to **idols**. Yes, we know that “**we all have knowledge**” about this issue. But while knowledge makes us **feel important**, it is love that strengthens the church. Anyone who **claims** to know **all the answers** doesn't really know very much. But the person who loves God is the one whom God recognizes. **8:1-3**

Recap

The best place to buy a good roast or a good steak in Corinth was right next to the **idol temple**. In these pagan temples, they did like the Jews did in the Old Testament days -- they offered living animals as sacrifice. And like the Jews, they reserved some of the meat for the benefit of the priests and also for public sale, so that the best meat markets in Corinth were right next door to an idol temple. Everyone in town knew that, if you ate some of that meat, you were eating meat that had been offered to an idol. Therefore, the question arose among the Christians: "If a Christian eats meat offered to an idol is he not participating in some way in the **worship** of that idol?" **Ray Stedman**

Recap

And one of the things that is dividing them is whether it is okay to eat meat sacrificed to idols or not. Now, I admit, I figured, as I scanned through this letter a few weeks ago, that this would be a section we would kind of blow past. Who cares about the debate about whether we eat meat sacrificed to idols or not? It is a non-issue today. But as I prepared for this week's lesson, I could not help but notice that if I substituted "**wearing masks**" for "eating meat sacrificed to idols", we had an incredibly **applicable** passage of Scripture here. [Michelle Morris](#)

And when you sin against other believers by **encouraging** them to do something they believe is wrong, you are **sinning against Christ**. So if what I eat causes another believer to sin, I will never eat meat again as long as I live—for I don't want to cause another **believer to stumble**. [Vs 12-13](#)

What's behind the Rorschach inkblot test?, Dr Mike Drayton, BBC

So, what is the Rorschach inkblot test? It's simply a set of cards containing pictures of inkblots that have been folded over on themselves to create a mirror image.

The Rorschach is what psychologists call a **projective** test. The basic idea of this is that when a person is shown an ambiguous, meaningless image (ie an inkblot) the mind will work hard at **imposing** meaning on the image. That meaning is **generated** by the mind.

By asking the person to tell you what they see in the inkblot, they are actually telling you about **themselves**, and how they **project meaning** on to the real **world**.



Why are we prone to **seeing what we want to see**? Recent research published in Nature Human Behaviour demonstrates how our motivations and desires can give rise to two biases: a **perceptual bias** (when our motivations have a top-down influence on our perceptions) and a **response bias** (when we report seeing what we wish to see). The study, led by researchers from Stanford University, explores how these **biases** affect our **perceptions**. It proposes underlying neurocomputational mechanisms that guide these judgments. [Marianna Pogosyan, Ph.D](#)

The bible might be the ultimate **Rorschach test** of the **human condition**

Do you see God as He **is** or as you **wish** Him to be?

I am so glad that you always keep me in your thoughts, and that you are **following** the teachings I passed on to you. [11:2](#)

But there is one thing I want you to know: The **head** of every man is Christ, the head of woman is man, and the head of Christ is God. A man dishonours his head if he **covers his head** while praying or prophesying. But a woman dishonours her head if she prays or prophesies **without a covering on her head**, for this is the same as **shaving** her head. Yes, if she refuses to wear a head covering, she should cut off all her hair! But since it is shameful for a woman to have her hair cut or her head shaved, she should wear a covering. **Vs 3-6**

A man should not wear anything on his head when worshiping, for man is made in God's image and reflects God's glory. And woman reflects man's glory. For the first man didn't come from woman, but the first woman came from man. And man was not made for woman, but woman was made for man. For this reason, and because the **angels are watching**, a woman should wear a covering on her head to show she is under authority. **Vs 7-10**

But among the Lord's people, women are not **independent** of men, and men are not **independent** of women. For although the first woman came from man, every other man was born from a woman, and everything comes from God. **Vs 11-12**

Judge for yourselves. Is it right for a woman to **pray to God in public** without covering her head? Isn't it obvious that it's disgraceful for a man to have long hair? And isn't long hair a woman's pride and joy? For it has been given to her as a covering. But if anyone wants to argue about this, I simply say that we have no other **custom** than this, and neither do God's other churches. **Vs 13-16**

