

# **A STUDY OF**

# **I CORINTHIANS 11:1-16**

ATTITUDES IN THE COVERING QUESTION - by Aubrey Belue

A VERSE BY VERSE STUDY OF I CORINTHIANS 11:1-16 - by Carrol Sutton

A REVIEW OF THE CUSTOM ARGUMENTS - by Hiram Hutto

A REVIEW OF THE SPIRITUAL GIFTS ARGUMENTS - by Windell Wiser

IS THE HAIR THE ONLY COVERING? - by Dick Ward

A REVIEW OF THE "FIGURATIVE" ARGUMENTS - by Aubrey Belue

# Preface

Over the past four or five years, the church meeting in Pleasant Grove, Alabama has provided its members (and all others who desired to study the Bible) "special" classes. By "special", I mean that the studies covered areas of Bible investigation that are not usually discussed in detail during the regular Bible class periods. Usually, these classes were held during the summer months and on a Tuesday night. During one summer, several weeks of study were devoted to instructing the younger members of the church (teen-agers) in an effort to strengthen them in the faith. About three years ago, attention was given to the subject of how to teach home classes. I recall, two years ago, that we spent time in studying material on how to present and prepare sermons. From my observations, these special efforts have certainly benefited this church and increased the ability and knowledge of many of our members.

During the summer of 1975, a study of several "controversial" subjects was conducted in our "summer" program. At the conclusion of the study of the "WAR QUESTION", brother Bill Hall was invited by the elders to present a sermon on this important and interesting Bible subject. There was good attendance from the Pleasant Grove members and also we had several visitors from other congregations. Another subject that was studied during the summer of 1975 was that of the "covering" of I Corinthians 11:1-16. After several weeks of study, I asked the elders if it might be possible to invite several gospel preachers to come to Pleasant Grove and present lessons "reviewing" the various positions held by those who do not believe that I Corinthians 11:1-16 is applicable today. This book of sermons before you is a result of those lessons presented during that public study in the summer of 1975.

A "QUESTION and ANSWER" period followed each speech and the audience was invited to ask questions by writing them out on a card. Originally, I had hoped it would be possible to include ALL of the questions along with the answers that were given but as it turned out, there were over 100 questions collected over the five nights. If the questions along with the answers had been included in this work, it would have doubled in size. I would like to state that each of the preachers was sent a list of his questions (the ones asked him in particular) and had the liberty to incorporate them in his written material if so desired.

Each of the preachers was informed not to feel obligated to "rigidly" follow the sermon preached at Pleasant Grove but to "add" or "delete" for the purpose of making the printed article more readable and more informative of the particular subject assigned. In looking over the material, for the most part, the written material is much the same as that which was preached!

In such a work as this, mistakes are inevitable. I just hope that "my errors" in typing and working on the material has not resulted in any change of an argument or thought of any one of the preachers' articles. If you find mistakes, feel free to write me about them so they might be corrected - if possible - in the next printing.

One last thing must be mentioned. A big THANK YOU to all of the people who worked so hard and so long on this material. Without their help, I would not have been able to complete this book before my planned move from the church at Pleasant Grove to Pulaski, Tennessee.

Thank You,

*Dick Ward*

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\* I took the liberty of "dividing" brother Aubrey Belue's material into two separate articles. Originally, all of this material was presented in one sermon. I felt that it would be good to consider the material on proper "attitudes" at the beginning of this work.

- Dick Ward

# Attitudes in the Covering Question

The "covering" controversy is as old as the letter to the Corinthians which expresses the divine will on the subject, but its significance at any given period of church history varies. Much of this variation can be traced to fluctuation of certain attitudes.

## TO ILLUSTRATE:

The segment of the brotherhood which maintained scriptural ground against the digressions of the 1950's enjoyed a period spanning several years of relative quiet concerning the covering issue. From where I sit, at least three factors dominated the situation:

1. More traumatic issues, threatening the very fiber of congregational entity and authoritative Bible teaching, were in the foreground -- and consumed the major portion of thought and effort for the time.
2. Brethren were highly sensitive to the need for unity, and the ground of unity -- an awareness generated by repeated breaches of unity on every hand. Thus, perhaps a greater sense of charity and forbearance prevailed than is the case in smoother times.
3. Those brethren among us who are possessed of an excess of militancy and aggressiveness found a sufficient outlet for their "issue-hunting" and "perpetual pugnaciousness" in the constant confrontation with the modernistic trend-setters which were so much a part of the scene then.

However, the same fortunate set of circumstances which provides current clear definition of those earlier issues and produces greater tranquility regarding them among us now also -- unfortunately -- affords the environment for the greater tension over the problem of the covering.

1. Although those issues are by no means dead, the groups involved are much more definitely separated and out of touch than formerly, and significantly less time and effort need be expended in direct refutation of those errors.
2. Brethren have been united in this opposition long enough, and enjoyed the blessing of intimacy and close association over a period of time sufficient for many of us to relax our sense of urgency concerning the need to "endeavor to keep the unity of the spirit in the bond of peace..." (Ephesians 4:3)
3. Those brethren who require constant conflict and confrontation to feel productive, and who come alive and thrive upon controversy have thus been deprived of these issues as major factors, and must look further afield for the kind of work which provides the necessary circumstances to make them feel functional -- and the on-going discussion over the covering is always something to fall back on.

At any rate, interest in the covering question has quickened in recent years. In itself, this would be good rather than bad, but we are seeing corresponding signs of ill temper and intemperance in some quarters as the discussion "heats up". Knowing this, and seeking to encourage a calmer, more dispassionate climate for discussion, we offer some comments and suggestions concerning attitudes.

## I. SOME UNDERLYING REALITIES:

### A. The Issue Is Essentially Doctrinal.

There are sixteen verses in I Corinthians 11 which essentially provide all the scriptural information we have,

and which we are expected by God to understand. Assuming proper motives, the basic problem is that we differ in our understanding of these verses. Some have tried to classify the discussion as one over "opinion" (and it may well be that some conclusions drawn rest upon human "opinion"), but the conflict arises because good men -- compelled by an obligation to study and understand God's word -- draw different conclusions which to them are matters of "faith". Any productive treatment of the question and those who have convictions regarding it must begin from this underlying fact.

#### B. Individual Understanding Of Biblical Teaching Is Not Identical.

God speaks, in Hebrews 5:12-14 of "meat" and "milk" levels of development and understanding. While He criticizes those who have had time to develop and still require "milk", it is evident that He grants one time and opportunity to attain maturity.

In 2 Peter 3:18, we are commanded to "grow...in knowledge..." (and it is surely beyond reason to insist that this growth must proceed at the same rate in the mind of every Christian).

"desire the sincere milk of the word, that ye may grow thereby..."  
I Peter 2:2

Brethren, we must learn to deal with each other from this underlying truth.

#### C. Men Of Proven Honesty And Conviction Differ On The Teaching Of This Passage.

When men of wisdom and integrity are unable to agree, it behooves us to proceed with caution, and reject dogmatism. The redeeming feature of the trauma over institutionalism, etc., was that many brethren were able to practice restraint and forbearance, and showed respect and regard for each other.

#### D. Christians Are Subject To Prejudice, Bitterness, Self-interest, Etc., As Well As Others.

It is never unwise to look within, and search our own hearts as we act and react regarding teaching and practice. It is also a part of practical wisdom to remember that our brethren, even those in whom we place great confidence, are subject to the same pressures.

#### E. Discord Always Produces A Degree Of Discomfort.

No normal person takes pleasure in knowing that on some points he believes and acts differently than other brethren. In the best of surroundings, among the kindest people, it is still to some extent painful. When a good sister wears the covering, it affords an implied criticism of those who do not, and we do not ordinarily crave criticism. When another good sister does not wear the covering, it tends to generate a like reaction in the one who does, and so it goes.

Lacking any realistic prospect of total agreement, and apart from considering one's position on the covering as a point of division, brethren, **WE MUST ACCEPT THIS UNDERLYING REALITY**, and cope with it in a godly manner!

## II. THE "COVERING QUESTION" AND FELLOWSHIP:

There are a few brethren (thank God, only a few) who are ready to make the issue a test of fellowship -- and more than one of them is NOT of the conviction that the covering is essential! In fact, in recent articles, tracts etc., which have general circulation, by far the most belligerent, unreasoning comments have come from brethren who (for one reason or another -- as indicated in this book there are at least four "no-covering" positions) consider it to be non-essential.

It is my considered judgment that, in general, brethren are unwilling to view this as such an issue -- and for that I am personally grateful. In the past, we have been able to dwell together while not agreeing in this matter, or other matters of the same sort -- the question of whether a Christian can kill for his govern-

ment is another such matter. The general attitude has been that in areas of individual application that brethren are free to exercise their prerogative of open and frank discussion and teaching, while according to all others the same freedom -- and the universal acceptance of the truth on the subject, as well as final disposition of those who err regarding it, must await the final revelation and judgment of God.

While it is natural in situations where all other factors come out even for brethren to be inclined toward those who share their convictions on this matter (and all should see this as another practical reality), we must ever be careful to make clear our full acceptance and high regard for those with whom we do not agree.

### III. THE PRACTICE OF PEACE AND LOVE:

- A. "Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in truth; beareth all things, believeth all things, hopeth all things, endureth all things...."  
I Corinthians 13:4-7

In those things where the conviction regarding scriptural teaching is not itself to be made a test of fellowship, we have the strongest responsibility to use the type of forbearance, trust, and restraint urged upon us in this text. Longsuffering, optimism, trust in one another, fair and honest dealings with one another, these should be so integrated in the Christian's character that he could act in no other way.

Yet, in all controversy, the failure to "behave...seemly" has been crucial in the level of feeling that has been reached.

- B. "...be likeminded, having the same love, being of one accord, of one mind. Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others..."  
Philippians 2:1-4

We must learn to consider our brethren's feelings and interests above our own, and do everything possible in their favor. To follow the way outlined in the above passages is to insure a proper outcome so far as attitudes are able to affect controversies.

### IV. PROBLEM AREAS OF THINKING:

#### 1. Overstating Of Circumstances:

So many rumors and accusations float around. We hear that this church or that church is in total disarray over this question, we hear that "the vast majority" of brethren do this or that.

For example, the city of Birmingham is pictured as being greatly disturbed over the question, and the seat of a movement to draw fellowship lines. As a neighbor to Birmingham, and somewhat informed as to the circumstances, it is evident to me that such an assessment is a vast overstatement in the first part, and simply not so in the second. Brethren, have we reached the point where a congregation or a gospel preacher cannot engage in a meaningful study or expression of conviction in matters like this without facing alarmist reactions by dissidents?

Such tactics as the above will certainly inflame the situation, rather than encourage calmness to prevail.

#### 2. Prejudicial Treatment Of Those "With" And "Against" Us.

- a. In length of time spent on these topics -- when those who agree with us devote two or three, lessons, or a series of articles to a study, he is answering a need, or using good judgment. When a dissenter refers to it in a Bible class, or devotes an article to it, HE is a "hobby-rider".

b. In the tenor of the teaching -- when our sympathizer talks of "ridiculous rhetoric, quacks, pro-Catholic, etc.", he is being firm. When our brother who differs is drawn into the same sort of terminology, he is throwing a temper tantrum.

c. In the integrity of the argument offered -- when one agrees with my conclusion, I won't make waves, or argue with him even though he holds the "custom" view while I hold the "figurative" view -- and they both cannot be right. But I will minutely examine every contradiction in the position of those who reach different conclusions, and hold them up to ridicule because they differ on some points.

### 3. Faulty Reasoning With Respect To The Question.

a. There are obviously some troublesome areas, regardless of your position, in the passage. For example, what time does "praying or prophesying" involve? What sort of "covering" is to be worn? What does "because of the angels" mean?

b. The fact that we do not understand all aspects of the passage cannot exempt us from obligation to accept and apply its teaching.

c. The fact that others may be inconsistent in their teaching on the passage likewise does not free us to ignore that which we can ascertain as true therein.

### 4. Arbitrary Treatment of Others With Respect To The Question.

a. Husbands opposed to the covering forbid their wives to wear it even if they conscientiously believe it is required. No man can be the conscience of another, and it is wrong to forbid an individual to do what he or she considers essential to pleasing God.

b. Sisters who wear the covering are subjected to ridicule, sneering remarks, belittling treatment. It is never fitting for a Christian to so act, but sadly we have noted instances of malice and ill will in such things.

c. Sisters who do not wear the covering are accused of loose morals, domineering spirit, etc. Again, brethren, we must not judge hearts, and when one acts according to conclusions honestly drawn, we may consider them in error -- but we have no right to assail their character and reputation.

d. In some instances, brethren either accept or reject preachers solely on the basis of their position on I Corinthians 11. As I observed before, there are many aspects of this particular problem which make such a radical treatment unwarranted. Whenever such is done, from whatever doctrinal corner, it serves no good purpose, and merely furthers discord.

### CONCLUSION:

Brethren, there have been, and are being, attitudes taken which are destructive to the well-being of brethren. The need of the hour is for brethren who are of noble, able, spirit to rise above the idea of "my party -- right or wrong!". Whenever we see ungodly disposition and conduct, God expects us to rebuke it. At every possible opportunity we should act to protect the feeling of brethren -- even those whose conviction in this matter differs from our own. And, above all, we should fervently guard the privilege of free and open discussion between faithful brethren in Christ. Only in this way will we be able to remain intact while striving for better and more unified understandings concerning the word of God.

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\* *Aubrey Belue, Jr. passed away in August 2015.*  
-mjw

# A VERSE BY VERSE

## STUDY OF I CORINTHIANS 11:1-16

*BY CARROL R. SUTTON*

I trust that as we engage in our study tonight, that each one of us may do so with the proper attitude of heart, and that we may have the proper respect for God and for His will. We should have the same disposition or attitude that characterized the Psalmist when he said in Psalm 119:97, "O how I love thy law! it is my meditation all the day," and as he expressed in Psalm 119:127-128, "Therefore I love thy commandments above gold; yea, above fine gold. Therefore I esteem all thy precepts concerning all things to be right and I hate every false way." We need to recognize the importance of truth and to have a love for the truth. It is not a matter of what I may like or dislike personally. It is not a matter of what we may have practiced or may not have practiced in the past, but as we investigate together the Word of God, we should be determined that we want to learn what truth is and have a love for that truth enough that we would be willing to let it abide in our hearts and be practiced in our lives.

