

Covering for the Hair OR Hair for a Covering

Being one of the more difficult passages of Scripture to understand, this portion of Paul's letter to the Corinthians almost requires a book to thoroughly present all of what it is truly saying. Indeed, this passage is a classic example of what Peter commented about in his time concerning Paul's teachings when he wrote these words:

2 Peter 3:14-16 NKJV

Therefore, beloved, looking forward to these things, be diligent to be found by Him in peace, without spot and blameless; 15 and consider that the longsuffering of our Lord is salvation—as also our beloved brother Paul, according to the wisdom given to him, has written to you, 16 as also in all his epistles, speaking in them of these things, in which are **some things hard to understand**, which untaught and unstable people twist to their own destruction, as they do also the rest of the Scriptures.

There are at least four different viewpoints that prevail within the Body Christ with some minor variations within each grouping:

1. Paul is speaking about a tradition that is no longer prevalent in western society and therefore this text is not applicable to us today. However, if one is in a country where unveiled women are considered to be acting inappropriately, then one should then wear a veil in order to avoid causing offence.
2. The head covering had some significance during the time of the early church and a corresponding symbol is still required, but not necessarily a veil.
3. The head covering is a real head covering and should still be worn today. This view has at least three prominent sub-views: A veil or head covering is to be worn by women at all times; A veil or head covering is to be worn by all women in church services; A veil or head covering is to be worn by all women whenever they pray or prophesy publicly.
4. The head covering is a woman's hair. Therefore: A woman should wear relatively long hair compared to a man; A woman's hair is to hang down from her head and a man's hair is not to hang down from his head; A woman may wear a veil at her discretion but it is not a requirement. Some in this viewpoint insist that a woman should not crop her hair. Agreement with viewpoint #1 is to be followed if local customs or traditions prevail.

To help our understanding and circumvent the controversy that prevails over what this short teaching really means, we first of all need to remember the context wherein the letters of the New Testament were written. Paul had already preached the Gospel to them and stayed with them long enough to establish them in the faith. These letters of correction were written to resolve certain problems that had been reported to him from the various congregations. In many cases he only gives portions of the understanding on any particular subject and this is because they had already heard the overall message and they only needed reminder on certain points. It is reasonable to assume that the intended readers in their time would have known precisely what he was talking about.

But we come along nearly two thousand years later and things that were noted as being hard to understand in ancient days have been subjected to a number of influences which include the vagaries of various translators and interpreters whose credentials we never had the opportunity to examine, who may at times have been influenced by their own ignorance and or were biased by their vested interest in maintaining the traditions they had adopted during their period of history.

As I explored this passage, it became apparent that it has much more to offer the Body of Christ besides answering the question: Is a woman's hair a covering or is her hair to be covered? I found that it also

touches on modesty, humility, maintaining the appropriate distinction between men and woman and a balanced view of headship. When these other aspects that are embedded in the teaching are given due attention, we find that instead of being an isolated instruction with little to no support from the rest of the Bible, the verses are in fact integrated with other comments in various places throughout the Word of God and its message becomes clear. Paul said he taught these things in every church (1 Corinthians 4:16; 11:16) so we ought not to be surprised to find the corresponding instructions somewhere in the other letters. Okay, let's plunge right in and read the whole passage.

1 Corinthians 11:2-16 NKJV

Now I praise you, brethren, that you remember me in all things and keep the traditions just as I delivered *them* to you. 3 But I want you to know that the head of every man is Christ, the head of woman *is* man, and the head of Christ *is* God.

4 Every man praying or prophesying, having *his* head covered, dishonors his head. 5 But every woman who prays or prophesies with *her* head uncovered dishonors her head, for that is one and the same as if her head were shaved. 6 For if a woman is not covered, let her also be shorn. But if it is shameful for a woman to be shorn or shaved, let her be covered.

7 For a man indeed ought not to cover *his* head, since he is the image and glory of God; but woman is the glory of man. 8 For man is not from woman, but woman from man. 9 Nor was man created for the woman, but woman for the man. 10 For this reason the woman ought to have *a symbol of* authority on *her* head, because of the angels. 11 Nevertheless, neither *is* man independent of woman, nor woman independent of man, in the Lord. 12 For as woman *came* from man, even so man also *comes* through woman; but all things are from God.

13 Judge among yourselves. Is it proper for a woman to pray to God with her head uncovered? 14 Does not even nature itself teach you that if a man has long hair, it is a dishonor to him? 15 But if a woman has long hair, it is a glory to her; for *her* hair is given to her for a covering. 16 But if anyone seems to be contentious, we have no such custom, nor *do* the churches of God.