“This passage, dealing with honourable attire for prayer and prophecy, is one of the most **difficult** passages in the letter, due in part to Paul’s use of expressions and ideas that he apparently expects to be transparent to the Corinthians but which have been **opaque** to most readers ever since.” [Ciampa and Rosner](#)

“This passage is probably the most **complex, controversial, and opaque** of any text of comparable length in the New Testament. A survey of the history of interpretation reveals how many different exegetical options there are for a myriad of questions and should inspire a fair measure of tentativeness on the part of the interpreter.” [Craig Blomberg](#)

“The **complexity** of 11:2-16 continues to **vex** modern interpreters, and its comments about women rile many modern readers. . . . The danger lurks that interpreters will try to make it **say** what they would like it to say.” [David Garland](#)

For example, there are a number of key terms which we really are **not fully certain of**, and there are some phrases which are still quite up in the air. For example, what exactly does “because of the angels” in verse 10 mean and refer to? Plenty of options have been offered here over the centuries, and it is still being hotly discussed! And what exactly does Paul mean by appealing to nature in verses 14–15? **Bill Muehlenberg**

Along with these larger contextual questions, this passage is full of **notorious exegetical difficulties**, including (1) the “logic” of the argument as a whole, which in turn is related to (2) our **uncertainty** about the meaning of some absolutely crucial terms and (3) our uncertainty about prevailing **customs**, both in the culture(s) in general and in the church(es) in particular (including the whole complex question of early Christian worship). Paul’s response assumes understanding between them and him at several key points, and these matters are therefore not addressed. Thus the two crucial contextual questions, what was going on and why, are especially **difficult to reconstruct**. **Gordon Fee**

Three Issues

“Headship”

Head coverings

Women

“Headship”

κεφαληα, Kephale: head

“Headship”

The English word “head” comes from the Greek word kephale.

One evangelical scholar has gone through **2,336** uses of the word in extra-biblical documents from the writings of **thirty-six Greek authors**, trying to get a handle on how it should/could be used.

Anthony Thiselton in his massive 1450-page commentary on 1 Corinthians spends 50 pages on this portion of Scripture, with an entire **ten pages** devoted to just this **one Greek word** and its **multiple** meanings. This is indeed not a lightweight matter.

“Headship”

The Greek word translated ‘head’ in this verse is kephale. As Philip Payne notes, in the Koine Greek (in use in Paul’s time) kephale would not have been read as ‘leader’ or ‘to have authority over’. He, and others, contend kephale is better understood as ‘**source**’ (like the head of a river). In **Greco-Roman culture** women were generally dependent on men as their source of life in society; men provided safety and financial security – husbands for their wives, fathers for their daughters. [Jeanette Fogarty](#)

“Headship”

There are many **cultural** and **social** issues discussed by Paul here which appear to be to some extent at least **lost on us**. Cultural considerations are certainly important, but by now it should be obvious that we are not fully clear on all the cultural and social practices taking place some **2000 years ago**. And even if we were, the question remains as to how they **translate** into quite different cultures today.

The English word “head” comes from the Greek word kephale. But as any first-year Greek student knows, the question is, how is kephale best translated and understood? Does it mean a **literal** or a **figurative** head – or both? If metaphorical, we can translate it in many ways, such as authority, leader, chief, top, preeminent, foremost, source, origin, etc. **Bill Muehlenberg**

“Headship”

Do not even say, “By my **head!**” for you can’t turn one hair white or black. [Matthew 5:36](#)

So John was beheaded in the prison, and his **head** was brought on a tray and given to the girl, who took it to her mother. [Matthew 14:10-11](#)

The soldiers wove a crown of thorns and put it on his **head**, and they put a purple robe on him. [John 19:2](#)

The eye can never say to the hand, “I don’t need you.” The **head** can’t say to the feet, “I don’t need you.” [1 Corinthians 12:21](#)

and the **head** of Christ is God. [1 Corinthians 11:3b](#)

Head coverings

The language Paul uses is unusual in some places and **ambiguous** in others. For example, the phrase in v. 4 “having on/down head” (κατὰ κεφαλῆς ἔχων) lacks an explicit direct object to identify what is “down from the head.” Since this is the **only** occurrence of this **phrase** without an explicit direct object in all extant Greek literature up to and including the first century A.D., 55 it is not a simple matter to determine its **meaning**. Philip Brown II, PhD