If you have your Bibles, you might care to turn with me to the eleventh chapter of First Corinthians that we might notice a verse by verse study of the first sixteen verses. Surely this subject is an important subject because it is a Bible subject. I know of no Bible subject that is a "touchy" subject; yet many times there are those who will lightly pass over certain Bible subjects because they say, "this subject is a touchy one." It may not be this particular subject that we are considering. It may be some other Bible subject. I have met a lot of "touchy" people over the past twenty-five or thirty years, but I have never run across a "touchy" Bible subject. If God saw fit to reveal it, I need to study it. As I learn what it teaches, I need to preach it and practice it. Surely, all of us should have this attitude or disposition of heart. In Second Timothy 2:15 the Apostle Paul admonished Timothy to study, that is, to give diligence "to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." Many times we reach certain conclusions (that are false) on various subjects because of a lack of study, and a failure to properly analyze what God has revealed on the subject. Sometimes because of the wrong attitude, we might not examine as we should certain things that God has spoken.

I want us to begin our study tonight, before we begin a reading of those verses, by turning to the first chapter of that same letter and noticing who the author of it is, and to whom the letter was written. First Corinthians 1:1-2 says, "Paul, called to be an apostle of Jesus Christ through the will of God, and Sosthenes our brother, Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours." First, we see that an inspired man penned this epistle. In fact, Paul who wrote this letter, was an Apostle of the Lord Jesus Christ. We learn from verse 2 that Paul is writing to "the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints." Thus the Apostle Paul addressed this letter to the saints of God at Corinth, but he did not stop there. It was not purely a local matter. It was not simply a letter given to contain instructions that were purely for their benefit; we notice in the latter part of verse 2 that Paul said, "with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours." So this letter was, indeed, written to the Corinthian saints, but not to them only. **IT WAS WRITTEN FOR THE GUIDANCE OF ALL CHRISTIANS IN EVERY PLACE, AND IT IS QUITE OBVIOUS THAT IT WAS WRITTEN FOR ALL TIMES.** Often times there are those who will take principles of truth and will make a specific application to some specific situation, and then if that specific situation does not exist somewhere else, they simply pitch out the principle of truth that they had applied in that specific situation. Like, for example, there are those who have thrown out, as far as application to present situations is concerned, First

Corinthians 14:34-35. They have done so upon the premise that we cannot duplicate the assembly that is found (or mentioned) in that particular chapter. They say that assembly was one in which spiritual gifts were in operation, and since spiritual gifts are not in operation today, the principles that regulated those gifts or that regulated those people who were in the assemblies in which spiritual gifts were being exercised, are not applicable today. I have heard a number of brethren say, “unless you can duplicate the assembly of that particular chapter, then you cannot apply verses 34-35 today.” But I want us to make this observation before we go into a study of these first sixteen verses of I Corinthians 11. In Acts 20:7 we read, “And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them,...” All of us who are Bible believers understand this to be divine authorization to partake of the Lord’s Supper upon the first day of the week. We can find the Lord’s Supper commanded in other passages, but we do not find, however, a command to partake of the Lord’s Supper upon the first day of the week. We have here, though, (in Acts 20:7), a divine, approved example of where early disciples did partake of it upon the first day of the week. Obviously, this is authorization for Christians today to partake of the Lord’s Supper upon the first day of the week. It should be noted, however, that it is utterly impossible for us to duplicate that assembly of Acts 20:7 today! We simply cannot duplicate that assembly! If we can throw out I Corinthians 14 upon the basis that we cannot duplicate the assembly that may be under consideration there, then we can throw out Acts 20:7 upon the same basis. That assembly in Acts 20:7 had an inspired Apostle in it and that inspired Apostle preached the Word of God to the people present. We cannot find such an assembly today! We cannot find an assembly where an inspired Apostle preaches as did the Apostle Paul in Acts 20:7. Furthermore, in that assembly when one went to sleep and fell out of the window and killed himself, that inspired Apostle could walk out and raise that man (Eutychus) from the dead. We do not find such a situation today! If we are going to say that the principles of First Corinthians 14, and we could add First Corinthians 11, do not apply today upon the basis that we cannot duplicate some particular thing (or assembly) in those chapters, then, to be consistent, we must do away with Acts 20:7 because we cannot duplicate the assembly of that passage! Of course, I reject all such reasoning because I do not believe that it is correct.

Now let us turn to chapter 11 and begin reading in verse 1. Paul said, “Be ye followers of me, even as I also am of Christ.” The NEW AMERICAN STANDARD VERSION says: “Be imitators of me, just as I also am of Christ.” In chapter 4:16 Paul had said, “Wherefore I beseech you, be ye followers of me.” Here in verse 1 of chapter 11 Paul adds the thought “as I follow Christ.” There are a number of scholars such as BARNES, CLARKE, JOHNSON, JAMIESON, FAUSSET and BROWN who suggest that this verse belongs to the preceding chapter; that may be so. Now let us read verse 2. “Now I praise you, brethren, that ye remember me in all things, and keep the ordinances, as I deliver them to you.” The word ordinances means traditions, and the NEW AMERICAN STANDARD VERSION says traditions. There are human traditions and inspired traditions. Now if these traditions were inspired, they were not human traditions, but they were inspired ordinances. Thus, they were injunctions; they were instructions; they were orders; they were commandments of God! We learn from these verses that Paul praised the Corinthian brethren and others to whom he was writing for remembering him in all things and keeping the ordinances, or instructions, or injunctions, or commandments, or precepts, or traditions as he had delivered them. THAYER’S LEXICON says on page 481 that “...objectively, what is delivered, the substance of teaching: so of Paul’s teaching, 2 Thess. 3:6; in plur. of the particular injunctions of Paul’s instructions, I Cor. 11:2; 2 Thess. 2:15...” It is quite obvious that we have here simply instructions or ordinances or commandments, or precepts, or traditions that God had inspired the Apostle Paul to deliver and he was commending or praising the brethren because they had remembered him in all things and kept the inspired traditions as they had been delivered.

Let us now read verses 3 through 16 and then we will drop back and begin a study of these particular verses. Paul said:

*“Be ye followers of me, even as I also am of Christ. Now I praise you, brethren, that ye remember me in all things, and keep the ordinances, as I delivered them to you. 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. Every man praying or prophesying, having his head covered, dishonoureth his head. 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. 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 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 the man is not of the woman: but the woman of the man. Neither was the man created for the woman: but the woman for the man. For this cause ought the woman to have power on her head because of the angels. Nevertheless neither is the man without the woman, neither the woman without the man, in the Lord. For as the woman is of the man, even so is the man also by the woman; but all things of God. Judge in yourselves: is it comely that a woman pray unto God uncovered? Doth not even nature itself teach you, that, if a man have long hair, it is a shame unto him? But if a woman have long hair, it is a glory to her: for her hair is given her for a covering. But if any man seem to be contentious, we have no such custom, neither the churches of God."*

Without doubt, I believe that this passage is teaching that men should not cover their heads while praying or prophesying and should not have long hair. Without doubt, I believe that this passage teaches that women should cover their heads while praying or prophesying and should have long hair. As we study these verses, I trust that we can clearly see that these are the proper conclusions that we should draw from the passage.

The Apostle Paul begins in verse three discussing headship. Please notice that he says, "But I would have you know." I do not want you to guess about it; you do not have to wonder about it, "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." We can clearly see that God is over Christ, that Christ is over man, and that man is over woman. Now this is God's order of headship: God over Christ; Christ over man; man over woman. In a general sense, men are over women. In a particular way, each husband is over his own wife. But verse 3 teaches, I believe, that in a general sense, God is over Christ, Christ is over man, and man is over woman. Thus, woman has been placed in subjection to man. After setting forth this principle of headship of man over woman, obviously Paul is going to show something based upon this principle.

Verse 4 says: "Every man praying or prophesying, having his head covered, dishonoureth his head." I take this to mean, not only those who may lead in prayer, but "every man" who prays. I take this to mean not merely men who may have been prophets of God who were inspired to speak, but "every man" who either spoke by inspiration (or spoke that which inspired men had taught him) or who prayed. This verse says, "having his head covered, dishonoureth his head." In verse 3, Paul sets forth some divine principles upon which divine rules or regulations are based. In verse 4, Paul indicates that a man is not to cover his head while praying or prophesying, or he would dishonor his head. Man is not to cover his physical head while "praying or prophesying." If he does, he will dishonour his spiritual head, Christ. Whether the "head" that is "dishonoured" is man's physical head or Christ his spiritual head, man certainly ought not to cover his head while "praying or prophesying." We find this fact further stated very clearly in verse 7. One thing that we need to keep in mind that often times has been overlooked, is the fact that these first sixteen verses are giving instructions to men as well as women. These verses deal with how men are to appear while engaging in whatever is suggested by the expression, "praying or prophesying," as well as to how women are to appear. Whatever these verses teach with reference to men not covering their heads while "praying or prophesying," the opposite is taught with reference to women! However, most of the time the men who object to women covering their heads, will not cover their own heads in worship. If the passage teaches that women ought not to cover their heads, then it teaches that men ought to cover theirs. I do not know any person who believes that this passage teaches that women should not cover their heads while "praying or prophesying," or that men should cover theirs. Do you? I do know some people who say they believe that this passage does not teach that women should cover their heads while "praying or prophesying." Now for a question: Does it teach that men are not to cover their heads while "praying or prophesying?" I believe that it does so teach. If it does not, is there a passage that does? If so, where is it? Now for another question: Does this passage teach that women should not cover their heads in public worship? Is there any passage that so teaches? If so, where is it? If not, why do so many "preachers" get "steamed up" when they hear of or see women who cover their heads?

Obviously, the idea involved here in "having his head covered" is that of wearing something on the head. When men "prayed or prophesied," they were not to cover their heads. At other times, they could cover their heads and not be doing wrong, but at this particular time (while "praying or prophesying") men were to be sure that their heads were not covered.

Since this verse says “every man...” I want to emphasize that it does not mean only inspired men. It means “every man” who prayed as well as “every man” who prophesied. It says every man “praying OR prophesying.” It does not say “praying AND prophesying,” but it says “praying OR prophesying.” It included men who did either! It does not limit the “praying” to leading in prayer. It does not limit “praying” to silently following in prayer. It includes every man who prayed!

The word “prophesying” as used in this passage, no doubt, included inspired teaching. Was “prophesying” limited to “speaking by inspiration?” If so, how do we know that it was so limited? If it was so limited, did those men who publicly taught God’s word (who were not inspired) have the right to cover their heads while so doing? In discussing the word, “prophesying” in the passage, Albert Barnes, a noted Presbyterian scholar, says: “The word prophesying here means, evidently, teaching; or publicly speaking to the people on the subject of religion; ... Whether these persons who are here said to prophesy were all inspired, or claimed to be inspired, may admit of a question. The simple idea here is, that they spoke in the public assemblies, and professed to be expounders of the divine will.” NOTES ON THE NEW TESTAMENT by Albert Barnes, I Corinthians, page 202. Adam Clarke, a noted Methodist scholar, commenting on “praying or prophesying,” says: “Any person who engages in public acts of worship to God, whether prayer, singing, or exhortation: for we learn, from the apostle himself, that propheteuein, to prophesy, signifies to speak unto men to edification, exhortation, and comfort, chap. 14:3. And this comprehends all that we understand by exhortation, or even preaching.” CLARKE’S COMMENTARY, Vol. VI, page 250. David Lipscomb and J.W. Shepherd says: “Praying and prophesying are the two exercises in which the churches engage in the assembly. All pray, or should pray; one leads, the others pray as sincerely as does the leader. The purpose is to show how the woman is to appear before God in the assembly, not that she should lead in the service. Most assuredly the apostle does not here tell the women how to lead in the prayer and teaching in the assembly, and in chapter 14:34; I Tim. 2:11-12, gives specific directions for her to keep silent... Then a man must not have his head covered when he comes before God, either with long hair or with hat, veil, or cloth of any kind. This would be a shame to him...” A COMMENTARY ON THE NEW TESTAMENT EPISTLES by David Lipscomb, Vol. II, I Corinthians, page 163. Whether “prophesying” was limited to “teaching by inspiration” or not, does not invalidate the teaching of this passage. All honest, informed people know that Christians (men and women) pray today as they did in the first century.

Let us consider some other translations of the expression, “having his head covered.”

*“having anything on his head.”*

William Tyndale’s Translation of 1534  
and Thomas Crammer’s Translation of 1539

*“with a veil on his head.”*

The N. T. Translation by James Moffatt

*“wears a veil.”*

The N. T. in Modern Speech by Weymouth

*“having a veil upon his head.”*

James MACKNIGHT’S Translation

It is quite obvious, as pointed out earlier, that the expression, “having his head covered,” involved man in wearing some type of head covering. He was not to do that while “praying or prophesying.”

The expression, “dishonoureth his head” means “disgraces” or “puts shame on” or “defileth” his head. The man who “prays or prophesies” wearing a head covering dishonors Jesus Christ who is his head.

Let us now consider verse 5 which reads as follows: “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.” Paul said, “every woman that prayeth or prophesieth,” not necessarily women who led in prayer or who led in “prophesying,” but it says “every woman that prayeth or prophesieth.” Every woman who participates in whatever the expression, “that prayeth or prophesieth” involved, was included! So every woman who prayeth, although someone else led the prayer, would certainly be included in the expression.

“Uncovered” means “not covered, unveiled” according to THAYER’S LEXICON, page 21. “With her head uncovered” simply means “bareheaded” and is so rendered in the following “versions” or “translations:”

TYNDALE'S TRANSLATION OF 1534  
THE BISHOP'S BIBLE OF 1568  
THE TWENTY CENTURY N.T.

THOMAS CRAMMER'S TRANSLATION OF 1539  
RIVERSIDE, GOODSPEED, WILLIAMS  
AMPLIFIED N.T. & THE NEW ENGLISH BIBLE.

The head to be covered is the woman's physical head. The expression, "the woman be not covered" in verse 6 indicates, without question, that "her head uncovered" of verse 5 is her own physical head. Covering her head is equivalent to covering her! In order for a woman to "be covered," she must cover her head. For a woman to be "uncovered," or "unveiled" means she is "bareheaded."

The woman who "prays or prophesies" with her head "unveiled" or "uncovered" or "bareheaded" "dishonoureth her head: For that is even all one as if she were shaven." As we have already noticed, the idea suggested by "dishonoureth" is that of disgracing, causing shame or defiling. Now let us consider the expression, "for that is even all one as if she were shaven." The word "for" as used here, adduces the cause or gives the reason of the preceding statement. The reason the uncovered woman (while praying or prophesying) would dishonor her head is here stated. It is even all one as if she were shaven. Paul is not saying that the "uncovered" woman is shaven, but that she is the same (with respect to dishonoring her head) that she would be if her head were shaven. It was a shame for a woman to be shaven. So the last part of verse 5 tells us why it was a dishonor for a woman to pray or prophesy bareheaded: "for that is even all one as if she were shaven." Let me ask you a question: Is it a shame for a woman to be shaven today? If it is, why cannot we make (and should) the same argument today? If it is not a shame for a woman to be shaven, no one has a right to ever criticize any woman who may shear or shave her head. Of course, to all of us who understand and respect the Lord's Word on these matters, it is a shame for a woman to be shaven! Those who believe otherwise should be consistent and also contend that it is not a shame for a man to have long hair.

