

STARTING POINTS



Holiness: Hair

A Study from
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HAIR

THE FOREMOST **VISIBLE** AND DEFINITIVE AREA FOR DEFINING THE SPIRITUAL DISTINCTION BETWEEN THE SEXES

1) INTRODUCTION:

In this study of Paul's writings to the Corinthian church, we will examine the specifics of what Paul was communicating regarding:

- 1) God's creation of mankind with distinct designations for "male" and "female";
- 2) God's expectation for the divine order of submission that He ordained for us to observe (God first, then man, then woman);
- 3) God's directive for gender distinction to be demonstrated by diverse external indicators that reflect our acceptance of His authority to require gender distinction and our submission to His design and intent.

TO ENSURE THAT THE WRITER OF THIS STUDY AND THE READER/STUDENT PROCEED “ON THE SAME PAGE,” IT IS ESSENTIAL THAT THE MOST IMPORTANT PRINCIPLE OF ACCURATE SCRIPTURAL INTERPRETATION BE UNDERSTOOD AND AGREED UPON. THIS ENTIRE STUDY IS “UNDERGIRDDED” BY THIS PRINCIPLE, WHICH WILL BE EXPANDED AND EXAMINED IN THE NEXT SEVERAL PARAGRAPHS.

To receive “Truth” from the reading and study of the Scripture, it is vitally important that God’s infallible and consistent method of communicating with man be clearly understood and fully accepted. Our God is a God of PRINCIPLES and PATTERNS.

Because God is eternal and we are not, the majority of the Lord’s communication with us is through “un-applied” eternal principles. His primary reason for this is to prevent His Word from becoming “dated.” God’s Word is FOREVER SETTLED in heaven and earth. It cannot change. Therefore, if the Lord had communicated to us using only “applied” principles, He would have risked His Word becoming “out dated,” obsolete, or even made void by intellectual advancement, discoveries in “science,” modernization, advancements in technology, and/or continuing cultural variations across the globe. However, because God chose (in most cases) to impart “un-applied” principles, those principles remain eternal and unaffected by time, culture, genetics, human intellect, etc. Using this method as His primary vehicle of communicating truth to us enables God, through the indwelling Holy Spirit, to “apply” those principles in each of our lives irrespective of any potential natural or temporal “outside” influences

An unchangeable principle is thus called *A DOCTRINE*, to which every human being who lived in the period of that Doctrine’s dispensation will be held accountable by its immediate definition and parameters. To qualify as a “DOCTRINE,” the principle MUST be clearly stated and confirmed by at least two or three distinct Scriptural “witnesses.” Therefore, exegetical conclusions that are based on a single Scripture and/or witness cannot be classified as genuine Scriptural doctrines.

The application of a particular *eternal* principle by God’s Spirit in our daily lives is called *A CONVICTION*. A CONVICTION IS NOT A DOCTRINE! In fact, as He considers each individual’s personal weaknesses, it is possible that the Lord may apply the principle DIFFERENTLY in each of our lives as a valid conviction for each of us individually. For example, one person may have no problem with eating meat offered to idols, while another may be wholeheartedly against doing so because of conscience (See the entire 14th Chapter of Romans). The Holy Spirit through Paul confirmed the validity of BOTH positions even though they seem to be diametrically opposed.

When God *Himself* DOES APPLY an Eternal Principle within the context of the Scripture, that specific application of the principle BECOMES A PART OF THE DOCTRINAL PRINCIPLE (again, God's specified application becomes an equal part of the doctrine in conjunction WITH the principle) AND all who lived or now live within that specific dispensation are held eternally accountable for it. For example, in the context of this study, the principles being examined are:

- 1) Males and females were made distinct by the Creator,
- 2) The roles of each gender were established by the Creator in order to facilitate the accomplishment of His eternal purposes,
- 3) The governing principles of our use of His eternal and sovereign authority:
 - a) One cannot have authority unless he/she is submitted to authority
 - b) Authority is only obtained/received by delegation to those who are submitted.

(Consequently, anyone who presumes to exercise "authority" without first being delegated such authority after demonstrating their submission to the one with authority is "USURPING" God's authority!)

It is important to note that the subject of this study is about more than principle alone. As we progress through this deliberation, it will be demonstrated and proven that the verses under consideration (1 Corinthians 11:1-16) are, in fact, "principle applied by God"; and as such, they leave the realm of "conviction" and enter into the dimension of "doctrine."

There are numerous, specific instances where the Lord did in fact APPLY one of His PRINCIPLES within the confines of His Eternal, Forever-settled Word. Such occasions may appear to risk the application of His Word becoming obsolete; but, the Lord ALWAYS applied the principle within the Scripture in such a way that if any interpretation of those "applied principles" seems to make the Word out of step with genetics, time, culture, or intellect, then it is an inaccurate and/or erroneous interpretation. In fact, every "applied principle" within Scripture is brilliantly presented in such a way that it becomes a "test" of the heart by allowing the possibility for the reader/student to reject the application as eternal doctrinal truth in order to reveal the "lust" (frowardness) of his/her own heart.

For the honest heart that is truly led by the Holy Spirit of God, there will always come an understanding of Scripture that neither “eliminates” these applications of Divine principle nor disregards them as being significant, eternally-binding truth.

Therefore, whenever the Lord goes beyond His normal pattern of communicating to man of using “un-applied principles,” it is ALWAYS a very significant event and should NEVER be ignored, dismissed, or contradicted. When one dismisses an instance of divine eternal principle being applied by God Himself, the Lord regards it as *diminishing* or “taking away” from His Word. The peril of that is very specifically stated in Scripture:

Deuteronomy 4:2 Ye shall not add unto the word which I command you, neither shall ye diminish ought from it, that ye may keep the commandments of the Lord your God which I command you.

Deuteronomy 12:32 What thing soever I command you, observe to do it: thou shalt not add thereto, nor diminish from it.

Revelation 22:18-19

18 For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book:

19 And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.

PLEASE NOTE DEAR READER/STUDENT: The subject of “hair” is a perfect example of an “APPLIED PRINCIPLE.” Based upon the information shared in the preceding paragraphs, the subject of “hair” on a Christian’s head becomes an extremely vital and important subject for our consideration.

NOTE TO THE READER/STUDENT: In order to better facilitate study and future reference to specific areas of this document, each major area of discussion will be numbered at the beginning of each subject.

PLEASE note that in order to prevent unnecessarily lengthening this document, the whole quote from any reference work is rarely used. Please consider looking up the reference and reading the material in its entirety.

FURTHERMORE, This document does **NOT** use the **PROSE** style of writing. The style is “**EXEGETICAL WRITING.**” This was chosen to promote personal study, to provide an emphatic method for presenting apologetic evidence, and to allow the Scripture instead of the writer to do the talking as much as possible. The layout of the material is on purpose. **AGAIN, THIS IS NOT PROSE!**

2) DO PAUL'S WRITINGS IN 1 CORINTHIANS 11 APPLY TO THE WHOLE CHURCH?

SOME HAVE EXCUSED THEIR REJECTION OF PAUL'S TEACHINGS REGARDING HAIR BY TAKING THE POSITION THAT HIS EXHORTATIONS WERE TO THE CORINTHIANS ONLY: THEY DID NOT APPLY TO THE OTHER CHURCHES THEN, AND THEY DO NOT APPLY TO US NOW. THIS ASSUMPTION IS PATENTLY FALSE AS THE FOLLOWING STUDY WILL DEMONSTRATE.

PAUL CLEARLY EXPECTED HIS LETTERS TO BE READ BY ALL OF THE CHURCHES:

1 Corinthians 5:9 **I wrote unto you in an epistle** not to company with fornicators:

1 Corinthians 5:11 **But now I have written unto you not to keep company**, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat.

WRITER'S COMMENTARY:

These two verses were written to the Corinthians in the FIRST epistle to this church. If Paul considered that he had written to the Corinthians about this before his FIRST epistle to the Corinthians, then he has to be referring to his expectation that the Corinthians had access to and had read other epistles that he had written to other churches. Yet, his statement demonstrates that he considered what he had written to other churches as EQUALLY binding on the Corinthians. THIS IS ONLY POSSIBLE IF HE BELIEVED THAT HIS WRITINGS WERE THE "WORD OF GOD" AND THAT THEY WERE THEREFORE "BINDING" ON THE WHOLE CHURCH! The corollary to this is that PAUL HAD TO ALSO BELIEVE THAT WHAT HE WROTE TO THE CORINTHIANS WAS BINDING ON THE OTHER CHURCHES AS WELL!

Furthermore, 1 Corinthians 5:9 is NOT a quote of any other verse in Paul's Epistles. The only conclusion that can be drawn from this fact is that Paul not only expected the churches to read what he wrote to all of them, BUT he also expected them to be able to understand AND apply what he taught.

VERSES SIMILAR IN CONTENT TO BUT NOT EXACT QUOTES OF I CORINTHIANS 5:9:

Ephesians 5:11 And have no fellowship with the unfruitful works of darkness, but rather reprove them.

1 Thessalonians 4:3-4

3 For this is the will of God, even your sanctification, that ye should abstain from fornication:

4 That every one of you should know how to possess his vessel in sanctification and honour;

Romans 16:17 Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them.

PAUL "COMMANDED" THAT *ALL* HOLY BRETHERN READ HIS EPISTLES:

1 Thessalonians 5:27 **I charge you by the Lord that this epistle be read unto all the holy brethren.**

PLAINLY PAUL CONSIDERED HIS WRITINGS TO BE THE COMMANDS OF GOD:

1 Thessalonians 2:13-14

13 For this cause also thank we God without ceasing, because, **when ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe.**

14 For ye, brethren, became followers of the churches of God which in Judaea are in Christ Jesus: for ye also have suffered like things of your own countrymen, even as they have of the Jews:

1 Corinthians 14:37 If any man think himself to be a prophet, or spiritual, **let him acknowledge that the things that I write unto you are the commandments of the Lord.**

1 Thessalonians 4:2 **For ye know what commandments we gave you by the Lord Jesus.**

2 Thessalonians 3:4 **And we have confidence in the Lord touching you, that ye both do and will do the things which we command you.**

PAUL BELIEVED THAT PEOPLE WOULD BE SAVED IF THEY OBEYED AND FOLLOWED HIS WORDS:

1 Corinthians 15:1-3

15 **Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand;**

2 **By which also ye are saved,** if ye keep in memory what I preached unto you, unless ye have believed in vain.

3 **For I delivered unto you first of all that which I also received,** how that Christ died for our sins according to the scriptures;

Romans 6:17-18

17 But God be thanked, that ye were the servants of sin, **but ye have obeyed from the heart that form of doctrine which was delivered you.**

18 Being then made free from sin, ye became the servants of righteousness.

2 Thessalonians 2:15 Therefore, brethren, stand fast, and **hold the traditions which ye have been taught, whether by [spoken] word, or our epistle.**

2 Thessalonians 2:15 (*Wuest's Expanded Translation*)

15 So then, brethren, be constantly standing firmly, and **be holding fast to the TEACHINGS which were delivered to you to be passed on to others, which you were taught either orally or through our letter.**

PAUL STRONGLY COMMANDED BELIEVERS TO SEPARATE THEMSELVES FROM THOSE WHO STOP LIVING ACCORDING TO HIS TEACHINGS:

2 Thessalonians 3:6-7

6 Now we command you, brethren, in the name of our Lord Jesus Christ, **that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition [Greek = “teachings”] which he received of us.**

7 For yourselves know how ye ought to follow us: for we behaved not ourselves disorderly among you;

Romans 16:17 Now I beseech you, brethren, **mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them.**

2 Thessalonians 3:14 And **if any man obey not our word by this epistle, note that man, and have no company with him,** that he may be ashamed.

PETER WAS FAMILIAR WITH ALL OF PAUL’S WRITINGS:

2 Peter 3:14-16

14 Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless.

15 And account that the longsuffering of our Lord is salvation; **even as our beloved brother Paul also according to the wisdom given unto him hath written unto you;**

16 **AS ALSO IN ALL HIS EPISTLES,** speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction.

PETER WROTE THE PREVIOUS VERSES TO “THEM THAT HAVE OBTAINED LIKE PRECIOUS FAITH” (Believers in general). HE OBVIOUSLY CONSIDERED THAT THEY WERE ALSO FAMILIAR WITH PAUL’S WRITINGS:

2 Peter 1:1 Simon Peter, a servant and an apostle of Jesus Christ, **to them that have obtained like precious faith with us** through the righteousness of God and our Saviour Jesus Christ:

AS INDICATED ABOVE, WHAT PETER WROTE CONCERNING PAUL WAS JUST A FEW VERSES AFTER MAKING THIS EXHORTATION:

2 Peter 3:2 That ye may be mindful of the words which were spoken before by the holy prophets, and **of the commandment of us the apostles of the Lord and Saviour:**

WRITER'S COMMENTARY:

In this verse Peter clearly states that he considered the words of the Apostles to be equivalent to those spoken by the "holy prophets." The words (writings) of the holy prophets were included in the Old Testament as Scripture. Again, Peter's declaration in this verse definitively establishes that he (Peter) believed his and the other Apostles' words to hold the same immutable import and validity as the words of the prophets — Scripture, i.e., the Word of God!

JOHN AND JUDE EXPRESSED THE SAME VIEWS AS PETER AND PAUL:

1 John 4:6 **We are of God: he that knoweth God heareth us; he that is not of God heareth not us. Hereby know we the spirit of truth, and the spirit of error.**

Jude 17 But, beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ;

JESUS GAVE HIS ENDORSEMENT THAT THE WORDS OF THE APOSTLES WERE IN FACT HIS WORDS:

Luke 10:16 **He that heareth you heareth me;** and he that despiseth you despiseth me; and he that despiseth me despiseth him that sent me.

John 17:5-9,17-20

5 And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.

6 **I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word.**

7 Now they have known that all things whatsoever thou hast given me are of thee.

8 **For I have given unto them the words which thou gavest me; and they have received them,** and have known surely that I came out from thee, and they have believed that thou didst send me.

9 **I pray for them:** I pray not for the world, but for them which thou hast given me; for they are thine.

17 **Sanctify them through thy truth: thy word is truth.**

18 As thou hast sent me into the world, even so have I also sent them into the world.

19 And for their sakes I sanctify myself, that they also might be sanctified through the truth.

20 **Neither pray I for these alone, but for them also which shall believe on me through their word;**

FINALLY, PAUL PLAINLY DECLARED THAT ALL SCRIPTURE (NOT JUST THE OLD TESTAMENT) CAME FROM GOD. THIS HAS TO INCLUDE HIS WRITINGS AND THAT OF THE OTHER APOSTLES:

2 Timothy 3:16 **All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness:**

WRITER'S COMMENTARY:

Let's summarize the study included in this section.

It is irrefutable that Paul clearly expected his epistles to be read by all of the Churches. He "commanded" that all holy brethren read his epistles. Plainly Paul considered his writings to be the commands of God. He believed that people would be saved if they obeyed and followed his (Paul's) words. He strongly commanded believers to separate themselves from those who stop living according to his (Paul's) teachings.

Peter was familiar with and had read all of Paul's writings. He wrote his epistles to "them that have obtained like precious faith" (believers in general). From his epistles, it was obvious that Peter considered that all believers were also familiar with Paul's writings. In 2 Peter 3:2, Peter admonished believers, "That ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the Apostles of the Lord and Saviour."

Furthermore, both John and Jude instructed believers to obey the writings of the Apostles. And finally, Jesus Himself in Luke 10:16 and in John 17:5-9;17-20 very specifically stated that our salvation is dependent upon our obedience to what the Apostles taught because they were teaching what He had taught to them.

Therefore, since I Corinthians 11:1-16 is ultimately intended as a teaching on God's authority, it constitutes an across-the-board applied principle not only to the other churches, but to anywhere, any place, and any time where the authority of God has dominion. This portion of scripture is just one aspect of one application from a principle that is timeless and universal. By default it applies wherever and whenever God was, is, and will be.

(Dear Reader, please understand that the study included in this section (#2) is not exhaustive. There are many more Scriptures that could be included to further confirm the premise of this section (that Paul's words in 1 Corinthians 11:1-16 were intended for all churches for all of time). However, for the sake of brevity, only these verses were provided. Hopefully, they are sufficient. If not, then I strongly encourage you to expand this study until you are convinced.)

3) PAUL'S APOLOGETIC DISCUSSION OF THE SIGN OF "HAIR."

The definition of *APOLOGETICS* is: "reasoned arguments or writings in justification of something, typically a theory or religious doctrine."

THE PRIMARY FOCUS AND THE BACKBONE OF OUR STUDY OF THE HEAD/HAIR WILL BE PAUL'S APOLOGETIC DISCOURSE TO THE CORINTHIANS REGARDING THE DIVINE ORDER, THE HEAD, AND THE VISIBLE SIGN UPON THE HEAD OF OUR SUBMISSION TO THIS AUTHORITY.

NUMEROUS TRANSLATIONS ARE PROVIDED TO GIVE THE READER/STUDENT THE OPPORTUNITY TO GAIN THE SENSE AND PERSPECTIVE THAT VARIOUS SCHOLARS HAVE REFLECTED IN INTERPRETING THIS PASSAGE.

WRITER'S COMMENTARY:

It is important to note at the beginning of this study that **NO TRANSLATION OF THE BIBLE** is "divinely inspired." The Bible is **ONLY** divinely inspired in its original languages. Therefore, much of the material in this study involves research into what various Greek scholars say about the meaning of the words that the Holy Ghost chose to communicate this very important message to the church.

By comparing many different sources for factual definitions and uses of the various Greek words, we can have confidence in the safety of a "multitude of counselors." The Greek scholars themselves are not divinely inspired, but by allowing the Holy Spirit to guide us as we consider all of the different attempts to define the specific words from the Greek that the Holy Spirit has chosen to use to speak to us, we can have peace in the accuracy of what the Lord is truly speaking to us.

PAUL'S APOLOGETIC DISCOURSE TO THE CORINTHIAN CHURCH:

1 Corinthians 11:1-16

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.

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.

WRITER'S COMMENTARY:

Because of the extreme importance of this text in understanding God's message to us concerning this subject, several translations are provided here in their entirety for your consideration.

1 Corinthians 11:1-16 (*The Amplified Version*)

1 PATTERN YOURSELVES after me [follow my example], as I imitate and follow Christ (the Messiah).

2 I appreciate and commend you because you always remember me in everything and keep firm possession of the traditions (the substance of my instructions), just as I have [verbally] passed them on to you.

3 But I want you to know and realize that Christ is the Head of every man, the head of a woman is her husband, and the Head of Christ is God.

4 Any man who prays or prophesies (teaches, refutes, reproves, admonishes, and comforts) with his head covered dishonors his Head (Christ).

5 And any woman who [publicly] prays or prophesies (teaches, refutes, reproves, admonishes, or comforts) when she is bareheaded dishonors her head (her husband); it is the same as [if her head were] shaved.

6 For if a woman will not wear [a head] covering, then she should cut off her hair too; but if it is disgraceful for a woman to have her head shorn or shaven, let her cover [her head].

7 For a man ought not to wear anything on his head [in church], for he is the image and [reflected] glory of God [his function of government reflects the majesty of the divine Rule]; *but* woman is [the expression of] man's glory (majesty, preeminence). [Gen 1:26.]

8 For man was not [created] from woman, but woman from man; [Gen 2:21-23.]

9 Neither was man created on account of or for the benefit of woman, but woman on account of and for the benefit of man. [Gen 2:18.]

10 Therefore she should [be subject to his authority and should] have a covering on her head [as a token, a symbol, of her submission to authority, that she may show reverence as do] the angels [and not displease them].

11 Nevertheless, in [the plan of] the Lord and from His point of view woman is not apart from and independent of man, nor is man aloof from and independent of woman;

12 For as woman was made from man, even so man is also born of woman; and all [whether male or female go forth] from God [as their Author].

13 Consider for yourselves; is it proper and decent [according to your customs] for a woman to offer prayer to God [publicly] with her head uncovered?

14 Does not the native sense of propriety (experience, common sense, reason) itself teach you that for a man to wear long hair is a dishonor [humiliating and degrading] to him,

15 But if a woman has long hair, it is her ornament and glory? For her hair is given to her for a covering.

16 Now if anyone is disposed to be argumentative and contentious about this, we hold to and recognize no other custom [in worship] than this, nor do the churches of God generally.

1 Corinthians 11:1-16 (*Young's Literal Translation*)

11 Followers of me become ye, as I also [am] of Christ.

2 And I praise you, brethren, that in all things ye remember me, and according as I did deliver to you, the deliverances ye keep,

3 and I wish you to know that of every man the head is the Christ, and the head of a woman is the husband, and the head of Christ is God.

4 Every man praying or prophesying, having the head covered, doth dishonour his head,

5 and every woman praying or prophesying with the head uncovered, doth dishonour her own head, for it is one and the same thing with her being shaven,

6 for if a woman is not covered — then let her be shorn, and if [it is] a shame for a woman to be shorn or shaven — let her be covered;

7 for a man, indeed, ought not to cover the head, being the image and glory of God, and a woman is the glory of a man,

8 for a man is not of a woman, but a woman [is] of a man,

9 for a man also was not created because of the woman, but a woman because of the man;

10 because of this the woman ought to have [a token of] authority upon the head, because of the messengers;

11 but neither [is] a man apart from a woman, nor a woman apart from a man, in the Lord,

12 for as the woman [is] of the man, so also the man [is] through the woman, and the all things [are] of God.

13 In your own selves judge ye; is it seemly for a woman uncovered to pray to God?

14 doth not even nature itself teach you, that if a man indeed have long hair, a dishonour it is to him?

15 and a woman, if she have long hair, a glory it is to her, because the hair instead of a covering hath been given to her;

16 and if any one doth think to be contentious, we have no such custom, neither the assemblies of God.

1 Corinthians 11:1-10 (***New Living Translation***)

1 And you should imitate me, just as I imitate Christ.

Instructions for Public Worship

2 I am so glad that you always keep me in your thoughts, and that you are following the teachings I passed on to you.

3 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.

4 A man dishonors his head if he covers his head while praying or prophesying.

5 But a woman dishonors her head if she prays or prophesies without a covering on her head, for this is the same as shaving her head.

6 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.

7 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.

8 For the first man didn't come from woman, but the first woman came from man.

9 And man was not made for woman, but woman was made for man.

10 For this reason, and because the angels are watching, a woman should wear a covering on her head to show she is under authority.

11 But among the Lord's people, women are not independent of men, and men are not independent of women.

12 For although the first woman came from man, every other man was born from a woman, and everything comes from God.

13 Judge for yourselves. Is it right for a woman to pray to God in public without covering her head?

14 Isn't it obvious that it's disgraceful for a man to have long hair?

15 And isn't long hair a woman's pride and joy? For it has been given to her as a covering.

16 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.

1 Corinthians 11:1-16 (***God's Word Translation***)

11 Imitate me, then, just as I imitate Christ.

Covering the Head in Worship 2 I praise you because you always remember me and follow the teachings that I have handed on to you.

3 But I want you to understand that Christ is supreme over every man, the husband is supreme over his wife, and God is supreme over Christ.

4 So a man who prays or proclaims God's message in public worship with his head covered disgraces Christ.

5 And any woman who prays or proclaims God's message in public worship with nothing on her head disgraces her husband; there is no difference between her and a woman whose head has been shaved.

6 If the woman does not cover her head, she might as well cut her hair. And since it is a shameful thing for a woman to shave her head or cut her hair, she should cover her head.

7 A man has no need to cover his head, because he reflects the image and glory of God. But woman reflects the glory of man;

8 for man was not created from woman, but woman from man.

9 Nor was man created for woman's sake, but woman was created for man's sake.

10 On account of the angels, then, a woman should have a covering over her head to show that she is under her husband's authority.

11 In our life in the Lord, however, woman is not independent of man, nor is man independent of woman.

12 For as woman was made from man, in the same way man is born of woman; and it is God who brings everything into existence.

13 Judge for yourselves whether it is proper for a woman to pray to God in public worship with nothing on her head.

14 Why, nature itself teaches you that long hair on a man is a disgrace,

15 but on a woman it is a thing of beauty. Her long hair has been given her to serve as a covering.

16 But if anyone wants to argue about it, all I have to say is that neither we nor the churches of God have any other custom in worship.

1 Corinthians 11:1-17 (***New Century Version***)

11 Follow my example, as I follow the example of Christ.

Being Under Authority 2 I praise you because you remember me in everything, and you follow closely the teachings just as I gave them to you.

3 But I want you to understand this: The head of every man is Christ, the head of a woman is the man, and the head of Christ is God.

4 Every man who prays or prophesies with his head covered brings shame to his head.

5 But every woman who prays or prophesies with her head uncovered brings shame to her head. She is the same as a woman who has her head shaved.

6 If a woman does not cover her head, she should have her hair cut off. But since it is shameful for a woman to cut off her hair or to shave her head, she should cover her head.

7 But a man should not cover his head, because he is the likeness and glory of God. But woman is man's glory.

8 Man did not come from woman, but woman came from man.

9 And man was not made for woman, but woman was made for man.

10 So that is why a woman should have a symbol of authority on her head, because of the angels.

11 But in the Lord women are not independent of men, and men are not independent of women.

12 This is true because woman came from man, but also man is born from woman. But everything comes from God.
13 Decide this for yourselves: Is it right for a woman to pray to God with her head uncovered?
14 Even nature itself teaches you that wearing long hair is shameful for a man.
15 But long hair is a woman's glory. Long hair is given to her as a covering.
16 Some people may still want to argue about this, but I would add that neither we nor the churches of God have any other practice.

1 Corinthians 11:1-16 (***Easy-to-Read Version***)

1 Follow my example, just as I follow the example of Christ.
2 I praise you because you remember me in all things. You follow closely the teachings I gave you.
3 But I want you to understand this: The head of every man is Christ. And the head of a woman is the man. And the head of Christ is God.
4 Every man who prophesies or prays with his head covered brings shame to his head.
5 But every woman who prays or prophesies should have her head covered. If her head is not covered, she brings shame to her head. Then she is the same as a woman who has her head shaved.
6 If a woman does not cover her head, it is the same as cutting off all her hair. But it is shameful for a woman to cut off her hair or to shave her head. So she should cover her head.
7 But a man should not cover his head, because he is made like God and is God's glory. But woman is man's glory.
8 Man did not come from woman. Woman came from man.
9 And man was not made for woman. Woman was made for man.
10 So that is why a woman should have her head covered with something that shows she is under authority. Also, she should do this because of the angels.
11 But in the Lord the woman needs the man, and the man needs the woman.
12 This is true because woman came from man, but also man is born from woman. Really, everything comes from God.
13 Decide this for yourselves: Is it right for a woman to pray to God without something on her head?
14 Even nature itself teaches you that wearing long hair is shameful for a man.
15 But wearing long hair is a woman's honor. Long hair is given to the woman to cover her head.
16 Some people may still want to argue about this. But we and the churches of God don't accept what those people are doing.

4) THE BIBLICAL IMPORTANCE OF THE “HEAD”

BEFORE BEGINNING OUR EXEGETICAL, VERSE BY VERSE STUDY OF THIS TEXT, WE MUST FIRST TAKE A BASIC LOOK AT THE SUBJECT OF THE “HEAD” AND ITS LITERAL AND FIGURATIVE IMPORTANCE TO GOD AS INCLUDED IN THE BIBLE:

CHRIST IS IDENTIFIED WITH AND CALLED “THE HEAD.” AS SUCH, THE HEAD IS THE FOCAL POINT OF THE BODY OF CHRIST AND REPRESENTS THE ONE HAVING AUTHORITY OVER THE CHURCH:

Ephesians 1:20-23

20 Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places,

21 Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come:

22 And hath put all things under his feet, and **gave him to be the head over all things to the church,**

23 Which is his body, the fulness of him that filleth all in all.

Ephesians 5:23 For the husband is the head of the wife, **even as Christ is the head of the church: and he is the saviour of the body.**

Colossians 1:13-19

13 Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son:

14 In whom we have redemption through his blood, even the forgiveness of sins:

15 Who is the image of the invisible God, the firstborn of every creature:

16 For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him:

17 And he is before all things, and by him all things consist.

18 And **he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence.**

19 For it pleased the Father that in him should all fulness dwell;

Colossians 2:9-10

9 For in him dwelleth all the fulness of the Godhead bodily.

10 And ye are complete in him, **which is the head of all principality and power:**

ALL OF LIFE FLOWS FROM THE HEAD TO THE REST OF THE BODY:

Ephesians 4:15-16

15 But speaking the truth in love, may grow up into him in all things, **which is the head, even Christ:**

16 **From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.**

Colossians 2:18-19

18 Let no man beguile you of your reward in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind,

19 **And not holding the Head, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God.**

THE HEAD IS THE SYMBOL OF AUTHORITY — THE HEAD REPRESENTS “BEING THE HEAD” — THE ONE IN CHARGE:

1 Corinthians 11:3 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.**

Deuteronomy 28:13 And **the Lord shall make thee the head, and not the tail; and thou shalt be above only, and thou shalt not be beneath;** if that thou hearken unto the commandments of the Lord thy God, which I command thee this day, to observe and to do them:

Exodus 18:25-26

25 And Moses chose able men out of all Israel, and **made them heads over the people**, rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens.

26 And they judged the people at all seasons: the hard causes they brought unto Moses, but every small matter they judged themselves.

Numbers 7:2 **That the princes of Israel, heads of the house of their fathers**, who were the princes of the tribes, and were over them that were numbered, offered:

Numbers 30:1 And **Moses spake unto the heads of the tribes** concerning the children of Israel, saying, This is the thing which the Lord hath commanded.

THE HEAD IS THE PLACE OF BLESSING:

Proverbs 10:6 **Blessings are upon the head of the just:** but violence covereth the mouth of the wicked.

Proverbs 11:26 He that withholdeth corn, the people shall curse him: **but blessing shall be upon the head of him that selleth it.**

THE HEAD IS THE PLACE OF ANOINTING:

Exodus 29:6-7

6 And thou shalt put the mitre upon his head, and put the holy crown upon the mitre.

7 **Then shalt thou take the anointing oil, and pour it upon his head, and anoint him.**

Leviticus 8:12 And **he poured of the anointing oil upon Aaron's head, and anointed him, to sanctify him.**

Leviticus 21:10 And he that is the high priest among his brethren, **upon whose head the anointing oil was poured, and that is consecrated to put on the garments,** shall not uncover his head, nor rend his clothes;

1 Samuel 10:1 **Then Samuel took a vial of oil, and poured it upon his head, and kissed him, and said, Is it not because the Lord hath anointed thee to be captain over his inheritance?**

2 Kings 9:2-3

2 And when thou comest thither, look out there Jehu the son of Jehoshaphat the son of Nimshi, and go in, and make him arise up from among his brethren, and carry him to an inner chamber;

3 **Then take the box of oil, and pour it on his head, and say, Thus saith the Lord, I have anointed thee king over Israel.** Then open the door, and flee, and tarry not.

Psalms 23:5 Thou preparest a table before me in the presence of mine enemies: **thou anointest my head with oil;** my cup runneth over.