Many people sidestep the majority of this portion of scripture and go directly to the conclusion of the teaching where it says, “. . . her hair is given to her for a covering” and do not give themselves to understand the entire passage. I am personally reluctant to shy away from any part of God's Word. I would rather face the truth and embrace it through understanding. It may be true that the final four verses are the conclusion and summation of Paul's instruction on the matter, but the presence of a different Greek word for covering in verse 15 and an enigmatic phrase in the middle of the discourse have been reason enough for many to be somewhat contentious about the overall meaning.

If we do not understand the true meaning of the words of this passage, we will run into some difficulty applying them to everyday life. For example, how are men supposed to comply with verse 4: “Every man praying or prophesying, having his head covered, dishonours his head”? Does this mean that when I am riding a motorcycle with a crash helmet on that I cannot pray to God because it is a dishonour to Him? Or if I'm on a building site without a safety hat on . . . “Hey man, put your hat on.” “Sorry, boss. I'm praying.” Or is it nothing to do with hats and all to do with hair? Or none of the aforementioned? So then, this passage needs to be correctly understood by both men and women.

It may seem confusing for a while as I pull everything apart as I go, but hang in there and I'll put it all together for you at the end.

1 Corinthians 11:2-3 NKJV

Now I praise you, brethren, that you remember me in all things and keep the traditions just as I delivered *them* to you. 3 But I want you to know that the head of every man is Christ, the head of woman *is* man, and the head of Christ *is* God.

Here we have Paul introducing the next subject he is going to address in his letter to the church by commending them for keeping the traditions he had committed to them. With the word BUT he then let's them know that his subject matter is headship. By the way, the Greek word for woman and for wife

is the same word. Likewise with man or husband. It is only the context that reveals whether or not it refers to a married man or woman.

1 Corinthians 11:4-6 NKJV

Every man praying or prophesying, having *his* head covered, dishonors his head. 5 But every woman who prays or prophesies with *her* head uncovered dishonors her head, for that is one and the same as if her head were shaved.6 For if a woman is not covered, let her also be shorn. But if it is shameful for a woman to be shorn or shaved, let her be covered.

Paul goes on to say that the ‘covering’ or ‘uncovering’ of the head dishonours the respective head. Some say that what they were doing was inappropriate and bringing reproach to their head, i.e. a man would be dishonouring or bringing reproach to Christ and a woman would be dishonouring or bringing reproach to her husband.

However, when it speaks of the woman it says her uncovering is one and the same as if her own head was shaved or shorn and because that state of being shaved or shorn would be shameful, let her be ‘covered’.

Paul also seem to using hyperbole when he says: “if a woman is not covered, let her also be shorn.” The tenor of this phrase is similar to his comment about those who were advocating circumcision when he wrote: “I could wish that those who trouble you would even cut themselves off!” (Galatians 5:12)

That said, there are at least a couple of questions to be answered: What relevance has her head shorn or shaved got to do with the listed headship scenario listed in verse 3? And because the emphasis of the shame and dishonour is upon the woman’s head if she is not ‘covered’, is it not also the man’s own head that is dishonored if it is ‘covered’?

Indeed it is. The originating Greek word for ‘his’ is *autou* and the originating Greek word for ‘hers’ is *autes*. Literally *autou* would be ‘of him’ and *autes* ‘translates as ‘of her’, placing the ownership of the ‘head’ on the man and woman respectively. It would appear therefore, that having made the opening statement about the chain of headship, Paul then speaks metaphorically when speaking of the actual heads of the man and the woman. If we accept that premise, it allows us to make more sense out of what follows.

I also decided to check out the original Greek words that are translated ‘covered’ and ‘uncovered’ to see what could be found. First of all the word ‘covered’ that refers to the man’s head in verse 4 is the Greek word *kata*, (Strong’s 2596). The most common use of the word *kata* is when it is used as a prefix to form compound words: John 5:7 ‘steps down’; John 6:33 ‘comes down’; Matthew 3:16 ‘descending’; and countless other examples all associated with something ‘down’. Other usages include: in, at and by.