Verse 6 reads as follows: "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." "The woman" and "her" of this verse indicate that "her head" of verse 5 is her own physical head, not man (generally) or her husband (specifically). Contextually, we can see that Paul is suggesting that the woman is to be covered while engaging in praying or prophesying; at this particular time. At other times, she may be "uncovered" and be pleasing in the sight of God. This definitely implies a "covering" that can be worn at times and removed at other times. The hair is not the covering under consideration in this verse.

Paul said; "For if the woman be not covered let her also be shorn." If a woman is not going to cover her head when she engages in praying or prophesying, Paul said, "let her also," i.e. in addition to her not being covered, let her also be shorn." "The word 'also' in this verse plainly shows that the two veils - the natural hair and the veil with which the head was covered - are under consideration." A COMMENTARY ON THE NEW TESTAMENT EPISTLES by David Lipscomb, Vol.II, First Corinthians, page 164. A woman may not be covered and still not be shorn or shaven.

This verse also says, "but if it be a shame for a woman to be shorn or shaven, let her also be covered." Is it a shame for a woman to be shorn or shaven? Now since verse 15 tells us that "if a woman have long hair, it is a glory to her," it is quite obvious that it is a shame for a woman to be shorn or shaven, because if a woman is either shorn or shaven, she does not have long hair which is a glory to her. If a woman have long hair, it is a glory to her. But if a woman is shorn or shaven, she does not have long hair. If a woman is shorn or shaven, she either has shorn hair or no hair. The opposite of having long hair is either having short hair or no hair. Relative to long hair and short hair, contextually, "shame" seems to be the opposite of "glory." Here is why: Verses 14-15 suggest that long hair on men is "a shame," but long hair on women is "a glory." Since long hair on women is "a glory," short hair on women is "a shame." Short hair (or no hair) is the result of being shorn or shaven. Therefore it is a shame for women to be shorn or shaven since being shorn or shaven results in short hair or no hair which is a shame! Paul is not questioning whether or not it is a shame for a woman to be shorn or shaven when he says, "if it be a shame." In reality, Paul is saying since it is a shame for a woman to be shaven or shorn, let her be covered.

The expression, "let her be covered," means "let her be veiled" (ASV), "let her wear a veil," (RSV), or "let her cover her head." (THE DOUAY-CONFRATERNITY VERSION). It is quite obvious that a woman should be veiled or covered in the sense of wearing a veil or covering on her head. So let her be covered

means let her be veiled; let her wear a veil; let her wear a head covering. The word “shame” suggests base, or dishonourable or disgrace.

A woman should cover her head when engaging in praying or prophesying. If she is not going to do so, she may as well be shorn, but since it is a shame for a woman to be shorn or shaven (and thus have either short hair or no hair), she should wear a covering when praying or prophesying.

In verse 7 Paul says: “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.” He has already suggested in verse four that a man who prays or prophesies having his head covered dishonours his head. Now in verse 7 Paul says: “for a man indeed ought not to cover his head.” If it is all right for a man to cover his head while praying or prophesying, as many preachers claim, I wonder why there are not many (if any) men doing it. I am speaking of men who are acquainted with this passage. I am not talking about the Jews who do not believe the New Testament. It is obvious that they would pay no attention to this passage. So they do cover their heads. Why do not those men who claim that this passage does not apply now, cover their heads like the Jewish men do in public worship?

In showing why men ought not to cover their heads the Apostle Paul makes an appeal in this verse to creation. Man ought not to cover his head since he is the image and glory of God. So why ought not the man to cover his head? Paul said man “is the image and glory of God.” Contextually, would it not follow that the woman ought to cover her head because she is the glory of man?

We learn from verse 8 that “the man is not of the woman; but the woman of the man.” Paul indicates that man ought not to cover his head because the man is not of the woman but the woman is of the man. Would it not necessarily follow then, contextually, that the woman ought to cover her head because she is “of the man?” You might ask me why ought not the man to cover his head because he is not of the woman? I do not know why God so arranged it, but He did. Paul gave the reasoning so this is God’s will in the matter.

Verse 9 says, “Neither was the man created for the woman; but the woman for the man.” Another reason why a man ought not to cover his head is the fact that the man was not created for the woman, but the woman for the man. Since the woman was created for the man, would it not follow that she should cover her head? Are these facts which are stated in verses 7-9 still just as true now as they were nearly two thousand years ago? When Paul made his appeal to headship in verse 3 he was not dealing with something that was true only in the first century. When Paul made his appeal to creation and showed how that man is the image and glory of God; that the woman is the glory of the man; that the man is not of the woman, but the woman of the man, he was not appealing to something that was only true in his day. These facts have been true since creation and are still true today. Since these facts are still true, the rules, injunctions, or commandments based upon these facts and principles are still applicable today. If not, please explain why they are not applicable now.

In verse 10, the Apostle Paul makes an appeal to angels. He says: “For this cause ought the woman to have power on her head because of the angels.” The word “ought” shows the necessity of it; that it is indeed essential. In verse 7 Paul used the words “ought not” in teaching men not to cover their heads. In verse 10 Paul declares that a woman ought to have power on her head because of the angels. He begins by saying, “For this cause...”. For WHAT cause? Because of a local custom? No! Because some women were exercising spiritual gifts? No! Because of the situation that prevailed when and since God created man and woman (as explained in verses 7-9). Paul said that the woman ought to have “power on her head” because of the angels. What does “POWER” as used here mean? Does it mean “authority from God to speak by inspiration?” There is no evidence in the word itself nor contextually that it has such a meaning. Scholars are generally agreed that the word “POWER” denotes a veil or a covering for the head. THAYER’S LEXICON says: “...d. a sign of the husband’s authority over his wife, i.e., the veil with which propriety required a woman to cover herself, I Cor. 11:10...” (page 225). Vincent says: “...Used here of the symbol of power, i.e., the covering upon the head as a sign of her husband’s authority. So Rev., a sign of authority.” WORD STUDIES IN THE NEW TESTAMENT, Vol.III, page 248. W.E. Vine comments: “In I Corinthians 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.” VINE’S EXPOSITORY DICTIONARY OF NEW TESTAMENT WORDS, Vol. I, page 89. The AMERICAN STANDARD VERSION says: “...the woman ought to have A SIGN OF AUTHORITY on her head...” The NASV says: “Therefore the woman ought to have A SYMBOL OF AUTHORITY on her head, because of the angels.” THE LIVING ORACLES translation says: “...a veil on her head...” and PHILLIP’S translation says: “For this reason a woman ought to bear on her head an outward sign of man’s authority.”

It is quite obvious that here the word “POWER” or “AUTHORITY” is used to stand for that which is symbolized by or is a token of -- a sign. In Genesis 17:10-13 when God gave circumcision to Abraham He spoke of circumcision as “a token” of the covenant. He also spoke of circumcision as being the covenant. Circumcision was not really the covenant that God made with Abraham, but it was a TOKEN or a SIGN of that covenant; yet it was called the covenant. Here in I Corinthians 11:10 the SIGN or the SYMBOL of authority is simply called POWER or AUTHORITY. The “crown of the king” is a sign of regal power. Thus, the crown may be spoken of as POWER or AUTHORITY.

Let us not disregard “the angels” because Paul said, “...because of the angels.” He did not say “because of a local custom,” or “because spiritual gifts were being exercised.” Paul did not tell us what part the angels play in this. God has not seen fit to reveal it in His word. However, I do believe in angels. In Hebrews 1:14 we read, “Are they (speaking of angels CRS) not all ministering spirits, sent forth to minister for them who shall be the heirs of salvation?” Angels are ministering spirits. They do not die. Angels have played a part in God’s plan in times past -- in prior dispensations. They played a part in God’s plan in the early part of the present dispensation. During His personal ministry on earth Jesus Christ said, speaking of “these little ones,” “that in heaven their angels do always behold the face of my Father which is in heaven.” (Matthew 18:10). Various passages of scripture indicate that angels will play a part in God’s plan when Jesus Christ comes again. Yes, I do believe in angels and you should too, although we may not understand exactly what part the angels play (or played) as far as this particular point in verse 10 is concerned. Paul simply reasons that “...for this cause ought the woman to have a sign of authority on her head, because of the angels.”

Let us read now a few other translations of verse 10. GOODSPEED’S translation says: “that is why she ought to wear upon her head something to symbolize her subjection, on account of the angels, if of nobody else.” The RSV says: “That is why a woman ought to have a veil on her head, because of the angels.” MOFFATT’S translation says: “Therefore in view of the angels, woman has to wear a symbol of subjection on her head.” WILLIAMS says: “This is why woman ought to wear upon her head a symbol of man’s authority, especially out of respect to the angels,” and the TWENTY CENTURY NEW TESTAMENT says: “...because of the presence of the angels.” Thayer says: “that she may show reverence for the angels, invisibly present in the religious assemblies of Christians, and not to displease them, I Cor. 11:10.” THAYER’S LEXICON, page 5. Whether or not angels are invisibly present in the assemblies I do not know. Neither do I need to know. But one thing is sure; Paul did not mean that a woman ought to wear a head covering because of the harlots in Corinth when he said, “because of the angels.” Since Paul did not explain the expression, neither should I feel compelled to do so. However, I must believe it and use it as did the Apostle Paul.

The argument that women should have a sign of authority on their heads “because of the angels” may be one of those things that God hath chosen “to confound the wise” that no flesh should glory in God’s presence. (see I Corinthians 1:26-29). Many people will not accept anything unless they can “reason” all of it out. Unless they can fully understand all the “whys” and “wherefores” of it, they will not accept it. Some people have said, “The reason I don’t accept your view of this passage is because there are some questions about it that I cannot answer.” However, there are some questions about their position (view) that they cannot answer, but they have accepted and continue to hold to it. There are a lot of questions about many subjects that I cannot answer. I cannot answer many questions about angels, but I accept what I can read about them. I do not know WHY God chose baptism to be essential to salvation, but He did. I do not know WHY God commanded Christians to eat bread and drink the cup in memory of Jesus Christ to show His death till He comes again, but He did. There are many things and principles that God set forth in the spiritual realm which I accept although I do not know WHY God chose them. Neither do I know why God chose and set forth many things in the physical realm. For example, I do not know why God ordained that large watermelons grow on small vines, and small acorns grow on large trees, but He did. I do not have to explain it, but just believe it. It is not necessary for me to be able to explain something that God’s word does not explain, but it is absolutely essential that I believe it! I urge you to believe, although you may not understand all the details about WHY, that “for this cause ought the woman to have power on her head because of the angels.”

In verses 11-12 Paul says: “Nevertheless neither is the man without the woman, neither the woman without the man, in the Lord. For as the woman is of the man, even so is the man also by the women; but all things of God.” Although the man is the image and glory of God, is not of the woman and was not created for the woman, the man is not without the woman. Although the woman is the glory of the man, is of the man and was created for the man, the woman is not without the man. Neither one is independent of the other. They need each other. The existence of each depends upon the other. They complement each other. What one lacks, the other can supply. Although the first woman came from man, ever since that time the man has his birth through the woman. This is God’s order of things and His arrangements. God has designed it in such a way that neither the man or the woman can be independent of the other. Neither should be exalted with pride and arrogance because of their status, but both should be humble.

Paul appeals now to what I am going to call human judgment. Let us read verse 13. It says: “Judge in yourselves: is it comely that a woman pray to God uncovered?” Judge, i.e., decide, determine, or consider in yourselves in view of all the facts in the case. Is it comely, i.e., is it proper, is it seemly, is it becoming, is it fitting, is it suitable, is it decent, is it right for a woman to pray unto God uncovered? Instead of the word “uncovered” various translations use the word “bareheaded.” For the woman to be “unveiled” or “uncovered” is for her to be “BAREHEADED.” It is interesting to me that Paul makes no reference at all to “PROPHESYING” in this verse, but simply to her “PRAYING”. So is it comely, fitting, becoming, seemly, decent, suitable, proper or right that a woman pray to God bareheaded? Someone may say, “Well, I think it is.” However, that would not mean that it is proper. Paul was not saying that it is simply a matter of your own personal judgment. He was not saying that whatever you may think about the matter will be God’s will. This rhetorical question is asked after Paul has set forth the principles of headship, creation and the angels. His question was not to be answered out of religious ignorance or personal preference. Obviously, Paul expected an enlightened negative answer. Friends, when you consider the PRINCIPLE OF HEADSHIP, CREATION and the ANGELS as set forth by the Apostle Paul, what do you think? Is it proper that a woman pray to God bareheaded? If your answer is “yes, it is proper,” you are in complete disagreement with the teaching of the inspired Apostle. Our “judgment” in these matters should be governed by God’s instructions.

Verses 14-15 say: “Doth not even nature itself teach you, that, if a man have long hair, it is a shame unto him? But if a women have long hair, it is a glory to her; for her hair is given her for a covering.” To further strengthen the case for men appearing bareheaded and women having their heads covered while praying or prophesying, Paul now appeals to “NATURE.” Paul contends that “nature” teaches that it is a shame for a man to have long hair, but that it is a glory to a woman to have long hair because her hair is given to her to serve as a (natural) covering. In view of this, we should be able to learn that women should have long hair, (as well as wear a head covering when praying), and that men should have short hair, (as well as being bareheaded while praying or prophesying).

The word “NATURE” has been given different meanings by various people - even among scholars. THAYER’S LEXICON defines the word translated “nature” as follows: “...nature, i.e. a. the nature of things, the force, laws, order, of nature; as opp. to what is monstrous, abnormal, perverse: ...nature, i.e. natural sense, native conviction or knowledge, as opp. to what is learned by instruction and accomplished by training or prescribed by law: ...(i.e. the native sense of propriety)...I Cor. 11:14; guided by their natural sense of what is right and proper, Rom. 2:14.” (page 660). THE PULPIT COMMENTARY says: “Nature here has much the same sense as instinct.” (F.W. Farrar). Adam Clarke says: “Nature certainly teaches us, by bestowing it, that it is proper for women to have long hair; and it is not so with the men. The hair of the male rarely grows like that of the 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... Hear nature, common sense, reason, and they will inform you, that if a man have long hair, it is a shame unto him. ...Nature and the apostle speak the same language; we may account for it as we please.” CLARKE’S COMMENTARY, Vol. VI, page 253. Albert Barnes says: “The word nature (phusis) denotes evidently that sense of propriety which all men have, and which is expressed in any prevailing or universal custom. That which is universal we say is according to nature. It is such as is demanded by the natural sense of fitness among men...and if any reason is asked for numerous habits that exist in society, no better answer can be given than that nature, as arranged by God, has demanded it. The word in this place, therefore, does not mean the constitution of the sexes, as Locke, Whitby, and Pierce maintain; nor reason and experience, as Macknight sup-

poses; nor simple use and custom, as Grotius, Rosenmuller, and most recent expositors suppose; but it refers to a deep internal sense of what is proper and right; a sense which is expressed extensively in all nations, showing what that sense is. 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..." NOTES ON THE NEW TESTAMENT by Albert Barnes, I Corinthians, page 207-208. David Lipscomb says: "While in all nations in the world, women wear long hair, and men wear short hair, is it nature that suggests it? It does not mean custom. The fact so universal, and the declaration of the apostle, seems to settle this. Sometimes nature suggests a custom. A practice prompted by nature becomes a custom, and is said to be from or by nature. How came the custom to be universal among all nations and in all parts of the world, if there is not something in nature to suggest it?" A COMMENTARY ON THE NEW TESTAMENT EPISTLES by David Lipscomb, Vol. II, First Corinthians, page 168. There are a number of preachers with whom I am acquainted who believe that "nature" as used in this passage means "custom."

