

# WHAT DOES THE BIBLE SAY ABOUT ...

1 · Head Coverings · Prologue · Index



## Introduction

### Prologue

What does the Bible say about the length of hair and head coverings in the time of prayer?

When we listen to the Church today, we typically encounter the assumption that wearing a head covering was never instituted as ordinance in the nearly 2000 years of the New Covenant. Yet those of us born in the 1980s or earlier have certainly still known parents or grandparents who wore head coverings and eventually stopped doing so. Is it justifiable today to ignore a biblical ordinance that was followed for 98% of the time of the New Covenant and dismiss it as outdated and old-fashioned? Or are we perhaps even sinning if we do not follow a biblical ordinance?

### Index

Page 1	Intro	Prologue	
		Index	
Page 2	Hair	Hair Length	<ul style="list-style-type: none"><li>· THEOS does generally not want men to have very long hair.</li><li>· Women show more glory to THEOS with long hair, but it is not an obligation to have very long hair.</li></ul>
Page 3	Head Coverings	Biblical History	
		Men should never pray with Head Covering.	
		Women should pray with Head Covering.	<ul style="list-style-type: none"><li>· 1. Reason: Creation order.</li><li>· 2. Reason: Authority.</li><li>· 3. Reason: Angels.</li><li>· 4. Reason: Biblical function of coverings.</li><li>· 5. Reason: Biblical 'tradition' which rather means 'precept' or 'ordinance'.</li><li>· 6. Reason: Slightly higher importance than communion.</li></ul>
Page 4		Further Observations	
		Recent History	<ul style="list-style-type: none"><li>· How Adam Clarke's Bible Commentary literally created a modern legend.</li><li>· Timeline of Abomination.</li></ul>
		Conclusions	

WHAT DOES THE BIBLE SAY ABOUT ...

2 · Hair Length



Comments	Scripture	
<p><b>Hair Length</b></p>	<b>Men Should Not Have Very Long Hair</b>	
	THEOS does not want men to have very long hair.	<i>And does not nature itself teach you that a man, <b>if he wears long hair [shoulder length is a reasonable limit]</b>, it is a dishonor to him?</i> <a href="#"><u>1Cor 11:14</u></a>
	The healthy male believer revolts against himself when dressed in symbols of femininity.	<i>Absalom was found in the presence of the servants of David as he was riding on the mule. The mule went under the thicket of the great oak tree, and <b>his head</b> was caught in the tree. He was left hanging between heaven and earth, and the mule which was under him went on.</i> <a href="#"><u>2Sam 18:9</u></a>
	Exceptions:	<i>‘When a man or a woman takes a special vow, a <b>vow of a Nazirite</b>, to keep separate for KYRIOS [...] All <b>the days of the vow</b> of his separation <b>a razor will not pass over his head</b>. Until fulfilling the days that he separated himself to KYRIOS he will be holy and <b>grow long the locks of the hair of his head</b>.</i> <a href="#"><u>Num 6:1-5</u></a>
	Samson and most probably also Absalom took the Nazirite vow (long hair only for a limited time; Old Covenant application according to Numbers 6).	<i>... you will conceive and bear a son [Samson]. No razor will touch his head, because the boy will be <b>a Nazirite of THEOS from birth</b>. And it is he who will begin to deliver Israel from the hand of the Philistines.”</i> <a href="#"><u>Idg 13:5</u></a>
	If THEOS commands an exception for a specific purpose (e.g. Isaiah going naked for 3 years), it does not nullify the normal natural order (to cover nakedness).	<i>So he [Samson] confided everything to her ... If I am shaved my strength will leave me, and I will become weak, like everyone else. [...] she called the men and <b>shaved off seven locks of his head</b>. Then she began to subdue him, and his strength went away from him.</i> <a href="#"><u>Idg 16:17-19</u></a>
		<i>As far as Absalom, there was not a more handsome man in all of Israel to admire so much; from the sole of his foot up to his crown, there was no physical defect on him. When <b>he shaved his head, it would happen every year</b>, which he did because <b>it was heavy on him [= very long]</b>, he would shave it off and weigh the hair of his head: two hundred shekels by the king’s weight.</i> <a href="#"><u>2Sam 14:25-26</u></a>
	<b>Women Have Ideally Very Long Hair</b>	
	Women show more glory to THEOS with long hair, but it is not an obligation to have very long hair.	<i>... you grew up, and you became tall and reached <b>full womanhood</b>. Your breasts were formed, and your <b>hair had grown</b> ...</i> <a href="#"><u>Eze 16:7</u></a>
	It is also plainly seen in the nature of women that their hair generally grows slower and longer than the hair of man, and that the pattern of female baldness is much less prevalent than male baldness.	<i>Oh my! You are beautiful, my beloved! Oh my! You are beautiful! Your eyes are doves from behind your veil. Your <b>hair is like a flock of goats</b> that move down from the mountains of Gilead.</i> <a href="#"><u>Son 4:1</u></a>
		<i>But if a woman should wear <b>tresses of hair [literal translation; G2863, KOMA, koma, to wear tresses of hair]</b>, is it a glory to her? For the hair has been given to her for a covering.</i> <a href="#"><u>1Cor 11:15</u></a>