Psalms 133:1-3

1 Behold, how good and how pleasant it is for brethren to dwell together in unity!

2 **It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard: that went down to the skirts of his garments;**

3 As the dew of Hermon, and as the dew that descended upon the mountains of Zion: for there the Lord commanded the blessing, even life for evermore.

THE HEAD OF SATAN WILL BE BRUISED BY THE MESSIAH:

Genesis 3:15 And **I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head,** and thou shalt bruise his heel.

Romans 16:20 And **the God of peace shall bruise Satan under your feet shortly.**
The grace of our Lord Jesus Christ be with you. Amen.

THE LAYING OF HANDS UPON THE HEAD WAS USED TO IMPART THE SPIRIT, BLESSING, ANOINTING, HEALING, ETC. IT ALSO SIGNIFIED HAVING AUTHORITY OVER THAT ONE:

Deuteronomy 34:9 And **Joshua the son of Nun was full of the spirit of wisdom; for Moses had laid his hands upon him:** and the children of Israel hearkened unto him, and did as the Lord commanded Moses.

Numbers 27:18-23

18 And the Lord said unto Moses, **Take thee Joshua the son of Nun, a man in whom is the spirit, and lay thine hand upon him;**

19 And set him before Eleazar the priest, and before all the congregation; and give him a charge in their sight.

20 And **thou shalt put some of thine honour upon him, that all the congregation of the children of Israel may be obedient.**

21 And he shall stand before Eleazar the priest, who shall ask counsel for him after the judgment of Urim before the Lord: at his word shall they go out, and at his word they shall come in, both he, and all the children of Israel with him, even all the congregation.

22 And Moses did as the Lord commanded him: and he took Joshua, and set him before Eleazar the priest, and before all the congregation:

23 And **he laid his hands upon him, and gave him a charge, as the Lord commanded by the hand of Moses.**

Genesis 48:10-21

10 Now the eyes of Israel were dim for age, so that he could not see. And he brought them near unto him; and he kissed them, and embraced them.

11 And Israel said unto Joseph, I had not thought to see thy face: and, lo, God hath shewed me also thy seed.

12 And Joseph brought them out from between his knees, and he bowed himself with his face to the earth.

13 And Joseph took them both, Ephraim in his right hand toward Israel's left hand, and Manasseh in his left hand toward Israel's right hand, and brought them near unto him.

14 **And Israel stretched out his right hand, and laid it upon Ephraim's head, who was the younger, and his left hand upon Manasseh's head, guiding his hands wittingly; for Manasseh was the firstborn.**

15 **And he blessed Joseph**, and said, God, before whom my fathers Abraham and Isaac did walk, the God which fed me all my life long unto this day,

16 **The Angel which redeemed me from all evil, bless the lads; and let my name be named on them, and the name of my fathers Abraham and Isaac; and let them grow into a multitude in the midst of the earth.**

17 **And when Joseph saw that his father laid his right hand upon the head of Ephraim, it displeased him: and he held up his father's hand, to remove it from Ephraim's head unto Manasseh's head.**

18 **And Joseph said unto his father, Not so, my father: for this is the firstborn; put thy right hand upon his head.**

19 **And his father refused, and said, I know it, my son, I know it: he also shall become a people, and he also shall be great: but truly his younger brother shall be greater than he, and his seed shall become a multitude of nations.**

20 **And he blessed them that day, saying, In thee shall Israel bless, saying, God make thee as Ephraim and as Manasseh: and he set Ephraim before Manasseh.**

Acts 6:3-7

3 **Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business.**

4 **But we will give ourselves continually to prayer, and to the ministry of the word.**

5 **And the saying pleased the whole multitude: and they chose Stephen, a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch:**

6 **Whom they set before the apostles: and when they had prayed, they laid their hands on them.**

7 **And the word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith.**

Acts 8:17-18

17 **Then laid they their hands on them, and they received the Holy Ghost.**

18 **And when Simon saw that through laying on of the apostles' hands the Holy Ghost was given, he offered them money,**

Acts 9:17-18

7 **And Ananias went his way, and entered into the house; and putting his hands on him said, Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost.**

18 **And immediately there fell from his eyes as it had been scales: and he received sight forthwith, and arose, and was baptized.**

Acts 13:2-4

2 As they ministered to the Lord, and fasted, **the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them.**

3 And **when they had fasted and prayed, and laid their hands on them, they sent them away.**

4 So they, being sent forth by the Holy Ghost, departed unto Seleucia; and from thence they sailed to Cyprus.

1 Timothy 4:14 **Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery.**

1 Timothy 5:22 **Lay hands suddenly on no man, neither be partaker of other men's sins: keep thyself pure.**

2 Timothy 1:6 **Wherefore I put thee in remembrance that thou stir up the gift of God, which is in thee by the putting on of my hands.**

Matthew 19:13-15

13 **Then were there brought unto him little children, that he should put his hands on them, and pray:** and the disciples rebuked them.

14 But Jesus said, Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven.

15 And **he laid his hands on them,** and departed thence.

Mark 5:22-23

22 And, behold, there cometh one of the rulers of the synagogue, Jairus by name; and when he saw him, he fell at his feet,

23 And besought him greatly, saying, **My little daughter lieth at the point of death: I pray thee, come and lay thy hands on her, that she may be healed; and she shall live.**

Mark 6:5 And **he could there do no mighty work, save that he laid his hands upon a few sick folk, and healed them.**

Mark 16:17-18

17 And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues;

18 .They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; **they shall lay hands on the sick, and they shall recover.**

Luke 4:40 Now when the sun was setting, all they that had any sick with divers diseases brought them unto him; and **he laid his hands on every one of them, and healed them.**

Luke 13:12-13

12 And when Jesus saw her, he called her to him, and said unto her, Woman, thou art loosed from thine infirmity.

13 And **he laid his hands on her: and immediately she was made straight, and glorified God.**

Acts 19:1-6

19 And it came to pass, that, while Apollos was at Corinth, Paul having passed through the upper coasts came to Ephesus: and finding certain disciples,

2 He said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost.

3 And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism.

4 Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus.

5 When they heard this, they were baptized in the name of the Lord Jesus.

6 And **when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied.**

Acts 28:8 And it came to pass, that the father of Publius lay sick of a fever and of a bloody flux: **to whom Paul entered in, and prayed, and laid his hands on him, and healed him.**

Hebrews 6:1-2

6 Therefore leaving **the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation** of repentance from dead works, and of faith toward God,

2 Of the doctrine of baptisms, **and of laying on of hands**, and of resurrection of the dead, and of eternal judgment.

THE LORD WILL PLACE A “CROWN OF LIFE” UPON THE HEAD OF EACH BELIEVER IN HEAVEN TO DEMONSTRATE AND CONFIRM HIS APPROVAL OF US FOR PLEASING HIM IN THIS LIFE:

Revelation 4:4 And round about the throne were four and twenty seats: and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and **they had on their heads crowns of gold.**

Psalms 21:3 For thou preventest him with the blessings of goodness: **thou settest a crown of pure gold on his head.**

2 Timothy 4:8 **Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing.**

Revelation 2:10 Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days: **be thou faithful unto death, and I will give thee a crown of life.**

WRITER’S COMMENTARY:

Even this cursory look at the subject of the “head” in Scripture should be enough to convince every honest heart of the importance that the Creator God places upon the head of the human being/human body. No subject SO EMPHASIZED both literally and figuratively in the plan of God can be ignored without missing and/or ignoring many important principles of God’s Truth. Any reasonable Scriptural search of the subject of the *head* in a concordance will reveal that NO Biblical context references the *head* more frequently and more significantly than 1 Corinthians 11:1-16. With this as our catalyst to properly focus, let us now begin our study.

5) UNDERSTANDING “AUTHORITY”:

WRITER’S COMMENTARY:

One **INDISPENSABLE** element that must be considered as foundational to the understanding of 1 Corinthians 11:1-16 is *authority*, especially and specifically **Divine Authority**. Several very important points must be underscored in order to understand the foundational principles of authority, including how to receive it and how to use it. They are:

1) What exactly does the Bible mean by “authority”?

The Greek word (*Strong’s #1849*) *exousía* is from *éxesti* (1832), it is permissible, allowed. **[Authority] is permission, authority, right, liberty, power to do something** (Acts 26:12). As *éxesti* denies the presence of a hindrance, it may be used either of the capability or the right to do a certain action. The words *éxesti* and *exousía* combine the two ideas of right and might. As far as right, authority, or capability is concerned, it involves ability, power, strength. (from *The Complete Word Study Dictionary*)

2) ALL AUTHORITY belongs to the Lord Jesus Christ and He will NEVER surrender, give away, or transfer **ownership** of it to anyone or any thing — EVER!

Matthew 28:18 And Jesus came and spake unto them, saying, All power [Greek: *exousía* = “authority”] is given unto me in heaven and in earth.

3) “Authority” is NOT just power, but it is the “RIGHT” to use that power. The devil and his angels have power; BUT, they do not have the right to use it. All “authority” that the devil uses is “usurped.”

Dictionary.com definition of **USURP**: verb (used with object)
a. to seize and hold (a position, office, power, etc.) by force or without legal right.
b. to use without authority or right; employ wrongfully.

4) The positioning in God of someone who has both power AND authority (the right delegated by God to use His power) represents an awesome force for God in the earth.

Luke 4:36 And they were all amazed, and spake among themselves, saying, What a word is this! for with authority and power he commandeth the unclean spirits, and they come out.

Luke 9:1-2

1 Then he called his twelve disciples together, and gave them power and authority over all devils, and to cure diseases.

2 And he sent them to preach the kingdom of God, and to heal the sick.

Luke 10:19 Behold, I give unto you power [Greek: *exousia* = "authority"] to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you.

WRITER'S NOTE:

A QUESTION TO CONSIDER:

Did Jesus give LESS "power/authority" to His Holy Ghost Baptized Believers (the Church) than He gave to His Disciples BEFORE they had even received the Baptism of the Holy Ghost? I don't think so.

5) Finally and probably most importantly, the ONLY way to have authority (legally/rightfully) is to be UNDER (SUBMITTED TO) authority. **ALL LEGITIMATE AUTHORITY USED BY ANYONE OTHER THAN GOD HIMSELF IS DELEGATED AUTHORITY.** Those who attempt to use authority that they did not obtain by delegation as a product of submission are exercising "USURPED AUTHORITY."

Matthew 8:9 For I am a man UNDER authority, having soldiers under me: and I say to this man, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it.

Luke 7:8 For I also am a man SET UNDER authority, having under me soldiers, and I say unto one, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it.

WRITER'S NOTE on these two verses:

This latter reference above is of particular note because the Centurion speaking in this verse actually tells us HOW he got the authority that he exercised. Yes, both verses state that he was a man “under” authority. But, the reference in Luke states that he was a man “set under” authority. The Greek Word *tasso* translated *set* means “to arrange in an orderly manner, i.e. assign or dispose (to a certain position or lot).” Elsewhere in the *King James Version*, *tasso* is translated “addict, appoint, determine, ordain.” The Centurion “obtained” his delegated authority by being “commissioned” or “ordained.” By accepting the commission or submitting to the ordination, he had authority delegated to him!

(Continuation of Commentary under #5 above)

Again, the Lord NEVER gives up ownership of His authority. He ONLY delegates it to the submitted. NO ONE (NO ANGEL OR HUMAN) EVER “POSSESSES” AUTHORITY.

Although it has been the most referenced passage in Scripture for Apostolic teaching on hair, 1 Corinthians 11:1-16 is first and foremost a discussion about authority. More pointedly, it is a clear declaration by Paul of the visible “sign/evidence” of submission that both men and women are to display before God, the church, and the world as a visible declaration that they have believed and accepted their “ordination” as both “sons of God” and “royal priests,” AND that they are committed to the “lawful” exercise of God’s authority that has been entrusted to them.

6) THE ESSENTIAL ELEMENT THAT UNDERGIRDS GOD’S APPLICATION OF HIS OVERRIDING ETERNAL PRINCIPLE INVOLVING “AUTHORITY” IN 1 CORINTHIANS 11:1-16 IS OUR SUBMISSION TO THAT AUTHORITY.

WRITER’S COMMENTARY:

Paul opens his discussion of authority by clearly stating and establishing the “inward” application of the principle: submission to God’s authority. This application of eternal principle is clearly revealed in **GOD’S DIVINE ORDER OF LIFE:**

- 1) Everyone must be submitted to the supreme authority which is over us all.
- 2) The man must be submitted to God.
- 3) The woman must be submitted to the man and thereby submitted to God.

God is a Spirit, and the Word of God affirms that the Spirit of God is invisible to the human eye (John 1:18). **CONSEQUENTLY, THE WORK THAT GOD DOES IN US IS NOT VISIBLE TO THE HUMAN EYE EITHER.** Therefore, according to God’s principles and patterns, He uses visible (external) evidences to confirm the existence of the invisible in our lives.

Many times throughout the Bible, the Lord also used outward indicators to express the sovereignty of the invisible, thus providing His people with a means to demonstrate both their faith *in* Him and their obedience *to* Him (i.e., “circumcision” in the Old Testament, “speaking in tongues” in the New Testament).

In the text under consideration in this study (1 Corinthians 11:1-16), the primary visible “tool/means” provided BY GOD whereby we (both man and woman) can provide and demonstrate the evidence or proof of our acceptance of the Creator’s right to make us as He chooses (male or female) and of our submission to His authority involves THE HAIR ON OUR HEADS.

While it can be rightly argued that the existence of the visible evidence does not guarantee that an invisible principle is active/operative within us, it can be Biblically proven (both by Scriptural “witnesses” and by the specific Hebrew and Greek words chosen by the Divine author of the Bible) that the absence of the visible evidence is a default indicator that the invisible principle is absent as well.

AGAIN, AS PER THE CREATOR’S DESIGN, THE ABSENCE OF THE VISIBLE EVIDENCE IN OUR BODIES IS A DEFAULT INDICATOR THAT THE APPLICATION OF THE INVISIBLE, INNER PRINCIPLE IS ABSENT FROM OUR LIVES AS WELL.

7) PAUL'S INTRODUCTORY PREFACE TO HIS "CORRECTIVE" INSTRUCTION:

1 Corinthians 11:1 Be ye followers of me, even as I also am of Christ.

WRITER'S COMMENTARY:

Paul's opening comment in this discussion clearly establishes his personal submission to God AND his expectations that we will "imitate" that submission ["imitate" is the literal Greek meaning for *follow* (him as he "imitates" Christ)]. Furthermore, he admonishes us to be obedient to the "ordinances" that he "delivered" to us. Through these statements he establishes his Apostolic authority both to teach us and to expect us to follow his teachings.

We will find that after Paul acknowledges and commends the Corinthians for their obedience to his teachings, he addresses and re-clarifies a doctrine (teaching) that they have erred in following. He declares that he expected them to follow this teaching as faithfully as they were following his other doctrines.

Following the nature of his approach then, it is extremely important to understand that Paul's **WHOLE PURPOSE** in writing about the head/hair subject was Biblically apologetic (i.e., a strong defense of his and the Church's doctrine).

THE ENTIRE CONTEXT OF SCRIPTURE THAT WE ARE STUDYING IN THIS DOCUMENT IS PAUL'S "CORRECTIVE" TEACHING ON THE HEAD/HAIR DOCTRINE TO A CHURCH THAT WAS WAVERING FROM IT, EVEN TO THE POINT OF QUESTIONING ITS NECESSITY AND VALIDITY. Without keeping this point central in our minds as we study both the verses and the specific Greek words used in these verses, we will miss the entire point and purpose behind Paul's forceful effort to "get his point across."

1 Corinthians 11:1-3

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.

1 Corinthians 11:1-3 (*Today's English Version*)

1 Imitate me, then, just as I imitate Christ.

2 I praise you because you always remember me and follow the teachings that I have handed on to you.

3 But I want you to understand that Christ is supreme over every man, the husband is supreme over his wife, and God is supreme over Christ.

1 Corinthians 11:1-3 (*The Amplified Version*)

1 PATTERN YOURSELVES after me [follow my example], as I imitate and follow Christ (the Messiah).

2 I appreciate and commend you because you always remember me in everything and keep firm possession of the traditions (the substance of my instructions), just as I have [verbally] passed them on to you.

3 But I want you to know and realize that Christ is the Head of every man, the head of a woman is her husband, and the Head of Christ is God.

1 Corinthians 11:1-3 (*Wuest's Expanded Translation*)

1 Become imitators of me, even as I also am an imitator of Christ.

2 Now, I am praising you because [as you say] you have kept me in your remembrance in all things and at present still do have me in your thinking, even as also you are holding fast to those things which were delivered to me to be handed down to you, which. I also delivered to you to be passed on to succeeding generations.

3 Moreover, I desire you to know that the head of every man is the Christ, and the woman's head is the man, and the head of the Christ is God the Father.

1 Corinthians 11:1-3 (*New Living Translation*)

1 And you should imitate me, just as I imitate Christ.

2 I am so glad that you always keep me in your thoughts, and that you are following the teachings I passed on to you.

3 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.

1 Corinthians 11:1-3 (***New Century Version***)

1 Follow my example, as I follow the example of Christ.

2 Being Under Authority I praise you because you remember me in everything, and you follow closely the teachings just as I gave them to you.

3 But I want you to understand this: The head of every man is Christ, the head of a woman is the man, and the head of Christ is God.

1 Corinthians 11:1-3 (***Contemporary English Version***)

1 You must follow my example, as I follow the example of Christ.

2 I am proud of you, because you always remember me and obey the teachings I gave you.

3 Now I want you to know that Christ is the head over all men, and a man is the head over a woman. But God is the head over Christ.

1 Corinthians 11:1-3 (***Darby's Bible***)

1 Be my imitators, even as I also [am] of Christ.

2 Now I praise you, that in all things ye are mindful of me; and that as I have directed you, ye keep the directions.

3 But I wish you to know that the Christ is the head of every man, but woman's head [is] the man, and the Christ's head God.

WRITER'S COMMENTARY:

One more time, Paul's introductory statements for the instruction that follows could not have been made more clearly or more directly. WE ARE TO FOLLOW (IMITATE) HIM AS HE FOLLOWS (IMITATES) CHRIST!

His commendation to the Corinthians for their following of and obedience to his previous teachings is also his introduction for the subject he is about to discuss. In other words, their faithfulness in following his other doctrines was not sufficient to "excuse" them from having to follow his/God's teachings on this specific doctrine.

As followers of the Bible, we too must acknowledge Paul's authority through Christ over us, our lives and life-styles, and our teachings (both what we receive and what we communicate to others). Can we truly be followers of Christ (and Paul) if we are not followers of the teachings Christ gave Paul to teach to us? The obvious answer to this Biblical question is NO!

8) 1 Corinthians 11:3 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.

1 Corinthians 11:3 (*New International Version*)

3 Now I want you to realize that the head of every man is Christ, and the head of the woman is man, and the head of Christ is God.

1 Corinthians 11:3 (*The Living Bible*)

3 But there is one matter I want to remind you about: that a wife is responsible to her husband, her husband is responsible to Christ, and Christ is responsible to God.

1 Corinthians 11:3 (*Today's English Version*)

3 But I want you to understand that Christ is supreme over every man, the husband is supreme over his wife, and God is supreme over Christ.

1 Corinthians 11:3 (*Amplified Version*)

3 But I want you to know and realize that Christ is the Head of every man, the head of a woman is her husband, and the Head of Christ is God.

1 Corinthians 11:3 (*The Message Bible*)

3 In a marriage relationship, there is authority from Christ to husband, and from husband to wife. The authority of Christ is the authority of God.

WORD STUDY:

1 Corinthians 11:3 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.

HEAD (*STRONG'S GREEK DICTIONARY*) = #2776 kephale (kef-al-ay'); from the primary kapto (in the sense of seizing); the head (as the part most readily taken hold of), literally or figuratively:
KJV-- head.

HEAD (*THAYER'S GREEK LEXICON*) = #2776 kephale-

1) the head, both of men and often of animals. Since the loss of the head destroys life, this word is used in the phrases relating to capital and extreme punishment.

2) **metaphorically, anything supreme, chief, prominent**

a) **used of persons, master, lord: used of a husband in relation to his wife**

b) **used of Christ: the Lord of the husband and of the ekklesia [church]...**

HEAD (*VINE'S EXPOSITORY DICTIONARY*) = kephale ^2776^, besides its natural significance, is used...; (b) **metaphorically, of the authority or direction of God in relation to Christ, of Christ in relation to believing men, of the husband in relation to the wife**, <1 Cor. 11:3>; of Christ in relation to the Church, <Eph. 1:22; 4:15; 5:23; Col. 1:18; 2:19>; of Christ in relation to principalities and powers, <Col. 2:10>. As to <1 Cor. 11:10>, **taken in connection with the context, the word "authority" probably stands, by metonymy, for a sign of authority (RV), the angels being witnesses of the preeminent relationship as established by God in the creation of man as just mentioned, with the spiritual significance regarding the position of Christ in relation to the Church; cf. <Eph. 3:10>;...**

IN SUPPORT OF PAUL'S ASSERTIONS, LET US NOW CONSIDER THE SCRIPTURAL BASIS FOR EACH ELEMENT OF HIS PROCLAMATION:

THE HEAD OF EVERY MAN IS CHRIST:

Ephesians 1:22 And hath put all things under his feet, and gave him to be **the head over all things to the church,**

Ephesians 5:23 For the husband is the head of the wife, **even as Christ is the head of the church: and he is the saviour of the body.**

Colossians 1:18 And **he is the head of the body, the church:** who is the beginning, the firstborn from the dead; that in all things he might have the preeminence.

Colossians 2:10 And **ye are complete in him, which is the head of all principality and power:**

THE HEAD OF THE WOMAN IS THE MAN:

1 Corinthians 11:8 **For the man is not of the woman; but the woman of the man.**

Genesis 3:16 Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and **thy desire shall be to thy husband, and he shall rule over thee.**

Ephesians 5:22 **Wives, submit yourselves unto your own husbands, as unto the Lord.**

Colossians 3:18 **Wives, submit yourselves unto your own husbands, as it is fit in the Lord.**

Ephesians 5:33 Nevertheless let every one of you in particular so love his wife even as himself; and **the wife see that she reverence her husband.**

1 Peter 3:1-6

3 **Likewise, ye wives, be in subjection to your own husbands;** that, if any obey not the word, they also may without the word be won by the conversation of the wives;

2 While they behold your chaste conversation coupled with fear.

3 Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel;

4 But let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price.

5 For after this manner in the old time the holy women also, who trusted in God, adorned themselves, **being in subjection unto their own husbands:**

6 **Even as Sara obeyed Abraham, calling him lord: whose daughters ye are, as long as ye do well, and are not afraid with any amazement.**

CHRIST, THE SON OF GOD, IS “OWNED” BY GOD:

1 Corinthians 3:23 And ye are Christ's; and **Christ is God's [POSSESSIVE FORM OF THE NOUN GOD]**.

Luke 2:26 And it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the **Lord's Christ [POSSESSIVE FORM OF THE NOUN LORD]**.

Luke 9:20 He said unto them, But whom say ye that I am? Peter answering said, **The Christ of God [OF GOD IS A PREPOSITIONAL PHRASE OF POSSESSION]**.

Acts 4:26 The kings of the earth stood up, and the rulers were gathered together **against the Lord, and against his Christ [ENOUGH SAID?]**.

WRITER'S COMMENTARY:

Each of the preceding verses states that “Christ” BELONGS to God. Again, each is a statement of POSSESSION. “Christ” (the man) BELONGS to “God” (the Deity). If this is true of the Man Christ Jesus (the Son of God), then it MUST be true of ALL who are genuine follows of and have been “born again” by that same God, the Father (1 Corinthians 8:6).

WE BELONG TO HIM! HE “OWNS” US! IF HE DOES NOT “OWN” US, THEN WE ARE NOT SAVED!

Since God “owns” us, He has the sovereignty and the authority to expect/require us to demonstrate our acknowledgment of that ownership in whatever way HE CHOOSES. We will find in this study that He CHOSE a particular manifestation of HAIR ON THE HEAD as the sign of our submission to His ownership. We can choose to demonstrate our acceptance or rejection of His sovereign choice, but we cannot change or nullify HIS CHOICE.

THE HEAD OF CHRIST IS GOD:

John 5:19 Then answered Jesus and said unto them, Verily, verily, I say unto you, **The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise.**

John 8:28 Then said Jesus unto them, When ye have lifted up the Son of man, then shall ye know that I am he, and **that I do nothing of myself; but as my Father hath taught me, I speak these things.**

John 14:28 Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, because I said, **I go unto the Father: for my Father is greater than I.**

1 Corinthians 15:27-28

27 For he hath put all things under his feet. But when he saith, all things are put under him, it is manifest that he is excepted, which did put all things under him.
28 And when all things shall be subdued unto him, **then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.**

WRITER'S NOTE:

All of these verses clearly establish the superiority of God the Father over the Son and His Sonship. There is NO equality here, only TOTAL and ABSOLUTE SUBMISSION.

WRITER'S COMMENTARY:

In 1 Corinthians 11:3, Paul emphatically states the foundational principle for everything that he will communicate to us in his apologetic treatise. He clearly and plainly lays out God's Divine Order. He does not apologize for it; neither does he feel the need to justify it. He simply states it as eternal fact. We must choose: we either believe it or we do not. Paul left us no grey areas in his declaration. It is either or! Either I believe it exactly like he said it or I do not believe it at all. Dear Reader, like it or not, you will choose. It is impossible not to. Your life and life-style WILL REVEAL YOUR CHOICE!

9) 1 Corinthians 11:4 Every man praying or prophesying, having his head covered, dishonoureth his head.

1 Corinthians 11:4 (***New International Version***)

4 Every man who prays or prophesies with his head covered dishonors his head.

1 Corinthians 11:4 (***Today's English Version***)

4 So a man who prays or proclaims God's message in public worship with his head covered disgraces Christ.

1 Corinthians 11:4 (***Amplified Version***)

4 Any man who prays or prophesies (teaches, refutes, reproves, admonishes, and comforts) with his head covered dishonors his Head (Christ).

1 Corinthians 11:4 (***New Century Version***)

4 Every man who prays or prophesies with his head covered brings shame to his head.

WORD STUDY:

1 Corinthians 11:4 Every man praying or prophesying, having his head covered, dishonoureth his head.

PRAYING (*STRONG'S GREEK DICTIONARY*) = # 4336 proseuchomai (pros-yoo'-khom-ah-ee); from 4314 and 2172; **to pray to God, i.e. supplicate, worship:**

KJV-- pray (X earnestly, for), make prayer.

PROPHESYING (*STRONG'S GREEK DICTIONARY*) = # 4395 propheteuo (prof-ate-yoo'-o); from 4396; **to foretell events, divine, speak under inspiration, exercise the prophetic office:**

KJV-- prophesy.

COVERED (*STRONG'S GREEK DICTIONARY*) = # 2596 kata (kat-ah'); a primary particle; (prepositionally) **down (in place or time)**, in varied relations (according to the case [genitive case, dative case or accusative case] with which it is joined):

KJV-- about, according as (to), after, against, (when they were) X alone, among, and, X apart, (even, like) as (concerning, pertaining to touching), X aside, at, before, beyond, by, to the charge of, [charita-] bly, concerning, + covered, [daily-], down, every, (+far more) exceeding, X more excellent, for, from ... to, godly, in (-asmuch, divers, every, -to, respect of), ... by, after the manner of, + by any means, beyond (out of) measure, X mightily, more, X natural, of (up-) on (X part), out (of every), over against, (+your) X own, + particularly, so, through (-oughout, -oughout every), thus, (un-) to (-gether, -ward), X uttermost, where (-by), with. In composition it retains many of these applications, and frequently denotes opposition, distribution, or intensity.

COVERED (*THAYER'S GREEK LEXICON*) = # 2596 kata-

- 1) **down from**, throughout
- 2) according to, toward, along

COVER (*VINE'S EXPOSITORY DICTIONARY*) = katakalupto ^2619^, "to cover up" (kata, intensive), in the middle voice, "to cover oneself," is used in <1 Cor. 11:6-7> (RV, "veiled").

Note: In 1 Corinthians 11:4, "having his head covered" is, literally, "having (something [HAIR]) down the head."

WRITER'S COMMENTARY:

The Greek word for "veil" is not included in this verse. In fact, no Greek word referring to any item of clothing is included in the text AT ALL. This further demonstrates that the subject matter and context of this verse are not about a literal veil (article of clothing). As we will discover later in 1 Corinthians 11:14-15, THIS PRECEPT REFERS EXCLUSIVELY TO THE HAIR OF THE HEAD.

(from *Vincent's Word Studies of the New Testament*)

[Having his head covered] [kata (grk 2596) kefales (grk 2776) echoon (grk 2192)]. Literally, **"having something hanging down from his head."** Referring to the [taliyth]," a four-cornered shawl having fringes consisting of eight threads, each knotted five times, and worn over the head in prayer. It was placed upon the worshipper's head at his entrance into the synagogue. **The Romans, like the Jews, prayed with the head veiled.**

WRITER'S COMMENTARY:

Later in this study we will again see that Paul's reference to a "covering" denotes a man's long hair. This Greek word gives us the literal definition of Paul's requirement that a man not have long hair (1 Corinthians 11:14). According to the Greek word used by the Holy Spirit in this text, "long" hair is simply hair that "hangs down from the head." **By this Biblical rule/precept, hair "hanging down" is understood to be "head (scalp) hair" that extends (hangs down over) beyond the natural perimeter of the scalp (i.e., ears, forehead, neck - below the hairline [i.e., COLLAR of one's shirt or coat], etc.).**

DISHONOR (*STRONG'S GREEK DICTIONARY*) = # 2617 kataischuno (kat-ahee-skho'-no); from 2596 and 153; **to shame down, i.e. disgrace or (by implication) put to the blush:**
KJV-- confound, dishonour, (be a-, make a-) shame (-d).

DISHONOR (*THAYER'S GREEK LEXICON*) = # 2617 kataischuno-
1) **to dishonor, disgrace**
2) **to put to shame, to make ashamed**
a) to be ashamed, to blush with shame
b) one is said to be put to shame who suffers a repulse, or whom some hope has deceived

#2617 IS DERIVED FROM TWO GREEK WORDS — #2596 AND #153:

(*STRONG'S GREEK DICTIONARY*) = # 2596 kata (kat-ah');
a primary particle; (prepositionally) **down (in place or time)**, in varied relations (according to the case [genitive case, dative case or accusative case] with which it is joined):...

(*THAYER'S GREEK LEXICON*) = # 2596 kata-
1) down from, throughout
2) according to, toward, along

AND:

(*STRONG'S GREEK DICTIONARY*) = # 153 aischunomai
(ahee-shoo'-nom-ahee); **from aischos (disfigurement, i.e. disgrace); to feel shame (for oneself):**
KJV-- be ashamed.

(*THAYER'S GREEK LEXICON*) = # 153 aischuno-
1) to disfigure
2) **to dishonor**
3) **to suffuse with shame, to make ashamed, to be ashamed**

DISHONOR [SHAME] (*VINE'S EXPOSITORY DICTIONARY*) = kataischuno ^2617^,
"to put to shame" (kata, perhaps signifying "utterly"), is translated "ye... shame (them)" in <1 Cor. 11:22>, KJV, RV, "ye... put (them) to shame."