Metaphorically, *kata* is overwhelmingly rendered in the positive sense as ‘according’, as in according to the law or ‘down in the law’. Also according to the time etc. In the negative sense it is translated ‘against’, as in against the Son of God, against his mother, against his father, against Jesus etc., like one is ‘down on someone’ (against). A rare example of the physical usage of *kata* is in the three Gospel accounts of the swine running **down** the bank. *Kata* always has to do with something down. The only time it is ever rendered ‘covered’ is in the verse we are currently examining. I find this to be a red flag and consequently evidence of translator bias.

I’m going to get pedantic here and carefully lay out what I have discovered so that you ARE NOT taking my word for what is presented but have the very facts with which to access what the original Word of God had to say on this matter.

We find the following words have been used for covering, covered and uncovered throughout this passage.

kata: covered (verse 4) referring to the man

akatakalyptō: uncovered (verse 5) referring to the woman. A three word compound *a kata kalyptō*

katakalyptetai: covered (verse 6a) referring to the woman. A two word compound *kata kalyptetai*

katakalyptesthō: covered (verse 6b) referring to the woman. A two word compound *kata kalyptesthō*
katakalyptesthai: to cover (verse 7) referring to the man. A two word compound *kata kalyptesthai*
akatakalypton: uncovered (verse 13) referring to the woman. A three word compound *a kata kalypton*
peribolaïou: covering (verse 15) referring to the woman. A two word compound *peri bolaïou*

In the above list there are five Greek words employed. The root of those words are *kata*, *a*, *kalypto* or *kalupto*, *peri* and *bolla*.

We have already mentioned *kata* and its meaning ‘down’ or ‘down from’. The letter *a* as a prefix makes the word an antonym, an opposite. The word *kalypto* means ‘to cover’. The variations are according to the tense used in the sentences. The words *peri* and *bolla* mean ‘around’ as in perimeter and ‘thrown’ or ‘wrapped’. Thus a mantle or such like that is thrown around one’s shoulders.

Having already examined in detail the meaning of *kata*, we will now look at how the root word *kalypto* or *kalupto* is translated throughout the New Testament.

Luke 23:30 NKJV

Then they will begin ‘to say to the mountains, “Fall on us!” and to the hills, “**Cover** us!” ’

Luke 8:16 NKJV

No one, when he has lit a lamp, **covers** it with a vessel or puts it under a bed, but sets it on a lampstand, that those who enter may see the light.

Matthew 8:24 NKJV

And suddenly a great tempest arose on the sea, so that the boat was **covered** with the waves. But He was asleep.

Matthew 10:26 NKJV

Therefore do not fear them. For there is nothing **covered** that will not be revealed, and hidden that will not be known.”

1 Peter 4:8 NKJV

And above all things have fervent love for one another, for “love will **cover** a multitude of sins.”

James 5:20 NKJV

. . . let him know that he who turns a sinner from the error of his way will save a soul from death and **cover** a multitude of sins.

2 Corinthians 4:3 NKJV

But even if our gospel is **veiled**, it is **veiled** to those who are perishing,

As you can see, when the word *kalupto* is rendered veiled it is only in the context of a metaphorical statement and it would have been totally appropriate to render the word as ‘covered’ or ‘hidden’ and the meaning of the sentence would not have been changed. We get the word apocalypse from this root word. Apocalypse means revealed, as in revelation; not covered.

In Vine’s Expository Dictionary of New Testament Greek, we discover that the compound word *katakalyptos* is rendered: “something hanging down from the head”, presumably to cover it. We might say something hanging down that covers. But what that ‘something’ might be is not explained in Vine’s. However, the context of the passage we are examining will reveal what the something is.

The compound word *akatakalypton* is prefixed with ‘*a*’ which simply makes it the opposite of what follows. The literal meaning therefore is: ‘something not hanging down covering’. Think carefully now and let the dots join.

Let us continue.

1 Corinthians 11:5-12

But every woman who prays or prophesies with her head uncovered dishonors her head, for that is one and the same as if her head were shaved. 6 For if a woman is not covered, let her also be shorn. But if it is shameful for a woman to be shorn or shaved, let her be covered. 7 For a man indeed ought not to cover *his* head, since he is the image and glory of God; but woman is the glory of man. 8 For man is not from woman, but woman from man. 9 Nor was man created for the woman, but woman for the man. 10 For this reason the woman ought to have *a symbol of* authority on *her* head, because of the angels. 11 Nevertheless, neither *is* man independent of woman, nor woman independent of man, in the Lord. 12 For as woman *came* from man, even so man also *comes* through woman; but all things are from God.