Head Coverings

Comments	Scripture	
A controversial topic. An unbiased study reveals that 1Cor 11 applies today, not because some scholars assume that this might have had cultural implications, but because Paul proactively overwrote those assumptions, by giving <b>specific reasons</b> (verse 10) and applying it specifically to the churches of THEOS (verse 16). What is often wrongly assumed to have been a <b>custom related to prostitutes</b> , is clearly a <b>principle rooted even in creation</b> . Paul does not appeal to culture, but to nature.	In the end it boils down to a few minutes of prayer, when <b>the man should have nothing on his head</b> , but <b>the woman should have something on her head (handkerchief, hat, scarf ...)</b> . To call it legalistic or a burden to honor THEOS in those few minutes of prayer by quickly covering the head, is simply showing that we do not honor Him sufficiently.	
	Biblical History	
	During the time of Moses, it was normative for women to wear a head covering (at least when visiting a priest), which means on the other hand that the New Covenant rather brought liberty by its norm restricted to times of prayer.	... <i>and the priest hath caused the woman to stand before KYRIOS, and hath <b>uncovered the woman's head</b>, and hath given into her hands the present of the memorial, it [is] a present of jealousy, and in the hand of the priest are the bitter waters which cause the curse.</i>  <i>Num 5:18</i>
When Rebekah went to meet Isaac, she carried a veil with her which she then used right before meeting him.	<i>And Rebekah lifteth up her eyes, and seeth Isaac, and alighteth from off the camel; and she saith unto the servant, 'Who [is] this man who is walking in the field to meet us?' and the servant saith, 'It [is] my lord,' and <b>she taketh the veil, and covereth herself.</b></i>	<i>Gen 24:64-65</i>
The removal of a woman's veil was rather considered as humiliation.	<i>Come down, and sit on the dust, O virgin daughter of Babylon, Sit on the earth, there is no throne, O daughter of the Chaldeans, For no more do they cry to thee, 'O tender and delicate one.' Take millstones, and grind flour, <b>Remove thy veil</b>, draw up the skirt, Uncover the leg, pass over the floods. Revealed is thy nakedness, yea, seen is thy reproach, Vengeance I take, and I meet not a man.</i>	<i>Isa 47:1-3</i>
Men Should Not Pray With Head Covering		
Men should not wear any head covering for prayer (only in times of mourning). <b>The mention of men also contradicts it to be a custom related to prostitutes.</b>	<i>... I handed over to you the <b>precepts</b> [Greek 3862, ΠΑΡΑΔΟΧΕΙC, paradosis, From G3860; transmission, that is, (concretely) a <b>precept</b>; specifically the <b>Jewish traditionary law</b>: - ordinance, tradition], you hold fast to them. [...] Every man who <b>prays or prophesies</b> while having something on his head dishonors his head [...] For indeed a man ought <b>not to cover his head</b> ...</i>	<i>1Cor 11:2-16</i>
Women Should Pray With Head Covering		
Women should wear a head covering for the time of prayer - as a symbol of authority (1Cor 11:10).	<i>... but every woman who <b>prays or prophesies with uncovered head</b> dishonors her head, for she is one and the same with the one whose head is shaved. For if a woman does not cover herself, let her hair be shorn off. But if it is shameful for a woman to have her head shorn or shaved, <b>let her cover her head</b> [...] You judge for yourselves: is it fitting for a woman <b>to pray to THEOS with her head uncovered?</b> ...</i>	<i>1Cor 11:4-13</i>
<b>1. Reason: Creation order.</b> To elevate women during the times of prayer to the level of headship men naturally have (in churches, families ...).	<i>... For indeed a man ought not to cover his head, because he is the image and glory of THEOS, but the <b>woman is the glory of the man</b>. For man is not from woman, but woman from man. For indeed man was not created for the sake of the woman, but woman for the sake of the man.</i>	<i>1Cor 11:7-9</i>