WRITER'S COMMENTARY:

Some have argued that Paul did not say that a man praying with his head "covered" is committing "sin." But, how is it possible to consider any thought, attitude, or action that "dishonors" or "shames" God as not being sinful? Is not shaming or dishonoring God in and by itself "sin"? The absurdity of that argument actually reveals the motive: to excuse or justify sinful actions for the purpose of gratifying the flesh and feeding the ego of the carnal man.

To this line of reasoning, Jesus said, "For by thy words thou shalt be justified, and by thy words thou shalt be condemned" (Matthew 12:37). The *Easy-to-Read Version* of Matthew 12:37 reads, "Your words will be used to judge you. What you have said will show whether you are right or whether you are guilty."

Does anyone really want to argue that "shaming one's head (God)" is an acceptable behavior for those who know and love Jesus? If I "shame" my wife, am I not being "offensive" to her and "dishonoring" her, i.e., "sinning against her"? Can someone who willingly, knowingly, or deliberately chooses to "dishonor" God be saved?

How outrageously insulting it is to God's intelligence and ours to try and excuse lustful and disobedient choices by claiming that selfish and contemptible behavior towards God is "acceptable"! **ABSURD!**

NOTE: The use of “barbers” to cut men’s hair was noted even in the Old Testament.

Ezekiel 5:1 And thou, son of man, take thee a sharp knife, take thee a barber's razor, and cause it to pass upon thine head and upon thy beard: then take thee balances to weight, and divide the hair.

Similarly, note the specific instructions to the priesthood regarding their hair:

Ezekiel 44:20 Neither shall they shave their heads, nor suffer their locks to grow long; they shall only poll their heads.

Ezekiel 44:20 (***Amplified Version***)

20 Neither shall they shave their heads or allow their locks to grow long; they shall only cut short or trim the hair of their heads.

Ezekiel 44:20 (***Good News Translation***)

20 "Priests must neither shave their heads nor let their hair grow long. They are to keep it a proper length.

Ezekiel 44:20 (***The Living Bible***)

20 "They must not let their hair grow too long nor shave it off. Regular, moderate haircuts are all they are allowed.

Ezekiel 44:20 (***The Apologetics Study Bible***)

20 "They may not shave their heads or let their hair grow long, but must carefully trim their hair.

WRITER’S NOTE:

It would seem from the specifics of this verse that it would be wrong for a Bible-believing man to completely shave his head voluntarily (appear to be “bald”) if he desires to be literally in obedience to the Word!

POLL (*STRONG'S GREEK DICTIONARY*) = # OT:3697 *kacam* (kaw-sam'); a primitive root; to shear:
KJV - only, poll.

POLL (*COMPLETE WORD STUDY DICTIONARY*) = OT:3697 *kacam*: A verb indicating the trimming of one's hair. It refers to clipping one's hair, the requirement for priests in Ezekiel's new Temple (44:20). Long hair may have indicated a Nazarite vow during Ezekiel's day as well.

WRITER'S NOTE:

Note that in the Hebrew text the word *kacam* is actually used twice (back to back). The first use is translated *only*; the second time it is translated *poll*. I think the Lord must have been making a point, don't you!

10) THE CHURCH HAS NOT BEEN CALLED BY GOD “TO FIT IN” WITH THIS WORLD:

WRITER’S COMMENTARY:

Before going on to the discussion of the next verse, let me stop here to make a very important point for you the Reader/Student to consider.

Some would say that Paul’s purpose in writing this passage was to simply exhort the Corinthians to follow the “customs” of the day (i.e., “women wearing a veil”) in order to avoid bringing a secular reproach against the church. It was the custom of that day for both Jewish and Roman women to wear a veil when in public (note that this point will be made by several commentaries quoted later in this document). **FURTHERMORE, JEWISH MEN WERE REQUIRED TO WEAR A COVERING UPON THEIR HEADS WHEN THEY PRAYED.**

However, I will very emphatically state that exhorting the church to “fit in” was NOT Paul’s purpose at all. In fact, it is quite the contrary. Since it was the custom of the Jews in that day (and even to this day) for their men to pray with their heads “covered,” what Paul was teaching here was a very explicit *refuting of* and *deviation from* that custom. Thus, men praying with their heads uncovered would (and did) put the early church in a very confrontational position with Biblically contemporary Jewish culture. In fact, it would have been impossible for the believers to go to the temple and pray without being “conspicuously” different **FROM ALL OTHERS** who were praying there.

In addition, as I believe will be proven later, Paul also required the women believers to **TAKE OFF THEIR VEILS** and pray under the “cover” provided by their “uncut” hair. Coupled with the equally “improper” appearance of the Christian men, this no doubt brought the church into even deeper conflict with the customs of that day.

No my friend, Paul was not admonishing the church of the living God to “fit in.” He was adamantly declaring their “called out” status and was exhorting them to embrace it and then demonstrate it. In Jerusalem, no one could make a mistake in discerning or identifying the Christians from the traditional Jews: All you had to do was look at their heads!

The Divine Author chose the Greek word *ekklesia*, which is translated “church,” to clearly proclaim God’s purpose and our status in this world. *Ekklesia* is defined as: “the assembly of the CALLED-OUT ones.” From the teachings of Paul, it is obvious that the Lord expected our “called-out” status and disposition not only to be evident in our inward man, but also to produce an outward sign of our faith in and submission to Him in a manner that all could easily see.

PAUL’S DECLARATION AGAINST US HAVING A RELATIONSHIP WITH THIS WORLD, ITS FADS, FASHIONS, ETC. COULD NOT BE MORE EMPHATIC:

2 Corinthians 6:14-7:1

14 Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?
15 And what concord hath Christ with Belial? or what part hath he that believeth with an infidel?
16 And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people.
17 **Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you,**
18 And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.
7:1 Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.

Romans 12:1-2

12 I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.
2 And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.

Romans 12:2 (*Wuest’s Expanded Translation*)

2 And **stop assuming an outward expression that does not come from within you and is not representative of what you are in your inner being but is patterned after this age; but change your outward expression to one that comes from within and is representative of your inner being,** by the renewing of your mind, resulting in your putting to the test what is the will of God, the good and well-pleasing and complete will, and having found that it meets specifications, place your approval upon it.

CHURCH, WE MUST FIRST COME “OUT” TO BE ABLE TO GO “IN”!

11) QUESTION: IS THE CONTEXT OF 1 CORINTHIANS 11:1-16 TALKING ABOUT HAIR OR ABOUT ARTICLES OF CLOTHING?

WRITER'S COMMENTARY:

From the perspective of logic, one “cannot have his cake and eat it too.” In this whole passage (1 Corinthians 11:1-16) Paul is exclusively discussing either articles of clothing (wearing or not wearing some type of physical covering) or the length of hair (both men’s and women’s), BUT NOT BOTH.

It is unreasonable and inconsistent to argue that this context is about a woman wearing a veil (article of clothing) as well as a man not having long hair. It is either one or the other. Since at no time in any verse, in this entire text being studied, is any word in English or Greek used to refer to a man wearing or not wearing an article of clothing, then neither does the discussion of 1 Corinthians 11:15 (“But if a woman have long hair, it is a glory to her: for her hair is given her for a covering.”) refer to a woman wearing or not wearing a veil. It is therefore impossible to flip flop perspectives in order to “suit (and/or excuse) ourselves” without communicating the strong possibility that we are being either willfully ignorant or subtly deceitful.

In none of his Holy Ghost-inspired writings has Paul ever been inconsistent in his use of typology, nor has he ever vacillated or equivocated in the points that he was making. Not once has he ever “flip flopped” back and forth between comparisons of “apples and oranges.” Taking a position that this passage of Scripture links a discussion of women’s veils with a discourse on men’s hair length is “stretching” conjecture to the point that one’s real motives for doing so have to be questioned.

Finally, the Greek word(s) in 1 Corinthians 11:4 (that we examined earlier) strongly and specifically denote that a man shames the head of man (our God that he supposedly belongs to) by a wearing hair that “hangs down” the head. Again, according to this verse, it is impossible to overstate that a man SHAMES God by wearing “long hair” (hanging down the head, covering areas that the scalp hair does not naturally cover - i.e., forehead, ears, and below the hairline of the neck)!

12) 1 Corinthians 11:5 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.

1 Corinthians 11:5 (***New American Standard***)

5 But every woman who has her head uncovered while praying or prophesying, disgraces her head; for she is one and the same with her whose head is shaved.

1 Corinthians 11:5 (***The Living Bible***)

5 And that is why a woman who publicly prays or prophesies without a covering on her head dishonors her husband [for her covering is a sign of her subjection to him].

1 Corinthians 11:5 (***Today's English Version***)

5 And any woman who prays or proclaims God's message in public worship with nothing on her head disgraces her husband; there is no difference between her and a woman whose head has been shaved.

1 Corinthians 11:5 (***from UBS Translator Handbook Series***)

5 Any woman who prays or proclaims God's message in public worship with nothing covering her head disgraces (or, brings shame to) her husband. There is no difference between her and a woman whose head has been shaved in order to disgrace her.

1 Corinthians 11:5 (***Amplified Version***)

5 And any woman who [publicly] prays or prophesies (teaches, refutes, reproveth, admonishes, or comforts) when she is bareheaded dishonors her head (her husband); it is the same as [if her head were] shaved.

1 Corinthians 11:5 (***Contemporary English Version***)

5 But any woman who prays or prophesies without something on her head brings shame to her head. In fact, she may as well shave her head.

1 Corinthians 11:5 (***The Message Bible***)

5 In the same way, a wife who speaks with God in a way that shows a lack of respect for the authority of her husband, dishonors her husband.

WORD STUDY:

1 Corinthians 11:5 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.

PRAYING (*STRONG'S GREEK DICTIONARY*) = # 4336 proseuchomai (pros-yoo'-khom-ahee); from 4314 and 2172; **to pray to God, i.e. supplicate, worship:**
KJV-- pray (X earnestly, for), make prayer.

PROPHESIETH (*STRONG'S GREEK DICTIONARY*) = # 4395 propheteuo (prof-ate-yoo'-o); from 4396; **to foretell events, divine, speak under inspiration, exercise the prophetic office:**
KJV-- prophesy.

UNCOVERED (*STRONG'S GREEK DICTIONARY*) = # 177 akatakaluptos (ak-at-ak-al'-oop-tos); **from 1 (as a negative particle) and a derivative of a compound of 2596 and 2572; unveiled:**
KJV-- uncovered.

UNCOVERED (*THAYER'S GREEK LEXICON*) = # 177 akatakaluptos-
not covered, unveiled

#177 IS DERIVED FROM THE NEGATIVE PREFIX AND TWO ADDITIONAL GREEK WORDS — #2596 AND #2572:

(*STRONG'S GREEK DICTIONARY*) = # 2596 kata (kat-ah');
a primary particle; (prepositionally) **down (in place or time)**, in varied relations (according to the case [genitive case, dative case or accusative case] with which it is joined):

AND:

(*STRONG'S GREEK DICTIONARY*) = # 2572 kalupto (kal-oop'-to);
akin to 2813 and 2928; **to cover up (literally or figuratively):**
KJV-- cover, hide.

(*THAYER'S GREEK LEXICON*) = # 2572 kalupto-
to hide, to veil; to hinder the knowledge of a thing

DISHONOR (*STRONG'S GREEK DICTIONARY*) = # 2617 kataischuno (kat-ahee-skhoo'-no); from 2596 and 153; **to shame down, i.e. disgrace or (by implication) put to the blush:**

KJV-- confound, dishonour, (be a-, make a-) shame (-d).

DISHONOR (*THAYER'S GREEK LEXICON*) = # 2617 kataischuno-

1) **to dishonor, disgrace**

2) **to put to shame, to make ashamed**

a) to be ashamed, to blush with shame...

FOR (*STRONG'S GREEK DICTIONARY*) = # 1063 gar (gar);

a primary particle; properly, **assigning a reason (used in argument, explanation or intensification; often with other particles):**

KJV-- and, as, because (that), but, even, for, indeed, no doubt, seeing, then, therefore, verily, what, why, yet.

EVEN (*STRONG'S GREEK DICTIONARY*) = # 2532 kai (kahee);

apparently, a primary particle, **having a copulative and sometimes also a cumulative force;** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words:

KJV-- and, also, both, but, even, for, if, or, so, that, then, therefore, when, yet.

WRITER'S COMMENTARY:

Please note very carefully that the Holy Ghost's use of the Greek word translated *for* deliberately "assigns a reason for" His choice and use of the Greek word for *even*. The Greek word translated "even" BOTH "couples (co-joins)" and produces a "forceful accumulation" of effects from the points being made. Therefore, the Spirit of the Lord is saying that a woman's uncovered head is "co-joined" with and considered the same as a "shaven head."

[Bruce Ellenberger, the editor adds:

In this case, the words *even all one* would be parenthetical if not intentionally included by God (would otherwise read ...*for that is ... AS if she were shaven*). If *even all one* were left out, the result would still be grammatically correct, but would then only have the strength of a simile (a comparison using the

words *like* or *AS*). Thus, this pairing of the otherwise extraneous particle *kai* with the word *one* (*heis* – a numeral), which incorporates the English word *all*, deliberately exceeds the realm of simple comparison and intentionally signifies the unity expressed by a numeral; in this case the numeral 1. Thus, the two (*uncovered* and *shaven*) are NOT compared; they are one meaning – the same degree of meaning that is rendered in 1 John 5:7 – *these three are one*. *Kai* is used in the same conjunctive strength in verse 6 — *also be shorn — as well.*]

SHAVEN (*STRONG'S GREEK DICTIONARY*) = # 3587 xurao (xoo-rah'-o); from a derivative of the same as 3586 (meaning a razor); to shave or "shear" the hair:
KJV-- shave.

SHAVEN (*THAYER'S GREEK LEXICON*) = # 3587 xurao-
1) to shear, to shave
2) to get oneself shaved

***Dictionary.com's* definition of *TO SHEAR* is: "to cut (something); to remove by or as if by cutting or clipping with a sharp instrument; to cut or clip the hair, fleece, wool, etc., from: to shear sheep."**

***Dictionary.com's* definition of *TO SHAVE* is: "to remove hair from (the face, legs, etc.) by cutting it off close to the skin with a razor; to cut off (hair, esp. the beard) close to the skin with a razor."**

SHAVE (*VINE'S EXPOSITORY DICTIONARY*) = xurao ^3587^, a late form of xureo, or xuro, from xuron, "a razor," occurs in <Acts 21:24> (middle voice), in connection with a vow <Num. 6:2-18>; cf. <Acts 18:18>; see SHEAR; <1 Cor. 11:5,6> (2nd part in each).

(from *Vincent's Word Studies of the New Testament*)

[All one as if she were shaven]. Which would be a sign either of grief or of disgrace. The cutting off of the hair is used by Isaiah as a figure of the entire destruction of a people by divine retribution. <Isa. 7:20>. Among the Jews a woman convicted of adultery had her hair shorn, with the formula: "Because thou hast departed from the manner of the daughters of Israel, who go with their head covered, therefore that has befallen thee which thou hast chosen." According to Tacitus, among the Germans, an adulteress was driven from her husband's house with

her head shaved; and the Justinian code prescribed this penalty for an adulteress, whom, at the expiration of two years, her husband refused to receive again. Paul means that a woman praying or prophesying uncovered puts herself in public opinion on a level with a courtesan ["prostitute"].

(from *Barnes' Notes*)

[For that is even all one as if she were shaven] ***As if her long hair, which nature teaches her she should wear for a veil (<1 Corinthians 11:15>, margin,)*** should be cut off. Long hair is, by the custom of the times, and of nearly all countries, a mark of the sex, an ornament of the female, and judged to be beautiful and comely. To remove that is to appear, in this respect, like the other sex, and to lay aside the badge of her own. This, says Paul, all would judge to be improper. You yourselves would not allow it. And yet to lay aside the veil-- the appropriate badge of her own sex, and of her sense of subordination-- would be an act of the same kind. It would indicate the same feeling, the same forgetfulness of the proper sense of subordination; and **if that is laid aside, ALL the usual indications of modesty and subordination might be removed also.** Not even under religious pretenses, therefore, are the usual marks of sex, and of propriety of place and rank, to be laid aside. Due respect is to be shown, in dress, and speech, and deportment, to those whom God has placed above us; and neither in language, in attire nor in habit are we to depart from what all judge to be proprieties of life, or from what God has judged and ordained to be the proper indications of the regular gradations in society.

(from *Adam Clarke's Commentary*) 1 Corinthians 11:5

Whatever may be the meaning of praying and prophesying, in respect to the man, they have precisely the same meaning in respect to the woman. So that some women at least, as well as some men, might speak to others to edification, and exhortation, and comfort. And this kind of prophesying or teaching was predicted by Joel, Joel 2:28, and referred to by Peter, Acts 2:17. And had there not been such gifts bestowed on women, the prophecy could not have had its fulfilment. The only difference marked by the apostle was, the man had his head uncovered, because he was the representative of Christ; the woman had hers covered, because she was placed by the order of God in a state of subjection to the man, and because **it was a custom, both among the Greeks and Romans, and among the Jews an express law, that no woman should be seen abroad without a veil. This was, and is, a**

common custom through all the east, and none but public prostitutes go without veils. And if a woman should appear in public without a veil, she would dishonour her head-her husband. And she must appear like to those women who had their hair shorn off as the punishment of whoredom, or adultery.

WRITER'S NOTE:

As stated in a "COMMENTARY" under 1 Corinthians 11:4 above, the clear teaching of Paul in 1 Corinthians 11:1-16 is NOT to encourage the church to conform to the customs of that day (or this day). Just the opposite. Even as the Christ child "appeared" to be "illegitimate" to the world, even so the people of God will appear to be something "less" than they are to this same world. What the world considers "dishonoring" TO THEIR CULTURE, the Lord claims as the methodology for honoring Him. **As it was then, so it is now: even as Christ's "world" had to deal with seeming vagaries of His person in order to receive His word and believe, today hungry souls will always look beyond the church's conflict with their culture and discern the true nature of the church and of salvation.**

WRITER'S COMMENTARY:

The clear teaching of this verse (1 Corinthians 11:5) is:

First, a woman praying or prophesying having her head "uncovered" incurs the exact same shame (spiritually) as a woman with a shaven head would have naturally. The definition of "uncovered" is not defined in this verse; that will follow in the next verses. But whatever being "uncovered" means, it is shameful to her.

Second, a woman with an "uncovered head" is an un-submitted woman. In this she not only shames herself, but she also dishonors or shames her husband. As a consequence of her husband being dishonored, her husband's head (Christ) by default is also dishonored. Again I ask the question: How can dishonoring or shaming God NOT be sin? In the face of honesty, it is impossible to argue otherwise.

13) 1 Corinthians 11:6 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.

1 Corinthians 11:6 (***New International Version***)

6 If a woman does not cover her head, she should have her hair cut off; and if it is a disgrace for a woman to have her hair cut or shaved off, she should cover her head.

1 Corinthians 11:6 (***Wuest's Expanded Translation***)

6 For, assuming that a woman is uncovered, let her also cut her hair close. But since it is dishonorable of a woman to be shaven or have her hair cropped close, let her put a shawl down over her head.

1 Corinthians 11:6 (***New Living Translation***)

6 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.

1 Corinthians 11:6 (***Today's English Version***)

6 If the woman does not cover her head, she might as well cut her hair. And since it is a shameful thing for a woman to shave her head or cut her hair, she should cover her head.

1 Corinthians 11:6 (***Contemporary English Version***)

6 A woman should wear something on her head. It is a disgrace for a woman to shave her head or cut her hair. But if she refuses to wear something on her head, let her cut off her hair.

1 Corinthians 11:6 (***Good News Translation***)

6 If the woman does not cover her head, she might as well cut her hair. And since it is a shameful thing for a woman to shave her head or cut her hair, she should cover her head.

WORD STUDY:

1 Corinthians 11:6 *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.*

FOR (*STRONG'S GREEK DICTIONARY*) = # 1063 gar (gar);
a primary particle; properly, **ASSIGNING A REASON (used in argument, explanation or intensification; often with other particles):**

KJV-- and, as, because (that), but, even, for, indeed, no doubt, seeing, then, therefore, verily, what, why, yet.

IF (*STRONG'S GREEK DICTIONARY*) = # 1487 ei (i);
a primary particle of CONDITIONALITY; if, whether, that, etc.:
KJV-- forasmuch as, if, that, ([al-]) though, whether...

WOMAN (*STRONG'S GREEK DICTIONARY*) = # 1135 gune (goo-nay');
probably from the base of 1096; a woman; specially, a wife:
KJV-- wife, woman.

WOMAN (*THAYER'S GREEK LEXICON*) = # 1135 gune-
1) **a woman of any age, whether a virgin, or married, or a widow**
2) a wife; used of a betrothed woman

NOT (*STRONG'S GREEK DICTIONARY*) = # 3756 ou (oo);
also (before a vowel) ouk (ook); and (before an aspirate) ouch (ookh); **a primary word; the ABSOLUTE NEGATIVE, adverb; no or not:**
KJV-- + long, nay, neither, never, no (X man), none, [can-] not, + nothing, + special, un ([-worthy]), when, + without, + yet but...

COVERED (*STRONG'S GREEK DICTIONARY*) = # 2619 katakalupto
(kat-ak-al-ooop'-to); from 2596 and 2572; **to cover wholly, i.e. veil:**
KJV-- cover, hide.

COVERED (*THAYER'S GREEK LEXICON*) = # 2619 katakalupto-
1) **to cover up**
2) **to veil or cover oneself**

#2619 IS DERIVED FROM TWO GREEK WORDS — #2596 AND #2572:

(*THAYER'S GREEK LEXICON*) = # 2596 kata-

- 1) **down from**, throughout
- 2) according to, **toward**, along

AND:

(*STRONG'S GREEK DICTIONARY*) = # 2572 kalupto (kal-ooop'-to);
akin to 2813 and 2928; **to cover up (literally or figuratively):**
KJV-- cover, hide.

(*THAYER'S GREEK LEXICON*) = # 2572 kalupto-
to hide, to veil; to hinder the knowledge of a thing

COVER (*VINE'S EXPOSITORY DICTIONARY*) = katakalupto ^2619^, "**to cover up**"
(kata, intensive), in the middle voice, "**to cover oneself,**" is used in <1 Cor. 11:6-7>
(RV, "veiled").

Note: In <1 Cor. 11:4>, "**having his head covered**" is, lit., "**having**
(something) down the head."

SHORN (*STRONG'S GREEK DICTIONARY*) = # 2751 keiro (ki'-ro);
a primary verb; **to shear:**
KJV-- shear (-er).

SHORN (*THAYER'S GREEK LEXICON*) = # 2751 keiro-
1) to shear (a sheep)
2) **to get or let be shorn**
3) **used of shearing or cutting short the hair of the head**

SHEAR (*VINE'S EXPOSITORY DICTIONARY*) = keiro ^2751^ is used (a) of "shearing
sheep," <Acts 8:32>, "shearer," lit., "the (one) shearing": (b) in the middle voice, "**to**
have one's hair cut off, be shorn," <Acts 18:18; 1 Cor. 11:6> (twice; cf. xurao, "to
shave"; see above).

WEBSTER'S DEFINITION OF "TO SHEAR":

verb transitive. sheared, sheared or shorn, shear[ing]

ME scheren < OE scieran, akin to Ger scheren < IE base *(s)ker-, to cut

1 **to cut with shears or a similar sharp-edged instrument**

2 a) **to remove (the hair, wool, etc.) by cutting or clipping** b) **to cut or clip**
the hair, wool, etc. from

(from *UBS Translator Handbook Series*)

[She should cut off her hair]: this seems to imply that the woman herself cuts her hair. In verse 5 the implication is that someone else did the cutting.

[To be shorn], **literally "cut-her-hair" in Greek, probably referred to a regular trimming of her hair.**

WRITER'S COMMENTARY:

The Greek word used for *shorn* (which is the past tense of the verb "to shear") is clearly defined as, "cutting or trimming the hair."

Some have claimed that the words "shorn" and "shaven" are synonymous. IF THIS WERE TRUE, THEN THE SPIRIT OF GOD (SPEAKING THROUGH PAUL) WOULD BE USING NEARLY IDENTICAL TERMS LINKED BY AN ALTERNATIVE COORDINATING CONJUNCTION (*OR*), WHICH DENOTES AN ALTERNATIVE RELATIONSHIP BETWEEN DESCRIPTIVES THAT WOULD NOT EXPRESS ALTERNATIVES. THE STATEMENT AS SUCH WOULD BE GRAMMATICALLY DISSONANT AND DISJOINTED. THE HOLY GHOST IS NOT THAT SLOPPY; AND, NEITHER IS PAUL.

There IS, however, an intentional distinction established by the Lord's choice to use two distinctive words. Complete nonsense would be created if the words were synonymous and joined by the alternative coordinating conjunction "*OR*" as described above, e.g., "Are you nude *OR* naked when in the shower?" Huh? A 2nd grader would know not to make this mistake, let alone a perfect God.

Instead, Paul never confuses the use of the Greek words for "to shave" or "to shear or cut." They are NOT the same word; neither do they connote the same thing. One means "to cut off all the hair, even down to the scalp." The other means "to cut an undefined length of hair off of the ends of the hair." As expressed in the Greek (or the English), there is no basis whatsoever for equating the two words or interpreting them as synonymous.

Thus the Holy Ghost uses BOTH words in the same sentence (verse) to stress the importance of leaving the length of the hair unaltered "as a sign of obedience and submission."

BUT (*STRONG'S GREEK DICTIONARY*) = # 1161 de (deh);
a primary particle (adversative or continuative); but, and, etc.:
KJV-- also, and, but, moreover, now [often unexpressed in English].

IF (*STRONG'S GREEK DICTIONARY*) = # 1487 ei (i);
a primary particle of conditionality; if, whether, that, etc.:
KJV-- forasmuch as, if, that, ([al-]) though, whether...

A SHAME (*STRONG'S GREEK DICTIONARY*) = # 149 aischron (ahee-skhrn');
neuter of 150; **a shameful thing, i.e. indecorum:**
KJV-- shame.

A SHAME (*THAYER'S GREEK LEXICON*) = # 149 aischron- **shame, base, dishonorable**

#149 IS DERIVED FROM #150:

(*STRONG'S GREEK DICTIONARY*) = # 150 aischros (ahee-skhrōs');
from the same as 153; **shameful, i.e. base (specially, venal):**
KJV-- filthy.

(*THAYER'S GREEK LEXICON*) = # 150 aischros- **filthy, baseness, dishonor**

#150 IS DERIVED FROM #153:

(*STRONG'S GREEK DICTIONARY*) = # 153 aischunomai
(ahee-shoo'-nom-ahee); **from aischos (disfigurement, i.e. disgrace); to feel shame (for oneself):**
KJV-- be ashamed.

(*THAYER'S GREEK LEXICON*) = # 153 aischuno-

- 1) **to disfigure**
- 2) **to dishonor**
- 3) **to suffuse with shame, to make ashamed, to be ashamed**

(from *UBS Translator Handbook Series*)

[Is disgraceful for a woman] **can be rendered as "brings shame to a woman," or more idiomatically as "makes a woman sell (lose) her face."**

WOMAN (*STRONG'S GREEK DICTIONARY*) = # 1135 gunē (goo-nay'); probably from the base of 1096; **a woman**; specially, a wife:
KJV-- wife, woman.

WOMAN (*THAYER'S GREEK LEXICON*) = # 1135 gunē-
1) **a woman of any age, whether a virgin, or married, or a widow**
2) a wife; used of a betrothed woman

SHORN (*STRONG'S GREEK DICTIONARY*) = # 2751 keiro (ki'-ro);
a primary verb; **to shear**:
KJV-- shear (-er).

SHORN (*THAYER'S GREEK LEXICON*) = # 2751 keiro-
1) to shear (a sheep)
2) **to get or let be shorn**
3) **used of shearing or cutting short the hair of the head**

SHEAR (*VINE'S EXPOSITORY DICTIONARY*) = keiro ^2751^ is used (a) of "shearing sheep," <Acts 8:32>, "shearer," lit., "the (one) shearing": (b) in the middle voice, **"to have one's hair cut off, be shorn,"** <Acts 18:18; 1 Cor. 11:6> (twice; cf. xurao, "to shave"; see above).

OR (*STRONG'S GREEK DICTIONARY*) = # 2228 e (ay);
a primary particle of distinction between two connected terms; disjunctive, or; comparative, than:
KJV-- and, but (either), (n-) either, except it be, (n-) or (else), rather, save, than, that, what, yea.

SHAVEN (*STRONG'S GREEK DICTIONARY*) = # 3587 xurao (xoo-rah'-o);
from a derivative of the same as 3586 (**meaning a razor**); **to shave or "shear" the hair**:
KJV-- shave.

SHAVEN (*THAYER'S GREEK LEXICON*) = # 3587 xurao-
1) **to shear, to shave**
2) **to get oneself shaved**

SHAVE (*VINE'S EXPOSITORY DICTIONARY*) = xurao ^3587^, a late form of xureo, or xuro, from xuron, "a razor," occurs in <Acts 21:24> (middle voice), in connection with a vow <Num. 6:2-18>; cf. <Acts 18:18>: see SHEAR; <1 Cor. 11:5,6> (2nd part in each).

(from *Greek-English Lexicon of the New Testament: Based on Semantic Domains* by Louw and Nida) #3587 xurao: **to shave the head or beard** - 'to shave.' 'for it is one and the same as for a woman who has her head shaved' 1 Cor 11:5.

COVERED (*STRONG'S GREEK DICTIONARY*) = # 2619 katakalupto (kat-ak-al-ooop'-to); from 2596 and 2572; **to cover wholly, i.e. veil**: KJV-- cover, hide.

COVERED (*THAYER'S GREEK LEXICON*) = # 2619 katakalupto-
1) **to cover up**
2) **to veil or cover oneself**

COVER (*VINE'S EXPOSITORY DICTIONARY*) = katakalupto ^2619^, "**to cover up**" (kata, intensive), in the middle voice, "**to cover oneself**," is used in <1 Cor. 11:6-7> (RV, "veiled").

WRITER'S COMMENTARY:

The Lord has never used the customs of the world as the identifying marks of His people. Again, the "church" is the assembly of the "called OUT" ones, not the "fitting in" ones. When no one in the world practiced circumcision, the Lord acted contrary to this world's customs and required all of the males of His house to be circumcised. Clearly in the days of the early church it was the custom of the world (both Jewish and secular) for women to wear their hair long as well as wear an article of clothing (i.e., "veil") as a covering. In this verse (1 Corinthians 11:6), the Lord made it clear that He considers the women of His house to be disgracing Him by going about with an uncovered head. However, He chooses to establish the dividing line between His children and this world by having them **EXCLUDE THE ARTIFICIAL COVERING MADE BY HUMANS (A VEIL) AND REQUIRED BY THEIR CUSTOMS** and cover themselves only with the **UNCUT "long" hair THAT HE ALONE PROVIDES** (1 Corinthians 11:15).