As we can readily see, the meaning of the word "NATURE" as used here has been given a variety of "meanings." Of course, each of us should give "diligence" to determine, if possible, the correct meaning. However, regardless of what the word "NATURE" means in this passage, the Apostle Paul suggests that it teaches the propriety of women covering their heads and men not covering theirs at certain times. Suppose, however, that the word "nature" means mere "CUSTOM" that existed only at Corinth. This would not invalidate the teaching of this passage because Paul had already set forth a number of other reasons why that women should cover their heads and men should not cover theirs. In order for the teaching to be made void, it would be necessary for every argument that Paul made to be shown incorrect or not applicable today. As long as there is ONE sound, Scriptural argument made by the Apostle Paul, his proposition stands! Suppose "NATURE" as used here means mere custom or practice, or what have you, that has nothing whatsoever to do with whether or not men and women should pray today with uncovered or covered heads, necessarily. As long as other principles set forth by Paul stand true, his conclusion follows! In order for the regulations not to apply, it would be necessary to throw out all of these principles on which Paul based his arguments and drew his conclusions! Of course, you can see from the evidence already given that a person would be hard pressed indeed to prove that "nature" means "custom". The fact that "nature" teaches that long hair is A covering given to woman ought to convince her that she ought to cover her head while praying. Can you make the same argument today? If not, why not?

NATURE teaches it is a SHAME for a man to have long hair. The word "SHAME" means "dishonor, ignominy, disgrace, ... I Cor. 11:14..." according to THAYER'S LEXICON, page 83. NATURE teaches it is A GLORY for a woman to have long hair. The word "GLORY" means "magnificence, excellence, pre-eminence, dignity, grace: ... to be a glory, ornament, to one I Cor. 11:15." according to THAYER'S LEXICON, page 156. The word translated "GLORY" in the A.V. is also translated pride, credit to her, an added grace to her, honour, glorious beauty and a praise in other translations.

Since we have learned that "long hair" is a shame on a man, but it is a glory for a woman to have "long hair," let us consider the question of "long hair." The verb translated "have long hair" means "to let the hair grow, have long hair, ... I Cor. 11:14 sq. "according to THAYER'S LEXICON, page 354 and "to let the hair grow long, to wear long hair,..." "according to VINE'S EXPOSITORY DICTIONARY OF NEW TESTAMENT WORDS, Vol. II, page 189.

A number of times I have been asked the question: "Does the Bible teach that a woman will go to hell if she cuts her hair?" I have not always appreciated this question because it seems that most people who ask it are not sincerely seeking God's truth on the matter. However, I do not mind answering it. The answer is simple: I DO NOT KNOW! If you DO KNOW that it is right for a woman to cut her hair, please tell me how you KNOW it is. If the expression, "have long hair" means "to let the hair grow, have long hair, to let the hair grow long, to wear long hair," are you absolutely sure that it is right for a woman to cut her hair? What passage or principle do you base your conclusion on? If you say a woman has the right to cut one inch of her hair off, I will ask you about her cutting off two inches. What about four inches? Six inches? Do you see where I am headed? So it is not as simple as some people think it is. Some people contend that a woman has the right to cut her hair just as long as there remains a distinction between her and men. Friends, you do not read that here in God's book! If that principle is true, we will have to reach that conclusion from some kind of reasoning because it is not stated in plain, simple terms, - is it? I do not know whether a woman who

cuts her hair off will go to hell or not, But if I tell a woman to start cutting her hair I do not know at what point I should tell her to stop. If you tell a woman to cut her hair, you better know when to tell her to stop cutting. If you know when to tell her to stop, please tell me so I will know when to tell women who start cutting their hair to stop. I do not tell women to start cutting their hair. It is a safe course for women to let their hair grow long. Scissors never made long hair. Someone may take some scissors and cut their hair and they may have - I am not saying that they will have - long hair in spite of the fact that they cut some of it off. But if they do still have long hair it will not be because they cut their hair because scissors do not make long hair. Some women who cut their hair say they trim the ends so the hair will grow longer. However, the end that is trimmed is not the end of the hair that grows. It is the end that is coming out of the head that is growing. The end that is hanging down does not grow. You can be assured of that fact. It grows from the other end. Cutting the end that is hanging down will not make the other end grow. Cutting it might just keep you from having long hair though. That is why I do not recommend that women cut their hair at all.

Let me emphasize also the fact that Paul says that NATURE teaches that it is a shame for a man to have long hair. What man? Paul says “a man” hence any man! How long may a man allow his hair to grow and not be in violation of this passage? I am not sure that I can always be specific in answering that question. It may be possible for a man to have a few inches long and not have “long hair” as condemned in I Corinthians 11:14. However, I heartily recommend that a man cut his hair as often as is necessary for him to be absolutely SURE (at least in his own mind), that he has short hair. This is the only SAFE COURSE for a man to follow.

Let us now consider verse 16. It reads as follows: “But if any man seem to be contentious, we have no such custom, neither the churches of God.” What had Paul set forth in the preceding verses? He set forth the fact that men should not cover their heads while praying or prophesying but that women should (in fact he said they “ought”) cover their heads while praying or prophesying. I think no informed, sincere person will deny that. Paul then suggested that NATURE teaches that it is a shame for a man to have long hair, but it is a glory for a woman to have long hair. As we consider verse 16, let us keep in mind what Paul had set forth in the first fifteen verses. There are some people who will read verse 16 and then say something like this: “Now that shows what is taught in those verses does not apply now because it says if anyone seems to be contentious, we do not have anything like that now.” Others will place other interpretations on verse 16 that nullify the teaching of Paul in the first 15 verses. First, let me emphasize this statement: to place an interpretation on verse 16 that nullifies the inspired teaching of the first fifteen verses is to pervert the word of God! Can you believe that it would be right to place an interpretation on verse 16 that would nullify the import of the first fifteen verses? I would be afraid to attempt to do such a thing! I would be afraid to put an interpretation on this verse that would nullify something that Paul had based on HEADSHIP, CREATION, ANGELS, and he stated that NATURE teaches the propriety of it. He also suggested that if they would JUDGE IN THEMSELVES they could certainly recognize that what Paul taught was so. Yet there are some “preachers” who will put an interpretation on verse 16 that completely nullifies the first fifteen verses.

In verse 16 the inspired writer says: “But if any man” - not just some particular person, not only an apostle, not only an elder, not only a preacher “but if ANY MAN,” any individual, any person “seem to be contentious...”. There is no indication in this verse that Paul is defending himself against an anticipated charge of SEEMING to be contentious by setting forth by inspiration God’s will, as some would contend. Let us consider various translations of the expression that is translated, “seem to be contentious.” GOODSPEED says: “is disposed to be contentious about it.” THE DOUAY-CONFRATERNITY Version, THE EMPHATIC DIAGLOTT and several others say: “is disposed to be contentious.” THE MYLES COVERDALE TRANSLATION OF 1535, THOMAS CRAMMER’S TRANSLATION OF 1539 and THE GENEVE NEW TESTAMENT of 1557 say: “lust to strive.” JOHN PURVEY’S VERSION OF 1388 says: “is seen to be full of strife.” JOHN WYCLIFFE’S TRANSLATION OF 1380 says exactly the same thing. THE LIVING ORACLES say: “resolve to be contentious” and MACKNIGHT’S TRANSLATION says: “resolves to be contentious.” THE NASV says: “is inclined to be contentious.” In view of the above evidence, how can one consistently contend that the verse says “if any man SEEM to be contentious,” and “if any man IS contentious,” and therefore Paul was defending himself as some contend, the expression “ANY man” has no significance at all that I can see. It would not (and could not) mean ANY MAN, but it would mean the Apostle Paul only! Believe it, who can? Let us compare “seem to be contentious” with the expression “seem to be religious” in James 1:26. James says: “If any man among you seem

to be religious...” Question: Is he religious? James continues: “and bridleth not his tongue, but deceiveth his own heart, this man’s religion is vain.” Yes, he **IS** religious because James says “this man’s religion is vain.” He is religious, but wrong! Just because James says, “if any man among you seem to be religious...” does not mean that the man is not religious. He not only **SEEMS TO BE RELIGIOUS**, he **IS** religious, but his religion is wrong! The fact that Paul said in I Corinthians 11:16: “But if any man seem to be contentious, ...” certainly does not indicate that no one was or could be contentious, or that Paul was only defending himself against a charge of **SEEMING** to be contentious. The man that Paul has under consideration in verse 16 **IS** contentious. He is disposed to be contentious, inclined to be contentious, resolves to be contentious, lusts to strive, and is seen to be full of strife.

Who is a contentious man? Is he one who believes, accepts and teaches what inspired men (like Paul) taught? Obviously not. If a man agrees with what Paul taught and fully intends to practice it, he is **NOT** a contentious man. A contentious man is one who does not accept what Paul set forth. A contentious man would reject Paul’s teaching and argue with him. A contentious man argues for the opposite of Paul’s teaching. Instead of agreeing with what Paul set forth, the contentious man contends that men may cover their heads while praying or prophesying and that women may pray or prophesy with their heads uncovered. The contentious man contends that it is not a shame for a man to have long hair and that short hair is a glory to a woman. Paul says “we have no such custom, neither the churches of God.” Paul and others elsewhere who were following God’s Will in the matter did not have such a custom (usage or practice) as the man was contending for and insisting on i.e., men appearing with covered heads when praying or prophesying and women appearing with uncovered heads when praying or prophesying, and men having long hair and women having short hair! Paul had already set forth what he and others and “the churches of God” had. Thus, Paul, others and “the churches of God” did **NOT** have what the contentious man was arguing for and setting forth! The assemblies of God nowhere had any such custom (or practice) as that which was set forth by the contentious man. They chose to follow God’s Will in the matter. Paul and the churches of God recognized and thus taught others to believe and practice God’s Will in these matters as Paul had set forth in the first fifteen verses. He had appealed to **HEADSHIP, CREATION, ANGELS, and HUMAN JUDGMENT and NATURE** as well, to convince the saints that men should have uncovered heads when they prayed or prophesied and that women should have covered heads. God’s Will which was based upon some divine principles had been clearly set forth. If a person is going to be contentious or argumentative about what Paul taught and set himself up as a defender of such points as a man praying or prophesying with his head covered and a woman praying or prophesying with her head uncovered, Paul wanted the saints to know that Christians nowhere had any such custom (usage or practice) as that, but to the contrary Christians elsewhere held to the practice of men praying or prophesying with UNCOVERED heads and women with COVERED heads.

Since there are some people who think that the “CUSTOM” (i.e., usage or practice) that Paul said he and the churches of God did not have (if anyone was inclined to be argumentative) was the practice of men having uncovered heads and women having covered (as he had set forth), let us now consider the comments of some scholars. F.W. Farrar says: “**SUCH CUSTOM.** Not referring to ‘contentiousness,’ but to the women appearing with uncovered heads. **NEITHER THE CHURCHES OF GOD.** If you Corinthians prefer these abnormal practices in spite of reason, common sense, and my arguments, you must stand alone in your innovations upon universal Christian practice. But catholic custom is against your, ‘self-opinionated particularism.’” **THE PULPIT COMMENTARY**, I Corinthians, page 363. **THE COMMENTARY ON THE OLD AND NEW TESTAMENTS** by Jamieson, Fausset, and Brown says: “...no such custom - as that of women praying uncovered...” (pages 283-284). C.H. Irwin says: “But if any man seem to be contentious, etc. As if he said, ‘I have given the reasons why women should remain covered, but if anyone is not convinced, at any rate it is not our custom for women to uncover the head in worship.’” **IRWIN’S BIBLE COMMENTARY**, page 495. Marvin R. Vincent says: “Custom. Nor the custom of contentiousness, but that of women speaking unveiled. The testimonies of Tertullian and Chrysostom show that these injunctions of Paul prevailed in the churches. In the sculptures of the catacombs the women have a close-fitting headdress, while the men have the short hair.” **WORD STUDIES IN THE NEW TESTAMENT**, Vol.III, page 248. **THE WYCLIFFE BIBLE COMMENTARY** says: “No such custom, i.e., no custom of women worshiping without coverings...” (page 624). James Macknight says: “Now if the false teacher resolves to be contentious, and maintains that it is allowable for women to pray and teach publicly in the church unveiled, we in Judea have no such custom, neither any of the churches of God.” **MACKNIGHT ON THE EPISTLES**, Vol. I page 177. David Lipscomb says: “The custom referred to must be women wearing short hair and approaching God in prayer with uncovered heads. He reasoned on the subject

to show the impropriety, but adds in an authoritative manner, if any are disposed to be contentious over it, neither we nor the churches of God have any such custom..." A COMMENTARY OF THE NEW TESTAMENT EPISTLES by David Lipscomb, Vol. II, First Corinthians, page 169. Adam Clarke says: "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." CLARKE'S COMMENTARY, Vol. VI, page 253-254. It is quite evident that the aforementioned scholars believe that the "CUSTOM" that Paul and the churches of God had was not that for which the contentious person would argue which was the opposite of what had been set forth by Paul in the first fifteen verses.

Let us now read a number of various translations of verse 16 and give serious thought to the wording of them.

*"If any one is disposed to be contentious, we recognize no other practice, nor do the churches of God."*

REVISED STANDARD VERSION

*"If any one presumes to raise objections on this point - well, I acknowledge no other mode of worship, and neither do the churches of God."*

JAMES MOFFATT'S TRANSLATION

*"But if anyone is disposed to be contentious about it, I for my part recognize no other practice in worship than this, and neither do the churches of God."*

THE NEW TESTAMENT BY EDGAR J. GOODSPEED

*"But if anyone is inclined to be contentious about it, I for my part prescribe no other practice than this, and neither do the churches of God."*

CHARLES B. WILLIAMS' TRANSLATION

*"However, if any man seems to dispute for some other custom, we have no other, neither do the congregations of God."*

THE NEW WORLD TRANSLATION

*"But if any one wants to be argumentative about it, I can only say that we and the Churches of God generally hold this ruling on the matter."*

J.B. PHILLIPS' TRANSLATION IN MODERN ENGLISH

*"If any one wants to oppose my view of this question, my reply is: Neither I nor the churches follow any other custom."*

FRANK C. LAUBACH'S TRANSLATION

*"But if one is inclined to be contentious, we have no other practice, nor have the churches of God."*

NEW AMERICAN STANDARD

It seems to me that the evidence is ample; that the proof is sufficient. Without question, these various translations are saying in substance that Paul is simply stating that regardless of what any contentious person might say to offset the truth as set forth by Paul, that neither he nor the churches of God anywhere would recognize that for which the contentious man was arguing. He and the churches of God generally would continue to respect, believe and practice God's will in these matters.