The order of authority is THEOS the FATHER - CHRISTOS - (Angels-) Man - Woman. The head covering now gives women in the time of prayer a very similar authority before the angels than men.	<i>To the woman he said, "... to your husband shall be your desire. And <b>he shall rule over you.</b>"</i>	<i>Gen 3:16</i>
	<i>... what is a <b>human being</b> that you think of him? and a child of humankind that you care for him? And you made him <b>a little lower than heavenly beings [angels]</b>, and with glory and with majesty you crowned him.</i>	<i>Psa 8:5</i>
	<i>But I want you to know that <b>CHRISTOS is the head of every man, and the man is the head of the woman</b>, and the <b>head of CHRISTOS is THEOS.</b></i>	<i>1Cor 11:3</i>
There is the glory of THEOS, which is man. There is the glory of man, which is the woman. There is the glory of woman, which is her long hair, which is covered by a veil during prayer, in order to be modest and to give the full glory to THEOS only. Only the man remains uncovered, because he is the glory of THEOS.	ΓΥΝΗ ΔΕ ΕΑΝ <b>KOMA</b> ΔΟΞΑ ΑΥΤΗ ΕCΤΙΝ? ΟΤΙ Η <b>KOMH</b> ΑΝΤΙ ΠΕΡΙΒΟΛΑΙΟΥ ΔΕΔΟΤΑΙ [ΑΥΤΗ].  <i>But if a woman should wear <b>tresses of hair</b> [literal translation; G2863, KOMA, koma, to wear tresses of hair], is it a glory to her? [Many translations erroneously remove the question mark although included in the original manuscripts (back then a '¿' meant a modern ' ?' ) For the hair has been given to her for a covering. [this seems to imply that long hair functions already as head covering (especially when translators chose the term 'instead' instead of 'for'), but this would contradict the previous verses, where Paul says that the uncovered hair is to be shorn off].</i>	<i>1Cor 11:15</i>
<b>2. Reason: Authority.</b> Not to oppress women as many claim, but to give women more authority!	<i>... Because of this, the woman ought to have <b>authority over her head</b>, on account of the angels. ... [the words 'a symbol / sign of' are entirely foreign to the Bible, but are added by many translators]</i>	<i>1Cor 11:10</i>
<b>3. Reason: Angels.</b> Paul does not explain what 'because of the angels' means. A reference to fallen angels can be ruled out, since we no longer live in times when women were abused by such angels.	<i>... Because of this, the woman ought to have authority over her head, <b>on account of the angels.</b> [Strong's G1223 ΔΙΑ, dia, A primary preposition denoting the channel of an act; through, - after, always, among, at, to avoid, because of (that), briefly, by, for (cause) . . . fore, from, in, by occasion of, of, by reason of, for sake, that, thereby, therefore.]</i>	<i>1Cor 11:10</i>
But Scripture gives us the hint that angels are watching us and tell THEOS whether or not we're obeying.	<i>And calling a child, He placed it in their midst and said [...] Take heed! You should not despise one of these small ones. For I say to you that <b>their angels in the Heavens continually behold the face of my FATHER</b>, the One in the Heavens.</i>	<i>Mat 18:2-10</i>
Prayers to THEOS are being received by angels and then brought before Him, essentially providing a woman the same access to the Heavenly than a man has without head covering, by elevating the authority of a woman towards angels.	<i>But the <b>angel</b> said to him, "Do not be afraid, Zechariah, because <b>your prayer has been heard</b> ...</i>	<i>Luk 1:13</i>
	<i>And <b>another angel</b> who had a golden censer came and stood at the altar, and a large amount of incense was given to him, in order that <b>he could offer the prayers of all the saints on the golden altar</b> that is before the throne. And the smoke of the incense went up before THEOS with the <b>prayers of the saints from the hand of the angel.</b></i>	<i>Rev 8:3-4</i>