We note that while the main subject is headship, all through this passage the talk is all to do with the covering or uncovering of the **heads** of men or women. It is not talking about covering or uncovering of the **hair!** AND, when it does mention hair, it is to do with whether or not it covers the head. If the hair is shaved or shorn it does not cover the head.

In these verses Paul also points out the distinction between men and women that goes right back to creation by noting the difference in their created purpose, i.e. man is the image and glory of God and the woman is the glory of man. Also it notes that the woman was made for the man and not the man for the woman and reminding them in the process that they are not independent from one another. Man indeed from Eve's time till now also comes through woman. Remember, the introduced subject matter is headship, and we see here some necessary awareness injected that it is NOT a headship that is autonomous. This teaching is to prevent the authoritarian domination that is so often espoused which corrupts the true model of servant headship that is found in the Scriptures. Now we come to what is probably considered to be the most enigmatic statement in the whole of Scripture.

1 Corinthians 11:10 NKJV

For this reason the woman ought to have *a symbol of* authority on *her* head, because of the angels.

We take note that in the preface of the NKJV, inserting some words in italics is the practice by which the editors indicate throughout their version of the Bible that these words are NOT in the original language but have been added for what they believe to be clarity. In so doing they have oftentimes fallen into the trap of interpreting God's Word instead of translating it literally and letting the Holy Spirit impart the meaning to the reader. Unfortunately, the majority of English translations have followed suit with this practice of adding to God's Word. Thankfully, there are a few Bible versions that have not indulged in this distortion of the original intent of the author.

1 Corinthians 11:10 Common English Bible

Because of this a woman should have authority over her head, because of the angels

1 Corinthians 11:10 International Standard Version

This is why a woman should have authority over her own head: because of the angels.

1 Corinthians 11:10 Jubilee Bible

For this cause the woman ought to have authority over her head: because of the angels.

1 Corinthians 11:10 New International Reader's Version

That's why a woman should have authority over her own head. She should have this because of the angels.

1 Corinthians 11:10 New International Version

It is for this reason that a woman ought to have authority over her own head, because of the angels.

1 Corinthians 11:10 New International Version UK

It is for this reason that a woman ought to have authority over her own head, because of the angels.

You will note that in all these versions that have held to the original Greek text, the woman is to have **authority over her own head**. It is not something that someone else is to have over her. The Greek word for 'authority' is *exousia* which means power or freedom of action, or right to act. The word 'over' is used in conjunction with the word 'authority' and is the Greek word *epi*.

When *epi* is used in a physical sense it is almost always rendered 'on' or 'upon', but when used metaphorically as in the context of authority we find it is always rendered 'over'. The classic and repeated example of how it is used is found in Matthew 20:25; 24:45; 24:47; 25:21; 25:23, and many others of which this is sample: "I will make you ruler **over** many things."

The literal reading does not in any way indicate any kind of sign, veil or symbol of being under a man's authority. What I see here is misogynistic males who cannot see a woman with any authority, even over her own head, injecting the words *a symbol of* to assert their misguided ideas about what it means for a woman to be submissive.

As for the angels, I shall not offer any opinion as to the full meaning of this statement. Countless scholars have already walked down that path with all manner of interpretive speculations having being made manifest and I am reluctant to add to the milieu, except to say that it means what it says i.e. because of the angels.

1 Corinthians 11:13-16

Judge among yourselves. Is it proper for a woman to pray to God with her head uncovered? 14 Does not even nature itself teach you that if a man has long hair, it is a dishonor to him? 15 But if a woman has long hair, it is a glory to her; for *her* hair is given to her for a covering. 16 But if anyone seems to be contentious, we have no such custom, nor *do* the churches of God.

Well ladies, there actually is a covering, a veil for your head and it is found in verse 15 with the Greek word *peribolaiou* which means: that which is thrown around; a mantle; a wrapper; a veil; a cloak; a covering. Symbols and signs of authority . . . No! A veil, Yes! **But**, the veil is the woman's hair which is her glorious God-given covering for her head.

If indeed a cloth veil was intended, we ought to have been able to find support for the premise elsewhere in God's Word for it is written: "By the mouth of two or three witnesses every word shall be established" (Deuteronomy 19:15; Matthew 18:16; 2 Corinthians 13:1). So we will do a little search through the Word of God and see what we can find.

The first mention of a veil is when we have Rebekah meeting Isaac for the first time.

Genesis 24:64-65

Then Rebekah lifted her eyes, and when she saw Isaac she dismounted from her camel; 65 for she had said to the servant, "Who is this man walking in the field to meet us?" The servant said, "It is my master." So she took a veil and covered herself.