I do not let women teach men or have **authority** over them. Let them listen quietly. 1 Timothy 2:12

Head coverings

The Greeks' self-identity arose most from their speech and education, while our Roman often distinguished himself by what he **wore**. It was not the Greeks eschewed head apparel. Rather it was clear to them and **Romans** that the habitual propensity of Romans to wear head apparel in **liturgical** settings stood in sharp contrast to the practice of others. **Ben Witherington**

“you **were** what you **wore**.” **Thomas A. J. McGinn, Prostitution, Sexuality, and the Law in Ancient Rome**

Head coverings



The covering of the man's head—called the **capite velato**—what's commonplace in a Roman religious **cult**. . . . The social elite took an active part in the **religious cults** of the city by serving as priests, and thus those who had joined the church may have introduced this Roman cultural norm into Christian worship.

Head coverings

"Are you a Christian?" "I am" she answered. (From Perpetua's prison diary, 202 AD)

"Then, he passed sentence on the whole of us, and condemned us to the beasts...."

"Then she summoned her brother and spoke to him: 'Stand fast in the faith, and love one another; and be not offended by our sufferings.'" Perpetua was tossed into the ring.... Then, having asked for a pin, she fastened her **disordered hair**, for it was not **seemly** that a martyr should suffer with her **hair disheveled**, lest she should seem to mourn in her hour of glory." (From Tertullian's account of her execution)

Women

It is significant to note that **both men and women** were free to exercise **ministry**. Both could pray and prophesy. As we have seen from other passages of Scripture, and will come to see most clearly in the fourteenth chapter, prophesying is what today we call preaching. It is expounding the Word of God, taking the Scriptures and making them shine and illuminate life. Either a **woman** or a man could do that, but it was very important how they did it. That is the emphasis this passage makes. They must do it in two different ways, the male as a man, the woman as a woman. That is the central emphasis of this text. **Ray Stedman**

Women

Paul also says some things that would have been shocking to the original audience that we might gloss over because of our focus on head coverings and haircuts. One notable item is having **women praying and prophesying** (something they did not do in the Jewish synagogue). Another is the note in verses 11 and 12 that men and women are **dependent** upon each other. This statement (as well as 1 Corinthians 7:4, when Paul says the marriage relationship is reciprocal in that the husband's body belongs to his wife and vice versa) was **counterculture** in that women were often viewed as inferior to men. **Brian Dennert**

Women

For you are **all** children of God through faith in Christ Jesus. And all who have been **united** with Christ in baptism have put on Christ, like putting on **new clothes**. There is no longer **Jew** or **Gentile**, **slave** or **free**, **male** and **female**. For you are all **one in Christ Jesus**. And now that you belong to Christ, you are the true children of Abraham. You are his heirs, and God's promise to **Abraham** belongs to you. [Galatians 3:26-29](#)

This dear woman, a **daughter of Abraham**, has been held in bondage by Satan for eighteen years. Isn't it right that she be released, even on the Sabbath?" [Luke 13:16](#)

Descendants of Abraham, The **sons** of Abraham were Isaac and Ishmael. [1 Chronicles 1:28](#)

Women

I commend to you our sister **Phoebe**, who is a **deacon** in the church in Cenchrea. **Romans 16:1**

Give my greetings to **Priscilla** and Aquila, my **co-workers in the ministry** of Christ Jesus. **Vs 3**

Give my greetings to **Mary**, who has **worked** so hard for your benefit. **Vs 6**

Greet Andronicus and **Junia**, my fellow Jews, who were in prison with me. They are highly respected among the **apostles** and became followers of Christ before I did. **Vs 7**

Greet Tryphena and Tryphosa, those **women** who work hard in the Lord **Romans Vs 12**

Headship used in this context is unclear at the worst, and at its most clear points towards **origin** (as in Genesis). Head coverings is clearly a Corinth **cultural** issue as there is no other New Testament passages that urge the reader to **replicate** this behaviour. And with women, Paul is clear that **women and men** participate in the **Kingdom** based on whom the **Spirit** would choose.

