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today to ignore a biblical ordinance that was followed for 98% of the time of the New Covenant and dismiss it as outdated and old-fashioned?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?

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WHAT DOES THE BIBLE SAY ABOUT ...

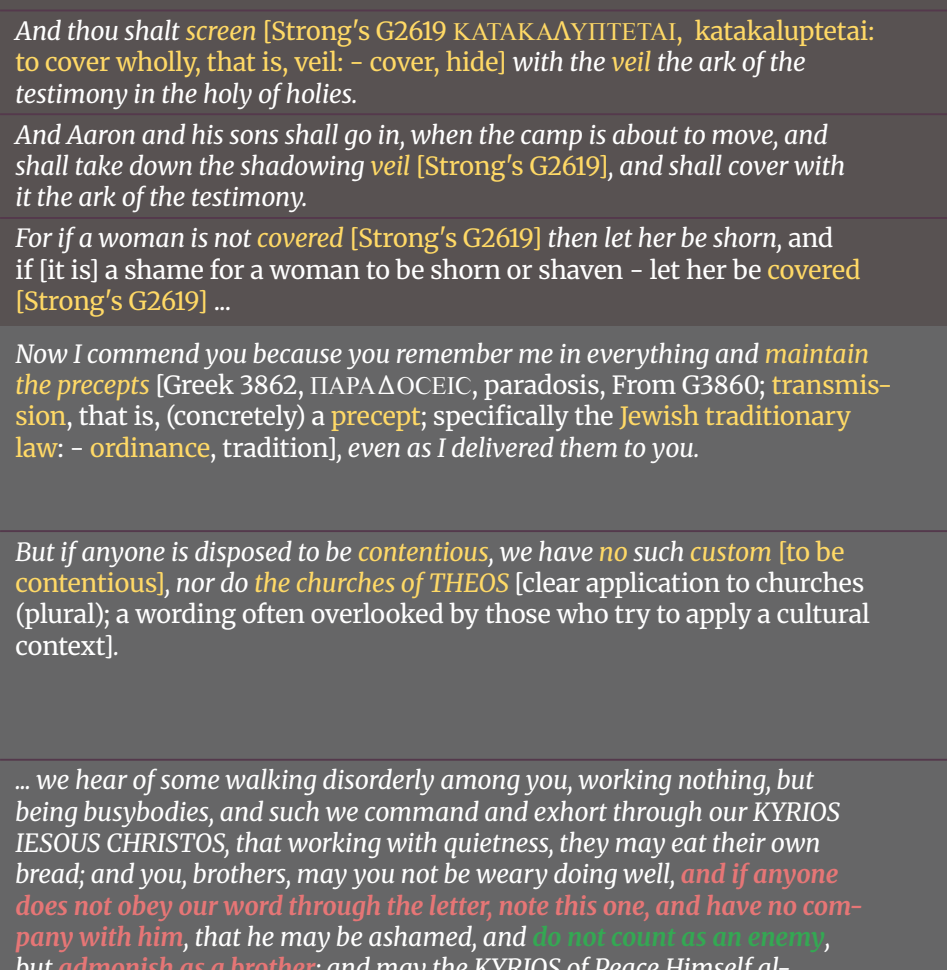
2 · Hair Length

Hair Length

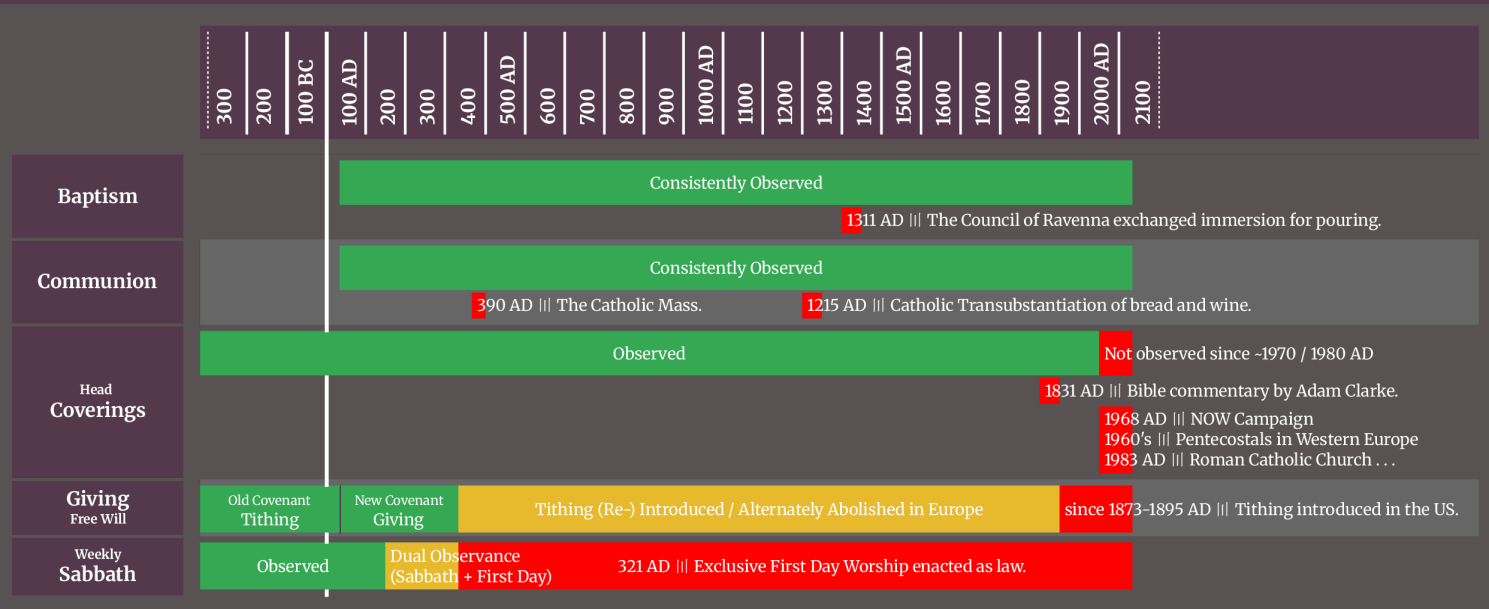
Comments	Scripture	
	Men Should Not Have Very Long Hair	
THEOS does not want men to have very long hair. The healthy male believer revolts against himself when dressed in symbols of femininity.	*And does not nature itself teach you that a man, if he wears long hair [shoulder length is a reasonable limit], it is a dishonor to him?*	1Cor 11:14
	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 his head was caught in the tree. He was left hanging between heaven and earth, and the mule which was under him went on.	2Sam 18:9
Exceptions: Samson and most probably also Absalom took the Nazirite vow (long hair only for a limited time; Old Covenant application according to Numbers 6). 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).	*'When a man or a woman takes a special vow, a vow of a Nazirite, to keep separate for KYRIOS [...] All the days of the vow of his separation a razor will not pass over his head. Until fulfilling the days that he separated himself to KYRIOS he will be holy and grow long the locks of the hair of his head.*	Num 6:1-5
	... you will conceive and bear a son [Samson]. *No razor will touch his head, because the boy will be a Nazirite of THEOS from birth. And it is he who will begin to deliver Israel from the hand of the Philistines."*	Jdg 13:5