Why she covered herself with a veil when she knew it was Isaac is not made clear, but what is clear is that until that time she was not wearing a veil.

Next we have the incident of Judah and Tamar.

Genesis 38:13-15

And it was told Tamar, saying, "Look, your father-in-law is going up to Timnah to shear his sheep." 14 So she took off her widow's garments, covered herself with a veil and wrapped herself, and sat in an open place which was on the way to Timnah; for she saw that Shelah was grown, and she was not given to him as a wife. 15 When Judah saw her, he thought she was a harlot, because she had covered her face.

Afterward, Tamar removed her veil.

Genesis 38:19

So she arose and went away, and laid aside her veil and put on the garments of her widowhood.

From this passage we see that the wearing of a veil was the advertising sign for a harlot.

Throughout the rest of the Torah, all references to a veil refer to that which was to separate the Holy of Holies in the Temple of God. Song of Solomon mentions the Shulamite wearing a veil, yet also has her saying "Why should I be as one who veils herself." (Songs 1:7) Isaiah 47 speaks to the harlot Babylon saying, "take off the veil." Ezekiel speaks of veils in a passage that speaks of witchcraft. The Gospels

only speak of the veil of the Temple. 2 Corinthians speaks of the veil Moses wore. Hebrews mentions the Temple veil in a metaphorical manner.

However, it is acknowledged that historically, the traditions at the time of Roman occupation were such that women wearing veils was common practice. It was and is common practice among orthodox Jews to this day. Perhaps it is from this tradition that later church leaders then interpreted that portion of Paul's letter as it is commonly accepted now. That said, from a Biblical perspective, we can find no support for women to be covered with a veil, except perhaps for the sake of being all things to all that some might be saved.

So now we can reassess the present day application of the true meaning with regards to men. Let us look again at the original Greek word *katakalyptos* and recall its meaning from Vine's Expository Dictionary of New Testament Greek: it means "something hanging down from the head". Although we do not put too much trust in the writings of the Church Fathers, we can sometimes see what they understood of Scripture during their times.

Although he was writing several decades after Paul had written this letter to the church in Corinth, Clement of Alexandria c150-c215AD has some words that perhaps shed some light on this subject.

The Instructor. Book iii. Chapter xi.

A Compendious View of the Christian Life. **To the men he commanded:**

"The hair of the head may not grow so long as to come down and interfere with the eye . . . cropping is to be adopted . . . let not twisted locks hang far down from the head, gliding into womanish ringlets."

This echoes what we found in Vine's: "*Something hanging down from the head.*"

We see here that Clement is giving instructions to men regarding the length and style of their hair.

There is a theme that can be traced back to the time of Moses that exhorts the Children of Israel that it is not for a man to look like a woman.

Deuteronomy 22:5

A woman shall not wear anything that pertains to a man, nor shall a man put on a woman's garment, for all who do so are an abomination to the Lord your God.

Wow, things were tame back then. I wonder what Paul would have to write about transgenderism?

All throughout this passage in Corinthians, a distinction is being made between men and woman. Men having girlish locks hanging down from their head was a dishonour. A woman with their hair shorn or shaved was likewise a shame for a woman is to look like a woman. There is also another matter here regarding the women that we will get to later.

But some may protest and say that the Nazarites of old wore their hair long and that was okay with God. True statement, and we must understand why. A Nazarite was a type of Christ who was to be raised in Nazareth and so the prophecy was fulfilled by Jesus being raised in that town (Matthew 2:23 Judges 13:5). However, Jesus did not actually take the Nazarite vow for He was free to drink a glass of wine with the people. However, He fulfilled the symbolic act of the Nazarite in that He came and carried our shame. The actual Nazarites wore their hair long (remember the story of Samson), and because it was a shame for a man to have his hair long like that of a woman, they were symbolically carrying the shame that Jesus would literally carry for us.

There is no record anywhere else in the whole Bible that mentions covering one's head with a veil of some kind and it being a dishonour to the Lord. The fact of the matter is that the Jewish men often prayed with a prayer shawl over their head. Here is Paul's final comment from the paraphrased J.B. Phillips New Testament:

1 Corinthians 11:14-16 Phillips NT

Isn't there a natural principle here, that makes us feel that long hair is disgraceful to a man, but of glorious beauty to a woman? We feel this because the long hair is the cover provided by nature for the

woman's head. But if anyone wants to be argumentative about it, I can only say that we and the churches of God generally hold this ruling on the matter.