Once again, some would try to contend that a man wearing his hair "long" or a woman cutting her hair is not committing "sin." "It is ONLY a shame," they say. Those who say such are exposing themselves as being ignorant of true Biblical, spiritual shame and interpret all shame as temporal shame,

i.e., embarrassment like you have when someone tells you your fly is down in public. To them even being caught in adultery is only temporal shame that fades after it is rationalized.

Yet, let me ask you a question: If we “shame” God, is that not a sin? How far we go to fulfill the desires of our flesh and then deem it “acceptable” to be “shaming” God! Again, “It’s OK! It is not sin,” we say, “it is just disgracing God — no harm done.” What? “NO HARM NO FOUL”? Seriously? If only people would really listen to what they are saying. Even if one chooses to deny that he/she is shaming God and decides also then to “overlook” any shame they incur by default upon themselves, there is still viable shame involved. How does the conscience deal with shame that one both admits and ignores at the same time?

YET, I REPEAT: No reasonable person with any true spiritual integrity would attempt to say that “shaming” God is not a sin. Please! Let’s really listen to what we are saying. Even our own consciences would tell us how wrong that we are.

I believe strongly that it is wrong to use shaming people as a means of motivating them into living by the external evidences of a separated life and as a means of provoking them into conforming to our “standards.” This is **WRONG!** Any changes in our life-style should come from a heart filled with faith and be lived as the fruit (product or result) of a loving relationship with God. **People who are “shamed” into “obedience” or “conformity” are no more spiritual than those who are shamed by their violation of the same Scriptures!**

However, it is just as wrong to bind people **IN THEIR SHAME** by failing to teach them how to get out of their shame. When one of the sources of our shame is living outside of God’s divine order for males and females; then, when lovingly and compassionately communicated, it is an act of love to help a person see how to move away from those things that the Bible says are the causes of our shame. **SHAMING GOD MAKES US ASHAMED!**

True holiness is beautiful and nothing to be ashamed of. True holiness is liberating; it does not put anyone into bondage. A husband or wife who is truly in love with their mate has **NO FEELINGS** of being in bondage, even with all of the limitations and expectations that marriage entails. Those who desire to fully belong to God believe that it is a privilege to be separated from the world and separated unto Him.

14) 1 Corinthians 11:7 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 11:7 (*Today's English Version*)

7 A man has no need to cover his head, because he reflects the image and glory of God. But woman reflects the glory of man;

1 Corinthians 11:7 (*Amplified Version*)

7 For a man ought not to wear anything on his head [in church], for he is the image and [reflected] glory of God, [that is, his function of government reflects the majesty of the divine Rule]; but woman is [the expression of] man's glory (majesty, pre-eminence).

1 Corinthians 11:7 (*Wuest's Expanded Translation*)

7 For, indeed, a male individual is morally obligated not to cover his head in that manner since he is so constituted as to be the derived image and glory of God. But the woman is the glory of a man.

WORD STUDY:

1 Corinthians 11:7 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.

FOR (*STRONG'S GREEK DICTIONARY*) = # 1063 gar (gar);

a primary particle; properly, **assigning a reason** (used in argument, explanation or intensification; often with other particles):

KJV-- and, as, because (that), but, even, for, indeed, no doubt, seeing, then, therefore, verily, what, why, yet.

MAN (*STRONG'S GREEK DICTIONARY*) = # 435 aner (an-ayr');

a primary word [compare 444]; **a man (properly as an individual male):**

KJV-- fellow, husband, man, sir.

INDEED (*STRONG'S GREEK DICTIONARY*) = # 3303 men (men);
a primary particle; **properly, indicative of affirmation or concession (in fact); usually followed by a contrasted clause with 1161 (this one, the former, etc):**
KJV-- even, indeed, so, some, truly, verily. Often compounded with other particles in an intensive or asseverative sense.

INDEED (*THAYER'S GREEK LEXICON*) = # 3303 men-
truly, certainly, surely, indeed

INDEED (*VINE'S EXPOSITORY DICTIONARY*) = men ^3303^, **a conjunctive particle** (originally a form of men, "verily, truly," found in <Heb. 6:14>.#), **usually related to an adversative conjunction or particle, like de, in the following clause, which is placed in opposition to it.**

OUGHT (*STRONG'S GREEK DICTIONARY*) = # 3784 opheilo (of-i'-lo);
or (in certain tenses) its prolonged form opheileo (of-i-leh'-o); probably from the base of 3786 (through the idea of accruing); **to owe (pecuniarily); figuratively, to be under obligation (ought, must, should); morally, to fail in duty:**
KJV-- behove, be bound, (be) debt (-or), (be) due (-ty), be guilty (indebted), (must) need (-s), ought, owe, should. See also 3785.

OUGHT (*THAYER'S GREEK LEXICON*) = # 3784 opheilo-
1) to owe, to owe money, **to be in debt for what is due, the debt**
2) **metaphorically, the goodwill due**

OUGHT [BEHOOVE] (*VINE'S EXPOSITORY DICTIONARY*) = opheilo ^3784^, **"to owe," is once rendered "behave," <Heb. 2:17>; it indicates a necessity, owing to the nature of the matter under consideration;...**

OUGHT [DUTY] (*VINE'S EXPOSITORY DICTIONARY*) = opheilo ^3784^, **"to owe, to be indebted," is translated "it was our duty,"...**

OUGHT [NEEDFUL] (*VINE'S EXPOSITORY DICTIONARY*) = opheilo ^3784^, **"to owe, be bound, obliged to do something," is translated "must ye needs,"...**

NOT (*STRONG'S GREEK DICTIONARY*) = # 3756 ou (oo);
also (before a vowel) ouk (ook); and (before an aspirate) ouch (ookh); a primary word;
the absolute negative [compare 3361] adverb; no or not:
KJV-- + long, nay, neither, never, no (X man), none, [can-] not, + nothing, + special, un ([-worthy]), when, + without, + yet but...

TO COVER (*STRONG'S GREEK DICTIONARY*) = # 2619 katakalupto (kat-ak-al-ooop'-to); from 2596 and 2572; **to cover wholly, i.e. veil:**
KJV-- cover, hide.

TO COVER (*THAYER'S GREEK LEXICON*) = # 2619 katakalupto-
1) **to cover up**
2) **to veil or cover oneself**

COVER (*VINE'S EXPOSITORY DICTIONARY*) = katakalupto ^2619^, **"to cover up" (kata, intensive), in the middle voice, "to cover oneself," is used in <1 Cor. 11:6-7> (RV, "veiled").**

Note: In <1 Cor. 11:4>, "having his head covered" is, lit., "having (something) down the head."

HEAD (*STRONG'S GREEK DICTIONARY*) = # 2776 kephale (kef-al-ay'); from the primary kapto (in the sense of seizing); **the head (as the part most readily taken hold of), literally or figuratively:**
KJV-- head.

HE IS (*STRONG'S GREEK DICTIONARY*) = # 5225 huparcho (hoop-ar'-kho); from 5259 and 756; **to begin under (quietly), i.e. come into existence (be present or at hand); expletively, to exist (as copula or subordinate to an adjective, participle, adverb or preposition, or as auxil. to principal (verb):**
KJV-- after, behave, live.

HE IS (*THAYER'S GREEK LEXICON*) = # 5225 huparcho-
1) **to begin below, to make a beginning, to begin**
2) **to come forth, hence, to be there, to be ready, to be at hand**
3) **to be**

#5225 IS DERIVED FROM TWO GREEK WORDS — #5259 AND #756:

(*STRONG'S GREEK DICTIONARY*) = # 5259 hupo (hoop-o'); a primary preposition; **under**, i.e. (with the genitive case) of place (beneath), or with verbs (the agency or means, through); (with the accusative case) of place (whither [underneath] or where [below] or time (when [at]):
KJV-- among, by, from, in, of, under, with. In comp. it retains the same general applications, especially of inferior position or condition, and specifically, covertly or moderately.

(*THAYER'S GREEK LEXICON*) = # 5259 hupo- **by, under**

AND:

(*STRONG'S GREEK DICTIONARY*) = # 756 archomai (ar'-khom-ahee); middle voice of 757 (through the implication of precedence); **to commence (in order of time):**

KJV-- (rehearse from the) begin (-ning).

(*THAYER'S GREEK LEXICON*) = # 756 archomai-

1) **to be the first to do anything, to begin**

2) **to be chief, to be leader, to be ruler**

3) **to begin, to make a beginning**

#756 IS DERIVED FROM #757:

(*STRONG'S GREEK DICTIONARY*) = # 757 archo (ar'-kho);

a primary verb; **to be first (in political rank or power):**

KJV-- reign (rule) over.

(*THAYER'S GREEK LEXICON*) = # 757 archo- **to be chief, to lead, to rule**

HE IS [EXIST] (*VINE'S EXPOSITORY DICTIONARY*) = huparcho ^5225^, **primarily, "to make a beginning" (hupo, "under," arche, "a beginning"), denotes "to be, to be in existence," involving an "existence" or condition both previous to the circumstances mentioned and continuing after it...**

HE IS [POSSESS] (*VINE'S EXPOSITORY DICTIONARY*) = huparcho ^5225^, **"to be in existence,"...**

IMAGE (*STRONG'S GREEK DICTIONARY*) = # 1504 eikon (i'-kone'); from 1503; **a likeness, i.e. (literally) statue, profile, or (figuratively) representation, resemblance:**

KJV-- image.

#1504 IS DERIVED FROM #1503:

(*STRONG'S GREEK DICTIONARY*) = # 1503 eiko (i'-ko);

apparently a primary verb [perhaps akin to 1502 through the idea of faintness as a copy]; **to resemble:**

KJV-- be like.

(*THAYER'S GREEK LEXICON*) = # 1503 eiko- **to be like**

IMAGE (*THAYER'S GREEK LEXICON*) = # 1504 eikon-
an image, a figure, a likeness

a) an image of the things (the heavenly things)

1) used of the moral likeness of renewed men to God

2) **the image of the Son of God, into which true Christians are transformed, is likeness not only to the heavenly body, but also to the most holy and blessed state of mind, which Christ possesses**

b) the image of one

1) one in whom the likeness of any one is seen

2) applied to man on account of his power of command

3) to Christ on account of his divine nature and absolute moral excellence

IMAGE (*VINE'S EXPOSITORY DICTIONARY*) = eikon ^1504^ **denotes "an image"; the word involves the two ideas of representation and manifestation...**

THE FOLLOWING VERSES DECLARE THAT MAN WAS MADE IN THE IMAGE OF GOD:

Genesis 1:26-27

26 And God said, **Let us make man in our image, after our likeness**: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

27 **So God created man in his own image, in the image of God created he him**; male and female created he them.

Genesis 5:3 And Adam lived an hundred and thirty years, and **begat a son in his own likeness, after his image**; and called his name Seth:

Genesis 9:6 Whoso sheddeth man's blood, by man shall his blood be shed: **for in the image of God made he man.**

**THE LORD JESUS CHRIST IS THE ONLY VISIBLE IMAGE OF THE
INVISIBLE GOD; THEREFORE MAN WAS MADE ACCORDING TO THIS
“IMAGE” — CHRIST, THE SON OF GOD:**

Hebrews 1:1-4

1 God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets,

2 Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds;

3 **Who being the brightness of his glory, and the express image of his person,** and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high;

4 Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they.

Colossians 1:12-17

12 Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light:

13 Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son:

14 In whom we have redemption through his blood, even the forgiveness of sins:

15 **Who is the image of the invisible God,** the firstborn of every creature:

16 For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him:

17 And he is before all things, and by him all things consist.

2 Corinthians 4:3-6

3 But if our gospel be hid, it is hid to them that are lost:

4 In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of **Christ, who is the image of God,** should shine unto them.

5 For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake.

6 For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.

THE FOLLOWING VERSES DECLARE THAT WE ARE DESTINED BY GOD TO ALSO CONFORM TO THE "SPIRITUAL" IMAGE OF CHRIST:

Romans 8:29 For whom he did foreknow, **he also did predestinate to be conformed to the image of his Son**, that he might be the firstborn among many brethren.

1 Corinthians 15:49 **And as we have borne the image of the earthy, we shall also bear the image of the heavenly.**

2 Corinthians 3:18 **But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord.**

Colossians 3:10 **And have put on the new man, which is renewed in knowledge after the image of him that created him:**

GLORY (*STRONG'S GREEK DICTIONARY*) = # 1391 doxa (dox'-ah); from the base of 1380; **glory (as very apparent), in a wide application (literal or figurative, objective or subjective):**

KJV-- dignity, glory (-ious), honour, praise, worship.

#1391 IS DERIVED FROM #1380:

(*STRONG'S GREEK DICTIONARY*) = # 1380 dokeo (dok-eh'-o); a prolonged form of a primary verb, doko (dok'-o) (used only in an alternate in certain tenses; compare the base of 1166) of the same meaning; **to think; by implication, to seem (truthfully or uncertainly):**

KJV-- be accounted, (of own) please (-ure), be of reputation, seem (good), suppose, think, trow.

(*THAYER'S GREEK LEXICON*) = # 1380 dokeo-

1) **to be of opinion, to think, to suppose**

2) **to seem, to be accounted, to be reputed...**

GLORY (*VINE'S EXPOSITORY DICTIONARY*) = doxa ^1391^, **"glory" (from dokeo, "to seem"), primarily signifies an opinion, estimate, and hence, the honor resulting from a good opinion. It is used (I) (a) of the nature and acts of God in self-manifestation, i. e., what He essentially is and does, as exhibited in whatever way he reveals Himself in these**

respects, and particularly in the person of Christ, in whom essentially His "glory" has ever shone forth and ever will do, <John 17:5,24; Heb. 1:3>;... (b) of the character and ways of God as exhibited through Christ to and through believers, <2 Cor. 3:18> and <4:6>; (c) of the state of blessedness into which believers are to enter hereafter through being brought into the likeness of Christ, e. g., <Rom. 8:18,21; Phil. 3:21> (RV, "the body of His glory");... in <1 Cor. 11:7>, of man as representing the authority of God, and of woman as rendering conspicuous the authority of man;...

(from *Barnes' Notes*)

[And glory of God] The word "glory" in the classic writers means:

(1) Opinion, sentiment, etc.;

(2) fame, reputation.

Here it means, as it often does, splendor, brightness, or **that which stands forth to "represent" God, or by which the glory of God is known.** Man was created first; he had dominion given him; by him, therefore, the divine authority and wisdom first shone forth; and this fact should be recognized in the due subordination of rank, and even in the apparel and attire which shall be worn. The impression of his rank and superiority should be everywhere retained.

WRITER'S COMMENTARY:

Because Man is made in the image of God and for the express purpose of bringing glory to God, **NO PERSON HAS THE RIGHT** to live in any manner **IN SPIRIT OR IN BODY** that would discredit or dishonor God. Once we are born again as His Sons, we are *created* in Him to be His and His alone. We are His "representatives," His "ambassadors" (2 Corinthians 5:17-21). We do not have the right to express or conduct ourselves in any way that reflects anything but the purity and truth of God to this lost world. This is a great privilege and responsibility. As future Naval officers at the Naval Academy, we were taught "RHIP" and "RHIR." "RHIP" — Rank Hath Its Privileges; "RHIR" — Rank Hath Its Responsibilities. Likewise, along with the privilege of being His Son come great responsibilities.

GOD (*STRONG'S GREEK DICTIONARY*) = # 2316 theos (theh'-os); of uncertain affinity; a deity, especially (with 3588) **the supreme Divinity**; figuratively, a magistrate; by Hebraism, very: KJV-- X exceeding, God, god [-ly, -ward].

BUT (*STRONG'S GREEK DICTIONARY*) = # 1161 de (deh);
a primary particle (adversative or continuative); but, and, etc.:
KJV-- also, and, but, moreover, now [often unexpressed in English].

WOMAN (*STRONG'S GREEK DICTIONARY*) = # 1135 gune (goo-nay');
probably from the base of 1096; a woman; specially, a wife:
KJV-- wife, woman.

WOMAN (*THAYER'S GREEK LEXICON*) = # 1135 gune-
1) **a woman of any age, whether a virgin, or married, or a widow**
2) a wife; used of a betrothed woman

GLORY (*STRONG'S GREEK DICTIONARY*) = # 1391 doxa (dox'-ah);
from the base of 1380; **glory** (as very apparent), in a wide application (literal or
figurative, objective or subjective):
KJV-- dignity, glory (-ious), honour, praise, worship.

MAN (*STRONG'S GREEK DICTIONARY*) = # 435 aner (an-ayr');
a primary word [compare 444]; **a man (properly as an individual male):**
KJV-- fellow, husband, man, sir.

MAN (*THAYER'S GREEK LEXICON*) = # 435 aner-
1) **with reference to sex**
 a) **used of a male**
 b) **used of a husband**
 c) **used of a betrothed or future husband**
2) **with reference to age, and to distinguish an adult man from a boy...**

(from *Barnes' Notes*)

[But the woman is the glory of the man] **The honor, the ornament, etc. She was made for him; she was made after he was; she was taken from him, and was "bone of his bone, and flesh of his flesh." All her comeliness, loveliness, and purity are therefore an expression of his honor and dignity, since all that comeliness and loveliness were made of him and for him. This, therefore, ought to be acknowledged by a suitable manner of attire; and in his presence this sense of her inferiority of rank and subordination should be acknowledged by the customary use of the veil [WRITER'S NOTE: 1 Corinthians 11:15 - HER LONG HAIR WAS GIVEN TO HER "IN PLACE OF" A VEIL]. She should appear with the symbol of modesty and subjection, which are implied by the head being covered This sense is distinctly expressed in the following verse.**

15) 1 Corinthians 11:8 For the man is not of the woman; but the woman of the man.

1 Corinthians 11:8 (*Amplified Version*)

8 For man was not [created] from woman, but woman from man;

1 Corinthians 11:8 (*Wuest's Expanded Translation*)

8 For a man is not out of a woman as a source, but a woman out of a man.

WORD STUDY:

1 Corinthians 11:8 For the man is not of the woman; but the woman of the man.

OF (*STRONG'S GREEK DICTIONARY*) = # 1537 ek (ek) or ex (ex);

a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause; literal or figurative; direct or remote):...

OF (*THAYER'S GREEK LEXICON*) = # 1537 ek or ex- **out of, from, by, away from**

BUT (*STRONG'S GREEK DICTIONARY*) = # 235 alla (al-lah');
neuter plural of 243; properly, **other things, i.e. (adverbially) contrariwise (in many relations):**

KJV-- and, but (even), howbeit, indeed, nay, nevertheless, no, notwithstanding, save, therefore, yea, yet.

BUT (*THAYER'S GREEK LEXICON*) = # 235 alla-
but

a) nevertheless, notwithstanding

b) **an objection...**

e) **nay, rather, yea, moreover...**

#235 IS DERIVED FROM #243:

(*STRONG'S GREEK DICTIONARY*) = # 243 allos (al'-los);

a primary word; "else," i.e. different (in many applications):

KJV-- more, one (another), (an-, some an-) other (-s, -wise).

(*THAYER'S GREEK LEXICON*) = # 243 allos- **another, other**

WRITER'S COMMENTARY:

Both men and women must never forget that man was made first and woman was then taken OUT OF man. This is important because the woman was created such that man would intuitively "NEED" her to the degree that by absolute devotion he would literally give his life for her. The Word of God does NOT say, "It is not good for woman to be alone." It DOES say, "It is not good for man to be alone." And, it further says, "He that findeth a wife findeth a good thing and obtaineth favor with the Lord."

Man needs woman on every level of his life and of his being. It is a proven fact that women fare much better alone than men do. One of the most common principles of life is "the one with a need is SERVANT to the one who has the ability to supply that need." Because of this "power" that woman has over man, God has required her to submit to man in order to be considered submitted to God. Otherwise, women would "rule" the world and men would serve women and not God.

Women are compassionate by nature. God has designed woman to be the "other half" (most would say, "the better half") of a man. A man without his God-ordained "other half" has to fight very hard with himself to stay balanced.

Women are definitely not "less" intelligent than men and certainly not "less" capable. However, the status of being "in power positions" changes women against their nature, i.e., power puts them in conflict with themselves and with their God. Few male rulers ever approach the tyrannical nature of a woman who has ultimate power, e.g., Athaliah, Jezebel. This apparent paradox is not because a woman is evil. It is because exercising such dominion over a man is against her nature. In all of my life, I have never seen a truly happy and contented woman who ruled over her husband and home. When a faithfully submitted woman is at peace with being who God has created her to be, there is no force on earth with more potential for good. No one has the ability to bring glory to God like a truly submitted woman of God!

16) 1 Corinthians 11:9 Neither was the man created for the woman; but the woman for the man.

1 Corinthians 11:9 (*Amplified Version*)

9 Neither was man create on account of or for the benefit of woman, but woman on account of and for the benefit of man.

WORD STUDY:

1 Corinthians 11:9 Neither was the man created for the woman; but the woman for the man.

CREATED (*STRONG'S GREEK DICTIONARY*) = # 2936 ktizo (ktid'-zo); probably akin to 2932 (**through the idea of proprietor-ship of the manufacturer**); **to fabricate, i.e. found (form originally)**: KJV-- create, Creator, make.

CREATED (*THAYER'S GREEK LEXICON*) = # 2936 ktizo-
1) to make habitable, to people, a place, region, island; to found a city, colony, state
2) **to create**

a) **used of God creating the worlds**

b) **to form, shape, that is, to completely change or transform**

#2936 IS DERIVED FROM #2932:

(*STRONG'S GREEK DICTIONARY*) = # 2932 ktaomai (ktah'-om-ahee); a primary verb; **to get, i.e. acquire (by any means; own)**: KJV-- obtain, possess, provide, purchase.

(*THAYER'S GREEK LEXICON*) = # 2932 ktaomai-
to acquire, to get, or to procure a thing for oneself, to possess, to marry a wife

CREATE (*VINE'S EXPOSITORY DICTIONARY*) = ktizo ^2936^, **used among the Greeks to mean the founding of a place, a city or colony, signifies, in Scripture, "to create," always of the act of God,...**

FOR (*STRONG'S GREEK DICTIONARY*) = # 1223 dia (dee-ah');
a primary preposition denoting the channel of an act; through (in very wide applications, local, causal, or occasional):...

FOR (*THAYER'S GREEK LEXICON*) = # 1223 dia-

1) **through...**

2) **through: the ground or reason by which something is or is not done**

- a) by reason of
- b) on account of
- c) because of for this reason
- d) therefore
- e) on this account

BUT (*STRONG'S GREEK DICTIONARY*) = # 235 alla (al-lah');
neuter plural of 243; **properly, other things, i.e. (adverbially) contrariwise (in many relations):**

KJV-- and, but (even), howbeit, indeed, nay, nevertheless, no, notwithstanding, save, therefore, yea, yet.

BUT (*THAYER'S GREEK LEXICON*) = # 235 alla-
but

- a) nevertheless, notwithstanding
- b) an objection
- c) an exception
- d) a restriction
- e) nay, rather, yea, moreover
- f) forms a transition to the cardinal matter

#235 IS DERIVED FROM #243:

(*STRONG'S GREEK DICTIONARY*) = # 243 allos (al'-los);
a primary word; "else," i.e. different (in many applications):
KJV-- more, one (another), (an-, some an-) other (-s, -wise).

(*THAYER'S GREEK LEXICON*) = # 243 allos- another, other

WRITER'S COMMENTARY: (See the comments for the previous verse.)

17) 1 Corinthians 11:10 For this cause ought the woman to have power on her head because of the angels.

1 Corinthians 11:10 (*New International Version*)

10 For this reason, and because of the angels, the woman ought to have a sign of authority on her head.

1 Corinthians 11:10 (*American Standard Version*)

10 for this cause ought the woman to have (a sign of) authority on her head, because of the angels.

1 Corinthians 11:10 (*Today's English Version*)

10 On account of the angels, then, a woman should have a covering over her head to show that she is under her husband's authority.

1 Corinthians 11:10 (*Amplified Version*)

10 Therefore she should [be subject to his authority and should] have a covering on her head [as a token, a symbol, of her submission] to authority, [that she may show reverence as do] the angels and not displease them.

1 Corinthians 11:10 (*Wuest's Expanded Translation*)

10 On this account the woman is under moral obligation to be having a sign of [the man's] authority [over her] on her head because of the angels.

WORD STUDY:

1 Corinthians 11:10 For this cause ought the woman to have power on her head because of the angels.

FOR...CAUSE (*STRONG'S GREEK DICTIONARY*) = # 1223 dia (dee-ah');
a primary preposition denoting the channel of an act; through (in very wide applications, local, causal, or occasional):...

FOR...CAUSE (*THAYER'S GREEK LEXICON*) = # 1223 dia-

1) **through...**

2) **through: the ground or reason by which something is or is not done**

- a) by reason of
- b) on account of
- c) because of for this reason
- d) therefore
- e) on this account

WRITER'S COMMENTARY:

Translating the Greek preposition *dia* as “for...cause” has opened the door for many “speculative” “fishing expeditions” regarding the interpretation of this verse. It must be noted that the word *cause* is not translated from a separate Greek word that means “cause.” It is translated from the Greek preposition which has “for...reason” as one of its two primary meanings. Concerning the use of this Greek word in the New Testament, translations that render it either “for (this) reason” or “for (this) cause” are considered to be synonymous. Therefore, it is spurious to take the word *cause* from the *King James Version* and make it into something it is not. When lacking significant evidence to the contrary, the safest route in any interpretation is to take the most commonly used and accepted meaning of words (both English and Greek).

Furthermore, while the *King James Version* translates the Greek word *exousia* as “power,” its most common translation is “authority.” Take careful note: The Greek Word for “power” is *dunamis*; the Greek Word for “authority” is *exousia*, which appears in this verse. Thus, the woman does NOT have “power” on her head; she is to have the “sign” of her submission to authority on her head. When we submit to authority, we are then able to receive “delegated authority.” Only through delegated authority can we EXERCISE POWER.

To interpret this verse to mean that a woman has power with the angels because of her long hair is a significant and Biblically unsupported stretch. This verse simply emphasizes that a woman who is submitted to her husband's authority, and thereby to God's authority, is in harmony with God and His angels in the supernatural dimension. Moreover, she then has the right to exercise that authority that has been delegated to her by God in the supernatural dimension for the sake of God's Kingdom and the glory of His name.

THIS (*STRONG'S GREEK DICTIONARY*) = # 5124 touto (too'-to); neuter singular nominative or accusative case of 3778; **that thing**:...

THIS (*THAYER'S GREEK LEXICON*) = # 5124 touto- **that (thing), this (thing)**; singular

OUGHT (*STRONG'S GREEK DICTIONARY*) = # 3784 opheilo (of-i'-lo); or (in certain tenses) its prolonged form opheileo (of-i-leh'-o); probably from the base of 3786 (**through the idea of accruing**); **to owe (pecuniarily); figuratively, to be under obligation (ought, must, should); morally, to fail in duty:**
KJV-- behove, be bound, (be) debt (-or), (be) due (-ty), be guilty (indebted), (must) need (-s), ought, owe, should...

OUGHT (*THAYER'S GREEK LEXICON*) = # 3784 opheilo-
1) **to owe, to owe money, to be in debt for; what is due, the debt**
2) **metaphorically, the goodwill due**

OUGHT [BEHOOVE] (*VINE'S EXPOSITORY DICTIONARY*) = opheilo ^3784^, "to owe," is once rendered "behave," <Heb. 2:17>; **it indicates a necessity, owing to the nature of the matter under consideration; in this instance, the fulfillment of the justice and love of God, voluntarily exhibited in what Christ accomplished, that He might be a merciful and faithful High Priest.**

WOMAN (*STRONG'S GREEK DICTIONARY*) = # 1135 gune (goo-nay'); probably from the base of 1096; **a woman; specially, a wife:**
KJV-- wife, woman.

WOMAN (*THAYER'S GREEK LEXICON*) = # 1135 gune-
1) **a woman of any age, whether a virgin, or married, or a widow**
2) a wife; used of a betrothed woman

HAVE (*STRONG'S GREEK DICTIONARY*) = # 2192 echo (ekh'-o); including an alternate form scheo (skheh'-o); used in certain tenses only); **a primary verb; to hold (used in very various applications, literally or figuratively, direct or remote; such as possessions; ability, continuity, relation, or condition):...**

HAVE (*THAYER'S GREEK LEXICON*) = # 2192 echo-
1) **to have, that is, to hold; to have (hold) in the hand, in the sense of wearing, to have (hold) possession of the mind (refers to alarm, agitating emotions, etc.), to hold fast keep, to have or comprise or involve, to regard or consider or hold as**
2) **to have, that is, to own, to possess...**
3) to hold oneself or find oneself so and so, to be in such-and-such a condition
4) **to hold oneself to a thing, to lay hold of a thing, to adhere or cling to, to be closely joined to a person or a thing**

POWER (*STRONG'S GREEK DICTIONARY*) = # 1849 exousia (ex-oo-see'-ah); from 1832 (**in the sense of ability**); **privilege, i.e. (subjectively) force, capacity, competency, freedom, or (objectively) mastery (concretely, magistrate, superhuman, potentate, token of control), delegated influence:**
KJV-- authority, jurisdiction, liberty, power, right, strength.

#1849 IS DERIVED FROM #1832:

(*STRONG'S GREEK DICTIONARY*) = # 1832 exestin (ex'-es-teen) or exesti (ex'-es-tee); third person singular present indicative of a compound of 1537 and 1510; so also exon (ex-on'); neuter present participle of the same (with or without some form of 1510 expressed); impersonally, **it is right (through the figurative idea of being out in public):**
KJV-- be lawful, let, X may (-est).

(*THAYER'S GREEK LEXICON*) = # 1832 exesti(n)- **it is lawful**

POWER (*THAYER'S GREEK LEXICON*) = # 1849 exousia-

- 1) **power of choice, liberty of doing as one pleases, permission...**
- 3) **the power of authority (influence) and of right (privilege)**
- 4) **the power of rule or government (the power of him whose will and commands must be submitted to by others and obeyed)**
 - a) universally, authority over mankind
 - b) specifically,
 - 1) the power of judicial decisions
 - 2) of authority to manage domestic affairs
 - c) metonymically,
 - 1) **a thing subject to authority or rule; jurisdiction**
 - 2) one who possesses authority
 - a) a ruler, a human magistrate
 - b) the leading and more powerful among created beings superior to man, spiritual potentates
 - d) **a sign of the husband's authority over his wife the veil with which propriety required a women to cover herself...**

POWER (*VINE'S EXPOSITORY DICTIONARY*) = exousia ^1849^ **denotes "freedom of action, right to act"; used of God, it is absolute, unrestricted, e. g., <Luke 12:5> (RV marg., "authority"); in <Acts 1:7> "right of disposal" is what is indicated; used of men, authority is delegated...**

POWER [AUTHORITY] (*VINE'S EXPOSITORY DICTIONARY*) = *exousia* ^1849^ denotes "authority" (from the impersonal verb *exesti*, "it is lawful"). From the meaning of "leave or permission," or liberty of doing as one pleases, it passed to that of "the ability or strength with which one is endued," then to that of the "power of authority," the right to exercise power...