	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 shaved off seven locks of his head. Then she began to subdue him, and his strength went away from him.*	Jdg 16:17-19
	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 he shaved his head, it would happen every year, which he did because it was heavy on him [= very long], *he would shave it off and weigh the hair of his head: two hundred shekels by the king's weight.*	2Sam 14:25-26
	Women Have Ideally Very Long Hair	
Women show more glory to THEOS with long hair, but it is not an obligation to have very long hair. 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.	*... you grew up, and you became tall and reached full womanhood. Your breasts were formed, and your hair had grown ...*	Eze 16:7
	Oh my! You are beautiful, my beloved! Oh my! You are beautiful! Your eyes are doves from behind your veil. Your hair is like a flock of goats that move down from the mountains of Gilead.	Son 4:1
	But if a woman should wear tresses of hair [literal translation; G2863, KOMA, koma, to wear tresses of hair], *is it a glory to her? For the hair has been given to her for a covering.*	1Cor 11:15
	... and their faces as faces of men, 8and they had hair as hair of women ...	Rev 9:7-8

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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 specific reasons (verse 10) and applying it specifically to the churches of THEOS (verse 16). What is often wrongly assumed to have been a custom related to prostitutes, is clearly a principle rooted even in creation. Paul does not appeal to culture, but to nature.		