I can only echo the words of Paul: Judge for yourself. Nevertheless, if a woman wants to wear a veil, or like a lady I know who has lost her hair through a medical conditional, she chooses to wear either a wig or a veil. And as mentioned above, if you were in a country where it is culturally required or expected, then be all things to all and wear a veil that you may reach them with the love of Christ.

Let us now look at some supportive verses from elsewhere in the New Testament that may increase our understanding of what Paul was teaching on the subject of a woman's hair.

1 Timothy 2:9-10 NKJV. . . in like manner also, that the women adorn themselves in modest apparel, with propriety and moderation, not with braided hair or gold or pearls or costly clothing, 10 but, which is proper for women professing godliness, with good works.

1 Peter 3:1-6 NKJV

Wives, likewise, be submissive to your own husbands, that even if some do not obey the word, they, without a word, may be won by the conduct of their wives, 2 when they observe your chaste conduct accompanied by fear. 3 Do not let your adornment be merely outward—arranging the hair, wearing gold, or putting on fine apparel— 4 rather let it be the hidden person of the heart, with the incorruptible beauty of a gentle and quiet spirit, which is very precious in the sight of God. 5 For in this manner, in former times, the holy women who trusted in God also adorned themselves, being submissive to their own husbands, 6 as Sarah obeyed Abraham, calling him lord, whose daughters you are if you do good and are not afraid with any terror.

Note the admonishment to the wives to acknowledge the headship of their husband is followed by instruction regarding the way they are to wear their hair. The parallel themes between this passage in Peter's letter and the passage we are studying in Corinthians is notable. The headship and the hairdos are linked.

It is apparent from portrait sculptures of the Flavian period which followed soon after or was actually contemporary with the time the letters of Paul were written, that the braiding of the hair was very elaborate and not like a simple plait to keep the hair tidy. The braided hair and jewelry forbidden in 1 Timothy 2:9 and 1 Peter 3:3, was typical of the wealthy upper class in the Greco-Roman world. (Many such examples found online) These women, who had power and authority in society, were the ones who braided their hair high above the head, adorned themselves with gold and pearls, and wore expensive clothes to impress others. It is clearly apparent when you look at the photos online of the portrait sculptures mentioned above that the woman's hair style was far from being an example of humility and modesty. And so Paul was calling the women to allow their long hair to hang down in humility and letting them know at the same time that their hair is their God given glory.

And so we see that the passage we are studying in the letter to the Corinthians is consistent with these other exhortations in that it reinforces the themes of modesty, humility, and headship that was taught in all the churches.

What follows is my personal paraphrase of this portion of God's Word to 'flesh it out' and clarify it for modern day men and women of God.

1 Corinthians 11:2-16 My Version

Now I praise you, brethren, that you remember me in all things and keep the traditions just as I delivered them to you. 3 But I want you to know that the head of every man is Christ, the head of woman is man, and the head of Christ is God.

4 Every man praying or prophesying, having his head covered with his hair hanging down from his head in a feminine manner, dishonors his head. 5 But every woman who prays or prophesies with her hair up and elaborately braided dishonors her head, for that is just as shameful as if her head were shaved like a man. 6 For if a woman's head is not covered by her hair hanging down in humility, she might as

well cut it off as far as I am concerned. But if it is shameful for a woman to be shorn or shaved like a man, let her hair hang down in a humble and modest manner.

7 For a man indeed ought not to cover his head with the locks of his hair hanging down, since he is the image and glory of God; but woman is the glory of man. 8 For man is not from woman, but woman from man. 9 Nor was man created for the woman, but woman for the man. 10 That's why a woman should have authority over her own head. She should have this because of the angels.

11 Nevertheless, neither is man independent of woman, nor woman independent of man, in the Lord.

12 For as woman came from man, even so man also comes through woman; but all things are from God.

13 Judge among yourselves. Is it proper for a woman to pray to God with her head uncovered by her hair? Of course not! 14 Does not even nature itself teach you that if a man has long hair, it is a dishonor to him to appear feminine? 15 But if a woman has long hair, it is a glory to her; for her hair is given to her to cover her head. 16 But if anyone seems to be contentious, we have no such custom, nor do any of the churches of God.

Hope it's now clear to you that a woman's head ought to be covered by her hair and a man ought to keep his hair short enough that it's not hanging down from his head in a feminine manner. By holding to this practice the headship will not be dishonoured. And let's have no contention over this matter. Amen.