My plea to each one of you is this: Give diligence to learn God's Will in these and all other matters. Examine yourself. Hunger and thirst after what is right. Sincerely search God's word and calmly and candidly examine all the evidence available to you. Do not allow some "preacher" to prejudice your mind against the truth just because you may respect him. His word will not judge you in the last day. You will be judged by God's word. Have a "love for the truth" and search the scriptures daily. The day is spent. Night is drawing nigh.

"Therefore, let us not sleep, as do others, but let us watch and be sober." (*I Thessalonians 5:6*)

# A REVIEW OF THE CUSTOM ARGUMENTS

*BY HIRAM HUTTO*

The subject that has been assigned to me is DOES I CORINTHIANS 11:1-16 DEAL WITH MATTERS OF CUSTOM, OR DOES IT BIND THINGS UPON GOD'S PEOPLE THROUGHOUT THIS ENTIRE DISPENSATION? Let us begin by looking at the reasons given in the passage as to why women were to be covered and men uncovered when praying or prophesying. Note this chart:

FOUNDATION - Headship (vs. 3)	
<i>God of Christ; Christ of Man; Man of Woman</i>	TODAY?
SHAME (vs. 7-9)	
<i>Uncovered woman as shameful as shaved woman</i>	TODAY?
RELATIONSHIP TO GOD (vs. 7)	
<i>Man image and glory of God; hence, uncovered</i>	TODAY?
<i>Woman glory of Man; hence, covered</i>	
CREATION (vs. 8-10)	
<i>Woman created for man, not vice versa; hence cover her</i>	TODAY?
ANGELS (vs. 10)	
<i>Whatever this means, it requires her being covered</i>	TODAY?
JUDGEMENT (vs. 13)	TODAY?
NATURE'S TEACHING ABOUT HAIR (vs. 14-15)	
<i>By covering woman, nature shows rightness of covering</i>	TODAY?
NO SUCH CUSTOM (vs. 16)	TODAY?

First of all, notice that the foundation of the teaching of these verses is: God is the head of Christ; Christ is the head of man, and man is the head of woman. This certainly is not limited to custom, either in Corinth or anywhere else. It is applicable throughout this entire dispensation.

Now notice this statement: "Every man praying or prophesying having his head covered, dishonoreth his head". In this verse, no reason is given as to why a man dishonors his head by praying or prophesying covered (that comes later). It is simply stated as a fact: A man who prays or prophesies with his head covered dishonors his head (Christ).

On the other hand, "Every woman that prayeth or prophesieth with her head uncovered dishonoreth her head". Again, a statement of fact. It is a dishonor. "Dishonor" is used interchangeably with "shame", for Paul goes on to say that for a woman to pray uncovered is "even all one as if she were shaven, but if it be a shame for a woman to be shorn or shaven, let her be covered" (vs. 6). God says that it is just as much a shame for a woman to be uncovered when she prays or prophesies as it is for her to have her hair cut off or her head shaved. I raise this question with you women: Would you be ashamed to be present tonight with your head shaved? Would you be ashamed to be present with your hair cut off? If you would be ashamed to be here shaved or with your hair cut off, God says you ought to be just as ashamed to be here with your head uncovered.

Paul is not urging women who are bareheaded to go get their hair cut off or their heads shaved. He is saying that as far as shame is concerned, one is just as much a shame as the other in God's sight. He is not

saying "go get your hair cut off". He is saying if you will not cover your head you might as well get your hair cut off. He knew they would not do the latter (cut off the hair), so consistency should compel them not to do the former (be uncovered). So a reason given here for the covered woman is that of SHAME. It is a shame for her to be uncovered, as much a shame in the sight of God as for her to have her head shaved or her hair cut off.

Next it says, "a man indeed ought not to cover his head, forasmuch as he is the image and glory of God" (vs. 7). The matter of man's relationship to God, as His image and glory, is given as a reason man ought not to cover his head. On the other hand, the woman is said to be the "glory of the man", and for that reason she ought to cover hers.

Then the matter of "creation" is used to convince the woman to cover her head. Man was not created for the woman but the woman for the man. "For this cause" (creation), she ought to have power on her head (vs. 8-10).

Another reason is said to be "angels" (vs. 10). I may not know, and am sure I do not know, exactly what they have to do with it, but Paul said it was one reason why a woman ought to cover her head.

Now he appeals to their judgment; "judge in yourselves" (vs. 13). But judge what? "Is it comely that a woman pray unto God uncovered?" They were to judge the UNCOMELINESS of an UNCOVERED praying woman.

Further, the matter of "nature" or "nature's teaching about hair" ought to show man the error of having his head covered and woman the error of her being uncovered. He says, nature teaches woman to have long hair (a covering), and by so teaching shows the correctness of his arguing for her being covered. Thus, nature (vs. 14-15) and inspiration (vs. 4-10) teach the same thing, viz., women ought to be covered and men uncovered.

Finally, he says, "If any man seem to be contentious, we have no such custom, neither the churches of God" (vs. 16). Paul is saying that any man who teaches other than a covered woman and an uncovered man is out of harmony with what "we say" and out of harmony with "the churches of God". Neither we nor they have that custom.

So here are the reasons God gives as to WHY a woman ought to be covered and a man uncovered:

Based upon the headship  
 Shame  
 Man the image and glory of God; woman the glory of man  
 Creation  
 Angels  
 Judgment  
 Nature's teaching about hair  
 No such custom

Now, I raise this question, DO THESE SAME REASONS EXIST TODAY? Is not God still the head of Christ today? Is not Christ still the head of man TODAY? Is not man still the head of woman today? This is the very foundation of what Paul is teaching. Since it was the foundation THEN, and still exists TODAY, it looks like the same thing it compelled a person to do THEN, it would compel him to do TODAY. If not, why not?

Then the matter of SHAME. Is it a shame for a woman to have her head shaved today? Would you sisters be ashamed to have a shaved head today? If you would, God says you ought to be ashamed to be uncovered. Just about two days ago, I was looking through a book about World War II and the aftermath of it. It showed a woman, I know it was a woman for the caption said it was, a woman with her head shaved as smooth as a baseball. Why? The explanation given was: to signify the dishonor to her because of her conduct during the war. The point? A shaved head means dishonor, even today. But according to these verses, a shaved head is no more a dishonor in the sight of God than an uncovered head. Paul says a shaved head and the sim-

ilar dishonor of the uncovered head ought to compel a woman to cover her head when she prays. I maintain that the same reason that Paul gave THEN still exists TODAY, and if that reason then compelled the covered head, the same reason now will compel the same action -- a covered head. If not, why not?

Is not man today still the image and glory of God? Paul said a man ought not to cover his head because he is the image and glory of God. It looks like to me for a man to cover his head is for him to say, "I am not the image and glory of God." The reason THEN a man ought not to cover his head was he was the image and glory of God, but since TODAY he is still the image and glory of God, he ought still to be uncovered today. If not, why not?

The matter of CREATION. Is it no longer a fact that woman was created for man and not man for the woman? Is that no longer true? Since it is still true TODAY, as much as when Paul wrote, it ought to teach a woman to cover her head. That is what it taught then. What changed? Certainly creation did not. Since creation taught a woman to be covered THEN, and the matter has not changed, CREATION ought to teach TODAY a woman to be covered. If not, why not?

ANGELS, whatever they have to do with it, were given as a reason for a woman to cover her head THEN. But angels still exist TODAY. Luke 20:36 shows that angels cannot die, hence they still exist. Since angels then compelled a woman to cover her head, angels today ought to have the same result, a covered woman. If not, why not?

Then he said "judgement". "Judge in yourselves: is it comely that a woman pray unto God uncovered?" People argue that Paul is simply appealing to their judgement and then left the matter up to that. Well, the passage does appeal to judgement, but it certainly does not appeal solely to judgement. So, he does not leave the matter up to their judgement. This is only one of several reasons used to teach a woman to be covered. But what does he mean when he says, "Judge in yourselves"? Does that mean that the matter is left to them to decide, and if they decide among themselves that it is comely for a woman to pray uncovered, then it is alright for her to do so? Look at Luke 12:57. Jesus said, "why even of yourselves judge ye not what is right?" Did Jesus mean that He was going to leave the matter completely up to their judgement, and if they decided a matter was right, it was thereby right? No. And in Acts 4:19, "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. " What if the Jews decided (judged) that it was right for the people to hearken unto them rather than unto God? Would that mean that it was right? Of course not. It would mean that they did not use the kind of judgement they ought to have used. In Acts 13:46 he said, "ye judge yourselves unworthy of everlasting life". Did that mean divine revelation had nothing to do with it? And look at I Corinthians 10:15-16, "I speak as to wise men; judge ye what I say. The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? Let us suppose some fellow said, "That's right. It is not the blood of Christ. It is not the body of Christ. I judge that the cup which we bless is not the communion of the blood of Christ". Would that mean that it was not? No. It would mean that he did not use good judgement, and that he had made a wrong judgement. Paul is not simply leaving the matter up to their judgement when he said "judge in yourselves". He had given them plenty of information on which to judge. Their wrong judgement would not set aside the revelation of God. On the basis of what already had been said, they ought to be able to judge that it was not comely for a woman to pray to God uncovered.

Next we have NATURE'S TEACHING ABOUT HAIR. Sometimes it is argued that the word nature in this passage means "custom"; that it simply means "current practice". Let me make this observation: I do not believe that is correct to begin with, but let us suppose that it is. The passage says, "doth not even nature itself teach you, that, if a man have long hair, it is a shame unto him?" I maintain that this is still true today. Long hair on men today is still a shame in the eyes of most people. I recall visiting in the home of a man not long ago, the home of a man who was not a Christian. He was telling me about an otherwise fine young man that he knew but who had long hair. And this man who is not a Christian talked about what a disgrace this young man's hair was. The point that I am making is, if we argue that the word nature in this passage means custom or current practice (which I do not believe), but even if that be admitted, it is still true today. Today people do not, when they think right, want men to have hair as long as women. Nor do they want their women to have their hair cut off short like a flat top. Paul said, "nature", whatever that word means, "nature's teaching about hair" argues for a covering for the woman. If the word meant custom then, and argued for a

covering; but custom (nature?) even today is for men to have short hair, and women to have long hair. So it argues for a covering now. If not, why not?

Then he said, "We have no such custom". We are going to talk more about that in a minute but right now we sum up what has been said. The reasons Paul gave then to teach women to cover their heads, every one of those reasons still applies today. The matter of headship, of creation, of angels, judgement, nature's teaching about hair, these same things still apply today just like they did then. Paul used these reasons THEN to get the woman to cover her head and to forbid a man to cover his. Since these same things still apply today, why would not the same action result today? That is the question.

Many people say that what Paul was talking about was merely a custom like foot washing and greeting one another with an holy kiss. I do not believe that to be the case for these reasons:

The only time I know of that you will read about covering the head when praying or prophesying is in I Corinthians 11. Yet you can read about greeting with a kiss and foot washing for thousands of years before Paul said "greet one another with an holy kiss", and for thousands of years before he told Timothy not to enroll a widow who had not washed the saints' feet (I Timothy 5:10). Greeting with a kiss has been a practice even from the days of Jacob and Esau (Genesis 33:4). When Aaron met Moses, they kissed (Exodus 4:27). In 2 Samuel 14:33 and 20:9 the same. Kissing as a form of greeting was in existence for thousands of years before the New Testament was written. That is not true concerning the covering. At least no man can show that it was by the Bible. So for someone to say it is just like kissing as a greeting, we say, prove it! It is not so.

The same is true of foot washing. You can read in Genesis 18:4 when Abraham was visited by the three angels, a little water was to be fetched for them to wash their feet. Abigail said that she would be satisfied to be a servant to wash the feet of the servants of her lord (David) I Samuel 25:42. In the New Testament when Jesus came into Simon's house, He rebuked Simon because he gave Him no kiss nor did he give Him any water to wash His feet (Luke 7:44-45). It was an established practice. But no man can show by the Bible that the covering of the head was an established practice for thousands of years before I Corinthians 11 was written. You can about footwashing and kissing but not about the covering. So when someone says, "The covering was a custom just like the holy kiss and foot washing", they are making a statement that is not true.

Again, when people argue that the covering is just a custom, we raise the question, "Who said so?". How are you going to decide that? On what basis are you going to decide whether it was a custom or not? It has been interesting to me to notice that when some people approach this passage, they say that all the scholars say that it was a custom for women in public to be covered. To begin with, I do not believe that all scholars say that. I am not saying that you cannot find some scholars who do. What I am saying is that there are many, many commentators and scholars who argue very plainly and positively that what is said here is not only not the custom of that day, but contrary to it. The thing that puzzles me is that when people say "the scholars say it was just the custom" and then quote some scholars, why is it that they always quote only those scholars who agree with them? As though there were no others to quote. Why do they ignore the other scholars who say that Paul's instructions were not in agreement with the custom of that day? The fact is, you can quote some scholars on both sides of most any question, and this one is no exception. So, how are you going to decide and determine which is right? Look at this:

CHURCH AT CORINTH	"CUSTOM"	<i>1 Cor. 11:1-16</i>	CONCLUSION
<p><i>Jews</i> Acts 18:8 1 Cor. 10:1</p>	<p>Men - covered Women - covered</p>	<p>Men - UNcovered Women - covered</p>	<p>CONTRARY to custom of Jew</p>
<p><i>Greeks</i> Acts 18:8 Rom. 15:26-27</p>	<p>Men - uncovered Women - UNcovered</p>	<p>Men - uncovered Women - COVERED</p>	<p>CONTRARY to custom of Gentile</p>

The church at Corinth was made up of both Jews and Gentiles. What was the custom of the Jews and Gentiles? Consider the following quotations:

Cambridge Greek Testament: *"Note the remarkable fact that the practice that is here enjoined is neither Jewish, which required men to be veiled in prayer, nor Greek, which required both men and women to be unveiled, but particularly to Christians."*

Morris in the Tyndale Series: *"Jewish men always prayed with heads covered (as they still do). Greek women, as well as men-folk, prayed with head uncovered."*

Expositor's Greek Testament: *"Paul's instructions do not agree precisely with current practice; Jewish men covered their heads; amongst the Greeks both sexes worshipped with uncovered heads."*

Vincent's Word Studies: *"The Romans like the Jews pray with the head veiled; that is with the tallith (and he goes on to describe it. HOH), the Greeks remained bareheaded". I believe though, Vincent is speaking of the men, without discussing the women.*

Pulpit Commentary: *"the Jewish worshipper in praying always covered his head".*

Moffat Series: *"men and women worshipped bareheaded in Greek rites"*

Robertson's Word Pictures: Though he is unsure about the Jews says, *"the Greeks both men and women remained bareheaded in public prayer."*

So here is custom: Jewish men covered the head, but Paul said, "let him pray UNcovered". Therefore, what Paul said is not in harmony with the prevailing custom of that day. It is CONTRARY to it. Among the Greeks, the women prayed with their heads UNcovered. But Paul said, "Let her be COVERED". So in this point, Paul's teaching is not in harmony with the prevailing custom. It is CONTRARY to it. His teaching was contrary to JEWISH custom; and it was CONTRARY to Greek custom. From these sources we may say confidently, It was not the custom that Paul was discussing.