But among the Lord's people, women are not **independent** of men, and men are not **independent** of women. For although the first woman came from man, every other man was born from a woman, and everything comes from God. **Vs 11-12**

September 4th, back to the Princess Twin Cinema

Kids Program

Greeters

Journey Young Adults

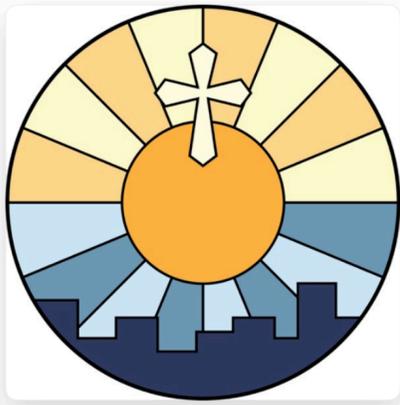
Worship Director (staff position)



Ray of Hope

Thursday September 15th





UCC Waterloo Sermons

Raja Stone

CHRISTIANITY · UPDATED WEEKLY

UCC Waterloo Sermons

▶ Latest Episode

+ Follow



Episodes

See All

SUNDAY

Half-Life part 5

UCC Waterloo Sermons

1 h 47 min.



MAY 22

Half life part 4

UCC Waterloo Sermons

MAY 15

Half life part 3

UCC Waterloo Sermons

MAY 8

Half life part 2

UCC Waterloo Sermons

WELCOME TO
**UPTOWN
COMMUNITY
CHURCH**
Word. Worship. Community.

 **UCC Waterloo**
133 subscribers

SUBSCRIBED 

HOME **VIDEOS** PLAYLISTS CHANNELS ABOUT 

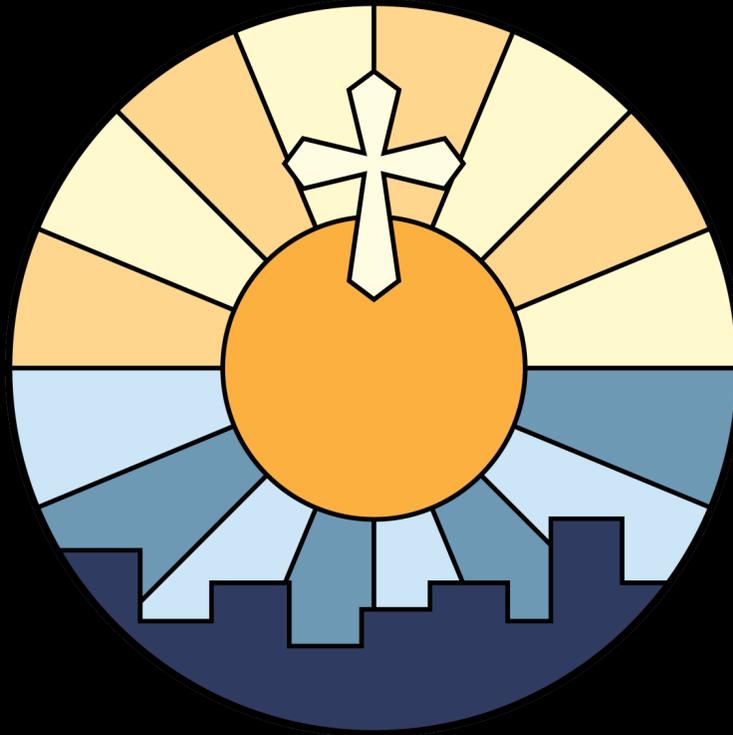
Library Uploads  SORT BY

Video Title	Duration	Views	Uploaded
UCC Waterloo Live Stream	2:10	115 views	Streamed 1 year ago
UCC Waterloo Live Stream	1:20:28	277 views	Streamed 1 year ago
December 27th 2020 Service	47:36	117 views	1 year ago
Uptown Kids December 27th	15:27	35 views	1 year ago
UCC Christmas Eve Service 2020	39:56	142 views	1 year ago

Content will be uploaded by the latest **Monday** night

text2give

226-909-0014



eTransfer

info@uccwaterloo.ca

(auto deposit)