In the end it boils down to a few minutes of prayer, when the man should have nothing on his head, but the woman should have something on her head (handkerchief, hat, scarf ...). 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.	*... and the priest hath caused the woman to stand before KYRIOS, and hath uncovered the woman's head, 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.*	Num 5:18
When Rebekah went to meet Isaac, she carried a veil with her which she then used right before meeting him.	*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 she taketh the veil, and covereth herself.*	Gen 24:64-65
The removal of a woman's veil was rather considered as humiliation.	*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, Remove thy veil, 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.*	Isa 47:1-3
Men Should Not Pray With Head Covering		
Men should not wear any head covering for prayer (only in times of mourning). The mention of men also contradicts it to be a custom related to prostitutes.	*... I handed over to you the precepts* [Greek 3862, ΠΑΡΑΔΟCEIC, paradosis, From G3860; transmission, that is, (concretely) a precept; specifically the Jewish traditionary law: - ordinance, tradition]*, you hold fast to them.* [...] *Every man who prays or prophesies while having something on his head dishonors his head* [...] *For indeed a man ought not to cover his head ...*	1Cor 11:2-16
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).	*... but every woman who prays or prophesies with uncovered head 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, let her cover her head* [...] *You judge for yourselves: is it fitting for a woman to pray to THEOS with her head uncovered? ...*	1Cor 11:4-13
1. Reason: Creation order. To elevate women during the times of prayer to the level of headship men naturally have (in churches, families ...). 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. 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.	*... For indeed a man ought not to cover his head, because he is the image and glory of THEOS, but the woman is the glory of the man. 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.*	1Cor 11:7-9
	To the woman he said, "... to your husband shall be your desire. And he shall rule over you."	Gen 3:16
	... what is a human being that you think of him? and a child of humankind that you care for him? And you made him a little lower than heavenly beings [angels], and with glory and with majesty you crowned him.	Psa 8:5
	But I want you to know that CHRISTOS is the head of every man, and the man is the head of the woman, and the head of CHRISTOS is THEOS.	1Cor 11:3
	ΓΥΝΗ ΔΕ ΕΑΝ ΚΟΜΑ ΔΟΞΑ ΑΥΤΗ ΕCΤΙΝ? ΟΤΙ Η ΚΟΜΗ ΑΝΤΙ ΠΕΡΙΒΟΛΑΙΟΥ ΔΕΔΟΤΑΙ [ΑΥΤΗ]. *But if a woman should wear tresses of hair* [literal translation; G2863, ΚΟΜΑ, 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].	1Cor 11:15
2. Reason: Authority. Not to oppress women as many claim, but to give women more authority!	*... Because of this, the woman ought to have authority over her head, on account of the angels. ...* [the words 'a symbol / sign of' are entirely foreign to the Bible, but are added by many translators]	1Cor 11:10
3. Reason: Angels. 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.	*... Because of this, the woman ought to have authority over her head, on account of the angels.* [Strong's G1223 ΔIA, 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.]	1Cor 11:10
But Scripture gives us the hint that angels are watching us and tell THEOS whether or not we're obeying. 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.	*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 their angels in the Heavens continually behold the face of my FATHER, the One in the Heavens.*	Mat 18:2-10
	But the angel said to him, "Do not be afraid, Zechariah, because your prayer has been heard ...	Luk 1:13
	And another angel who had a golden censer came and stood at the altar, and a large amount of incense was given to him, in order that he could offer the prayers of all the saints on the golden altar that is before the throne. And the smoke of the incense went up before THEOS with the prayers of the saints from the hand of the angel.	Rev 8:3-4
When Paul ordered Timothy to do something, it was silently observed by 'elect angels'.	*I testify solemnly before THEOS and CHRIST IESOUS and the elect angels that you observe these things without prejudice, doing nothing according to partiality.*	1Tim 5:21