Kittle's Theological Dictionary of the New Testament states: "It used to be asserted by theologians that Paul was simply endorsing the unwritten law of Hellenic and Hellenistic feeling for what was proper. But this view is untenable". In other words, theologians used to think Paul's teaching simply conformed to the prevailing custom, but that view is no longer tenable today.

Thus, according to the scholars just cited, what Paul is discussing was not in harmony with the custom but was contrary to it. Contrary to Jewish and contrary to Greek. So when someone says, "all the scholars say that this was just the custom of that day", it is not the case at all. All scholars do not agree to that. In fact, I believe that you will find that the weight of the evidence is the other way. And if someone cites some scholars that say that it was custom, ask him why does he not also refer to the ones here quoted.

Now I would like to look at some more material, and most of what I will be talking about will be taken from an article written by Marshall Patton in *Searching the Scriptures*, April, 1967. Let me stop long enough to say that I certainly have nothing against brother Patton. He and I are very good friends. We have talked about this same subject on numerous occasions, some individually and some otherwise. He has taught me much about the Bible, and I have learned to appreciate him and to give careful consideration to what he says. Brother Patton does not take a position just to be doing something but gives any subject a good bit of study, and he has done a good bit on this subject. But the position that he sets forth is the position that a good many others set forth. So let us examine some of the things in the article (*Searching the Scriptures*, April, 1967, pages 243-244).

"The use made of the 'covering' of our text SIGNIFIED respect or lack of respect for this divine order (verses 7-10). Now, pertinent to the issue is this question: WHY DID THE COVERING OF OUR TEXT SIGNIFY SUCH?" Brother Patton's point, if I get it, is: Why did God say the COVERING signifies subjection? Why

did He not (to use my words) say a woman ought to wear a BELT to show subjection? Or a woman ought to wear SHOES to show subjection. Why did He pick a COVERING, is brother Patton's question. He then continues, "The real issue cannot be decided until this question is answered in the light of truth. Was it because of Roman decree? Was it because of a universal decree of the Almighty God? Or, was it because of local usage or custom?" Brother Patton then goes onto argue that if it is because of universal decree of God, everybody must do it. But if it is merely because of local custom, then we ought to understand the passage in that light.

Why did God choose the covering? It is the thesis of brother Patton's article that God chose the covering because the covering already signified subjection in that particular culture. He says, "I affirm that it was because of local usage and custom". Why did God choose the covering? Well, why did God choose the fruit of the vine to represent the blood of Christ? Why did He not choose cranberry juice, or beet juice? They would be red. Why did He choose the unleavened bread? In an article of April, 1969, Methodist Bishop James Thomas said that the use of hamburgers and a soft drink at the communion is acceptable if these have religious significance for the person communing. He said, "We are determined not to continue doing the things that have no meaning in the modern world". Why did God choose the unleavened bread and the fruit of the vine? I do not know, but I do know that He chose them, and we ought to do it if God said it. This Bishop is arguing that it was something that had meaning for those of the first century, but no meaning for the modern world. And he is determined not to continue such. And many people argue that the covering had significance for them but it has none for us.

Now I would not have you think for one minute that I am saying that people who take the position that the covering was simply a matter of custom are going to have hamburger and a soft drink on the Lord's table. I do not believe they will and I KNOW Marshall Patton will not do any such thing. What I am doing is showing a LOGICAL parallel. One said the Lord's Supper elements had to do with things that had meaning then, but not now. Another said the covering had meaning then, but not now. Others say the same thing about marriage. Logically, they are the same argument. Logically, one has as much force as the other. Just because a person may assert that a thing had meaning then, and not now, does not mean that it is true. And a person might logically accept one as the other. Again, I am not accusing my brethren of doing this. I am showing the parallel in the argument. Perhaps it would be appropriate for us all to think about why we do not accept the argument with reference to the Lord's supper elements, but do accept the same identical argument with reference to the "covering". Why did the Lord choose the covering? I do not know. Why did God choose the fruit of the vine? I do not know. I do know that He did the choosing in both instances, and He said both. The position that we are looking at says that He chose the covering because it already (custom) signified that. But the chart we have already used shows it not necessarily the case, and in order for the position to be true, there can not be any other explanation.

The article under consideration submits three reasons as why the passage is discussing custom. In the first place, it is said, there is a distinction made between the covering for the man (verse 4) and the one required for a woman (verse 6). According to brother Patton, verse 4 forbids a man's having anything (a generic term) on his head, while verse 6 requires a woman to have a specific kind of covering, viz. "a covering that goes down far enough to fully cover (not necessarily the face, but the head)". Well, now let us just say that all that is true. I doubt some of it, but let us say it is. If that were true, it would not nullify what the passage says. Even if that were true, it would not argue that it need not be done now. All it would argue would be that a woman must wear one that large. (And while I am at it, let me say this. If I were to hire some people to cover my house, and they did not do any better job of it than some women do in covering their heads, I would not feel like I owed them a dime.) But even if his argument on these words is true, it does not prove by any means that such is to be regarded as a custom. However, having made the argument, brother Patton goes on to say, "The headdress of men varied, while women wore only the veil to signify submission. Thus, Paul's instruction conformed to local custom and its significance". BUT BROTHER PATTON OFFERED NOT ONE SHRED OF PROOF FOR THIS STATEMENT. An assertion is not proof. My point is that these two different words do not necessarily argue for custom. At most, they would argue that a woman must have that kind of covering, but the two words say nothing about whether it was a custom or not.

Sometimes it is argued that the word (*katakalypto*) here translated cover, necessarily means that the covering must be big enough to hang down from the head and cover everything from the neck up, including the

face (though brother Patton does not make that argument in his article). I do not believe such to be the case for these reasons. There are a number of places in the Greek Old Testament where the same word for cover (*katakalupto*) of I Corinthians 11 is used. In Numbers 22:5 Balak sent for Balaam to come and curse the Israelites for "they cover the face of the earth". Were these "hanging down" from the earth? As a matter of fact, they did not completely cover all the earth. In Ezekiel 38:9 a cloud is said to cover (*katakalupto*) the land. Did the cloud "hang down" from the land? In verse 16 we have the same expression "cover the land" with a cloud, but here you have only *kalupto* without the *kata* prefix. If it be argued that the preposition *kata* requires the meaning hang down from, how can it be explained that in these verses the two words (*katakalupto* and *kalupto*) are used interchangeably, and in neither instance is the meaning "hang down from" a required meaning. So the argument that *katakalupto* necessarily means a covering that hangs down from so as to cover head, face and everything from the neck up, will not stand up under investigation. The Bible says cover, and even if it had to be one as big as suggested, that would simply be the kind required and says nothing about whether it is a custom or not.

Now let us consider the argument that the meaning of the word "nature" of verse 14 yields the conclusion that the covering the passage requires is a matter of custom. What does the word here translated "nature" mean? Let us look at what different people say the word means. (Here let me insert that in giving the quotations in my oral presentation, I mistakenly attributed some quotations to the wrong authors.) According to Adam Clarke the word would mean that a woman can grow more hair than a man. Arndt and Gingrich say that it may mean "instinctively". MacKnight says "reason and experience". Barnes: "denotes that sense of propriety which all men have, and is expressed in any prevailing or universal custom" or "it refers to a deep internal sense of what is right" (more on this later). According to W. E. Vine, "the regular law or order of nature". Thayer, "a. the nature of things, the force, laws, order, of nature;... nature, i. e. natural sense, native conviction or knowledge, as opp. to what is learned by instruction and accomplished by training or prescribed by law", and then cites I Corinthians 11:14.

Brother Patton lists three definitions: "1. That which is inborn, 2. That which is done by habit, and 3. That which is according to native conviction. He then says that both Robinson and Thayer "use the word 'native' in the sense of environmental circumstances. . . Thus, it was a 'shame' for man to have long hair, not because of a universal law of God, but rather because of custom".

Here I would like to say with all due respect to brother Patton, and I have considerable respect for him, that I believe that he misses the point in both Robinson and Thayer. Either he does or I do, one. To begin with, I do not know to what he refers when he says Thayer uses the word " 'native' in the sense of environmental circumstances" for I saw nothing like that in Thayer. Also, since he is not the only one who quotes Robinson to this end (that the word "nature" means "custom"), let us read just what Robinson says on this particular word. On page 771 of his Lexicon, definition 3 is:

*"the nature of any person or thing, the natural constitution, the innate disposition and qualities. a: Of persons, in a moral sense, the native mode of thinking, feeling, acting, as unenlightened by the influence of divine truth .... Spec. a natural feeling of decorum, a native sense of propriety, e. g. in respect to national customs in which one is born and brought up; I Cor. 11:14".*

I do not believe that Robinson says that the word "nature" here means "custom". Look at his general definition, is he not saying that the word here translated "nature" has to do with the nature ... innate (inborn? HOH), disposition that is reflected in various customs. I believe that I can show that that is what he means i.e. there is a natural, native, innate disposition that shows itself in the customary distinction of hair between men and women. This is what Thayer also says:

*"a. the nature of things, the force, laws, order, of nature... nature, i.e., natural sense, native conviction or knowledge, as opposed to what is learned by instruction and accomplished by training and prescribed by law: he phusís (i.e. the native sense of propriety) didaskei tí I Cor. xi.14".*

In other words, "nature" is "native knowledge" as opposed to knowledge that is "learned". Look up the word "native" and the first definition has to do with that a person is "born with" or "inborn" as innate in Robinson. Thayer is not saying that "nature" means custom. He says "nature" means "native" in contrast with what is "acquired". (I am not arguing that the word here translated "nature" means "inborn". I am simply showing

that Thayer and Robinson do not define the word "nature" to mean "custom".) And this is exactly the point made by A. T. Robertson in his *Word Pictures*, Vol. IV, pages 161-162.

"14. *Nature itself (he phusís aute)*. He reenforces the appeal to custom by the appeal to nature".

See? Robertson says that Paul has been appealing to custom (in the previous verses) but now here in verse 14 he makes another appeal and this time he appeals to "nature". Thus, according to Robertson, "custom" is one thing and "nature" something else. According to him, then, nature is not custom. Robertson continues,

"*Phusís*, from old verb *phuo*, to produce, like our word nature (Latin *natura*) is difficult to define" (That is my point, too. HOH). "Here it means native sense of propriety (cf Rom. 2:14) in addition to mere custom".

Get that? According to Robertson, "nature" means "native sense of propriety" and is used by Paul to re-enforce his argument on custom and given in addition to his points on custom. Note also, that Robertson, Thayer, and Robinson all use the phrase "native sense of propriety", but here Robertson explains that the word does not mean custom but is given in order to reinforce Paul's appeal to custom. So when Robinson, Thayer and Robertson say "native sense of propriety" they are saying that there is a native, innate (inborn? HOH) sense of propriety. (And is this not what Barnes is saying when once he says that the word means "a deep internal sense of what is right" and again, "is expressed in any prevailing or universal custom"?). The native sense is one thing; custom is another thing. I am well aware that Robinson goes on to discuss the custom of the Jews, etc., but in this context is he not saying that this "custom" is a reflection of the native, (innate, see his general definition) sense of what is right, just like Barnes? So when the argument is made that the word here translated "nature" shows the covering to be a "custom", I do not believe it. And when they argue that Thayer and Robinson define the word to mean "custom" I think they misunderstand what Thayer and Robinson are saying. At least we know that according to Robertson, Paul's appeal to "custom" is reenforced by his appeal to "nature". Since he uses the same expression (native sense of propriety) as does Thayer and Robinson, it is fair to conclude that they do not so define the word "nature" to mean "custom", either. Keep in mind that I am not saying that these do not say that the passage has nothing to do with custom. I am merely saying that they do not define the word translated "nature" to mean "custom".

COMELY. In the exchange between brother Needham and me, he argued that the word comely in this passage showed that the passage was dealing with custom. Just what does the word translated "comely" mean? It appears 7 times in the New Testament (Matt. 3:15; I Cor. 11:13; Eph. 5:3; I Tim. 2:10; Titus 2:1; Heb. 2:10; 7:26). Look at some of these. Jesus said at His baptism, "thus it becometh us to fulfill all righteousness". Was that just a custom? Ephesians 5:3 says that certain behavior was not comely for saints. Just a custom? I Timothy 2:10 says women are to dress as becometh (comely) women professing godliness. It is not comely for godly women to dress immodestly. Just a custom? If the word comely is simply dealing with custom, on what grounds are you going to oppose the bikini, or other bathing suits? The point is: It is not comely for a woman to pray to God uncovered, and it is not comely for a woman professing godliness to dress immodestly. Both are matters of comeliness. If the covering is a custom (because of "comely"), why is not modesty just a custom (since it is "comely")? Please do not misunderstand me. I am not saying that if a woman will not cover her head, she might as well come to the assembly in a bathing suit! I am simply pointing out that according to the Bible both the covering and modest clothing are matters of "comeliness". If you do not think one is binding, LOGICALLY how can you think the other is? I do not think that most brethren who differ with me on the matter of the covering are going to teach women that it is alright for them to wear bathing suits. I am simply trying to show that the argument that the word "comely" simply means "custom" is not a valid argument.

The word "comely" has to do with that which is fit for the particular person under consideration. It is not fitting for a woman professing godliness to be immodestly clothed. It is not fitting for a woman who prays to do so uncovered. Both are matters of comeliness. Look at Hebrews 2:10. It became (comely) God "in bringing many sons to glory, to make the captain of their salvation perfect through sufferings." Was that just a custom for God to do that? Hardly. But it was fitting for God, because of the kind of person He is to do it. Comely has to do with what is fitting or right for the person under consideration. And in this case (11:13), the person under consideration is a praying woman. It is not right (comely) for her to be uncovered.