In <1 Cor. 11:10> it is used of the veil with which a woman is required to cover herself in an assembly or church, as a sign of the Lord's "authority" over the church [WRITER'S NOTE: 1 Corinthians 11:15 - HER LONG HAIR WAS GIVEN TO HER "IN PLACE OF" A VEIL].

POWER [RIGHT] (*VINE'S EXPOSITORY DICTIONARY*) = *exousia* ^1849^, "authority, power," is translated "right" in the RV, for KJV, "power," in <John 1:12; Rom. 9:21; 1 Cor. 9:4,5, 6,12> (twice), <18; 2 Thes. 3:9>, where the "right" is that of being maintained by those among whom the ministers of the gospel had labored, a "right" possessed in virtue of the "authority" given them by Christ, <Heb. 13:10; Rev. 22:14>.

Exousia first denotes "freedom to act" and then "authority for the action." This is first true of God, <Acts 1:7>. It was exercised by the Son of God, as from, and in conjunction with, the Father when the Lord was upon earth, in the days of His flesh, <Matt. 9:6; John 10:18>, as well as in resurrection, <Matt. 28:18; John 17:2>. **All others hold their freedom to act from God (though some of them have abused it)**, whether angels, <Eph. 1:21>, or human potentates, <Rom. 13:1>. Satan offered to delegate his authority over earthly kingdoms to Christ, <Luke 4:6>, who, though conscious of His "right" to it, refused, awaiting the divinely appointed time.

[UNDER "DOMINION"] (*VINE'S EXPOSITORY DICTIONARY*) = Note: **Synonymous words** are *bia*, "force," often oppressive, *dunamis*, "power," especially "inherent power"; *energeia*, "power" especially in exercise, operative power; ***exousia*, primarily "liberty of action," then "authority" either delegated or arbitrary**; *ischus*, "strength," especially physical, power as an endowment.

UPON (*STRONG'S GREEK DICTIONARY*) = # 1909 *epi* (ep-ee'); a primary preposition; properly, meaning superimposition (of time, place, order, etc.), as a relation of distribution [with the genitive case], i.e. over, upon, etc.; of rest (with the det.) at, on, etc.; of direction (with the accusative case) towards, upon, etc.:....

UPON (*THAYER'S GREEK LEXICON*) = # 1909 *epi*-
1) upon, on, at, by, before
2) used of position, on, at, by, over, against
3) to, over, on, at, across, against

HEAD (*STRONG'S GREEK DICTIONARY*) = # 2776 kephale (kef-al-ay');
from the primary kapto (**in the sense of seizing**); **the head (as the part most readily taken hold of), literally or figuratively:**
KJV-- head.

BECAUSE (*STRONG'S GREEK DICTIONARY*) = # 1223 dia (dee-ah');
a primary preposition denoting the channel of an act; through (in very wide applications, local, causal, or occasional):...

BECAUSE (*THAYER'S GREEK LEXICON*) = # 1223 dia-

1) **through...**

2) **through: the ground or reason by which something is or is not done**

a) **by reason of**

b) **on account of**

c) **because of for this reason**

d) **therefore**

e) **on this account**

ANGELS (*STRONG'S GREEK DICTIONARY*) = # 32 aggelos (ang'-el-os);
from aggello [probably derived from 71; compare 34] (**to bring tidings**); **a messenger; especially an "angel"; by implication, a pastor:**
KJV-- angel, messenger.

ANGELS (*THAYER'S GREEK LEXICON*) = # 32 aggelos-

a messenger, an envoy, one who was sent, an angel, a messenger from God

(from *Robertson's Word Pictures in the New Testament*)

[Because of the angels] [dia (grk 1223) tous (grk 3588) angelous (grk 32)]. This startling phrase has caused all kinds of conjecture which may be dismissed. It is not preachers that Paul has in mind, nor evil angels who could be tempted <Gen. 6:1> f, but angels present in worship (cf. <1 Cor. 4:9; Psa. 138:1>) who would be shocked at the conduct of the women since the angels themselves veil their faces before Jehovah <Isa. 6:2>.

(from *Vincent's Word Studies of the New Testament*)

[Because of the angels]. The holy angels, who were supposed by both the Jewish and the early Christian Church to be present in worshiping assemblies. More, however, seems to be meant than "to avoid exciting disapproval among them." The keynote of Paul's thought is "subordination" according to the original divine order.

Woman best asserts her spiritual equality before God, not by unsexing herself, but by recognizing her true position and fulfilling its claims, even as do the angels, who are ministering as well as worshiping spirits <Heb. 1:4>. She is to fall in obediently with that divine economy of which she forms a part with the angels, and not to break the divine harmony, which especially asserts itself in worship, where the angelic ministers mingle with the earthly worshipers; nor to ignore the example of the holy ones who keep their first estate, and serve in the heavenly sanctuary.

WRITER'S COMMENTARY:

A full discussion of this difficult text is best saved for another time. Suffice it to say that few scholars agree on the exact meaning of this amazing verse. So, let's state the obvious and leave it at that:

First, the only Biblical method of receiving authority is to first be under authority, which authority then delegates lawful authority to the submitted one.

Second, submission to authority (both God's and her husband's) is essential to the woman's place of ministry (praying and prophesying) in the Body of Christ.

Third, the Angels of God are involved in our earthly ministry (Hebrews 1:13-14).

Fourth, rebellion (refusal to be submitted) is the reason that one third of heaven's angels were expelled from heaven.

Fifth, the woman is supposed to visibly demonstrate her submission to authority by having the "sign" [see the various translations included above at the beginning of this section] of her submission "on her head," specifically her uncut (long) hair that is given to her for a covering — "because of the angels."

As a result of the above, the woman must acknowledge that her submission is not just about her. Since we are a part of the body of Christ and the Kingdom of God, then we have to believe that the supernatural realm is involved with us and in our participation with the Lord and His work. Since the angels are subject to God and His authority, how can they be involved with us if we are not also submitted to God's authority?

AN INTERESTING THOUGHT TO CONSIDER:

(from Adam Clarke's Commentary)

Numbers 6:7 He shall not make himself unclean for his father, or for his mother, for his brother, or for his sister, when they die: because the consecration of his God is upon his head.

[The consecration of his God is upon his head.] **Literally, The separation of his God is upon his head; meaning his hair, which was the proof and emblem of his separation.** Now as the hair of the Nazarite was a token of his subjection to God through all the peculiarities of his nazarate [Def = the period/act of separation], **a woman, who is married, is considered as a Nazarite for life, i.e., separated from all others, and joined to one husband who is her lord; hence, Paul, probably alluding to this circumstance, says, 1 Corinthians 11:10: The woman ought to have power upon her head, i.e., wear her hair and veil; for this hair is a proof of her nazarate, and of her being in subjection to her husband, as the Nazarite was under subjection to the LORD by the rule of his order.**

FURTHER DISCUSSION OF THE “NAZARITE VOW” AS IT RELATES TO THIS STUDY IS FOUND UNDER THE DISCUSSION OF 1 CORINTHIANS 11:14.

18) 1 Corinthians 11:11 Nevertheless neither is the man without the woman, neither the woman without the man, in the Lord.

1 Corinthians 11:11 (*New International Version*)

11 In the Lord, however, woman is not independent of man, nor is man independent of woman.

1 Corinthians 11:11 (*The Living Bible*)

11 But remember that in God's plan men and women need each other.

1 Corinthians 11:11 (*Amplified Version*)

11 Nevertheless, in [the plan of] the Lord and from His point of view woman is not apart from and independent of man, nor is man aloof from and independent of woman;

WORD STUDY:

1 Corinthians 11:11 Nevertheless neither is the man without the woman, neither the woman without the man, in the Lord.

NEVERTHELESS (*STRONG'S GREEK DICTIONARY*) = # 4133 plen (plane); from 4119; **moreover (besides), i.e. albeit, save that, rather, yet:** KJV-- but (rather), except, nevertheless, notwithstanding, save, than.

NEVERTHELESS (*THAYER'S GREEK LEXICON*) = # 4133 plen-
1) **moreover, besides, but, nevertheless**
2) **besides, except, but**

NEITHER (*STRONG'S GREEK DICTIONARY*) = # 3777 oute (oo'-teh); from 3756 and 5037; **not too, i.e. neither or nor; by analogy, not even:** KJV-- neither, none, nor (yet), (no, yet) not, nothing.

NEITHER (*THAYER'S GREEK LEXICON*) = # 3777 oute- **neither, and not**

MAN (*STRONG'S GREEK DICTIONARY*) = # 435 aner (an-ayr'); a primary word [compare 444]; **a man (properly as an individual male):** KJV-- fellow, husband, man, sir.

WITHOUT (*STRONG'S GREEK DICTIONARY*) = # 5565 choris (kho-rece');
adverb from 5561; **at a space, i.e. separately or apart from** (often as preposition):
KJV-- beside, by itself, without.

WITHOUT (*THAYER'S GREEK LEXICON*) = # 5565 choris-
separate, apart
a) without any
b) besides

WITHOUT [APART] (*VINE'S EXPOSITORY DICTIONARY*) = choris ^5565^ is used
both as an adverb and as a preposition... "**apart from, without, separate from**"...

WOMAN (*STRONG'S GREEK DICTIONARY*) = # 1135 gune (goo-nay');
probably from the base of 1096; **a woman; specially, a wife:**
KJV-- wife, woman.

WOMAN (*THAYER'S GREEK LEXICON*) = # 1135 gune-
1) **a woman of any age, whether a virgin, or married, or a widow**
2) a wife; used of a betrothed woman

IN (*STRONG'S GREEK DICTIONARY*) = # 1722 en (en);
a primary preposition denoting (fixed) position (in place, time or state), and (by implication) instrumentality (medially or constructively), i.e. a relation of rest
(intermediate between 1519 and 1537); "in," at, (up-) on, by, etc.:...

LORD (*STRONG'S GREEK DICTIONARY*) = # 2962 kurios (koo'-ree-os);
from kuros (supremacy); **supreme in authority, i.e. (as noun) controller;** by
implication, Mr. (as a respectful title):
KJV-- God, Lord, master, Sir.

LORD (*THAYER'S GREEK LEXICON*) = # 2962 kurios- **he to whom a person or thing belongs, about which he has power of deciding; master, lord**
a) **the possessor and disposer of a thing**
 1) **the owner; one who has control of the person, the master...**
c) this title is given to: God, the Messiah

WRITER'S COMMENTARY:

In this verse and the next, I believe that Paul is “balancing” things out. He is establishing the equality of men and women as humans. I truly believe that he is communicating that these submission and authority issues are spiritual and not natural.

In the Kingdom of God, the roles of men and women are different. Even as in the natural world where men and women need one another to be complete, it is the very same thing in the spiritual realm. Women are not inferior to men. Submission and authority are in reference only to the different roles that men and women occupy in God's plan. When men and women do not understand the significance of this application from a Kingdom perspective, they will struggle to the point of mental exhaustion to “understand” why “hair length” is “such a big deal” to God.

Paul has clearly and emphatically stated in this verse that God in His infinite wisdom, being Lord over all, has the right and the authority to choose whatever “sign” (visual, external evidence) of submission that pleases Him. Our choice is either to accept His Lordship and submit OR resist His authority and rebel. **IT IS NOT ABOUT THE SIGN; IT IS ALL ABOUT HIS LORDSHIP!**

In principle and by definition, we cannot separate “ownership” from “Lordship.” While our God is a “benevolent” Lord, He is still our “Master/Owner.” His Lordship is established eternally from at least three different perspectives:

First, He has rights of ownership because He is the Creator. As such, He has “creative” rights over all that He brings into existence (this is the “legal” perspective).

Second, He has rights of ownership because He “purchased” us with His blood on Calvary (this is the “love” perspective).

Third, when we become one with Him because He baptized us with the Holy Ghost, our bodies then become His residence/house — the “Temple of the Holy Ghost” (this is the perspective of “possession”).

By these “three witnesses” He has forever established His “right of ownership” and therefore, as our Lord, He can do whatever He chooses with us.

The Lordship of Jesus is firmly positioned and eternal; but, unlike historical human lords, He has given us free will to either accept or reject His Lordship. It is our choice to make, but the choice we make determines whether we will reap consequences or benefits. Yet, it is still our choice. In this temporal life, Jesus genuinely desires to be our Lord, but only if we also desire Him as Lord. In this dimension of time, He is willing to be subject to our choice; in the dimension of eternity however, we will be subject to His choice regardless of any choices we have made.

ADDITIONAL COMMENTARY BY THE WRITER ON THIS VERSE:

Much can be written on the many facets, perspectives, and principles contained in this verse with all that it declares and reveals. However, for the context of this specific study, the included commentary will need to suffice.

19) 1 Corinthians 11:12 For as the woman is of the man, even so is the man also by the woman; but all things of God.

1 Corinthians 11:12 (*The Living Bible*)

12 For although the first woman came out of man, all men have been born from women ever since, and both men and women come from God their Creator.

1 Corinthians 11:12 (*Amplified Version*)

12 For as woman was made from man, even so man is also born of woman. And all [whether male or female go forth] from God (as their Author).

1 Corinthians 11:12 (*Wuest's Expanded Translation*)

12 for even as the woman came out of the man as a source, thus also does the man owe his existence to the intermediate agency of the woman. But all things are out of God as a source.

1 Corinthians 11:12 (*Today's English Version*)

12 For as woman was made from man, in the same way man is born of woman; and it is God who brings everything into existence.

1 Corinthians 11:12 (*Contemporary English Version*)

12 It is true that the first woman came from a man, but all other men have been given birth by women. Yet God is the one who created everything.

1 Corinthians 11:12 (*God's Word Translation*)

12 As a woman came into existence from a man, so men come into existence by women, but everything comes from God.

1 Corinthians 11:12 (*Weymouth's Translation*)

12 For just as woman originates from man, so also man comes into existence through woman, but everything springs originally from God.

WRITER'S COMMENTARY:

The Lord in His wisdom has created a paradigm of equality and mutual dependency between men and women; yet, such balance is limited to functioning properly only when working in cooperation with Him. Everything points back to Him and nothing of any value can be claimed by us as our right and dominion without Him.

Such natural equality and mutual dependency between men and women are apparent also in the spiritual realm. However, in God's "order of things" in His Kingdom, He has designated exclusive and specific roles and responsibilities for both men and women. Additionally, the Lord has established binding levels of authority within His Kingdom to insure that these roles and responsibilities are effectively and faithfully fulfilled.

As stated several times above, the "Authority Principle" is: In order to have authority, one MUST be under (submitted) to authority. Therefore, each of us must be submitted to the authorities given charge over us. Submission is neither slavery nor subservience. It is the recognition of and acquiescence to the roles and responsibilities of those who have oversight authority — over our walk with God, our labors in His Kingdom, etc.

While we exercise the Lord's awesome authority in the realm of His Kingdom for the praise of His glory, our submission to those in oversight over us protects our souls. Also, submission provides for and enables a coordinated and focused effort by the members of His Body (the Church). Without submission there would be confusion, chaos, stagnation, and eventual paralysis.

20) 1 Corinthians 11:13 Judge in yourselves: is it comely that a woman pray unto God uncovered?

1 Corinthians 11:13 (*New American Standard*)

13 Judge for yourselves: is it proper for a woman to pray to God {with head} uncovered?

1 Corinthians 11:13 (*New International Version*)

13 Judge for yourselves: Is it proper for a woman to pray to God with her head uncovered?

1 Corinthians 11:13 (*Amplified Version*)

13 Consider for yourselves; is it proper and decent [according to your customs] for a woman to offer prayer to God [publicly] with her head uncovered?

WORD STUDY:

1 Corinthians 11:13 Judge in yourselves: is it comely that a woman pray unto God uncovered?

JUDGE (*STRONG'S GREEK DICTIONARY*) = # 2919 krino (kree'-no); properly, **to distinguish, i.e. decide (mentally or judicially); by implication, to try, condemn, punish:**

KJV-- avenge, conclude, condemn, damn, decree, determine, esteem, judge, go to (sue at the) law, ordain, call in question, sentence to, think.

JUDGE (*THAYER'S GREEK LEXICON*) = # 2919 krino-

1) **to separate, to put asunder, to pick out, to select, to choose**

2) **to approve, to esteem, to prefer**

3) to be of an opinion, to deem, to think

4) **to determine, to resolve, to decree**

5) **to judge**

a) **to pronounce an opinion concerning right and wrong to be judged, that is, summoned to trial that one's case may be examined and judgment passed upon it**

b) to pronounce judgment, to subject to censure, used of those who act the part of judges or arbiters in matters of common life, or pass judgment on the deeds and words of others

6) to rule, to govern: to preside over with the power of giving judicial decisions, because it was the prerogative of kings and rulers to pass judgment

- 7) to contend together, of warriors and combatants
a) to dispute
b) in a forensic sense; to go to law, to have suit at law

JUDGE (*VINE'S EXPOSITORY DICTIONARY*) = krino ^2919^ **primarily denotes "to separate, select, choose"; hence, "to determine," and so "to judge, pronounce judgment"...**

IN (*STRONG'S GREEK DICTIONARY*) = # 1722 en (en);
a primary preposition denoting (fixed) position (in place, time or state), and (by implication) instrumentality (medially or constructively), i.e. a relation of rest (intermediate between 1519 and 1537); "in," at, (up-) on, by, etc.:...

COMELY (*STRONG'S GREEK DICTIONARY*) = # 4241 prepo (prep'-o);
apparently a primary verb; **to tower up (be conspicuous), i.e. (by implication) to be suitable or proper (third person singular present indicative, often used impersonally, it is fit or right):**
KJV-- become, comely.

COMELY (*THAYER'S GREEK LEXICON*) = # 4241 prepo-
1) **to stand out, to be conspicuous, to be eminent**
2) **to be becoming, seemly, fit**

COMELY [BECOME (TO BE FITTING)] (*VINE'S EXPOSITORY DICTIONARY*) =
prepo ^4241^ **means "to be conspicuous among a number, to be eminent, distinguished by a thing," hence, "to be becoming, seemly, fit." The adornment of good works "becometh women professing godliness,"...**

PRAY (*STRONG'S GREEK DICTIONARY*) = # 4336 proseuchomai
(pros-yoo'-khom-ah-ee); from 4314 and 2172; **to pray to God, i.e. supplicate, worship:**
KJV-- pray (X earnestly, for), make prayer.

UNCOVERED (*STRONG'S GREEK DICTIONARY*) = # 177 akatakaluptos
(ak-at-ak-al'-oop-tos); from 1 (as a negative particle) and a derivative of a compound of 2596 and 2572; **unveiled:**
KJV-- uncovered.

UNCOVERED (*THAYER'S GREEK LEXICON*) = # 177 akatakaluptos-
not covered, unveiled

UNCOVERED [UNVEILED] (*VINE'S EXPOSITORY DICTIONARY*) = akatakaluptos ^177^, "uncovered" (a, negative, katakalupto, "to cover"), is used in <1 Cor. 11:5,13>, RV, "unveiled," with reference to the injunction forbidding women to be "unveiled" in a church gathering. **Whatever the character of the covering, it is to be on her head as "a sign of authority" <v. 10>, RV, the meaning of which is indicated in <v. 3> in the matter of headships, and the reasons for which are given in <vv. 7-9>, and in the phrase "because of the angels," intimating their witness of, and interest in, that which betokens the headship of Christ.** The injunctions were neither Jewish, which required men to be veiled in prayer, nor Greek, by which men and women were alike "unveiled." The apostle's instructions were "the commandment of the Lord" (14), and were for all the churches <vv. 33,34>....

WRITER'S COMMENTARY:

Paul here employs a rhetorical question reminiscent of the classic Greek apologists, a move he knew the Greek Corinthians would readily respect. He also used this technique elsewhere (1 Cor 1:13, Gal 3:3, Rom 3:1 and others). The two rhetorical questions he asks in verses 13 & 14 follow in the apologetic style of discourse that he began in 1 Corinthians 10. The power of this and the next question in verse 14 directed the Corinthians toward his clinching doctrinal statement in verse 15. Paul knew full well what he was doing and so did they. The previous, carefully scaffolded verses that culminate in these two well-placed questions near the end of the current discourse make the doctrine inescapable, which he abruptly verifies FOR THEM in verse 16.

Once again (for a Teacher's emphasis), Paul's question (both in English and in the Greek) is asked from a perspective of expecting a positive answer of agreement with him — that it is "uncomely" for a woman to pray without her head covered! His question is phrased in a way that he knows that his question is rhetorical. He in no way considered that any "saved" child of God would consider the alternative "acceptable." To use the vernacular, he is "setting them up" so that it is logically and spiritually impossible for them to reject his reasoning and his doctrine.

(The synonyms of *comely* are "proper, fitting, becoming, seemly, appropriate, acceptable.")

21) WITH THE DOCTRINAL PRINCIPLE ESTABLISHED, PAUL NOW ADDRESSES THE SPECIFIC APPLICATION OF IT:

WRITER'S COMMENTARY:

Paul has clearly and specifically established the principle that women are to have a covering and that men are to remain uncovered. In addition, he has clarified and ascertained the role of the required "sign" of submission in demonstrating our submission to authority and our acceptance of our individual roles as men and women as designed by the Creator. At this juncture, Paul now takes the application of the principle to its purest form.

1 Corinthians 11:14 Doth not even nature itself teach you, that, if a man have long hair, it is a shame unto him?

1 Corinthians 11:14 (*New American Standard*)

14 Does not even nature itself teach you that if a man has long hair, it is a dishonor to him,

1 Corinthians 11:14 (*Revised Standard Version*)

14 Does not nature itself teach you that for a man to wear long hair is degrading to him,

1 Corinthians 11:14 (*Today's English Version*)

14 Why, nature itself teaches you that long hair on a man is a disgrace,

1 Corinthians 11:14 (*Amplified Version*)

14 Does not (experience, common sense, reason and) the native sense of propriety itself teach you that for a man to wear long hair is a dishonor (humiliation and degrading) to him,

1 Corinthians 11 :14 (**Wuest's Expanded Translation**)

14 Does not the innate sense of propriety itself based upon the objective difference in the constitution of things [the difference between the male and the female] teach you that if indeed a man allows his hair to grow long, it is a disgrace to him,

1 Corinthians 11:14 (**Good News Translation**)

14 Why, nature itself teaches you that long hair on a man is a disgrace,

1 Corinthians 11:14 (**Holy Bible: Easy-to-Read Version**)

14 Even nature itself teaches you that wearing long hair is shameful for a man.

1 Corinthians 11:14 (**Contemporary English Version**)

14 Isn't it unnatural and disgraceful for men to have long hair?

1 Corinthians 11:14 (**Complete Jewish Bible**)

14 Doesn't the nature of things itself teach you that a man who wears his hair long degrades himself?

WORD STUDY:

1 Corinthians 11:14 Doth not even nature itself teach you, that, if a man have long hair, it is a shame unto him?

NATURE (*STRONG'S GREEK DICTIONARY*) = # 5449 phusis (foo'-sis); from 5453; **growth (by germination or expansion), i.e. (by implication) natural production (lineal descent); by extension, a genus or sort; figuratively, native disposition, constitution or usage:**
KJV-- ([man-]) kind, nature ([-al]).

#5449 IS DERIVED FROM #5453:

(*STRONG'S GREEK DICTIONARY*) = #5453 phuo (foo'-o); a primary verb; probably originally, to "puff" or blow, i.e. to swell up; **but only used in the implied sense, to germinate or grow (sprout, produce), literally or figuratively:**
KJV - spring (up).

NATURE (*THAYER'S GREEK LEXICON*) = # 5449 phusis- nature:

a) **the nature of things, the force, laws, order of nature**

1) as opposed to what is monstrous, abnormal, perverse

2) **as opposed what has been produced by the art of man: the natural branches, that is, branches by the operation of nature**

b) **birth, physical origin...**

NATURE (*VINE'S EXPOSITORY DICTIONARY*) = phusis ^5449^, from phuo, "to bring forth, produce," signifies...; (c) **"the regular law or order of nature,"...**

(from *Vincent's Word Studies of the New Testament*)

[Nature] [fusic (grk 5449)]. **The recognized constitution of things. In this case the natural distinction of the woman's long hair.** (VINCENT'S NOTE: I prefer this objective sense to the subjective meaning, **"the inborn sense and perception of what is seemly."** Of course, such subjective sense is assumed; but, as Edwards remarks, "No sentiment of men would be adduced by the apostle unless it were grounded on an objective difference in the constitution of things.")

(from *Barnes' Notes*)

No reason can be given, in the nature of things, why the woman should wear long hair and the man not; but the custom prevails extensively everywhere, and nature, in all nations, has prompted to the same course. **"Use is second nature;" but the usage in this case is not arbitrary, but is founded in an anterior universal sense of what is proper and right...**

(from *Jamieson, Fausset, and Brown Commentary*)

The fact that "nature" has provided woman, and not man, with long hair, proves that man was designed to be uncovered, and woman covered. The Nazarite wore long hair lawfully, as part of a vow sanctioned by God (<Num. 6:5>: cf. <2 Sam. 14:26>, and <Acts 18:18>). **"Nature" is God's will impressed on creation; when He is recognized, Nature's teachings are auxiliary to Revelation.**

WRITER'S COMMENTARY:

AMEN TO THE ABOVE!!! Therefore, to conduct oneself contrary to God's will as established by His creative efforts ("nature") is to conduct oneself in REBELLION TO THE CREATOR GOD!

NOT EVEN (*STRONG'S GREEK DICTIONARY*) = # 3761 oude (oo-deh');
from 3756 and 1161; **not however, i.e. neither, nor, not even:**
KJV-- neither (indeed), never, no (more, nor, not), nor (yet), (also, even, then) not
(even, so much as), + nothing, so much as.

NOT EVEN (*THAYER'S GREEK LEXICON*) = # 3761 oude- **but not, neither, nor,
not even**

TEACH (*STRONG'S GREEK DICTIONARY*) = # 1321 didasko (did-as'-ko);
a prolonged (causative) form of a primary verb dao (to learn); **to teach (in the same
broad application):**

TEACH (*THAYER'S GREEK LEXICON*) = # 1321 didasko-
1) to teach...

2) **to teach one**

- a) **to impart instruction**
- b) **instill doctrine into one**
- c) **the thing taught or enjoined**
- d) **to explain or to expound a thing**
- e) **to teach one something**

TEACH (*VINE'S EXPOSITORY DICTIONARY*) = didasko ^1321^ is used (a)
absolutely, "to give instruction,"...

MAN (*STRONG'S GREEK DICTIONARY*) = # 435 aner (an-ayr');
a primary word [compare 444]; **a man (properly as an individual male):**
KJV-- fellow, husband, man, sir.

LONG HAIR (*STRONG'S GREEK DICTIONARY*) = # 2863 komao (kom-ah'-o);
from 2864; **to wear tresses of hair:**
KJV-- have long hair.

LONG HAIR (*THAYER'S GREEK LEXICON*) = # 2863 komao-
to let the hair grow, to have long hair

#2863 IS DERIVED FROM #2864:

(*STRONG'S GREEK DICTIONARY*) = # 2864 kome (kom'-ay);
apparently from the same as 2865; **the hair of the head (locks, as ornamental,
and thus differing from 2359; which properly denotes merely the scalp):**
KJV-- hair.

HAIR (*VINE'S EXPOSITORY DICTIONARY*) = komao ^2863^ signifies "to let the hair grow long, to wear long hair," a glory to a woman, a dishonor to a man (as taught by nature), <1 Cor. 11:14,15>.

SHAME (*STRONG'S GREEK DICTIONARY*) = # 819 atimia (at-ee-mee'-ah); from 820; **infamy, i.e. (subjectively) comparative indignity, (objectively) disgrace:** KJV-- dishonour, reproach, shame, vile.

Webster's Dictionary definition of *INFAMY*:

1. evil reputation brought about by something grossly criminal, shocking, or brutal
2. an extreme and publicly known criminal or evil act

Dictionary.com definition of *INFAMY*:

"extremely bad reputation, public reproach, or strong condemnation as the result of a shameful, criminal, or outrageous act."

#819 IS DERIVED FROM #820:

(*STRONG'S GREEK DICTIONARY*) = # 820 atimos (at'-ee-mos); from 1 (as a negative particle) and 5092; **(negatively) unhonoured or (positively) dishonoured:** KJV-- despised, without honour, less honourable [comparative degree].

(*THAYER'S GREEK LEXICON*) = # 820 atimos-

- 1) **without honor, unhonored, dishonored**
- 2) **base, of less esteem**

SHAME (*THAYER'S GREEK LEXICON*) = # 819 atimia- **dishonor, ignominy, disgrace**

Webster's Dictionary definition of *IGNOMINY*:

1. deep personal humiliation and disgrace
2. disgraceful or dishonorable conduct, quality, or action

Dictionary.com definition *IGNOMINY*:

1. disgrace; dishonor; public contempt.
2. shameful or dishonorable quality or conduct or an instance of this.

Webster's Dictionary definition DISGRACE:

1. archaic : to humiliate by a superior showing
2. to be a source of shame to <your actions disgraced the family
3. to cause to lose favor or standing <was disgraced by the hint of scandal

Dictionary.com definition DISGRACE:

1. the loss of respect, honor, or esteem; ignominy; shame
2. a person, act, or thing that causes shame, reproach, or dishonor or is dishonorable or shameful.
3. the state of being out of favor; exclusion from favor, confidence, or trust:

SHAME (*VINE'S EXPOSITORY DICTIONARY*) = atimia ^819^ signifies (a) "**shame, disgrace,**" <Rom. 1:26>, "**vile (passions),**" RV, lit., "**(passions) of shame**"; <1 Cor. 11:14>;...

(from *Barnes' Notes*)

[It is a shame unto him?] **It is improper and disgraceful. It is doing that which almost universal custom has said appropriately belongs to the female sex.**

(from *Adam Clarke Commentary*)

[Doth not even nature itself teach you, that, if a man have long hair] **Nature certainly teaches us, by bestowing it, that it is proper for women to have long hair; and it is not so with men. The hair of the male rarely grows like that of a female, unless art is used, and even then it bears but a scanty proportion to the former. Hence, it is truly womanish to have long hair, and it is a shame to the man who affects it.** In ancient times the people of Achaia, the province in which Corinth stood, and the Greeks in general, were noted for their long hair; and hence, called by Homer, in a great variety of places, kareekomooontes Achaioi, the long-haired Greeks, or Achaeans. Soldiers, in different countries, have been distinguished for their long hair; but whether this can be said to their praise or blame, or whether Homer uses it always as a term of respect, when he applies it to the Greeks, I shall not wait here to inquire.

Long hair was certainly not in repute among the Jews. The Nazarites let their hair grow, but it was as a token of humiliation; and it is possible that Paul had this in view. There were consequently two reasons why the apostle should condemn this practice:

1. **Because it was a sign of humiliation;**
2. **Because it was womanish.**

After all it is possible that Paul may refer to dressed, frizzled and curled hair, which shallow and effeminate men might have affected in that time, as they do in this. Perhaps there is not a sight more ridiculous in the eye of common sense than a high-dressed, curled, cued, and powdered head, with which the operator must have taken considerable pains, and the silly patient lost much time and comfort in submitting

to what all but senseless custom must call an indignity and degradation. Hear nature, common sense, and reason, and they will inform you, that if a man have long hair, it is a shame unto him.