	<i>I testify solemnly before THEOS and CHRIST IESOUS and <b>the elect angels</b> that you observe these things without prejudice, doing nothing according to partiality.</i>	<i>1Tim 5:21</i>
When Paul ordered Timothy to do something, it was silently observed by 'elect angels'.	<i>... And KYRIOS will go through to strike Egypt, and he will see the blood <b>on the lintel</b> [overhang over the door] and on the two doorposts, and KYRIOS will <b>pass over the doorway</b> and will not allow the destroyer [THEOS' Angel(s)] to come to your houses to strike you.</i>	<i>Exo 12:13-23</i>
<b>4. Reason: Biblical function of coverings.</b> The indirect, but irresistibly obtruding connection between coverings and the communication with THEOS.	<i>And Moses went up to the mountain, and the cloud <b>covered</b> the mountain. And the glory of KYRIOS settled on Mount Sinai, and the cloud <b>covered</b> it for six days, and <b>He called to Moses</b> on the seventh day <b>from the midst of the cloud.</b></i>	<i>Exo 24:15</i>
The word used for 'cover' in Exo 26:34 and Num 4:5 is exactly the same word as used in 1Cor 11:6-7.	<i>And thou shalt <b>screen</b> [Strong's G2619 ΚΑΤΑΚΑΛΥΠΤΕΤΑΙ, katakaluptetai: to cover wholly, that is, veil: - cover, hide] with the <b>veil</b> the ark of the testimony in the holy of holies.</i>	<i>Exo 26:34</i>
	<i>And Aaron and his sons shall go in, when the camp is about to move, and shall take down the shadowing <b>veil</b> [Strong's G2619], and shall cover with it the ark of the testimony.</i>	<i>Num 4:5</i>
	<i>For if a woman is not <b>covered</b> [Strong's G2619] then let her be shorn, and if [it is] a shame for a woman to be shorn or shaven - let her be <b>covered</b> [Strong's G2619] ...</i>	<i>1Cor 11:6</i>
<b>5. Reason: Biblical 'tradition' which rather means 'precept' or 'ordinance'.</b> The paragraph of the head coverings begins with Paul's reference to tradition which is different from our understanding of tradition.	<i>Now I commend you because you remember me in everything and <b>maintain the precepts</b> [Greek 3862, ΠΑΡΑΔΟΧΕΙC, paradosis, From G3860; transmission, that is, (concretely) a <b>precept</b>; specifically the <b>Jewish traditionary law</b>: - ordinance, tradition], even as I delivered them to you.</i>	<i>1Cor 11:2</i>
Paul does not water down his own instructions as often interpreted, but simply states that his church has <b>no custom to be disposed to be contentious</b> (meaning that his church follows it without murmuring), nor do the other churches of THEOS do so.	<i>But if anyone is disposed to be <b>contentious</b>, we have <b>no such custom</b> [to be contentious], nor do <b>the churches of THEOS</b> [clear application to churches (plural); a wording often overlooked by those who try to apply a cultural context].</i>	<i>1Cor 11:16</i>
<b>6. Reason: Slightly higher importance than communion.</b> The chapter 11 of 1Corinthians gives priority to 'head coverings', because it is mentioned before the paragraph describing 'communion'. <b>We are very familiar with the importance according to biblical order, if only from the first of the Ten Commandments.</b>	<div><div>https://Marvel Bible</div><div>1Cor 11:1</div><div>BSB   1 Corinthians 1   2   3   4   5   6   7   8   9   10   11   12   13   14   15   16   Search Q  </div><div>Roles in Worship</div><div><p><sup>1</sup> You are to imitate me, just as I imitate Christ.</p><p><sup>2</sup> Now I commend you for remembering me in everything and for maintaining the traditions, just as I passed them on to you. <sup>3</sup> But I want you to understand that the head of every man is Christ, and the head of the woman is man, and the head of Christ is God.