CUSTOM (verse 16). Another argument advanced to show that the covering of the passage is not binding is based on the word "custom" in verse 16. Brother Patton makes the argument that the word here translated "custom" appears only one other time in the New Testament (John 18:39), and he says of this word, "it is not the word used to denote a custom or usage prescribed by law. If Paul meant to bind what he calls 'custom' on all men everywhere for all time as that prescribed by the law of God, he used the wrong word". In other words, there are two words for "custom" in the New Testament. One of these is used in connection with things prescribed by law (as in Acts 15 where there is the discussion over circumcision after the custom of Moses). The other word for custom is in I Corinthians 11:16 and John 18:39. On that basis it is argued that the covering of I Corinthians 11 is a matter of custom, and not binding today. To have been binding today, the other word was the one to use.

I do not believe this to be a valid argument for this reason. According to W. E. Vine, the word translated custom in I Corinthians 11:16 is the same word as that translated custom in Acts 15:1, except in I Corinthians 11 the word has the preposition "*sun*" as a prefix. Also, in Matthew 27:15 we are told that Pilate was "wont" to release a prisoner. For the word "wont" we have a form of the verb *etho* whereas in Acts 15:1 it is the noun *ethos*. A comparison of these words, and the definition for them (see Vine), show that for all practical purposes, Matthew 27:15 uses a verb form of the word translated custom in Acts 15:1. Yet in John 18:39 the very same event as described in Matthew 27:15 is discussed, and in this passage (John 18:39) we have the word "custom" which is found in I Corinthians 11:16. In Matthew 27:15 it was Pilate's "custom" (the word of Acts 15, which has to do with "law" according to brother Patton), but in John 18:39 it was Pilate's "custom" (the word of I Corinthians 11:16.) So you might say that there is an interchangeable use of the words, and there is really not all that much difference between them. Also, Josephus' Antiquities (Book X, chapter IV, Section 5), he refers to the Passover and its custom and uses the same word as in I Corinthians 11:16. Thus, the argument that this word requires us to understand the covering of the passage simply as "custom" is not valid.

SEEM TO BE CONTENTIOUS. Brother Needham advanced the argument, and so did brother Patton, that Paul is not saying anybody WAS contentious, but only that someone might SEEM to be contentious. In fact, when the text says, "If any man seem to be contentious", they are saying that the "any man" is Paul himself! That Paul is saying, "If any man (meaning me, Paul) seem to be contentious, (I really am not, I just seem to be)". And the reason, they say, that he might seem to be contentious (when he really wasn't) was because he bound something on them that was not bound on anybody else, neither on himself, nor the rest of the churches of God. I find this an incredible exegesis for a number of reasons.

1. If you will look, you can see that the expression "if any man seem" (or thinketh, the expression is the same in Greek), appears 4 times in I Corinthians: I Cor. 3:18; 8:2; 11:16; 14:37. It is obvious that in none of these is the "any man" referring to Paul. Look at 14:37. "If any man thinketh himself to be a prophet or spiritual". Was this "any man" Paul? Look at 8:2. "If any man think he knoweth anything, he knoweth nothing as he ought to know". Did Paul mean, I know I think I know anything, but really did not? Of course not. And yet, Paul has no reluctance to referring to himself by these terms (*dokeo*). Look at 4:9; 7:40; 12:23.

2. Is it necessarily true that Paul might seem to be contentious by binding something on Corinth (the covering) that he did not bind on others? Not at all. Look at the cases of Titus and Timothy. Paul refused to circumcise Titus, but he did circumcise Timothy. Did that make him seem to be contentious? Not at all. I never heard anyone say that Paul was contentious by so doing. But according to the argument it would make him either be contentious or else seem to be. But it would not. That is simply an assertion without proof.

3. I am sure that we could show by the lexicons that Paul was saying that the "any man" under consideration was in fact contentious, and that the expression "seem" or "think" (*dokeo*) was simply a courteous (Thayer) way of putting it. Now how would a person at Corinth have been contentious about this matter? Suppose that upon the receipt of this letter, "any man" had stood up at Corinth and said, "Brethren, this is a letter from Paul, and since he is inspired, this is what we must do: women must be covered, and men uncovered". Would that man have been "contentious"? You know he would not. Suppose, though, that "any man" had stood up and said, "I know this is what Paul said, but in Christ there is no distinction between male and female. So, women may be uncovered and the

men covered. We do not intend to be bound by this". Would not this man have been the contentious man? Certainly, he would. Now in answer to this contentious "any man", Paul says, "We have no such custom". No such custom as his. That (uncovered women and covered men) is the custom that we do not have. We do not have the custom of the contentious man neither do the churches of God. "We have no such custom" as the one the contentious man is contending for.

We have gone through the passage showing why the covering should be observed today. We have taken up the arguments that some advance to show why they think that the covering was a custom of that day but not binding today.

In the first place, we noticed the reasons that God gave as to why women should be covered and men uncovered. These were: Shame, Relationship to God as His image and glory, Creation, Angels, Judgement, Nature's teaching about the hair, and No such custom as the contentious man's. We pointed out that these are reasons given then by God to teach a woman to be covered and a man uncovered. We then pointed out that since these same reasons still exist today, they ought to prompt the same action today. If not, why not?

Next, we looked at the arguments that the covering was just like footwashing and the holy kiss; that scholars say that Paul's instructions were in keeping with the customs of that day; then we looked at the different words for "cover"; why God chose the covering to signify subjection; the meaning of the words "nature, comely, custom, seem" and saw that none of these show that what Paul was teaching was merely customs.

It is still our argument, therefore, that the reasons God gave then to prompt covered women and uncovered men, are reasons that still exist and apply today, they ought to prompt the same action today. If not, why not?

## QUESTIONS

A number of questions were asked concerning matters that are already dealt with in the body of this lesson. Since the answers given were essentially the same as that of the body, I will not go into them here. Also some questions were asked about matters covered by other speakers, and some of these will not be discussed here.

One question that was asked repeatedly had to do with the translation of verse 16. The KING JAMES and AMERICAN STANDARD VERSION translate the verse: "if any man seem to be contentious, we have no such custom...". Some of the more recent translations (REVISED STANDARD VERSION, NEW AMERICAN STANDARD) render it, "if any man seem to be contentious, we recognize no other practice." The questions had to do with the difference between "no such custom" and "no other practice". My view of this is that the RSV and NASV do not give a correct translation. The text says: "no such custom." It would require a different word for it to be "no other practice". But when I say that the text says: "we have no such custom"; No such custom as what? As I have tried to show in the body of the lesson, no such custom as the one that the contentious man is contending for, namely, a bareheaded woman and a covered man, THAT is the "no such custom" that Paul did not have, nor did the churches of God. The RSV and NASV may give the correct sense of verses 1-15 when they say, "we recognize no other practice", but that is not what verse 16 says. I think they are incorrect in their translation here.

Another question asked was: "Has man always been the head of woman?" ANSWER: Yes.

QUESTION: "Where in the Old Testament do you find the command concerning the covering as in I Corinthians 11?" To which I replied, "You don't." In a similar way, God created all food to be eaten, but under the Mosaic dispensation, He did not permit it to be done. So man has always been the head of woman, but under the Mosaic system He did not require the covered head for her. Just because a thing was not required under the Old Testament does not mean that it is not today; anymore than a thing's being prohibited then, does not mean that it is prohibited now.

"Is the covering required for women a specific covering?" ANSWER: No. If it is a specific covering, why do different translators translate the word by different words for covering? Wuest "shawl, mantle"; ASV "veiled"; Amplified "a head covering". I have seen the noun of this word translated by "turban, 'mitre'; snood". If it is a specific covering, why the difference?

Is the word "custom" synonymous with the word "practice"? ANSWER: Paul said, "we have no such custom", which I take to mean "we have no such practice" as the one the contentious man is contending for. So in that verse, Yes.

Is the word "custom" in Hebrews 10:25 referring to the assembly or the custom of forsaking the assembly? ANSWER: It is referring to the custom or practice of some of forsaking the assembling of themselves together. Incidentally, sometimes it is argued that Paul said, "We have no such custom" as bare-headed women, etc.; our custom is for them to be covered. So, according to the argument, he put the whole matter in the area of custom. Well, Hebrews 10:25 says in effect, "we have no such custom of forsaking the assembling", to continue "our custom is to assemble". So the whole matter of assembling is in the area of custom!!! This ought to show the fallacy of that argument that it is all in the area of "custom."

Is the word for "custom" in Hebrews 10:25 the same word for "custom" as in I Corinthians 11? ANSWER: No. It ought to be pointed out however, that according to W, E, VINE, the word in Hebrews 10:25 is the same word as the one in I Corinthians 11 except in I Corinthians 11, the word has the preposition "*sun*" as a prefix.

If the word of Hebrews 10:25 is not the same word as I Corinthians 11, what is the difference? ANSWER: None, in meaning. Two different words often have the same meaning. For example, the word "dozen" is not the same word as the word "twelve", but is there any real and significant difference in their meanings?

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- mjlw

# A REVIEW OF THE SPIRITUAL GIFTS ARGUMENTS

BY WINDELL WISER

I am certainly thankful this evening for your presence and for this opportunity that we have to study together the word of God. I want to express appreciation to this congregation, (the elders of this congregation), for inviting me here to speak concerning this important passage of scripture: the eleventh chapter of the book of I Corinthians. I know there are many other men who would be more capable, and better qualified to speak concerning these things; but I am happy for this opportunity, and I appreciate the confidence that has been expressed toward me in inviting me to come. I believe it very appropriate that we read the passage. We will read the first sixteen verses of the eleventh chapter of I Corinthians. We will read from the King James translation.

*"Be ye followers of me, even as I also am of Christ. Now I praise you, brethren, that ye remember me in all things, and keep the ordinances, as I delivered them to you. 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. Every man praying or prophesying, having his head covered, dishonoureth his head. 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. 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 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 the man is not of the woman: but the woman of the man. Neither was the man created for the woman: but the woman for the man. For this cause ought the woman to have power on her head because of the angels. Nevertheless neither is the man without the woman, neither the woman without the man, in the Lord. For as the woman is of the man, even so is the man also by the woman: but all things of God. Judge in yourselves: is it comely that a woman pray unto God uncovered? Doth not even nature itself teach you, that, if a man have long hair it is a shame unto him? But if a woman have long hair, it is a glory to her: for her hair is given her for a covering. But if any man seem to be contentious, we have no such custom, neither the churches of God."*

I Corinthians 11: 1-16

This passage of scripture has been one of concern to me for a number of years. When I was a student, in college, this passage was brought to my attention by another gospel preacher: Brother Bill Cavender. At this particular time I took issue with brother Cavender as to what he taught, and what I now believe to be the truth concerning this passage. I argued with brother Cavender that this passage taught that the covering was a *custom* at Corinth which had no meaning whatsoever to us today, and was thus not binding since our customs are different from the customs at Corinth. At that particular time I had never heard of the position known as the spiritual gifts position concerning this passage. In fact, after brother Cavender persuaded me to accept the passage, that it is still binding today: I taught the passage for a number of years before ever hearing of the spiritual gifts idea. Brother Gene Frost, in recent years, came up with the idea that the passage is no longer binding because of the word prophesy that is found in the passage. Since spiritual gifts ceased as Paul taught in I Corinthians chapter 13, then the idea is that this passage is no longer binding today. So, for several hundred years after the New Testament was written, men did not discover what now many gospel preachers believe the passage teaches, and that is, since spiritual gifts ceased we can just discard these instructions.

You know it seems to me tonight, at the outset of our study, that even if I am wrong in my position: that even if it is not necessary for a man to come to the worship and engage in prayer bare headed; or even if it is not necessary that a woman cover her head when she prays, or when she teaches, or prophesies: Then what have I to lose as long as I have the proper attitude in regard to these matters; as long as I am not hateful and mean and dogmatic, and as long as I do not manifest that kind of a spirit; what do I have to lose? But on the other hand, suppose that I am right, and suppose that these instructions are still binding today: What do people have to lose who take issue with them, and who discard them?

Somebody says, "Well, we don't prophesy any more, spiritual gifts ceased, and Paul said, 'every man praying or prophesying', and so, since we don't prophesy any more, in the sense of speaking by divine inspiration; then the passage isn't binding any more". But you know, I would want to be *real sure* that the word prophesy could *never* have a meaning other than the idea of inspired teaching. I would want to make sure that that is the case, because if the word prophet can be used in the sense of anyone other than an inspired man, or if the word prophesy can be used in the sense of some teaching that is not given directly by the Holy Spirit: then the whole point goes, and I would not even have a point at all. Because for me to do away with the covering in I Corinthians 11 I would have to *know* that the word prophesy could *never* mean anything else, except inspired teaching; and that a prophet could *never* be anything other than an inspired man. If I did not know that to be the case then I would not even have any argument whatsoever.

But in the second place, if I knew that to be the case, I still could not ignore the instruction in this passage. If I did I would have to ignore the instruction in many, many other passages, as we shall show tonight. Even if I could convince myself that the word prophet *always* means an inspired teacher, and it *could not* mean anything else; and that prophesy *always* means inspired instruction, and it could not mean any other teaching. If I could convince myself that that is the case, I still would not be ready to do away with these instructions, and ignore them. One reason why I would not is because the passage says, "pray OR prophesy", which means in case I do either one I should do so with my head uncovered. And if a woman should do either one, "pray OR prophesy", she should do so with her head covered.

So we notice now the chart that is before us. The word *prophetéuo* that is translated prophesy in this passage. Now we have written here on the chart a definition taken from Thayer's Greek English Lexicon. And of course, we did not copy *everything* that Thayer said on the word *because of a lack of space* but *we did copy* his definition of the word as it is used in the eleventh chapter of I Corinthians. Now in this definition, on page 553, Mr. Thayer says, the word *prophetéuo* means,

*"to prophesy, i.e. to be a prophet, speak forth by divine inspiration; to predict."*  
THAYER, page 553

In other words, the argument is made that the word means all predictions that are made *must* be inspired predictions, and this is the position that our brethren take who would do away with the instruction here on the basis of spiritual gifts not existing today. The idea is that the word predict must *always* mean inspired prediction, or a prediction that the Holy Spirit would directly give, and yet these same preachers would call a weather man a prophet. He predicts weather. He is a weather prophet, but the Holy Spirit does not give him the prediction directly. Now, we ought to be consistent. If the word prophet cannot be used in the sense of other than an inspired man, or one that the Holy Spirit gives the prediction directly to; then we are wrong when we call a weather man a prophet. The definition is to predict. Somebody says, "Well, it has to be an inspired prediction." Well, is it always? Can we be *sure*, as it is used in the Bible, that is *always* the case? If it is, then false prophets, the prediction that false prophets made, would be inspired prediction: Given directly by the Holy Spirit; but yet none of us believe that false prophets gave predictions that the Holy Spirit revealed directly to them. Somebody said, "Well, they claim to." So if a man claims that his prediction is given directly, then he is a prophet. If that is the case all I would have to do would be just claim that my predictions came directly from God, and then I would have to go bareheaded. Otherwise, when I pray or teach; I could wear a covering on my head.