(from *Jamieson, Fausset, and Brown Commentary*) 1 Cor 11:14

The fact that "nature" has provided woman, and not man, with long hair, proves that man was designed to be uncovered, and woman covered. The Nazarite wore long hair lawfully, as part of a vow sanctioned by God (Num 6:5: cf. 2 Sam 14:26, and Acts 18:18). **"Nature" is God's will impressed on creation; when He is recognized, Nature's teachings are auxiliary to Revelation.**

WRITER'S COMMENTARY:

Interestingly enough, the same Greek word (*atimia*) translated "shame" in vs. 14 is also translated "vile" in Romans 1:26. The word for *affections* (*pathos*) that accompanies *vile* in this reference to homosexuality is also translated "inordinate affection" in Colossians 3:5 and "lust" (craving and forbidden lust - lust of concupiscence) in I Thessalonians 4:5. *Concupiscence* is declared evil in Colossians 3:5 and named as a broad-label fruit of sin in Romans 7:8. All of these conjoining references by Paul indicate the same-flavored view God expressed concerning a man having long hair.

Consequently, in this verse, Paul specifically appeals to the "natural order" of things to strengthen and confirm his teaching about the "sign" of hair on the head as the indicator of our submission to God's chain of authority. It is not that a man CANNOT grow his hair long; but, as Paul illustrates, to *allow* it to grow and then wear it long is against "nature." Obviously we know that it is not physically impossible for some men to grow their hair long; otherwise, the issue of a man praying with his head "covered" would be a non-issue, since it would not be possible for him to do so and then there could be no such covering.

Notice that Paul did not say that it was against "civilization," "society," "culture," "ethics," "mores," etc. for a man to have long hair. He said that it was against NATURE. From the Greek word translated "nature," we can connote that Paul's reference is to the power behind the life that is manifested in the natural world. Therefore, *nature* in this context would be not only the revealed manifestation of the ability and work of the Creator, but also the verification that God remains faithful to His principles throughout His consistent and predictable order of the world and the universe.

Even those who claim that there is no God have to acknowledge a tangible *nature* that encompasses life of every kind with all of its cycles. Thus, all of mankind knows that it is subject to something that they cannot see, hear, taste, smell, and touch; but, to avoid the admission of a sovereign *God*, they call it *nature*. All of mankind has to “believe” in nature because its existence is undeniable. The word *nature* proclaims to all of us that there is “something” to which all of us are subject; something that is bigger than we are; something that we can only “flow” or cooperate with, but can NEVER halt, alter, or harness. When insurance companies pay claims due to severe weather (nature), they state that the damage has been by “an act of God.” At least they understand the relationship between God and nature.

In the verse under consideration in this comment, Paul appeals to the power behind this thing called *nature*: God the Creator. He states that whoever or whatever is behind nature has established certain parameters that all must adhere to or be considered out of harmony with that power — nature/God. Because nature is so common to mankind and so acknowledged by humanity, Paul considered this his “closing argument” in his apologetic proof concerning the issue of men and their heads being covered — “case closed.” This was his “punch line,” his “coupe de gras (or grace).” End of story. **Point blank period!**

22) IS PAUL TALKING ABOUT HAIR OR AN ARTICLE OF CLOTHING?

WRITER'S COMMENTARY:

UNDER THE INSPIRATION OF THE HOLY GHOST, Paul reveals that GOD Himself IS THE PROVIDER of the head covering ordained by Him to be the fulfillment/application of the eternal principle. If the covering was a piece of clothing, some humans may not be able to “afford” a suitable covering or may not have access to one. But, since God Himself is the provider, He is truly “no respecter of persons.” The only true and living God has never required anything of mankind that any man could cite “extenuating circumstances” as a reason for not doing what God expects to be done. Even the Ethiopian Eunuch “found water” enough to be baptized in the middle of a desert. God is a loving savior and a just God; He is genuinely NO RESPECTER OF PERSONS.

In regards to “nature teaching us,” Adam and Eve in the Garden did not have any clothing or material with which to either cover or uncover their heads — they were naked. Therefore, the only covering was their hair. This difference in hair length was caused by nature. The term *Nature* simply refers to the Creator God at work. Inasmuch then as it is a *creation*, nature cannot be viewed in any sense as separate from or independent of the Creator God. So, Paul tells us that God who created nature is the one responsible (by default) for the difference in the *natural* lengths of men’s and women’s hair. I do not know how Adam cut his hair to keep it short or if his hair did not grow; but, Adam and Eve were made individually and deliberately unique and the length of their hair was one of the differences which “nature” (the Creator God, the Father) dictated and caused to be.

Since the new birth is a restoration of man back to an intimate relationship with God, by it God is restoring us to His original plans and purposes for mankind. The Word of God is NOT dated, nor is it applicable to only certain races, cultures, or time periods in history. If the ultimate head covering as intended by God was some type of garment or veil, then where in the Bible are the specific instructions found which tell us what this veil should look like, what it should consist of or be made of, how long it should be as an acceptable covering, etc. Obviously, there is NO PLACE in Scripture which even remotely gives any such instructions. However, 1 Corinthians 11:1-16 does give us specific instructions concerning hair as the ultimate covering, stating both how long it should be to qualify as a covering for women and that men are to remain uncovered.

23) BUT SOME ASK, “WHAT ABOUT THE NAZARITE’S VOW TO NOT CUT HIS HAIR?”

FIRST, WHAT IS A “NAZARITE”?:

NAZARITE (*STRONG'S HEBREW DICTIONARY*) = # OT:5139 naziyr (naw-zeer'); or nazir (naw-zeer'); from OT:5144; **separate, i.e. consecrated** (as prince, a Nazirite); hence (figuratively from the latter) **an unpruned vine (like an unshorn Nazirite)**: KJV - Nazarite [by a false alliteration with Nazareth], separate (-d), vine undressed.

NAZARITE (*BROWN, DRIVER, AND BRIGGS HEBREW LEXICON*) = # OT:5139 naziyr or nazir — a consecrated or devoted one, a Nazarite

- a) **a consecrated one**
- b) a devotee, a Nazarite
- c) an untrimmed (vine)

NAZARITE (*THE COMPLETE WORD STUDY DICTIONARY*) = # OT:5139 n'ziyr: A masculine noun meaning **one consecrated, separated, devoted, a Nazarite. The term Nazarite means one who is consecrated to God.** The Nazarite vow included abstinence from strong drink or the cutting of his hair, and no contact with dead bodies (Judges 13:4-7). Samuel, as well as Samson, was dedicated before birth by his mother to be a Nazarite (cf. 1 Samuel 1:11). Less common is the meaning of a prince or ruler being consecrated, as was the case with Joseph, who was **separated from his brothers** (Genesis 49:26). A third meaning of this word depicts an untrimmed vine (Leviticus 25:5).

WRITER'S COMMENTARY:

The NAZARITE VOW was not for the purpose of separating or demonstrating separation “from the world.” It was a very specific designated PERIOD OF TIME for the one taking the vow to refrain from all normal daily activity and focus on God — similar, in principle, to an extreme form of “fasting.” The “separation” demonstrated by the NAZARITE VOW actually separated a person from other believers, not from sinners.

Furthermore, there is absolutely NO Scriptural evidence of the Nazarite Vow being enjoined in the New Testament except in a Jewish context. There is NO evidence or implication anywhere in the New Testament that any Gentile believer EVER took a Nazarite Vow!

WHAT WAS THE PURPOSE OF THE NAZARITES' "UN-CUT" HAIR?:

(from *Matthew Henry's Commentary*) Numbers 6:1-21

2. They must not cut their hair, v. 5. **They must neither poll their heads nor shave their beards**; this was that mark of Samson's Nazariteship which we often read of in his story. Now, (1.) **This signified a noble neglect of the body and the ease and ornament of it, which became those who, being separated to God, ought to be wholly taken up with their souls, to secure their peace and beauty. It signified that they had, for the present, renounced all sorts of sensual pleasures and delights, and resolved to live a life of self-denial and mortification. Mephibosheth in sorrow trimmed not his beard, 2 Samuel 19:24...**

(from *The Pulpit Commentary*) Numbers 6:5

Verse 5. - There shall no razor come upon his head. The meaning of this law is best understood from the case of Samson, whose strength was in his hair, and departed from him when his hair was cut. No doubt that strength was a more or less supernatural gift, and it went and came with his hair according to some supernatural law; but it is clear that the connection was not merely arbitrary, but was founded on some generally received idea. To the Jew, differing in this from the shaven Egyptian and the short-haired Greek, the hair represented the virile powers of the adult, growing with its growth, and failing again with its decay. To use a simple analogy from nature, the uncropped locks of the Nazirite were like the mane of the male lion, a symbol of the fullness of his proper strength and life (cf. 2 Samuel 14:25,26, and, for the disgrace of baldness, 2 Kings 2:23). **In later ages Western and Greek feeling on the subject prevailed over Eastern and Jewish, and a "Hebrew of the Hebrews" was able to argue that "even nature itself" teaches us "that if a man have long hair it is a shame unto him" (1 Corinthians 11:14).** No doubt "nature itself" taught the Greek of Corinth that lesson; but no doubt also "nature itself" taught the Jew of Palestine exactly the opposite lesson; and the Apostle himself did not quite discard the earlier sentiment, for he too made a Nazirite vow, and suffered his hair to grow while it lasted (Acts 21:24). The meaning, therefore, of the law was that the whole fullness of the man's vitality was to be dedicated without any diminution to the Lord, as typified by the free growth of his hair. It has been conjectured that it was allowed to the Nazirite to "poll" his hair during his vow, although not to "shave" it; and in this way the statement is explained that St. Paul "polled his head," (Acts 18:18, compared with 21:24) in Cenchraea, because he had a vow. It is, however, quite evident that any permission to cut the hair is inconsistent with the whole intention of the commandment; for if a man might "poll his head" when he pleased, he would not be distinguished from other men. If it was allowed in the Apostle's time, it is only another instance of the way in which the commandments of God were made of none effect by the traditions of men.

(from *Calvin's Commentaries*) Numbers 6:5

5. There shall no razor come upon his head. It cannot be certainly determined why God would have the Nazarites let their hair grow, except that by this present mark of their consecration, they might be more and more reminded of their vow. Some think that it was a mark of honor, as if they wore a crown on their heads. In this the Popish clergy are more than ridiculous, comparing themselves to the Nazarites by their circular tonsure. But this reason satisfies myself, that God would constantly exercise them in the faithful performance of their vow by this visible sign. It is a mark of manhood to cut the hair, and this, as Paul says, a natural feeling dictates. (1 Corinthians 11:14.) Therefore, the dedication of the Nazarites was shewn conspicuously by their heads, lest they should fail in their own vows through carelessness or forgetfulness. A question arises respecting the women, for whom this command appears superfluous; but this is easily answered, that they were thus bound to let their hair grow, so as to have it long not only from custom, but in accordance with their vow. Yet there will be nothing absurd in the synecdoche, whereby that is spoken of both the sexes which applies only to the males. Here also the devil formerly played his game, when he persuaded certain monks, as Augustine relates, to make a shew of sanctity by wearing long hair; for, in order that the celibacy which they had vowed might be more conspicuous, they would not allow themselves to be men, having "made themselves eunuchs for the kingdom of heaven's sake;" (Matthew 19:12;) and, therefore, their long hair was a sign of their virginity. This example teaches us to beware of the wiles of Satan, lest our kakozhli/a make us rather the apes than the imitators of the ancients.

(from *Keil and Delitzsch Commentary on the Old Testament*) Numbers 6:5

Verse 5. Secondly, during the whole term of his vow of consecration, no razor was to come upon his head. Till the days were fulfilled which he had consecrated to the Lord, he was to be holy, "to make great the free growth (see Leviticus 10:6) of the hair of his head." The free growth of the hair is called, in v. 7, "the diadem of his God upon his head," like the golden diadem upon the turban of the high priest (Exodus 29:6), and the anointing oil upon the high priest's head (Leviticus 21:12). By this he sanctified his head (v. 11) to the Lord, so that the consecration of the Nazarite culminated in his uncut hair, and expressed in the most perfect way the meaning of his vow (Oehler). Letting the hair grow, therefore, was not a sign of separation, because it was the Israelitish custom to go about with the hair cut; nor a practical profession of a renunciation of the world, and separation from human society (Hengstenberg, pp. 190-1); nor a sign of abstinence from every appearance of self-gratification (Baur on Amos 2:11); nor even a kind of humiliation and self-denial (Lightfoot, Carpzov. appar. p. 154); still less a "sign of dependence upon some other present power" (M. Baumgarten), or "the symbol of a state of perfect liberty" (Vitranga, obss. ss. 1, c. 6, §9; cf. Numbers 6:22,8). The free growth of the hair, unhindered by the hand of man, was rather "the symbol of strength and abundant vitality" (cf. 2 Samuel 14:25-26). It was not regarded by the Hebrews as a

sign of sanctity, as Bähr supposes, but simply as an ornament, in which the whole strength and fulness of vitality were exhibited, and which the Nazarite wore in honour of the Lord, as a sign that he "belonged to the Lord, and dedicated himself to His service," with all his vital powers.

(Note: In support of this explanation, Oehler calls to mind those heathen hair-offerings of the Athenian youths, for example (Plut. Thes. c. 5), which were founded upon the idea, that the hair in general was a symbol of vital power, and the hair of the beard a sign of virility; and also more especially the example of Samson, whose hair was not only the symbol, but the vehicle, of the power which fitted him to be the deliverer of his people.)

24) 1 Corinthians 11:15 But if a woman have long hair, it is a glory to her: for her hair is given her for a covering.

1 Corinthians 11:15 (*Darby's Bible*)

15 But woman, if she have long hair, [it is] glory to her; **for the long hair is given [to her] in lieu of a veil.**

1 Corinthians 11:15 (*New International Version*)

15 but that if a woman has long hair, it is her glory? **For long hair is given to her as a covering.**

1 Corinthians 11:15 (*New King James Version*)

15 But if a woman has long hair, it is a glory to her; **for her hair is given to her for a covering.**

1 Corinthians 11:15 (*New American Standard*)

15 but if a woman has long hair, it is a glory to her? **For her hair is given to her for a covering.**

1 Corinthians 11:15 (*Today's English Version*)

15 but on a woman it is a thing of beauty. **Her long hair has been given her to serve as a covering.**

1 Corinthians 11:15 (*Good News Translation*)

15 but on a woman it is a thing of beauty. **Her long hair has been given her to serve as a covering.**

1 Corinthians 11:15 (*Amplified Version*)

15 But if a woman has long hair, it is her ornament and glory? **For her hair is given to her for a covering.**

1 Corinthians 11:15 (*Wuest's Expanded Translation*)

15 but if a woman allows her hair to grow long, it is her glory? **Because her head of hair has been given to her for a permanent covering.**

WORD STUDY:

1 Corinthians 11:15 *But if a woman have long hair, it is a glory to her: for her hair is given her for a covering.*

BUT (*STRONG'S GREEK DICTIONARY*) = # 1161 de (deh);
a **primary particle (adversative or continuative)**; **but, and, etc.**:
KJV-- also, and, but, moreover, now [often unexpressed in English].

WOMAN (*STRONG'S GREEK DICTIONARY*) = # 1135 gune (goo-nay');
probably from the base of 1096; a **woman**; specially, a wife:
KJV-- wife, woman.

WOMAN (*THAYER'S GREEK LEXICON*) = # 1135 gune-
1) a **woman of any age, whether a virgin, or married, or a widow**
2) a wife; used of a betrothed woman

WRITER'S COMMENTARY:

The Bible makes specific reference to having hair "like a woman's."

Revelation 9:8 And **they had hair as the hair of women**, and their teeth were as the teeth of lions.

AS (*STRONG'S GREEK DICTIONARY*) = # NT:5613 hos (hoce); probably **adverb of comparative** from NT:3739; which how, i.e. in that manner (very variously used, as follows):...

Revelation 9:8 (***New American Standard Version***)

8 And they had hair like the hair of women, and their teeth were like {the teeth} of lions.

Revelation 9:8 (***New International Version***)

8 Their hair was like women's hair, and their teeth were like lions' teeth.

Revelation 9:8 (***The Living Bible***)

8 **Their hair was long like women's**, and their teeth were those of lions.

Revelation 9:8 (*Contemporary English Version*)
8 **Their hair was like a woman's long hair**, and their teeth were like those of a lion.

Revelation 9:8 (*Young's Literal Translation*)
8 and **they had hair as hair of women**, and their teeth were as [those] of lions,

WRITER'S NOTE:

Woman's hair? What is considered to be "like a woman's hair"? Is a woman's hair different in texture? No! Is it different in color? No! Does it grow someplace different than where a man's hair grows? No! The only differentiation between men's and women's hair is LENGTH!

LONG HAIR (*STRONG'S GREEK DICTIONARY*) = # 2863 komao (kom-ah'-o); from 2864; **to wear tresses of hair:**
KJV-- have long hair.

LONG HAIR (*THAYER'S GREEK LEXICON*) = # 2863 komao-
to let the hair grow, to have long hair

(LONG) HAIR (*VINE'S EXPOSITORY DICTIONARY*) = komao ^2863^ **signifies "to let the hair grow long, to wear long hair," a glory to a woman, a dishonor to a man (as taught by nature), <1 Cor. 11:14,15>.**

(from the *UBS New Testament Handbook Series*) 1 Corinthians 11:14-15
Long hair translates a verb meaning "to wear long hair," "to let one's hair grow long"...

WRITER'S COMMENTARY:

The Greek word used here unquestionably identifies a woman's hair as "LONG HAIR." This word is not the Greek word that means just or simply "hair." It specifically means "long hair." The difference is significant because of the verse quoted above from Revelation 9:8.

The mental gymnastics and cogitations necessary to explain this verse away has to give the "spiritual contortionist" a certifiable migraine. God's Word and Will cannot get any more elementary than as stated in this verse.

A WOMAN'S LONG HAIR AS DEMONSTRATED IN THE BIBLE:

Luke 7:38 And stood at his feet behind him weeping, and began to wash his feet with tears, and **did wipe them with the hairs of her head, and kissed his feet,** and anointed them with the ointment.

John 11:2 (It was that Mary which anointed the Lord with ointment, and **wiped his feet with her hair,** whose brother Lazarus was sick.)

John 12:3 Then took Mary a pound of ointment of spikenard, very costly, and **anointed the feet of Jesus, and wiped his feet with her hair:** and the house was filled with the odour of the ointment.

WRITER'S COMMENTARY:

Obviously, for the women mentioned in these verses to be able to wipe Jesus' feet with their hair, it would have to be pretty long. Note that the woman mentioned in Luke 7:38 was identified as a "sinner." Even sinners in the Bible had "long hair."

HOW LONG IS “LONG”? WHAT IF A WOMAN CANNOT GENETICALLY GROW HER HAIR LONG? HOW CAN SHE OBEY THE BIBLE?

WRITER’S COMMENTARY:

Before continuing the study of the Greek words used in this verse, an extremely significant point needs to be made here for your consideration. Please think carefully about this statement: Either the Bible is written only for a people who GENETICALLY are able to grow their hair long enough in physical length for everyone to agree that it is “long,” or the Biblical definition of *long* cannot be limited to just a measurable length called “long.” So, the reasonable question to ask is: How long is “long”?

For most Caucasians, “long” would probably be at least down to the middle of their backs. But what about those of a different race and/or a different genetic makeup? If a woman has to have physically “long” hair in order to fulfill the principles and requirements of 1 Corinthians 11:1-16, then God would be a respecter of persons. How so? Because many hundreds of millions of women in this world would have NO HOPE of growing their hair physically “long.” Therefore, it would be impossible for them to obey the teachings of these verses and to be “submitted” to God. Without desiring to do so, they would be bringing shame on themselves, their husbands, Christ, and God.

But God is NOT a respecter of persons! Therefore, His Word must take into account EVERY SOUL who is required to obey it. His principles must apply equally to everyone. His definitions must be clear enough so that all who are searching for Truth would know whether they were obeying His Word or not. Otherwise, the Lord could never claim to be a just and righteous judge.

Therefore, it is only sound reasoning and Biblically faithful exegesis to conclude that the Scriptural definition of “long,” as taught by Paul under the inspiration of the Holy Ghost here in these verses, is clearly and plainly taught, easy to understand, and able to be faithfully fulfilled by ALL humans. To teach otherwise is to un-deify God by making Him a liar! Nevertheless, God is true and every man a liar — He is NO respecter of persons!

Romans 2:11 For there is no respect of persons with God.

Deuteronomy 16:19 Thou shalt not wrest judgment; **thou shalt not respect persons**, neither take a gift: for a gift doth blind the eyes of the wise, and pervert the words of the righteous.

Matthew 22:16 And they sent out unto him their disciples with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, **neither carest thou for any man: for thou regardest not the person of men.**

1 Peter 1:17 And if ye call on **the Father, who without respect of persons judgeth according to every man's work**, pass the time of your sojourning here in fear:

Acts 10:34 Then Peter opened his mouth, and said, **Of a truth I perceive that God is no respecter of persons:**

GLORY (*STRONG'S GREEK DICTIONARY*) = # 1391 doxa (dox'-ah); from the base of 1380; **glory (as very apparent), in a wide application (literal or figurative, objective or subjective):**
KJV-- dignity, glory (-ious), honour, praise, worship.

(from *Barnes' Notes*)

[It is a glory unto her] **It is an ornament, and adorning. The same instinctive promptings of nature which make it proper for a man to wear short hair, make it proper that the woman should suffer hers to grow long.**

WRITER'S NOTE:

While her hair is one area where God permits a woman to express her individuality by the manner in which she fashions it, both Paul and Peter issued warnings about not doing so to excess. See the end of this study for the Scriptures and further discussion on "hair" as ornamentation.

FOR (*STRONG'S GREEK DICTIONARY*) = # 3754 hoti (hot'-ee);
neuter of 3748 as conjunction; demonstr. that (sometimes redundant); **caus. because:**
KJV-- as concerning that, as though, because (that), for (that), how (that), (in) that,
though, why.

FOR (*THAYER'S GREEK LEXICON*) = # 3754 hoti- **that, because, since**

WRITER'S COMMENTARY:

This is a very pivotal word in our consideration of this subject. The Holy Ghost as the Divine Author of the Bible chose this particular Greek word to declare the "reason" or the "cause" for what is to follow in the text. The Holy Spirit is answering the question "why" in advance.

HAIR (*STRONG'S GREEK DICTIONARY*) = # 2864 kome (kom'-ay);
apparently from the same as 2865; **the hair of the head (locks, as ornamental,** and
thus differing from 2359; which properly denotes merely the scalp):
KJV-- hair.

HAIR (*THAYER'S GREEK LEXICON*) = # 2864 kome- **hair, head of hair**

HAIR (*VINE'S EXPOSITORY DICTIONARY*) = kome ^2864^ is used only of "human
hair," but not in the NT of the ornamental. **The word is found in <1 Cor. 11:15>, where the context shows that the "covering" provided in the long "hair" of the woman is as a veil, a sign of subjection to authority, as indicated in the headships spoken of in <vv. 1-10>.**

GIVEN (*STRONG'S GREEK DICTIONARY*) = # 1325 didomi (did'-o-mee);
a prolonged form of a primary verb (which is used as an altern. in most of the tenses);
to give (used in a very wide application, properly, or by implication, literally or figuratively; greatly modified by the connection):...

GIVEN (*THAYER'S GREEK LEXICON*) = # 1325 didomi-

1) **to give**

2) **to give something to someone**

a) used of one's own accord to give one something, to his advantage **to bestow a gift**

b) to grant, to give to one asking, to let have

c) **to supply, to furnish necessary things**

- d) to give over, to deliver
 - 1) to reach out, to extend, to present
 - 2) used of a writing
 - 3) to give over to one's care, to intrust, to commit
 - a) something to be administered
 - b) to give or to commit to some one something to be religiously observed...

(from the *UBS New Testament Handbook Series*) 1 Corinthians 11:14-15

Is given: **both the form of the verb and the context show that woman still possesses what she was once given. Paul is**

implying that her hair was a gift from God. So in languages that make little use of the passive, it may be better to make this clear: "For God gave her hair to her...."

The word translated *to her* is omitted in some manuscripts, but it is usually more natural to add it in translation.

WRITER'S COMMENTARY:

This Greek word (*didomi*) is very significant because it demonstrates the Creator God's objective and sentiment concerning a woman's hair. Her hair was "*given*" to her by GOD as a "*GIFT*" — NOT AS A CURSE OR AS A TRIAL. The long standing principle of giving is: "you cannot reject the gift without also rejecting the giver"!

Again, dear ladies, your hair is a gift from God. No gift from God can be a curse! While it may cause you frustration and even concern on occasion, those feelings can be mitigated by "thanking God" for His gift. In the book of James 1:17, the Apostle James said, "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning."

Dear Sisters, enjoy your gift and be thankful for it. It was especially given to you by your Heavenly Father!

NOTE: PLEASE CAREFULLY NOTE THAT THE GREEK WORD TRANSLATED HERE AS “FOR” IS NOT THE SAME GREEK WORD TRANSLATED EARLIER IN THIS VERSE AS “FOR”!!!

FOR (*STRONG’S GREEK DICTIONARY*) = # 473 anti (an-tee’);
a primary particle; **opposite, i.e. instead** or because of (rarely in addition to):
KJV-- for, in the room of. Often used in composition to denote contrast, requital,
substitution, correspondence, etc.

FOR (*THAYER’S GREEK LEXICON*) = # 473 anti-
1) over against, opposite to, before
2) **for, instead of, in place of (something)**
a) **instead of**
b) **for...**

FOR [ROOM] (*VINE’S EXPOSITORY DICTIONARY*) = anti ^473^, "in place of,
instead of," is translated "in the room of" in <Matt. 2:22>.

FOR (from *The Complete Word Study New Testament [Lexicon] - Zodhiates*)
anti; preposition meaning both equivalence and exchange, in our stead...
(I) **By way of substitution, in place of, instead of...**
(II) **By way of exchange, requital, equivalent, meaning in consideration of,
on account of, spoken**

OTHER TRANSLATIONS OF THE LAST PHRASE OF THIS VERSE:

The New Testament in Modern English (J.B. Phillips) = **“We feel this because
the long hair is the cover provided by nature for the woman’s head.”**

The New Testament: A New Translation (James Moffatt) = **“...because her hair
has been given her instead of a veil.”**

Young’s Literal Translation of the Bible (Robert Young) = “and a woman, if she
have long hair, a glory it is to her, **because the hair instead of a covering hath
been given to her;**”

A Literal Translation of the Bible (J.P. Green) = “...because the beautified hair
has been given to her instead of a veil.”

Concordant Literal New Testament = “...yet if a woman should have tresses it
is her glory, seeing that tresses have been given her instead of clothing?”

Letters of St. Paul: To seven churches and three friends with the letter to the Hebrews (Arthur S. Way) = **“Her hair is God’s gift to her, a natural veil...”**

The Emphatic Diaglott containing the original Greek Text of what is commonly styled the New Testament (Benjamin Wilson) = **“...instead of a Veil.”**

Young’s Concise Critical Biblical Commentary (Robert Young) = *lit.* **“has been given for the sake of a covering”**

WRITER’S COMMENTARY:

The obvious conclusion one draws from the specific Greek preposition *anti* chosen by the Holy Spirit here has to be that the Holy Ghost specifically denotes that a woman’s long (uncut) hair is her “glory” (*Barnes* - her “ornament and adorning”). Why? **BECAUSE IT WAS GIVEN TO HER BY GOD IN THE PLACE OF OR INSTEAD OF (*anti*) A VEIL/COVERING! HER UN-CUT HAIR IS HER COVERING; SHE HAS NO NEED OF A VEIL OR ANY OTHER HEAD COVERING.**

Question: Does this mean that a woman CANNOT wear anything on her head? No. As long as she DOES NOT place any spiritual significance on the item she is wearing on her head, it is Biblically permissible for a woman to wear a hat or a veil.

Likewise, is it wrong for a man to wear a hat or cap since he is supposed to pray uncovered? No, his head is “covered” or “uncovered” based on the length of his hair, NOT on whether or not he is physically wearing anything on his head. However, if the man places any kind of spiritual significance on what he is wearing then he is in violation of the Word of God.

COVERING (*STRONG'S GREEK DICTIONARY*) = # 4018 peribolaion (per-ib-ol'-ah-yon); neuter of a presumed derivative of 4016; **something thrown around one, i.e. a mantle, veil:**
KJV-- covering, vesture.

COVERING (*THAYER'S GREEK LEXICON*) = # 4018 peribolaion-
a covering thrown around, a wrapper
a) **a mantle**
b) **a veil**

COVERING (*VINE'S EXPOSITORY DICTIONARY*) = peribolaion ^4018^ lit. denotes "something thrown around" (peri, "around," ballo, "to throw"); hence, "a veil, covering," <1 Cor. 11:15> (marg.), or "a mantle around the body, a vesture," <Heb. 1:12>.

(from the *UBS New Testament Handbook Series*) 1 Corinthians 11:14-15
The word translated *covering* is a general word for a garment, possibly one used as an outer covering. Although it does not specify any particular piece of clothing, there seems to be an obvious relation between this verse and the discussion in verses 4 and 5 about a covering for the head.

WRITER'S COMMENTARY:

PLEASE NOTE that the *United Bible Society TRANSLATORS HANDBOOK* acknowledges that the Greek word used in verse 15 for "covering" is a reference to the "veil" in verses 4 and 5 of 1 Corinthians 11.

(from *Barnes' Notes*)

[For a covering] Margin, "veil." It ["her long (uncut) hair" - Writer's note] is given to her as a sort of natural veil, and to indicate the propriety of her wearing a veil. It answered the purposes of a veil when it was allowed to grow long, and to spread over the shoulders and over parts of the face, before the arts of dress were invented or needed.

(from *Adam Clarke's Commentary*) 1 Cor 11:15

The Author of their being has given a larger proportion of hair to the head of women than to that of men; and to them it is a special ornament, and may in various cases serve as a veil.

It is a certain fact that a man's long hair renders him contemptible, and a woman's long hair renders her more amiable. Nature and the apostle speak the same language; we may account for it as we please.

(from *Bible Knowledge Commentary*) 1 Corinthians 11:15

Long hair was a woman's glory because it gave visible expression to the differentiation of the sexes. This was Paul's point in noting that long hair was given to her as a covering. Natural revelation confirmed the propriety of women wearing the physical covering (cf. Cicero On Duties 1. 28. 100). She has a natural covering,...

Some Bible students, however, say that the Greek *anti*, rendered "as" (i.e., "for" or "in anticipation of") should be translated in its more normal sense of "instead of." According to that view, a woman's hair was given instead of a physical covering, for it in itself is a covering. In this view women should pray with long hair, not short hair. This view, however, does not explain the woman's act of covering or uncovering her head, mentioned in 1 Corinthians 11:5-6 [WRITER'S NOTE: I disagree strongly with this last statement because Paul very specifically discusses that a woman whose head was not "covered" was shamed because shearing (cutting) the hair was equivalent to her having her head shaved.].