3a. Passover: A vague, but good comparison can also be made to the original night of Passover, when not a head covering, but blood covering the 'head' of the door was used as authoritative sign towards the angels (to have them pass over in this case).	*... And KYRIOS will go through to strike Egypt, and he will see the blood on the lintel* [overhang over the door] *and on the two doorposts, and KYRIOS will pass over the doorway and will not allow the destroyer* [THEOS' Angel(s)] *to come to your houses to strike you.*	Exo 12:13–23
4. Reason: Biblical function of coverings. The indirect, but irresistibly obtruding connection between coverings and the communication with THEOS.	*And Moses went up to the mountain, and the cloud covered the mountain. And the glory of KYRIOS settled on Mount Sinai, and the cloud covered it for six days, and He called to Moses on the seventh day from the midst of the cloud.*	Exo 24:15
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.	*And thou shalt screen* [Strong's G2619 ΚΑΤΑΚΑΛΥΠΤΕΤΑΙ, katakaluptetai: to cover wholly, that is, veil: - cover, hide] *with the veil the ark of the testimony in the holy of holies.*	Exo 26:34
	And Aaron and his sons shall go in, when the camp is about to move, and shall take down the shadowing veil [Strong's G2619]*, and shall cover with it the ark of the testimony.*	Num 4:5
	For if a woman is not covered [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 covered [Strong's G2619] ...	1Cor 11:6
5. Reason: Biblical 'tradition' which rather means 'precept' or 'ordinance'. The paragraph of the head coverings begins with Paul's reference to tradition which is different from our understanding of tradition.	*Now I commend you because you remember me in everything and maintain the precepts* [Greek 3862, ΠΑΡΑΔΟCEIC, paradosis, From G3860; transmission, that is, (concretely) a precept; specifically the Jewish traditionary law: - ordinance, tradition]*, even as I delivered them to you.*	1Cor 11:2
Paul does not water down his own instructions as often interpreted, but simply states that his church has no custom to be disposed to be contentious (meaning that his church follows it without murmuring), nor do the other churches of THEOS do so.	*But if anyone is disposed to be contentious, we have no such custom* [to be contentious]*, nor do the churches of THEOS* [clear application to churches (plural); a wording often overlooked by those who try to apply a cultural context].	1Cor 11:16
In Paul's Second Letter to the Thessalonians, he even instructs us to have no company with busybodies and those who work nothing. It is thus more than reasonable to conclude that a refusal of the wearing of head coverings by women, or the refusal by men to take head coverings off in the times of prayer, would equally require us to have no company with those people - be it only for a season until they are convicted by the HOLY SPIRIT.	*... we hear of some walking disorderly among you, working nothing, but being busybodies, and such we command and exhort through our KYRIOS IESOUS CHRISTOS, that working with quietness, they may eat their own bread; and you, brothers, may you not be weary doing well, and if anyone does not obey our word through the letter, note this one, and have no company with him, that he may be ashamed, and do not count as an enemy, but admonish as a brother; and may the KYRIOS of Peace Himself always give to you peace in every way ...*	2The 3:11-16
6. Reason: Slightly higher importance than communion. The chapter 11 of 1Corinthians gives priority to 'head coverings', because it is mentioned before the paragraph describing 'communion'. We are very familiar with the importance according to biblical order, if only from the first of the Ten Commandments.		1Cor 11 (Marvel Bible)

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	Comments	Scripture	
Further Observations	We often hear the claim that long hair already serves as head covering. But the **noun** used in the respective verse 15 (mantle, veil, covering, vesture) **is different from the verb** used (to cover wholly, that is, veil: - cover, hide) in the previous instructions. Not even the word stem does coincide: 1Cor 11:6-7 (Verb: to cover, hide) G2619 ΚΑΤΑ**ΚΑΛΥΠΤ**ΕΤΑΙ, kata-**kalupt**etai 1Cor 11:15 (Noun: a covering) G4018 ΠΕΡΙ**ΒΟΛΑ**ΙΟΥ, peri-**bola**ion	*For if a woman is not **covered** [Strong's G2619 ΚΑΤΑΚΑΛΥΠΤΕΤΑΙ, kata-kaluptetai, From G2596 and G2572; to cover wholly, that is, veil: - cover, hide] then let her be shorn,* and if [it is] a shame for a woman to be shorn or shaven - let her be **covered [G2619 ΚΑΤΑΚΑΛΥΠΤΕΣΘΩ, katakaluptestho]** *for a man, indeed, ought not to **cover** [G2619] the head, being the image and glory of THEOS, and a woman is the glory of a man.* 6ΕΙ ΓΑΡ ΟΥ **ΚΑΤΑΚΑΛΥΠΤΕΤΑΙ** ΓΥΝΗ, ΚΑΙ ΚΕΙΡΑΣΘΩ. ΕΙ ΔΕ ΑΙΣΧΡΟΝ ΓΥΝΑΙΚΙ ΤΟ ΚΕΙΡΑΣΘΑΙ Η ΞΥΡΑΣΘΑΙ, **ΚΑΤΑΚΑΛΥΠΤΕΣΘΩ**. 7ΑΝΗΡ ΜΕΝ ΓΑΡ ΟΥΚ ΟΦΕΙΛΕΙ **ΚΑΤΑΚΑΛΥΠΤΕΣΘΑΙ** ΤΗΝ ΚΕΦΑΛΗΝ ΕΙΚΩΝ ΚΑΙ ΔΟΞΑ ΘΕΟΥ ΥΠΑΡΧΩΝ. Η ΓΥΝΗ ΔΕ ΔΟΞΑ ΑΝΔΡΟΣ ΕΣΤΙΝ.	1Cor 11:6-7 G2619