</p><p><sup>4</sup> Every man who prays or prophesies with his head covered dishonors his head. <sup>5</sup> And every woman who prays or prophesies with her head uncovered dishonors her head, for it is just as if her head were shaved. <sup>6</sup> If a woman does not cover her head, let her hair be cut off. And if it is shameful for a woman to have her hair cut or shaved off, she should cover her head.</p><p><sup>7</sup> A man ought not to cover his head, since he is the image and glory of God; but the woman is the glory of man. <sup>8</sup> For man did not come from woman, but woman from man. <sup>9</sup> Neither was man created for woman, but woman for man. <sup>10</sup> For this reason a woman ought to have a sign of authority on her head, because of the angels.</p><p><sup>11</sup> In the Lord, however, woman is not independent of man, nor is man independent of woman. <sup>12</sup> For just as woman came from man, so also man is born of woman. But everything comes from God.</p><p><sup>13</sup> Judge for yourselves: Is it proper for a woman to pray to God with her head uncovered? <sup>14</sup> Doesn't nature itself teach you that if a man has long hair, it is a disgrace to him, <sup>15</sup> but that if a woman has long hair, it is her glory? For long hair is given to her as a covering. <sup>16</sup> If anyone is inclined to dispute this, we have no other practice, nor do the churches of God.</p><p>Sharing in the Lord's Supper Matt 26:26-30 Mark 14:22-26 Luke 22:14-23</p><p><sup>17</sup> In the following instructions I have no praise to offer, because your gatherings do more harm than good. <sup>18</sup> First of all, I hear that when you come together as a church, there are divisions among you, and in part I believe it. <sup>19</sup> And indeed, there must be differences among you to show which of you are approved.</p><p><sup>20</sup> Now then, when you come together, it is not the Lord's Supper you eat. <sup>21</sup> For as you eat, many of you proceed with your own meal to the exclusion of others. While one remains hungry, another gets drunk. <sup>22</sup> Don't you have your own homes in which to eat and drink? Or do you despise the church of God and humiliate those who have nothing? What can I say to you? Shall I praise you for this? Of course not!</p><p><sup>23</sup> For I received from the Lord what I also passed on to you: that the Lord Jesus, on the night He was betrayed, took bread, <sup>24</sup> and when He had given thanks, He broke it and said, "This is My body, which is for you;" do this in remembrance of Me." <sup>25</sup> In the same way, after supper He took the cup, saying, "This cup is the new covenant in My blood; do this, as often as you drink it, in remembrance of Me." <sup>26</sup> For as often as you eat this bread and drink this cup, you proclaim the Lord's death until He comes.</p><p><sup>27</sup> Therefore, whoever eats the bread or drinks the cup of the Lord in an unworthy manner will be guilty of sinning against the body and blood of the Lord.</p><p><sup>28</sup> Each one must examine himself before he eats of the bread and drinks of the cup. <sup>29</sup> For anyone who eats and drinks without recognizing the body eats and drinks judgment on himself. <sup>30</sup> That is why many among you are weak and sick, and a number of you have fallen asleep.</p><p><sup>31</sup> Now if we judged ourselves properly, we would not come under judgment. <sup>32</sup> But when we are judged by the Lord, we are being disciplined so that we will not be condemned with the world.</p><p><sup>33</sup> So, my brothers, when you come together to eat, wait for one another. <sup>34</sup> If anyone is hungry, he should eat at home, so that when you come together it will not result in judgment. And when I come, I will give instructions about the remaining matters.</p></div></div> <div>BSB   1 Corinthians 1   2   3   4   5   6   7   8   9   10   11   12   13   14   15   16   Search Q  </div>	<i>1Cor 11 (Marvel Bible)</i>