WRITER'S COMMENTARY:

The abundance of successive contextual evidence to support the Holy Ghost's use of the Greek word *anti* ["instead" of a covering], and the absence of ANY evidence to the contrary, clearly confirm that the long (uncut) hair of a woman has been given to her by God specifically as a covering instead of or in the place of a veil.

Those who would argue that the Greek word *peribolaion* is not the same word as translated "veil" in earlier verses in this text have a slight problem. The Greek word *peribolaion* is the more general word for "covering" being used by the Holy Ghost as an all-inclusive term representing all types of coverings for the head and/or the body. Yet, some contend that the word is to be understood as being "clothing" in this verse. If the word "covering"

was to be understood here as “clothing” (as opposed to “veil”), then the consequence of the declaration of this verse would be that a woman with long hair does not have to wear clothes as long as her body is covered with long hair. Her “long hair” is given to her INSTEAD of clothes? Seriously? Yes, some would “wrest” the Scripture to that degree to justify their flesh doing what it lusts to do. Obviously, this is NOT the teaching which Paul was espousing.

However, the use of the word *peribolaion* here instead of *katakalypto* strengthens the conviction that “long hair” in this context is “uncut” hair. For a woman’s hair to resemble (in physical appearance and the effect of covering the head and body) a veil (Vs.5,6 - *katakalypto*) and/or a mantle/veil (Vs.15 - *peribolaion*), the hair would have to be very long.

Nevertheless, the subject of every verse under consideration here is hair, NOT clothing (i.e., “veil”). Paul (and the Holy Ghost) would be inconsistent and contradictory in the argument and reaffirmation of the principle if he was declaring that a woman’s head is either covered or uncovered based on whether or not she was wearing a veil and that a man’s head was covered or uncovered based on the length of his hair. In the same discussion Paul would be reaffirming a well-established tradition that he is trying to untangle the Church from and confirming a principle that would espouse incompatible doctrine. Either the discussion is about hair and its length or it is about what is or is not placed upon the head. It simply cannot be both ways!

Once again for emphasis: If the woman’s head is either covered or uncovered by either wearing or not wearing a veil, then the man’s head is either covered or uncovered by either wearing or not wearing something upon the head, regardless of what the length of his hair may be. If a man’s head is either covered or uncovered as determined by the length of his hair, then a woman’s head is either covered or uncovered as determined by the length (cut or uncut) of her hair. Paul’s argument cannot vacillate back and forth between the two without completely undermining the entire argument.

Paul explicitly affirms that the subject is hair and not veils when he strongly states that a woman’s hair is given to her AS a covering or veil. Consequently then, the sole subject of the verses being studied is hair and its length — for both men and women.

As discussed in an earlier section of “Commentary,” the Bible is NOT a book written selectively for any particular races, cultures, or ethnic groups. The Lord is both the Creator and the Savior of all mankind, and His Word is not “prejudiced” towards anyone. He is keenly aware that genetic predisposition prevents some women of certain races and certain women of all races from growing their hair as “long” as many other women. Consequently then, necessity dictates that the Scriptural criterion to determine whether or not hair is long has to enable ALL WOMEN to have “long” hair if their hearts’ desire is to be obedient to the Word of God. Our God does not condemn women who are unable to conform to Scriptural directives because His Word dictates something which is impossible for them to do.

Consider again: God is no respecter of persons, and some women because of genetics cannot grow their hair long in comparison to others. Therefore by default, *long* in the context of 1 Corinthians 11 can only be *uncut* (unshorn and unshaven) hair (Vs. 5,6). Biblically defined then, if a woman does not cut or trim her hair; it is accounted by God as *long* regardless of its actual physical length. Conversely and by the same criterion, no matter how physically long a woman’s hair may be; if a woman cuts her hair, then she does NOT meet the standard for *long* hair set forth by the Holy Ghost in the context of these verses.

Likewise from this perspective, therefore, a man cannot simply cut the ends off of his “long” hair and then automatically have his head be considered Scripturally “uncovered.” The Lord God has firmly established that there must be a clear distinction between a man’s head (hair) and a woman’s head. THEREFORE, THE MAN MUST CUT HIS HAIR SHORT ENOUGH TO CLEARLY DISTINGUISH HIM AS A MAN FROM ALL WOMEN, INCLUDING THOSE WHOSE HAIR DOES NOT GROW LONG NATURALLY.

ONE MORE TIME FOR EMPHASIS: THE MAN WHO WOULD BE SUBMITTED TO GOD’S AUTHORITY MUST CUT HIS HAIR SHORT ENOUGH TO CLEARLY DISTINGUISH HIM AS A MAN FROM ALL WOMEN, INCLUDING THOSE WHOSE HAIR DOES NOT GROW LONG NATURALLY.

TO SUMMARIZE THE STUDY OF THIS VERSE, LET'S ONCE AGAIN EMPHASIZE TWO VERY IMPORTANT CORROBORATING TESTIMONIES:

A) WHAT IS HAIR THAT IS “THE HAIR OF WOMEN”:

Revelation 9:7-8

7 And the shapes of the locusts were like unto horses prepared unto battle; and on their heads were as it were crowns like gold, and their faces were as the faces of men.

8 And **they had hair as the hair of women**, and their teeth were as the teeth of lions.

WRITER'S COMMENTARY:

While to some it may seem like “splitting hairs,” let's reexamine the question: What is “hair as the hair of women”? There is no scientific evidence that the hair on a woman's head is genetically, chemically, or physically different than a man's. A woman's hair varies in color, texture, and thickness just as man's does; so, these qualities cannot be part of the difference that denotes the “hair of women” in this reference. Therefore, the only possible conclusion has to be that “hair of women” refers solely to *length* — the hair on the head of the “locusts” was long like a woman's hair versus short like a man's.

(from *Barnes' Notes*) Revelation 9:8:

[And they had hair as the hair of women] Long hair; not such as men commonly wear, but such as women wear. See the notes on <1 Cor. 11:14>. This struck John as a peculiarity, that, though warriors, they should have the appearance of effeminacy indicated by allowing their hair to grow long. It is clear from this, that John regarded their appearance as unusual and remarkable. Though manifestly designed to represent an army, yet it was not the usual appearance of men who went forth to battle. Among the Greeks of ancient times, indeed, long hair was not uncommon (see the notes above referred to on <1 Cor. 11:14>), but this was by no means the usual custom among the ancients; and the fact that these warriors had long hair like women was a circumstance that would distinguish them particularly from others...

B) HAIR LONG ENOUGH TO USE IN PLACE OF TOWEL TO DRY JESUS' FEET:

Luke 7:37-38

37 And, behold, **a woman in the city, which was a sinner**, when she knew that Jesus sat at meat in the Pharisee's house, brought an alabaster box of ointment,
38 And **stood at his feet behind him weeping, and began to wash his feet with tears, and did wipe them with the hairs of her head**, and kissed his feet, and anointed them with the ointment.

Luke 7:44 And he turned to the woman, and said unto Simon, Seest thou this woman? I entered into thine house, thou gavest me no water for my feet: **but she hath washed my feet with tears, and wiped them with the hairs of her head.**

John 12:3 Then took Mary a pound of ointment of spikenard, very costly, and **anointed the feet of Jesus, and wiped his feet with her hair**: and the house was filled with the odour of the ointment.

WRITER'S COMMENTARY:

This SINNER woman's hair was so long that she was able to stand BEHIND Jesus and dry His feet with her hair. No special mention was made concerning the length of this woman's hair. Thus, it had to have been "normal" for her hair to be this long. If a "sinner woman's" hair was this long, surely the godly women's hair was no shorter.

In addition, if even a sinner woman had long hair, then Paul's instruction in the entire text under consideration would seem to be a moot point. However, Paul was not just stating that a woman must not cut/trim her hair; he was also taking the position that she NOT wear a veil, which was also the custom of that day. Even sinner women also wore veils. Therefore, a woman's uncut hair worn in this manner WITHOUT a veil would clearly mark her as different from her culture (both natural and spiritual) of that day (and this).

25) 1 Corinthians 11:16 But if any man seem to be contentious, we have no such custom, neither the churches of God.

1 Corinthians 11:16 (***New American Standard***)

16 But if one is inclined to be contentious, we have no other practice, nor have the churches of God.

1 Corinthians 11:16 (***New International Version***)

16 If anyone wants to be contentious about this, we have no other practice-- nor do the churches of God.

1 Corinthians 11:16 (***Revised Standard Version***)

16 If any one is disposed to be contentious, we recognize no other practice, nor do the churches of God.

1 Corinthians 11:16 (***Today's English Version***)

16 But if anyone wants to argue about it, all I have to say is that neither we nor the churches of God have any other custom in worship.

1 Corinthians 11:16 (***Amplified Version***)

16 Now if any one is disposed to be argumentative and contentious about this, we hold to and recognize no other custom [in worship] than this, nor do the churches of God generally.

1 Corinthians 11:16 (***Wuest's Expanded Translation***)

16 If, as is the case, anyone presumes to be cantankerous [about the moral obligation of a woman to wear a head covering when engaged in public prayer in the assembly], as for us, we do not have such a custom [namely, that of a woman praying with uncovered head], neither do the assemblies of God.

1 Corinthians 11:16 (***Contemporary English Version***)

16 This is how things are done in all of God's churches, and that's why none of you should argue about what I have said.

1 Corinthians 11:16 (***Good News Translation***)

16 But if anyone wants to argue about it, all I have to say is that neither we nor the churches of God have any other custom in worship.

1 Corinthians 11:16 (***Holy Bible: Easy-to-Read Version***)

16 Some people may still want to argue about this. But we and the churches of God don't accept what those people are doing.

1 Corinthians 11:16 (***The Apologetics Study Bible***)

16 But if anyone wants to argue about this, we have no other custom, nor do the churches of God.

1 Corinthians 11:16 (***New Century Version***)

16 Some people may still want to argue about this, but I would add that neither we nor the churches of God have any other practice.

1 Corinthians 11:16 (***The Message Bible***)

16 I hope you're not going to be argumentative about this. All God's churches see it this way; I don't want you standing out as an exception.

WRITER'S COMMENTARY:

Some maintain that this verse negates everything Paul just spent 15 verses discussing because “no one really believes or practices this.” It is totally amazing to me that anyone could take the words of this verse so far out of context. As they read the *King James* translation, some actually “explain” that Paul was “saying” that if someone is contentious about this doctrine (i.e., they don't like it), it is OK; they can just ignore everything he just wrote. Why? Because we (the Churches of God) “don't really do any of what I've just spent 15 verses talking about anyway.” That is ludicrous! Taking that position reflects spurious scholarship AND the absence of any intellectual integrity.

The more common vernacular of almost every other Bible translation clearly shows that Paul was NOT offering an “escape clause” to those who were in opposition to his teaching. His intention is quite the contrary. Simply paraphrased: If you are contending against what I have taught, then you are on your own because “this” is how all the other Churches do it and you have put yourselves on the outside.

WORD STUDY:

1 Corinthians 11:16 *But if any man seem to be contentious, we have no such custom, neither the churches of God.*

CUSTOM (*STRONG'S GREEK DICTIONARY*) = # 4914 sunetheia (soon-ay'-thi-ah); from a compound of 4862 and 2239; **mutual habituation, i.e. usage:** KJV-- custom.

Webster's Dictionary definition of HABITUATION: "the act or process of making habitual or accustomed."

CUSTOM (*THAYER'S GREEK LEXICON*) = # 4914 sunetheia-

- 1) **intercourse (with one), intimacy**
- 2) custom
- 3) a being used to, accustomed

#4914 IS DERIVED FROM TWO GREEK WORDS — #4862 AND #2239:

(*STRONG'S GREEK DICTIONARY*) = # 4862 sun (soon); **a primary preposition denoting union; with or together (but much closer than 3326 or 3844), i.e. by association, companionship,** process, resemblance, possession, instrumentality, addition, etc.: KJV-- beside, with. In composition it has similar applications, including completeness.

AND:

(*STRONG'S GREEK DICTIONARY*) = # 2239 ethos (ay'-thos); a strengthened form of 1485; **usage, i.e. (plural) moral habits:** KJV-- manners.

(*THAYER'S GREEK LEXICON*) = # 2239 ethos-

- 1) a customary abode, dwelling place, haunt, customary state
- 2) **custom, usage, morals, character**

#2239 IS DERIVED FROM #1485:

(*STRONG'S GREEK DICTIONARY*) = # 1485 ethos (eth'-os); from 1486; **a usage (prescribed by habit or law):** KJV-- custom, manner, be wont.

(THAYER'S GREEK LEXICON) = # 1485 **ethos-**

1) custom

2) **usage prescribed by law, institute, prescription, rite**

#1485 IS DERIVED FROM #1486:

(STRONG'S GREEK DICTIONARY) = # 1486 etho (eth'-o);

a primary verb; **to be used (by habit or conventionality); neuter perfect participle usage:**

KJV-- be custom (manner, wont).

(THAYER'S GREEK LEXICON) = # 1486 etho-

1) to be accustomed, used, wont

2) **that which is wont**

3) **usage, custom**

WRITER'S COMMENTARY:

Based upon the Greek word translated "custom" and its Greek root words, it is sound Biblical exegesis to emphatically state that Paul was not merely citing some minor "tradition" that the Corinthians were overlooking. Paul was correcting the Corinthian Church because they were neglecting a teaching (Doctrine) which all the churches were practicing. This doctrine originated in the "law" of God (the Word of God), not in the customs/traditions of men or culture. This is NOT the case with "tradition" as addressed by Jesus in both Matthew 15 and Mark 7 (for additional info on this Greek Word see below).

NOTE: THE ROOT GREEK WORD FOR "CUSTOM" (ETHOS) IS THE WORD FROM WHICH THE ENGLISH WORD "ETHICS" IS DERIVED:

Webster's Dictionary definition of **ETHIC**:

ME ethik < OFr ethique < LL ethica < Gr ethikc,

1 **a system of moral standards or values**

2 **a particular moral standard or value**

Webster's Dictionary definition of **ETHICS**:

1 **the study of standards of conduct and moral judgment; moral philosophy**

2 a treatise on this study

3 **the system or code of morals of a particular person, religion, group, profession, etc.**

Webster's Dictionary definition of *ETHICAL*:

ME ethik (< L ethicus < Gr ethikos < ethos, character, custom < IE base *swedh-, essential quality, own character > Goth swes, L suus, one's own & suescere, to become accustomed)

- 1 **having to do with ethics or morality; of or conforming to moral standards**
- 2 **conforming to the standards of conduct of a given profession or group**
- 3 designating or of a drug obtainable only on a doctor's prescription

AS A SYNONYM: *ethical* implies conformity with an elaborated, ideal code of moral principles, sometimes specific with the code of a particular profession [an ethical lawyer];

WRITER'S COMMENTARY:

The Holy Ghost inspired Paul to use a Greek word translated "custom" that literally means "with + ethics." Please note again the meaning of *ethics* included in the immediately preceding paragraphs.

(from *Jamieson, Fausset, and Brown Commentary*)

[No such custom]-- as that of women praying uncovered. Not `that of being contentious. ' The Greek [suneetheian (grk 4914)] implies a usage rather than a mental habit <John 18:39>. The usage of true "churches" (plural: not `the Church, ' as an abstract entity, but "the churches," as many independent witnesses) of God (the churches which God recognizes) is a valid argument as to external rites, especially negatively-- e. g., such rites were not received among them, therefore ought not to be admitted among us; but in doctrine or essentials the argument is not valid <1 Cor. 7:17; 14:33>.

(from *Adam Clarke Commentary*)

[But if any man seem to be contentious] Ei (grk 1487) de (grk 1161) tis (grk 5100) dokei (grk 1380) philoneikos (grk 5379) einai (grk 1511). [ADAM CLARK'S LITERAL TRANSLATION OF VERSE 16] **If any person sets himself up as a wrangler-- puts himself forward as a defender of such points, that a woman may pray or teach with her head uncovered, and that a man may, without reproach, have long hair; let him know that we have no such custom as either, nor are they sanctioned by any of the churches of God, whether among the Jews or the Gentiles.** We have already seen that the verb dokein (grk 1380), which we translate to

seem, generally strengthens and increases the sense. ***From the attention that the apostle has paid to the subject of veils and hair, it is evident that it must have occasioned considerable disturbance in the church of Corinth. They have produced evil effects in much later times.***

THE COMPLETE BIBLICAL LIBRARY Commentary on 1 Corinthians 11:16:

"Abruptly Paul cut off the discussion with this reference to custom ("sunetheian") and contention ("philoneikos"). **"Contentious" refers to a quarrelsome person, one who disputes for the sake of disputation.** It seems this attitude among the Corinthians touched everything, a women's veil or the position of an apostle. "Many arguments have come over Paul's use of the word "custom" here. Paul seems to be saying, "We have no such custom as women praying or prophesying with head uncovered." **Paul appealed to universal custom and to the fact that this was the habit in the Christian Churches. To adopt another view would suggest that Paul was doing away with what he had just spent 15 verses asserting.**

"Paul was not supporting a custom per se but a principle with which the custom was linked. There must be a clear distinction of the sexes, the clear recognition of roles, and the proper order of authority that God established."

26) THE CUSTOM OF THE CHURCHES WAS NOT A “TRADITION.”

IT IS IMPORTANT TO NOTE THAT THE GREEK WORD TRANSLATED “CUSTOM” IS IN NO WAY RELATED TO THE GREEK WORD TRANSLATED “TRADITION” IN OTHER PLACES IN THE NEW TESTAMENT:

TRADITION (*STRONG'S GREEK DICTIONARY*) = # 3862 paradosis (par-ad'-os-is); from 3860; **transmission, i.e. (concretely) a precept; specifically, the Jewish traditionary law:**
KJV-- ordinance, tradition.

TRADITION (*THAYER'S GREEK LEXICON*) = # 3862 paradosis-

- 1) giving up, giving over
 - a) the act of giving up
 - b) the surrender of cities
- 2) **a giving over which is done by word of mouth or in writing, that is, tradition by instruction, narrative, precept, etc.**
 - a) objectively, that which is delivered, the substance of a teaching
 - b) **used of the body of precepts, especially ritual, which in the opinion of the later Jews were orally delivered by Moses and orally transmitted in unbroken succession to subsequent generations, which precepts, both illustrating and expanding the written law, as they did were to be obeyed with equal reverence**

#3862 IS DERIVED FROM #3860:

(*STRONG'S GREEK DICTIONARY*) = # 3860 paradidomi (par-ad-id'-o-mee); from 3844 and 1325; **to surrender, i.e yield up, intrust, transmit:**
KJV-- betray, bring forth, cast, commit, deliver (up), give (over, up), hazard, put in prison, recommend.

(*THAYER'S GREEK LEXICON*) = # 3860 paradidomi-

- 1) to give into the hands (of another)
- 2) to give over into (one's) power or use
 - a) to deliver to one something to keep, to use, to take care of, to manage
 - b) to deliver up one to custody, to be judged, to be condemned, to be punished, to be scourged, to be tormented, to put to death

- c) to deliver up treacherously
 - 1) by betrayal to cause one to be taken
 - 2) to deliver one to be taught, moulded
- 3) to commit, to commend
- 4) to deliver verbally:
 - a) commands, rites
 - b) to deliver by narrating, to report
- 5) to permit, to allow
 - a) when the fruit will allow, that is when its ripeness permits
 - b) gives itself up, presents itself

WRITER'S COMMENTARY:

Therefore, based upon the evidence provided above, Paul was not simply supporting or promoting a "tradition." He was supporting and promoting the authority of divine principle, the means by which he had taught obedience to every other law or Doctrine of God that had since been adopted or become a habitual practice of the Church. Jesus' repudiation of the "traditions of the fathers" was a reference to the Jews' "requiring" the people's obedience to practices that THEY had ADDED to God's Law. Paul's "customs" were practices that originated in God's Word, not "traditions" that originated with men and then made equal to God's Word. The first pleases God; the second greatly *displeases* Him!

27) WHERE ARE THE REQUIRED TWO OR THREE WITNESSES TO ESTABLISH THIS DOCTRINE?

WRITER'S COMMENTARY:

Many who want to excuse themselves from being expected to follow Paul's teachings in 1 Corinthians 11:1-16 say, "But this is only one instance in the Bible where this is required; there must be two or three witnesses." That is true; however, in this text, Paul was obviously expressing his concern by addressing questions that involved an existing controversy about this subject AND the Corinthian church's seeming disregard for the keeping of this principle (Note Vs.16). YET, THIS VERY TEXT IS PAUL'S ARGUMENT OR "APOLOGETICS" TO ESTABLISH THE ETERNAL NATURE OF THIS PRACTICE AND PRINCIPLE. Therefore, Paul himself in this very text provides not just the three necessary witnesses, but moreover appeals to FIVE WITNESSES to establish this doctrine as being a valid, Apostolic, New Testament doctrine.

1) PAUL APPEALS TO GOD'S ACT OF CREATION AND HIS PURPOSE IN CREATING A DISTINCTION BETWEEN MALES AND FEMALES.

2) PAUL APPEALS TO THE DIVINE ORDER OF GOD'S AUTHORITY AND TO THE NEED FOR SUBMISSION TO HIS AUTHORITY. SUBMISSION TO GOD'S AUTHORITY WAS INSTITUTED BY GOD AS HIS "MEASURING DEVICE" FOR JUDGING THE FAITH AND OBEDIENCE OF HIS PEOPLE.

3) PAUL APPEALS BY IMPLICATION TO THE WITNESS OF THE SUPERNATURAL, I.E., THE REBELLION OF THE UNSUBMITTED ANGELS AND OUR NEED FOR THE COOPERATION AND PARTICIPATION OF GOD'S SUBMITTED ANGELS IN OUR LIVES AND MINISTRIES.

4) PAUL APPEALS TO NATURE, CONFIRMING THAT "NATURE" IS THE WORK OF THE CREATOR GOD THAT NO MAN CAN DENY. "NATURE" REPRESENTS THOSE INHERENT PRINCIPLES AND PRACTICES THAT WERE SET IN MOTION BY THE CREATOR GOD AND THAT HE ALONE AUTHORED.

5) PAUL APPEALS TO THE PRACTICE OF ALL THE OTHER CHURCHES. HIS FINAL "WITNESS" CITES THE FACT THAT THIS PRINCIPLE WAS COMMONLY KNOWN, UNDERSTOOD, ACKNOWLEDGED, AND PRACTICED BY THOSE CHURCHES.

NOTE: COVERING THE HEAD (from *Holman Bible Dictionary*):
Paul cited various reasons in 1 Cor 11:1-16 for his position. He referred to: (1) the order in creation (v. 3), (2) social customs of the time (vv. 4-6), (3) the presence of angels (v. 10), (4) nature itself (vv. 13-15), and (5) the common practice in the churches (v. 16).

28) BIBLICALLY, WHAT IS A “WITNESS”?

THE BIBLICAL PRINCIPLE IS THAT BY THE MOUTH OF TWO OR THREE WITNESSES SHALL EVERY WORD (DOCTRINE) BE ESTABLISHED:

Matthew 18:16 But if he will not hear thee, then **take with thee one or two more, that in the mouth of two or three witnesses every word may be established.**

John 8:17-18

17 It is also written in your law, that **the testimony of two men is true.**

18 I am one that bear witness of myself, and the Father that sent me beareth witness of me.

NOTE: IN THE FOLLOWING VERSE, PAUL SPECIFICALLY ESTABLISHED THE PRINCIPLE THAT HE (PAUL) COULD GIVE MORE THAN ONE “WORD” (WITNESS). EVEN THOUGH HE WAS THE SOURCE OF THE THREE “WITNESSES,” IT WAS STILL SUFFICIENT TO FULFILL THE REQUIREMENT OF “TWO OR THREE WITNESSES” NECESSARY TO MEET THE “ESTABLISHMENT REQUIREMENT” FOR A DOCTRINE.

2 Corinthians 13:1 **This is the *third* time I am coming to you. In the mouth of two or three witnesses shall every word be established.**

CONCLUSION:

THEREFORE, IT IS BIBLICALLY ACCURATE TO DECLARE THAT THE FIVE WITNESSES THAT PAUL HIMSELF PROVIDED WITHIN THE CONTEXT OF 1 CORINTHIANS 11:1-16 ARE SUFFICIENT TO ESTABLISH THE DOCTRINE CONCERNING HAIR, SPECIFICALLY VALIDATING UNCUT HAIR FOR A WOMAN AND HAIR CUT TO WITHIN THE NATURAL PERIMETER OF THE SCALP FOR MEN. PAUL ALSO EMPHATICALLY STATED THAT THIS PRINCIPLE IS BIBLICAL DOCTRINE THAT WAS PRACTICED BY ALL OF THE NEW TESTAMENT CHURCHES.

29) GOD'S PRINCIPLE OF USING "EXTERNAL SIGNS" TO INDICATE THE EXISTENCE OF INTERNAL FAITH:

CONCERNING THE RELATIONSHIP BETWEEN FAITH/TRUST (GREEK WORD = *PISTEUO*) AND OBEY (GREEK WORD = *PEITHO*) VINE'S EXPOSITORY DICTIONARY OF BIBLICAL WORDS STATES:

"*Peitho*, 'to persuade, to win over,' in the passive and middle voices, 'to be persuaded, to listen to, to obey,' is so used with this meaning, in the middle voice, e. g., in Acts 5:36-37 (in v. 40, passive voice, 'they agreed'); Romans 2:8; Galatians 5:7; Hebrews 13:17; James 3:3. The 'obedience' suggested is not by submission to authority, but resulting from persuasion."

"*Peitho* and *pisteuo*, 'to trust,' are closely related etymologically; the difference in meaning is that the former implies the obedience that is produced by the latter, cf. Hebrews 3:18-19, where the disobedience of the Israelites is said to be the evidence of their unbelief. Faith is of the heart, invisible to men; obedience is of the conduct and may be observed. When a man obeys God he gives the only possible evidence that in his heart he believes God. Of course it is persuasion of the truth that results in faith (we believe because we are persuaded that the thing is true, a thing does not become true because it is believed), but *peitho*, in NT suggests an actual and outward result of the inward persuasion and consequent faith."

WRITER'S COMMENTARY:

A sincere study of the specific Greek Words *peitho* (obey) and *pisteuo* (believe/trust) demonstrates their mutual dependency. *Pisteuo* is used throughout the Greek New Testament to describe what goes on in the heart regarding believing in and trusting God. However, this is invisible to all but God Himself.

***Peitho* (obey) is the outward/visible demonstration of the inward *pisteuo* (faith). These two Greek Words do not express two different things; but rather, they are two expressions of the same exact thing — one inward, one outward. In fact, it is accurate to say that it is impossible to prove to yourself, to others, and TO GOD that *pisteuo* (faith) exists without the evidentiary demonstration that is *peitho* (obedience).**

It is important to acknowledge that it is possible for *peitho* (outward demonstration) to appear to exist even though *pisteuo* (faith) does not exist; however, it is impossible for *pisteuo* (inner faith) to truly exist without the corresponding demonstration that it ALWAYS produces as *peitho* (obedience).

GOD USES OUTWARD SIGNS TO CONFIRM INWARD FAITH!

In this context, because of His understanding and mercy, God has and still does use certain outward signs/demonstrations as being evidential of corresponding areas of faith that require validation; otherwise, because the Word of God says that no man knows his own heart, believers would always be left wondering whether faith truly existed in their hearts.

Jeremiah 17:9-10

9 The heart is deceitful above all things, and desperately wicked: who can know it?

10 I the Lord search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings.

Therefore, while we are discouraged from fulfilling self-validating motives that elicit a “seeking after signs’ approach to hearing from God, our merciful God knows our needs and has given us signs so that we can have some indication of where our hearts stand.

A few of the external/outward signs that God has chosen are:

- 1) CIRCUMCISION:** Although circumcision for a male child is temporarily painful, the pain passes quickly and is soon forgotten. However, for an adult male to submit to this process (as occurred several times in the Bible), significant faith certainly has to be involved.
- 2) WATER BAPTISM:** From a purely human, logical standpoint, what great significance is there to being dunked under water for a few seconds? Yet, the faith necessary to submit to this experience demonstrates the confidence that exists in the heart of the believer. He goes down in the water believing that what God said would happen to him during water baptism will in fact occur.

- 3) SPEAKING IN TONGUES:** How humiliating is it to human pride and the carnal mind to allow oneself to stand around “seeming to babble” sounds that do not make any sense to the speaker and usually to the hearer? Yet, God has chosen to demonstrate externally and evidentially the presence of the indwelling Spirit of God by enabling the recipient of the Baptism of the Holy Ghost to speak in a foreign tongue that the speaker has never learned or studied. This makes absolutely no sense whatsoever to the natural mind, but **GOD HAS CHOSEN** this for His sign.
- 4) WORKS OF THE FLESH:** Galatians 5:19-21 lists several works of the flesh, which are signs that indicate that we are walking in the flesh and not in His Spirit. This is **NOT** a “thou shalt not” list. It is not provided as list of things that we are supposed to **TRY AND NOT DO**. Instead, we are to yield to the Spirit of God and allow Him to enable us to act in a different manner. Contrary to popular belief, the “sin” is not the act of doing any of these things; this is just a list of symptoms. The chargeable offense that constitutes “sin” is the fact that God (His Spirit) is **NOT** in control of my life (Galatians 5:16). While I do need to “confess” (1 John 1:9) the wrong acts, I more so need to repent for my avoidance of surrender to God. These signs are warning indicators that I am in spiritual trouble.
- 5) FRUIT OF THE SPIRIT:** Galatians 5:22-23 lists the fruits of the Spirit. These are the visible evidences manifested by our conduct and attitude that indicate that we **ARE** allowing the Spirit of God to significantly influence and govern our daily lives. They demonstrate that we are allowing His Spirit to manifest His character in us. This is not a “thou shalt do” list. These are external signs/indicators that **I AM** allowing God’s Spirit to have control over my life.
- 6) HAIR:** While many other examples could be cited, I conclude with the subject of this study: God has chosen to use hair length on both men and women as an outward demonstration of the existence of their inward faith and submission to Him. As with many other “signs” that God established that enable believers to visibly demonstrate the existence of their faith, the “hair sign” makes no sense to the carnal mind. It seems foolish and insignificant. However, the true significance and value of the sign is not the sign itself. The external sign only allows us to demonstrate that the internal principle of submission to God’s authority is present and active in our lives.