		*And a woman, if she have long hair, a glory it is to her, because the hair instead of a **covering** [Strong's G4018 ΠΕΡΙΒΟΛΑΙΟΥ, peribolaion, Neuter of a presumed derivative of G4016; something thrown around one, that is, a mantle, veil: - covering, vesture] hath been given.* 15ΓΥΝΗ ΔΕ ΕΑΝ ΚΟΜΑ ΔΟΞΑ ΑΥΤΗ ΕΣΤΙΝ? ΟΤΙ Η ΚΟΜΗ ΑΝΤΙ **ΠΕΡΙΒΟΛΑΙΟΥ** ΔΕΔΟΤΑΙ.	1Cor 11:15 G4018
Recent History	A Methodist was the forerunner for the removal of head coverings. Adam Clarke's false claim (published in 1831 AD) **-which literally has become a very popular, modern legend-** indirectly suggested that it was a local custom in Corinth, in order to differentiate oneself from prostitutes. 1. Firstly, head coverings had only to be worn in times of prayer and his commentary plainly ignores this. 2. Secondly, and where his lie becomes obvious, is Genesis 38:15, where the same verb (G2619 ΚΑΤΑΚΑΛΥΠΤΕΤΑΙ) is used as in **1Cor 11:6-7, stating that prostitutes covered their face** which implies the top of the head as the support for the face covering. We would have long ago identified that lie if we would not have stopped using the Greek OT as handed over to us by CHRISTOS and the Apostles. 3. Thirdly, and as seen in this study, Paul overwrote cultural implications through specific reasons he provided. Every argument Paul used was transcultural and universal. Even if it were cultural, then Paul would still have given it a new significance, in the same way he (also) gave a new significance to · bread (now for communion) · wine / cup (now for communion) · water (now for baptism), all of which is permanently binding. If you think otherwise, you could just as easily replace the bread or baptism with a different symbol, which you are not entitled to do.	*"... 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 dishonor 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."* ≠ *And when Judas saw her, he thought her to be **a harlot**; for she **covered** [Strong's G2619 ΚΑΤΑΚΑΛΥΠΤΕΤΑΙ, katakaluptetai, From G2596 and G2572; to cover wholly, that is, veil: - cover, hide] her face, and he knew her not.* 15ΚΑΙ ΙΔΩΝ ΑΥΤΗΝ ΙΟΥΔΑΣ ΕΔΟΞΕΝ ΑΥΤΗΝ ΠΟΡΝΗΝ ΕΙΝΑΙ. **ΚΑΤΕΚΑΛΥΨΑΤΟ** ΓΑΡ ΤΟ ΠΡΟΣΩΠΟΝ ΑΥΤΗΣ, ΚΑΙ ΟΥΚ ΕΠΕΓΝΩ ΑΥΤΗΝ.	Bible Commentary Adam Clarke Gen 38:15
Timeline of Abomination	 While the head covering was the absolute norm (at least during prayer) for at least 1900 years, it suddenly began to disappear in the 20th century. 1968 AD ||| Campaign by the feminist 'National Organization for Women' (US; founded by an Episcopalian priest) to abolish the head coverings. The campaign specifically targeted Roman Catholic churches. Abolished first by: 1960's ||| Pentecostals in Western Europe 1983 AD ||| Roman Catholic Church . . . nearly all others followed suit! This historically unprecedented event is today both suppressed and explained away by millions of Christians, who often wonder why THEOS does not answer their prayers (while we should rather be surprised that He gracefully does answer any prayer from an unveiled woman). We have to wonder how much of our (church) lives could be different if we would follow this simple act of obedience which had been observed for thousands of years until a few years ago.	▶ see the study 'Discernment ||| Timeline of Abominations' 14 Objections to the Head Covering Answered - Daniel Willis
Conclusions	Who? Women only. Men sin, if they cover their head during times of prayer. Why? For their authority. Also because of the angels. Based on the creation order. Which activities? During prayer and prophesy. Possibly also during corporate / private worship (not biblically specified - if you pray during or in between worship hymns, then you should probably wear it). Where? 1Cor 11 is rather laid out in the public assembly, but the covering probably also applies to private / semi-private settings. Communion was first taken in the upper room and in private homes, before it came into the form of churches we know today. What not? Do not add traditions to the Bible which demand that believers and unbelievers alike should wear a covering, or that believers should wear it at all times, or at all times in church. Don't convert the head covering into a designer tool only, or a tool of pride or division. If others don't wear it, educate them in a defined and friendly manner and pray for them, but leave the rest between them and THEOS. In the same way we do not force anyone to take communion, to give or to keep the Weekly Sabbath, we cannot and should not force anyone to be obedient to THEOS' commands.	