7) What if one refuses to participate with the sign? Are they lost because they do not get dunked in water (Baptism) or “babble unknown sounds” (speaking in tongues), or because they have a half an inch of “dead ends” cut off their hair (not abiding by the instructions on hair)? No, one’s salvation is NEVER dependent upon the sign. The presence or absence of the sign is NEVER a part of the salvation equation. HOWEVER, THE ABSENCE OF THE SIGN (ACCORDING TO GOD’S PRINCIPLE) INDICATES THE ABSENCE OF FAITH, THE HOLY GHOST, SUBMISSION, ETC. **IT IS THE ABSENCE OF THE INTERNAL THAT PUTS ONE’S SALVATION IN JEOPARDY.** Once again, let me state: it is possible to actually manifest an outward sign without the existence of the inward truth; however, **IT IS BIBLICALLY IMPOSSIBLE FOR THE INWARD TO EXIST AND THE INWARD NOT DEMAND CONFORMITY TO THE OUTWARD DEMONSTRATION!**

WE ARE NOT SAVED BY WORKS: Some have mistakenly concluded that this principle preaches “salvation by works.” But, the question that must be asked is: Who produces true obedience? The genuine existence of the outward sign is NOT produced by human effort. It is ALWAYS the product of the Holy Ghost that dwells within us. This empowerment to do what I cannot do myself is “Biblical Grace.” Any self-effort to “produce” the sign without dependence upon the grace of God to enable its production is of the flesh and is given no notice or acceptance by God. However, when the enabling grace of God is allowed to work in and through us, it will ALWAYS produce the sign. Thus, true “obedience” is never a work of the flesh; it is always a work of the Spirit of God! Consequently, obedience is necessary for salvation because it is the only Biblical proof that saving faith is present within us (Acts 5:32; Romans 6:17; 2 Thessalonians 1:8; Hebrews 5:9; 1 Peter 1:22; 4:17).

James said that a man may say that he has faith without works, but that does not make it true just because he says it. I can say all day long that I am a millionaire, but that does not mean that I can just go out and buy whatever I want. The seller is going to want to see the money. Likewise, I am not saved just because I say that I believe. Faith is invisible to the eye and the mind because it is internal. But, obedience is faith manifested and demonstrated for all to see.

In addition, our obedience has an evidential “sign” coupled with it. The sign/obedience is that which proves that there is “life” in our faith. This is saving faith! Again, faith without works is DEAD being alone! (James 2:17,20,26)

30) THE CONCLUSION “OF THE WHOLE MATTER”:

God by His sovereignty has chosen to use the length of the hair on the heads of both men and women as a sign of their submission to His authority:

- 1) According to the Greek text, a man with hair “hanging down” and covering any part of his head which the hair of the scalp does not cover from the roots up has LONG HAIR AND A COVERED HEAD.

- 2) According to the Greek text, God gave the woman “long hair” to be the mandated “covering” for her head. Because God is never a “respector of persons,” genetics cannot negate that a woman’s hair is “long” if it is un-cut. Regardless of the length of a woman’s hair, the Lord credits it as being “long” if it remains “un-cut/un-trimmed.”

- 3) The “shame” that a man incurs by having long hair (hair that “hangs down”) and that a woman incurs by cutting/trimming her hair is not a “natural thing.” It is a supernatural shame. In this context, it is the shame one experiences after having sinned. *Guilt* is the feeling we have towards God because of our sin. Shame is the feeling we have towards *ourselves* because we have sinned. It is not possible either Scripturally or from the original Greek to separate the shame that we experience from its impact upon God and upon our relationship with Him. If we have been baptized into Him and He has been baptized into us, how is it possible that anything could affect us without it also affecting Him and our relationship with Him?

While the sign is just that — the “sign” and not the substance, God has mercifully given us a means whereby we can examine and prove ourselves to see whether or not we are “in the faith:

2 Corinthians 13:1-9

1 This is the third time I am coming to you. In the mouth of two or three witnesses shall every word be established.

2 I told you before, and foretell you, as if I were present, the second time; and being absent now I write to them which heretofore have sinned, and to all other, that, if I come again, I will not spare:

3 Since ye seek a proof of Christ speaking in me, which to you-ward is not weak, but is mighty in you.

4 For though he was crucified through weakness, yet he liveth by the power of God. For we also are weak in him, but we shall live with him by the power of God toward you.

5 **Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?**

6 But I trust that ye shall know that we are not reprobates.

7 Now I pray to God that ye do no evil; not that we should appear approved, but that ye should do that which is honest, though we be as reprobates.

8 For we can do nothing against the truth, but for the truth.

9 For we are glad, when we are weak, and ye are strong: and this also we wish, even your perfection.

Again, simply and specifically put: While the sign is NOT our faith, it is an indicator that saving faith is present in us.

TO SUMMARIZE ONE MORE TIME: Paul's discussion in the text under study is first and foremost a study about God's divine order for mankind. He clearly declares the absolute importance of us submitting to the Lord's divine order so that our submission will allow Him to delegate His authority to us. Having and using God's authority is the only way that we can be effective and fruitful in His Kingdom and for His purpose. Because submission is internal, the Lord has given us signs/indicators that we must choose to participate with in order to demonstrate our submission. Due to the importance of the head in Scripture, our Father has chosen the hair on our heads as the tool of the sign. For men, to show their submission, they must not allow their hair to grow long enough that it hangs down over the borders of the scalp. For women, they must not trim their hair. As long as their hair is untrimmed, God accredits them with having "long" hair regardless of how long their genes permit it to grow. Finally, this practice was standard throughout all of the churches in the Bible and Paul expects that we will abide by it also.

In Jesus' Name! Let it be so!

PLEASE NOTE DEAR READER/STUDENT THAT THE INFORMATION AND DISCUSSION PROVIDED FROM THIS POINT ON IS SUPPLEMENTAL TO THE FOCUS OF THIS STUDY, BUT IT IS PROVIDED FOR YOUR ADDITIONAL CONSIDERATION.

A1) IS THERE AN OPTION?

I DO NOT PERSONALLY THINK SO! HOWEVER, FOR THOSE WHO CHOOSE TO BELIEVE THAT THERE IS AN OPTION, HERE ARE THE ONLY TWO BIBLICAL CHOICES: A WOMAN MUST EITHER HAVE “UNCUT” HAIR OR WEAR A VEIL (all the time)! AGAIN, THERE ARE NO OTHER BIBLICAL OPTIONS!

IF ONE IS NOT GOING TO ACCEPT “UNCUT” HAIR AS A SPIRITUAL VEIL THAT GOD GIVES TO EVERY WOMAN, THEN ACCORDING TO 1 CORINTHIANS 11, ANY TRUE MAN OF GOD HAS TO TEACH THAT A WOMAN MUST WEAR A VEIL AT ALL TIMES. THERE IS NO OTHER CHOICE FOR THOSE WITH SPIRITUAL INTEGRITY!

WRITER’S COMMENTARY:

I believe that two Doctrines are clearly established by the evidence presented in this study: one, the Doctrine of the separation of the sexes as designed by the will of the Creator; and two, the Doctrine of our submission to the order of God’s divine authority as expressed externally and evidentially by women not cutting the hair and men keeping their hair cut short.

However, if one still does not agree with my conclusion after studying and praying over the supplied evidential material, he or she is then confronted with another situation. Because the five witnesses Paul appeals to in 1 Corinthians 11:1-16 are part of Holy Ghost inspired Scripture, the importance of the text and the principles it expresses cannot be ignored.

The Word of God tells us that we should live in an attitude of prayer and praise in our lives — continually and continuously:

1 Thessalonians 5:17 **Pray without ceasing.**

Luke 18:1 And he spake a parable unto them to this end, that **men ought always to pray, and not to faint;**

Luke 21:36 **Watch ye therefore, and pray always,** that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.

Romans 12:12 Rejoicing in hope; patient in tribulation; **continuing instant in prayer;**

Ephesians 6:18 **Praying always with all prayer and supplication in the Spirit,** and watching thereunto with all perseverance and supplication for all saints;

Colossians 4:2 **Continue in prayer,** and watch in the same with thanksgiving;

Psalms 34:1 **I will bless the LORD at all times: his praise shall continually be in my mouth.**

Psalms 71:8, 14-15

8 Let my mouth be filled with thy praise and with thy honour all the day.

14 But I will hope continually, and will yet praise thee more and more.

15 My mouth shall shew forth thy righteousness and thy salvation all the day; for I know not the numbers thereof.

Psalms 35:27-28

27 Let them shout for joy, and be glad, that favour my righteous cause: yea, let them say continually, Let the LORD be magnified, which hath pleasure in the prosperity of his servant.

28 And my tongue shall speak of thy righteousness and of thy praise all the day long.

Psalms 71:24 **My tongue also shall talk of thy righteousness all the day long:** for they are confounded, for they are brought unto shame, that seek my hurt.

Acts 16:25 **And at midnight Paul and Silas prayed, and sang praises unto God:** and the prisoners heard them.

Ephesians 5:20 **Giving thanks always for all things unto God** and the Father in the name of our Lord Jesus Christ;

Philippians 4:4 **Rejoice in the Lord alway: and again I say, Rejoice.**

Therefore, based upon the fact that we are all exhorted to pray or be in an attitude of prayer at all times; if a person refuses to accept the cut or uncut condition of the hair as the “veil” or lack of a covering, then the student of the Word who possesses true spiritual integrity is left with no other option than to teach that a woman must wear a veil or covering at all times and that a man must never have his head covered with any type of covering. There is NO OTHER option left to the believers who have chosen the Word of God as the final authority of their lives.

Men are not to pray or prophesy having their heads covered. Women are not to pray or prophesy having their heads uncovered. Since we are to constantly be in an attitude of prayer, then whatever application of Paul's teachings that the Man of God chooses to espouse; to be Biblically accurate and consistent, he has to teach that it is practiced at all times.

A2) PAUL'S TEACHING CONCERNING A WOMAN'S HAIR:

1 Timothy 2:9 In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; **not with broided hair, or gold, or pearls, or costly array;**

1 Timothy 2:9 (*New International Version*)

9 I also want women to dress modestly, with decency and propriety, not with braided hair or gold or pearls or expensive clothes,

1 Timothy 2:9 (*The Living Bible*)

9 And the women should be the same way, quiet and sensible in manner and clothing. Christian women should be noticed for being kind and good, not for the way they fix their hair or because of their jewels or fancy clothes.

1 Timothy 2:9 (*Today's English Version*)

9 I also want the women to be modest and sensible about their clothes and to dress properly; not with fancy hair styles or with gold ornaments or pearls or expensive dresses,

1 Timothy 2:9 (*Amplified Version*)

9 Also [I desire] that women should adorn themselves modestly and appropriately and sensibly in seemingly apparel, not with [elaborate] hair arrangement or gold or pearls or expensive clothing,

1 Timothy 2:9 (*Wuest's Expanded Translation*)

9 Likewise, I desire that women be adorning themselves in apparel that is fitting [to their sex and to their position as Christians], having along with this, modesty and sober-mindedness; not with braided hair, or gold, or pearls, or very costly garments, but with that which is fitting for a woman professing godliness, adorning themselves by means of good works.

BROIDED HAIR (*STRONG'S GREEK DICTIONARY*) = # 4117 plegma (pleg'-mah);
from 4120; **a plait (of hair):**
KJV-- broidered hair.

BROIDED HAIR (*THAYER'S GREEK LEXICON*) = # 4117 plegma-

1) **what is woven, plaited, or twisted together**

2) a web, a plait, a braid

a) used of a net

b) used of a basket, in which the infant Moses was laid

c) used of braided hair

#4117 IS DERIVED FROM #4120:

(*STRONG'S GREEK DICTIONARY*) = # 4120 pleko (plek'-o); a primary word;

to twine or braid:

KJV-- plait.

BRAIDED (KJV, BROIDED) (*VINE'S EXPOSITORY DICTIONARY*) = plegma ^4117^ signifies "**what is woven**" (from pleko, "to weave, plait"), **whether a net or basket** (Josephus uses it of the ark of bulrushes in which the infant Moses was laid), **or of a web, plait, braid**. It is used in <1 Timothy. 2:9>, of "braided hair,"...

Notes: empoke, <1 Pet. 3:3>, "plaiting," i. e., intertwining the hair in ornament.

(from *Barnes' Notes*)

[Not with brodered hair] **Margin, "plaited." Females in the East pay much more attention to the hair than is commonly done with us. It is plaited with great care, and arranged in various forms, according to the prevailing fashion, and often ornamented with spangles or with silver wire or tissue interwoven; see the notes on <Isa. 3:24>. The sense here is, that Christian females are not to imitate those of the world in their careful attention to the ornaments of the head. It cannot be supposed that the mere braiding of the hair is forbidden, but only that careful attention to the manner of doing it, and to the ornaments usually worn in it, which characterized worldly females.**

A3) PETER'S TEACHING ON HAIR STYLE:

1 Peter 3:3 Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel;

1 Peter 3:3 (*New International Version*)

3 Your beauty should not come from outward adornment, such as braided hair and the wearing of gold jewelry and fine clothes.

1 Peter 3:3 (*The Living Bible*)

3 Don't be concerned about the outward beauty that depends on jewelry, or beautiful clothes, or hair arrangement.

1 Peter 3:3 (*Today's English Version*)

3 You should not use outward aids to make yourselves beautiful, such as the way you fix your hair, or the jewelry you put on, or the dresses you wear.

1 Peter 3:3 (*Amplified Version*)

3 Let not yours be the [merely] external adorning with [elaborate] interweaving and knotting of the hair, the wearing of jewelry, or changes of clothes;

1 Peter 3:3 (*Wuest's Expanded Translation*)

3...let your adornment not be that adornment which is from without and merely external, namely an elaborate gathering of the hair into knots, and a lavish display of gold ornaments, or the donning of apparel,

PLAITING (*STRONG'S GREEK DICTIONARY*) = # 1708 em-ploke (em-plok-ay'); from 1707; **elaborate braiding of the hair:**
KJV-- plaiting.

PLAITING (*THAYER'S GREEK LEXICON*) = # 1708 em-ploke-
1) **an interweaving, a braiding, a knot**
2) an elaborate gathering of one's hair into knots

#1708 IS DERIVED FROM #1707:

(*STRONG'S GREEK DICTIONARY*) = # 1707 em-pleko (em-plek'-o); from 1722 and 4120; **to entwine**, i.e. (figuratively) involve with:
KJV-- entangle (inself, with).

(*THAYER'S GREEK LEXICON*) = # 1707 em-pleko-
to inweave; used of a thing: to entangle, to involve in

(from *Jamieson, Fausset, and Brown Commentary*)

[Plaiting]-- artificial, to attract admiration.

(from *Barnes' Notes*)

[Of plaiting the hair] See the notes at <1 Tim. 2:9>; Compare the notes at <Isa. 3:24>. **Great attention is paid to this in the East, and it is to this that the apostle here refers. "The women in the eastern countries," says Dr. Shaw, (Travels, p. 294,) "affect to have their hair hang down to the ground, which they collect into one lock, upon the hinder part of the head, binding and plaiting it about with ribbons. Above this, or on the top of their heads, persons of better fashion wear flexible plates of gold or silver, variously cut through, and engraved in imitation of lace." We are not to suppose that a mere braiding or plaiting of the hair is improper, for there may be no more simple or convenient way of disposing of it. But the allusion here is to the excessive care which then prevailed, and especially to their setting the heart on such ornaments rather than on the adorning which is internal. It may not be easy to fix the exact limit of propriety about the method of arranging the hair, or about any other ornament; but those whose hearts are right, generally have little difficulty on the subject. Every ornament of the body, however beautiful, is soon to be laid aside; the adorning of the soul will endure forever.**

A4) VARIOUS OTHER SCRIPTURES ON WOMEN'S HAIR:

II Kings 9:30 And when Jehu was come to Jezreel, Jezebel heard of it; and she painted her face, and tired her head, and looked out at a window.

II Kings 9:30 (***The Living Bible***)

30 When Jezebel heard that Jehu had come to Jezreel, she painted her eyelids and fixed her hair and sat at a window.

II Kings 9:30 (***Today's English Version***)

30 {Queen Jezebel Is Killed--} Jehu arrived in Jezreel. Jezebel, having heard what had happened, put on eye shadow, arranged her hair, and stood looking down at the street from a window in the palace. 31 As Jehu came through the gate, she called out, "You Zimri! You assassin! Why are you here?"

Isaiah 3:24 And it shall come to pass, that instead of sweet smell there shall be stink; and instead of a girdle a rent; and instead of well set hair baldness; and instead of a stomacher a girding of sackcloth; and burning instead of beauty.

Isaiah 3:24 (***The Living Bible***)

24 Instead of smelling of sweet perfume, they'll stink; for sashes they'll use ropes; their well-set hair will all fall out; they'll wear sacks instead of robes. All their beauty will be gone; all that will be left to them is shame and disgrace.

Isaiah 3:24 (***Today's English Version***)

24 Instead of using perfumes, they will stink; instead of fine belts, they will wear coarse ropes; instead of having beautiful hair, they will be bald; instead of fine clothes, they will be dressed in rags; their beauty will be turned to shame!

A5) COLORING OF THE HAIR?

Matthew 5:36 Neither shalt thou swear by thy head, **because thou canst not make one hair white or black.**

WRITER'S COMMENTARY:

We cannot make our hair white or black! This verse seems to indirectly suggest that we cannot or should not alter the color of our hair. Regardless of whatever the Lord determines our hair color to be at each stage of our lives, I believe that we are expected to accept His decision as our Lord.

As all roads lead back to motive, I can think of none that incorporates His righteousness into the decision to color one's hair. I came up with seven different motives for coloring hair and they all reflect works of the flesh. In addition to being most likely a move to offset shame, coloring the hair is an act of pure vanity and has nothing to do with Godliness or presenting a witness that reflects Christ to the lost. It certainly does not fall into the category of "always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body."

A6) GUIDELINES FOR TAKING CARE OF OUR HAIR:

WRITER'S COMMENTARY:

While it is assumed that a woman would take proper care of her hair, there seems to be a limited amount of instruction in the Bible as to how she is to fix her hair or “wear” her hair. We have seen in this study that the Greek words used in 1 Corinthians 11 specify “long hair” as the primary external indicator of a woman’s submission to her Lord. **YET, THERE DOES NOT APPEAR TO BE ANY MANDATE OF SCRIPTURE THAT REQUIRES THE WOMAN TO WEAR HER HAIR HANGING DOWN.** In fact, a woman’s hair is her God-given “glory” [Gk - literally, “boast”] that affords her an opportunity to express her individuality. This gift of hair is God’s accommodation to grant a woman the ability to “affect” people’s opinion of her and to express her opinion of herself. The Bible appears to be silent on whether or not a woman can curl or straighten her hair according to her preference.

However, because it is a woman’s God-given glory, great care must be taken in the treating or conditioning of her hair. While the Bible specifically forbids “cutting” the hair, a woman additionally must not do anything that “purposely” or intentionally shortens her hair. Yet, if some of the hair inadvertently “breaks off” in the normal course of life or in the process of conscientiously fixing or curling the hair, then the woman has NOT violated the stricture of the Word. If no shears or other cutting instruments or grooming tools were used for the purpose of shortening the hair, then it remains Scripturally “uncut.” Nevertheless (stated again), she must not practice any method of hair care for the **PURPOSE** of shortcutting the Scriptural mandate. However, in these cases, only God knows the thoughts and intents of a person’s heart; and, it is **NOT** the observer’s right to judge another person’s heart. Only God knows, and it is His privilege alone to judge.

A7) WOMEN IN THE MINISTRY:

WRITER'S COMMENTARY:

Another very important point which can be lost in the study of the subject of "hair" is the subject of a woman's place in ministry.

The Scriptures under study in this document do not silence women or limit a woman's public spiritual activities. In truth, these verses provide the means and measure by which women can demonstrate submission to authority and their preparedness for public ministry, and they are one of the measures whereby a woman can confirm the appropriateness of her ministry.

The two Greek words for *pray* and *prophecy* which were used in reference to men (1 Corinthians 11:4) are the EXACT SAME two Greek words which are used in reference to women (1 Corinthians 11:5). The point of the context is NOT to limit women's opportunity for public ministry, but rather to promote the need for both men and women to demonstrate their submission to authority both in their personal lives and in their ministry. This serves as a measure of their spirituality and as a confirmation of their qualifications for involvement in ministry.

Please note the following verses which some use in attempting to "prove" that women cannot be preachers or ministers:

1 Corinthians 14:33-36

33 For God is not the author of confusion, but of peace, as in all churches of the saints.

34 Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law.

35 And if they will learn any thing, let them ask their husbands at home: for it is a shame for women to speak in the church.

36 What? came the word of God out from you? or came it unto you only?

Yet, Paul also said that "prophecy" was for the edification of the "CHURCH" (people cannot "edify" the church unless they are speaking within the hearing of the church):

1 Corinthians 14:1-5

1 Follow after charity, and desire spiritual gifts, but rather that ye may prophesy.

2 For he that speaketh in an unknown tongue speaketh not unto men, but unto God: for no man understandeth him; howbeit in the spirit he speaketh mysteries.

3 But he that prophesieth speaketh unto men to edification, and exhortation, and comfort.

4 He that speaketh in an unknown tongue edifieth himself; but he that prophesieth edifieth the church.

5 I would that ye all spake with tongues, but rather that ye prophesied: for greater is he that prophesieth than he that speaketh with tongues, except he interpret, that the church may receive edifying.

QUESTION:

Why would Paul spend 16 verses in Chapter 11 to specify the conditions under which a woman could pray and PROPHESEY, knowing full well that prophecy was for the edification of the church, and then three chapters later tell us that women are to be “silent” in the church (which some, to be consistent, would have to say that *silent* means both in prayer and in prophesying)?

Obviously, unless Paul is suffering from some kind of dementia and cannot remember what he said within the space of three chapters, the mandate for “women to keep silence in the church” has to be talking about something other than praying and prophesying. It is readily available knowledge that the early church continued the “tradition” of Judaism in separating the seating for men and women during church services. In that day, since men were the more educated of the two, it is reported that women would ask their husbands questions “across the divide.” Hence, it is easy to understand how confusing and distracting that could be to a service. Therefore, Paul told them that if they wish to “learn anything,” they should ask their husbands later once they got home.

ADDITIONAL SUPPLEMENTAL MATERIAL (THIS IS “GOOD STUFF”!):

TO GOD THE “OUTER MAN” MATTERS:

(from *Wuest's Word Studies from the Greek New Testament*) Romans 12:1-2

(12:1) We come now to a new major section of the letter. In chapters 1-8, Paul explains the doctrines of condemnation, justification, sanctification, and glorification. In chapters 9-11, he explains to Israel why the Abrahamic and Davidic covenants have not been fulfilled. Now, in chapters 12-16, the apostle exhorts to a life in conformity with the exalted position in which chapters 1-8 place the believer, and in view also of the God-given ability which the believer has to live such a life. **Doctrine must always precede exhortation since in doctrine the saint is shown his exalted position which makes the exhortation to a holy life, a reasonable one, and in doctrine, the saint is informed as to the resources of grace he possesses with which to obey the exhortations.**

Paul says, "I beseech you." The word is *parakaleō*, "I beg of you, please." The word "therefore" reaches back to the contents of the previous chapters. The basis of Paul's exhortation, or that by which he urges obedience to the exhortation is "by the mercies of God." The mercies of God here are the justification, sanctification, and glorification of the believer. "By" is *dia*, the preposition of intermediate agency. **The exhortation to a holy life in conformity to the exalted position of the saint in Christ Jesus is to be obeyed in view of these mercies. Thus, in view of the fact that we are justified persons, righteous in our standing before God, we are under obligation to live a righteous life. In view of the fact that we are the objects of the Holy Spirit's work of sanctification, we are to live those lives in the spiritual energy He supplies.** In view of the fact that we are yet to be glorified, we are to look forward to our Lord's coming, and purify our lives. Thus, the exhortations are to be obeyed in view of the contents of and through the enablements which chapters 1-8 provide.

The word "present" is *paristēmi* "to place beside or near, to present, to offer, to put at one's disposal." It is the same word used in 6:13 translated, "yield." Vincent says; "It is the technical term for presenting the Levitical victims and offerings. See Luke 2:22. In the Levitical sacrifices the offerer placed his offerings so as to face the Most Holy Place, thus bringing it before the Lord." **The body here is the physical body of the believer. It is to be a living sacrifice.** Vincent comments: "Living in contrast with the slain offerings. Compare chapter 6:8,11." He quotes Chrysostom, "How can the body become a sacrifice? Let the eye look on no evil, and it is a sacrifice. Let the tongue utter nothing base, and it is an offering. Let the hand work no sin, and it is a holocaust. (Webster gives as a definition of "holocaust," a sacrifice wholly consumed by fire.) But more, this suffices not, but besides we must actively exert

ourselves for good; the hand giving alms, the mouth blessing them that curse us, the ear ever at leisure for listening to God." **"Holy" is *hagios*, the root meaning of which is "that which is set apart for God." The Greek word has no idea of holiness about it in the sense of purity, and freedom from evil.** The pagan Greek worshipper, the pagan Greek temple, was *hagios* (holy) in the sense that both were set apart for the worship of the Greek deity, but both were sinful, since the Greek deities were merely divinities formed after the human pattern. **But the Christian *hagios* (holy) accrues to itself the idea of purity and freedom from sin in that the God of the Christian is both infinitely pure and is also free from sin. Thus, the physical body of the believer, put at the disposal of God, presented to Him, is holy, both in the sense of being set apart for His use, and holy in the sense of being used for pure and righteous purposes, and thus, free from sinful practices.**

"Acceptable" is *euareston*, made up of *arestos*, "acceptable, pleasing, approved, satisfactory," and *eu*, "good, well," the compound word speaking of, something which is well approved, eminently satisfactory, or extraordinarily pleasing. "Service" is *latreia*, "any service or ministrations rendered for hire, the service of God" in the LXX, "the service or worship of God according to the requirements of the Levitical law." It is used in Hebrews 9:6 of the priests who performed the sacred service. Thus, it speaks of priestly service. Doubtless, in the thinking of Paul, the word was used here to speak of the believer-priest's sacred service, not as the Levitical priests, offering a burnt sacrifice which was apart from themselves, but a living sacrifice which was not only part of themselves but also entailed the giving of themselves in connection with the giving of their bodies to the service of God, for a person cannot act independently of his body.

The word "reasonable" is *logikos*, "rational, agreeable to reason, following reason." Thayer says, "the worship which is rendered by the reason or the soul." This is in contrast to the worship of the priests which consisted of outward forms, symbolic in themselves of spiritual truth, and yet not rational in the sense that this worship was not devoid of a material connection. Vincent says, "Reasonable, not in the popular sense of the term, as a thing befitting, or proper, but rational, as distinguished from merely external or material. Hence nearly equivalent to spiritual. So Rev., in margin. It is in harmony with the highest reason." Israel preached the gospel through the use of object lessons, the Tabernacle, Priesthood, and Offerings. The Church preaches the same gospel in abstract terms.

Translation. I therefore beg of you, please, brethren, through the mercies of God, by a once for all presentation, to place your bodies at the disposal of God, a sacrifice, a living one, a holy one, well-pleasing, your rational, sacred service.

(12:2) "Conformed" is *sunschēmatizōe*. *Schematize* refers to the act of an individual assuming an outward expression that does not come from within him, nor is it representative of his inner heart life. The prefixed preposition *sun* adds to the meaning of the verb the idea of assuming an expression that is patterned after some definite thing. The verb is present imperative with *me*, the negative, which construction forbids the continuance of an action already going on. Paul exhorts the saints, "Stop assuming an outward expression which is patterned after this world, an expression which does not come from, nor is it representative of what you are in your inner being as a regenerated child of God." One could translate, "Stop masquerading in the habiliments of this world, its mannerisms, speech expressions, styles, habits."

The word "world" is *aiōn*, which Trench defines as follows "All that floating mass of thoughts, opinions, maxims, speculations, hopes, impulses, aims, aspirations, at any time current in the world, which it may be impossible to seize and accurately define, but which constitute a most real and effective power, being the moral, or immoral atmosphere which at every moment of our lives we inhale, again inevitably to exhale, — all this is included in the *aiōn* (age), which is, as Bengel has expressed it, the subtle informing spirit of the *kosmos* or world of men who are living alienated and apart from God." The Germans have a word for it, the *zeitgeist* or spirit of the age. **This masquerade costume which saints sometimes put on, hides the Lord Jesus living in the heart of the Christian, and is an opaque covering through which the Holy Spirit cannot radiate the beauty of the Lord Jesus. The world says to that kind of a saint, "The modernism of your appearance nullifies the fundamentalism of your doctrine."**

Instead of masquerading in the habiliments of this age, Paul exhorts the saints to be transformed. The word is *metamorphoōmai*, which speaks of the act of a person changing his outward expression from that which he has to a different one, an expression which comes from and is representative of his inner being. The word is used in Matthew 17:2 where it is translated "transfigured." The translation could read, "The manner of His outward expression was changed before them, and His face shone as the sun, and His clothing was white as the light." The usual manner of our Lord's outward expression during His humiliation was that of the Man Christ Jesus, a Man of sorrows and of grief, the itinerant preacher and teacher from Nazareth dressed in the homespun of a Galilean peasant. **But here, our Lord allows the glory of the essence of His deity that came from His inner being as deity and was representative of Him as such, to shine through His human body. This radiance caused His face to shine and His garments to appear white as the sun.**

Paul therefore says in effect to the saints, "Change your outward expression from that which you had before salvation, an expression which came from your totally depraved nature and was representative of it, to an expression which comes from your

regenerated inner being and is representative of it." The saint is to do this by the renewing of his mind. **"Renewing" is *anakainōsis*, which Trench defines as "the gradual conforming of the man more and more to that new spiritual world into which he has been introduced, and in which he now lives and moves; the restoration of the divine image; and in all this so far from being passive, he must be a fellow-worker with God."** Thayer defines the word, "a renewal, renovation, complete change for the better." **That is, the change of outward expression is dependent upon the renovation, the complete change for the better of the believer's mental process.** This is accomplished through the ministry of the indwelling Holy Spirit, who when definitely, and intelligently, and habitually yielded to puts sin out of the believer's life and produces His own fruit. He does that by controlling the mental processes of the believer. **It is the prescription of the apostle. "Habitually be ordering your behavior within the sphere and by means of the Spirit, and you will positively not fulfil the desire of the flesh (evil nature)" (Galatians 5:16).**

"That" is *eis*, which often shows result. When the saint in dependence upon the Spirit renovates his mental processes, the result will be that he will "prove what is that good, and acceptable, and perfect will of God." "Prove" is *dokimazō*, "to put to the test for the purpose of approving, and finding that the thing tested meets the specifications laid down, to put one's approval upon it." **As a result of the Spirit's control of the mental processes of the saint, the latter is enabled to put his life to the test for the purpose of approving it, the specifications being that it conform to the Word of God, and thus, experiencing what obedience is to the Word, and finding out what it feels like to have the Word saturate and control the life, he sees that it really is the Word of God and puts his approval upon it.** Our Lord Jesus was speaking of the same thing when He said, "If any man will to do His will, he shall know of the doctrine, whether it be of God, or whether I speak of myself" (John 7:17). "Perfect" is *teleios*, "brought to its end, finished, wanting nothing necessary to completeness."

Translation. And stop assuming an outward expression that does not come from within you and is not representative of what you are in your inner being, but is patterned after this age; but change your outward expression to one that comes from within and is representative of your inner being, by the renewing of your mind, resulting in your putting to the test what is the will of God, the good and wellpleasing, and complete will, and having found that it meets specifications, placing your approval upon it.