But let us notice the D, definition. That means we *did not copy down A., B., and C.* But the D. definition is the one that is found in I Corinthians 11. Mr. Thayer says,

*"to break forth under sudden impulse in lofty discourse or in praise of the divine"*

## PROPHESYING IN I COR. 11

**prophetéuo** "To prophesy, i.e. to be a prophet, speak forth by divine inspiration; to predict." d. "To break forth under sudden impulse in lofty discourse or in praise of the divine counsels: – Or, under the like prompting, to teach, refute, reprove, admonish, comfort others, I Cor. 11" (Th. P. 553).

**prophétes** "To speak forth, speak out; hence prop. 'one who speaks forth. .; Therefore prop. interpreter, hence an interpreter or spokesman for God; one through whom God speaks; one who speaks forth by divine inspiration; I. In Grk. writ. fr. Aeschyl., Hdt., and Pind. down 1. An interpreter of oracles (whether uttered by the gods or the mánteis ), or of other hidden things. 2. A foreteller, soothsayer, seer. II. In the N.T. 1. One who, moved by the Spirit of God and hence his organ or spokesman, solemnly declares to men what he has received by inspiration, esp. future events, and in particular such as relate to the cause and kingdom of God and to human salvation.. 2. A poet (because poets were believed to sing under divine inspiration) : so of Epimenides, Tit. 1:12" (Th. Pgs. 553, 554).

**pneumatikós** "Spiritual". 3. "Belonging to the divine Spirit; a.. Divinely inspired, and so redolent of the Holy Spirit, Col. 3:16; Eph. 5:19". b. "One who is filled with and governed by the spirit of God:I Cor. 2:15; 14:37; Gal. 6:1" (Th. P. 523)

*counsels: ... - or under the like prompting, to teach, refute, reprove, admonish, comfort others ... I Corinthians 11."*

THAYER, page 553

That is the way it is used in this passage. Now, can you read that definition and be sure, without any doubt: Be sure without any doubt, that this breaking forth under a sudden impulse, is an impulse that the Holy Spirit gave to you directly? Could you be sure about that that you could just say, "We can forget about the covering?" Could you be that definite, from that definition, that this impulse would have to come directly? Suppose you get a sudden impulse, indirectly? You happen to be reading the scripture, you come across a certain truth, and thus as a result of learning a certain truth; you have a sudden impulse to refute error; you have a sudden impulse to reprove somebody; a sudden impulse to admonish somebody? What difference does it make whether this impulse comes DIRECTLY, by the Holy Spirit, or INDIRECTLY? What difference would it make whether the Holy Spirit gave it to you apart from the scriptures, or whether He gave this impulse to you through the scriptures? Could you be so sure, in this case, that prophecy always means that the impulse comes directly by the Holy Spirit? Now those who take the prophetic position, the spiritual gifts position; have to be sure about that thing, because we are dealing with God's word, and you know you cannot go around here and say, "Here are sixteen verses that the Holy Spirit revealed to the apostle Paul, which he wrote, and we can discard them: They are not binding today"; unless we are sure about this thing. Now can you be sure? Can you be certain that this sudden impulse has to be a direct impulse from the Holy Spirit? Suppose there is an elder up teaching, and he teaches error; and you are sitting in the audience, as an evangelist, and you have a sudden impulse to rebuke him before all; because of your reading the fifth chapter of I Timothy: Would you be a prophet? Somebody says, "No, because the Holy Spirit didn't give it to you directly. " Well, can you be sure about it? You have to be sure, because we are doing away with a passage of scripture. The word prophetés is the word for prophet. Mr. Thayer says:

"to speak forth, speak out; hence prop.'one who speaks forth': ... therefore prop. i. q. *interpreter*, hence *an interpreter* or *spokesman for God*; *one through whom God speaks* ... *one who speaks forth by divine inspiration.*"

THAYER, page 553

Alright somebody says, "That is the way it always is. You can't be a prophet unless you speak forth by divine inspiration." But let us notice, "In Greek writings from Aeschylus, Herodotus, and Pindar down", and these were Greek writers prior to the New Testament period, it means, Number 1, "An interpreter of oracles (whether uttered by the gods or the manteis)" and this word here refers to those who are soothsayers. In other words the prophets, before the New Testament times, some of them were soothsayers, and some of them were idolaters. The Holy Spirit selected a word when the New Testament was written, a word, that the Greeks had used in the days of Herodotus and Pindar that referred to uninspired men, sorcerers, soothsayers, idolaters; and He used the word with reference to God's men, who received God's message. Now soothsayers it is true made a claim that they got their message from supernatural powers; that they got their message from God, and idolaters, of course, would claim that their message came from the idols, their idol gods; but the definition is, "an interpreter of oracles"; that is one who would explain a message. So, if the Holy Spirit would use a word that had that kind of meaning, before the New Testament period, to include uninspired people; then why would the Holy Spirit object to my using the same word to refer to uninspired men, who would interpret oracles? In other words, gospel preachers interpret oracles, the oracles of God; and those who teach God's word today interpret the oracles of God, and the Holy Spirit used the word prophet, that had already been used by interpreters of oracles, during the time prior to the New Testament age, and they were uninspired men.

Can you be sure? Can you be certain that the word prophet always means an inspired teacher; and it could not mean anything else? You would have to be that sure, to forget about this passage. But then he says, "An interpreter of oracles (whether uttered by the gods or manteis), or of other hidden things. Look at the second definition, "a foreteller, soothsayer, seer. " Balaam is called a prophet, (in fact, the Holy Spirit refers to Balaam as a prophet), and the Bible tells us that Balaam was a soothsayer, and the only time that the message Balaam uttered came from God; or at least the only time we can prove it did, is when Balaam attempted, or went to curse the people of God at the request of Balak; and every time instead of cursing, he blessed; because God did give him the message he spake. But he was a soothsayer, and we could not prove that the message he spake came directly from God, any other time, except on these occasions. Soothsayers and sorcerers, true, claimed their message came from God, but did it? Were they not servants of the devil? Was it not king Saul who passed a law that all witches should be put to death? And does not the Holy Spirit

mention sorcery in the fifth chapter of Galatians, as a work of the flesh, which would mean that Balaam was not actually a prophet of God, in the sense that men today would define the word; or brethren who would ignore this passage, or do away with this passage? And yet this soothsayer is called a prophet by the Holy Spirit.

But let us notice the second definition. "In the New Testament", in other words it was used this way prior to the New Testament. Now in the New Testament the first definition is:

*"One who, moved by the Spirit of God and hence his organ or spokesman, solemnly declares to men what he has received by inspiration, esp. future events, and in particular such as relate to the cause and kingdom of God and to human salvation".*

Somebody says, "Now brother Wiser, don't you see that is the way it is used in the New Testament; and in the New Testament a prophet always means one who speaks by inspiration." Does it? Look at the second definition and this is in the New Testament. "A poet (because poets were believed to sing under divine inspiration): So Epimenides Titus 1:12." Paul said;

*"A prophet of your own said Cretians are always liars, evil beasts, slow bellies."*

Was Epimenides an inspired prophet? Was he an inspired man? You know, you have to *be sure* about this thing. If I Corinthians 11 passed with the spiritual gifts, then you have to *be sure* that Epimenides was inspired, an inspired man. You cannot holler and say, "In the New Testament, it means always inspired", unless Epimenides was inspired.

But you know, when people take the position I just say, "Well, suppose that that is right: I could agree with you, that prophetéuo always meant inspired teaching; and prophétes always means an inspired teacher. I could agree with you, but if I do, to be consistent, what about spiritual?" pneumatikós, this is the Greek word for spiritual. The third definition:

"belonging to the Divine Spirit; a.—Divinely inspired, and so redolent of the Holy Spirit, Col. 3:16; Eph. 5:19".  
Thayer P. 523

And what is the word spiritual in these passages? Paul said:

*"Be filled with the Spirit; speaking to yourselves in Psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord".* (Eph. 5:18,19)

*"Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in Psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord."* (Col. 3:16)

The word SPIRITUAL in these passages, Mr. Thayer says, means: "divinely inspired": thus a spiritual song is a divinely inspired song! We do not sing spiritual songs anymore, or do we? Now these preachers who take issue with me on I Corinthians 11; and say we do not prophesy any more, so we can forget about that passage will talk about spiritual songs; you better believe it! And so, if I Corinthians does not apply today, which talks about prophecy, then spiritual songs have no application today; and you cannot sing a spiritual song. I do not suppose you could sing a Psalm that is recorded in the Bible, because it would be a spiritual one, an inspired one. So you see what happens when you start doing away with passages of scriptures: You do away with some you do not want to do away with.

The same word is found in some other places. "One who is filled with and governed by the Spirit of God" I Corinthians 2:15. The apostle Paul says that he who is spiritual judgeth all things. Now, somebody said, this definition here could mean something other than inspired: "One who is filled with and governed by the Spirit". Somebody said, "You can be filled with the Spirit and governed by the Spirit and not be directly". Well, I recognize that, but I know it is directly in this passage: The context shows it is. In I Corinthians 2 the apostle said, "We have the mind of Christ" and He points out that that which he had taught was what the Holy Spirit taught, and that the spiritual man is the inspired man. The natural man, in that passage, is the uninspired man. he does not receive the things of God: They are foolishness to him. But the spiritual man judgeth all things, but he is judged of no man. So it does mean inspired. Well, look at this passage, I Corinthians 14:37. "If any man think himself to be a prophet or spiritual let him acknowledge that the things which I write unto you are the commandments of God." Who is the spiritual man there? Can you be a spiritual man and acknowledge that what Paul wrote was the commandment of God; or would you have to be inspired before you could acknowledge what Paul wrote to be the commandment of God?

And then in Galatians 6 and verse one, this word spiritual is found. "Brethren, if any be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness;..." Is Paul teaching that only inspired men could restore a brother who is overtaken in a fault? I dare say if Paul is teaching that only inspired men were to go bareheaded, and only inspired women were to cover their heads; then he is definitely saying, beyond a shadow of a doubt, that only inspired men are to restore a brother that is overtaken in a fault. I want to ask you a question, would you want to go to face God in the judgment, having failed to make an effort to restore a brother who is overtaken in a fault; and argue with Jesus at the judgment day: It said spiritual, and I was not spiritual, because I was not inspired? Would you want to face God that way? I had just as soon face God in the judgment day and say, "Now Lord, the passage said 'ye who are spiritual' restore such an one, and I was not inspired; as to face my Lord in the judgment day having preached that I Corinthians 11 is no longer binding, because it was addressed to prophets - *maybe*. You notice I said, *maybe* ; because really it was not. Really, the passage said, "Every man praying OR prophesying". So it gets every man who prays. It is not just talking to prophets. He is talking about every man who prays too. I would not want to face Jesus at the judgment day, and say, "Now Lord, I preached that you did not have to go bareheaded, as a man; and I preached that women did not need to cover their heads, because they are not prophetesses. " But I had just as soon go to the judgment day, and face my Lord and say, "Now I did not attempt to restore my brother who was overtaken in a fault; because I was not spiritual, inspired". (Let us have the next chart, brother Ward.)

How about you? Think about that. Now what are the consequences of ruling out this passage of scripture? So we are going to rule it out, because we do not prophesy in the sense of teaching inspired messages. Our messages are not given to us directly by God, but indirectly through His word. So we want to rule out this passage. Well here are the consequences. If I Corinthians 11 does not apply, then Matthew 13: 57 would not apply, where Jesus said, "A prophet is not without honour, save in His own country and in his own house". Now, everyone quotes that passage, and applies it to preachers. They say a preacher is not without honour, except at home. And we quote that passage. Well, how can you quote that passage? Well, you cannot, if you take the position that I Corinthians 11 is not applicable today; because we do not teach inspired messages, i. e. directly revealed messages. Our messages are inspired, but they are indirect rather than direct. So there are not any prophets, so you cannot use that verse. I Corinthians 14:16 would not apply. You could not use the verse, and these preachers just rule out most of the fourteenth chapter of I Corinthians; About everything in there, except "decently and in order". So you could not use verse sixteen. He is talking about praying in a tongue. And he says, "How shall he that occupieth the room of the unlearned say amen at thy giving of thanks, seeing he understandeth not what thou sayest?" So if anybody comes in this audience tonight, who knows only the German language, and there is not a soul here who understands German: and we call on him to lead in prayer, and he prays in German: How would you condemn him? You could not use this passage, because he is not speaking in German, as the Spirit gives it to him directly. He is speaking it because he was brought up over there, and he learned it. What difference does it make? The text says that for a service to be edifying, (decent and in order), the man who leads the prayer should be understood. So it does not matter whether his language, that he speaks, is given to him directly by the Holy Spirit; or whether he knows the language. The important thing is that he understand it. In the eleventh chapter of the book of I Corinthians, it is not a matter of praying or prophesying; that would mean you could skip the passage. What difference does it make whether a man teaches his message, as the Spirit gives it to him directly; or whether he teaches his message, as he gets it indirectly out of the book? Christ is the head of man, either way you go. And what difference would it make, whether a woman prays, who is inspired; or whether she prays and is not inspired? Is not man the head of woman? So you see, if we are going to rule out I Corinthians 11, and say we are not required to follow these instructions; then let us rule out I Corinthians 14:16, and you can call on a man to lead prayer in a foreign tongue that nobody understands; and there is not a soul anywhere, who can condemn you for it; because this is written to inspired people, tongue speakers.

What is the consequence of doing away with this passage? Well, we have to do away with verses 29-31 of I Corinthians 14. They would not apply. He said, "Let the prophets speak two or three, and let the other judge. If anything be revealed to another that sitteth by, let the first hold his peace. For ye may all prophesy one by one, that all may learn, and all may be comforted." Could not use that passage today! And so brother Ward, you can start talking too, right now while I am talking; and brother Hutto, you can; and brother Shear, you can; and we can just all preach at the same time. Somebody said, "Oh no!, that would not be orderly." Well, you cannot use this passage; because he said, let the prophets do it: He did not say, let preachers speak one at a time. Somebody said, "You cannot apply I Corinthians 11 to preachers, because it

## CONSEQUENCES IF I COR. 11 DOES NOT APPLY

Mt. 13:57 would not apply. "A prophet is not without honour, save in his own country, and in his own house".

I Cor. 14:16 would not apply. "How shall he that occupieth the room of the unlearned say amen at thy giving of thanks, seeing he understandeth not what thou sayest"?

I Cor. 14:29-31 would not apply. "Let the prophets speak two or three, and let the other judge. If any thing be revealed to another that sitteth by, let the first hold his peace. For ye may all prophesy one by one, that all may learn, and all may be comforted".

I Cor. 14:34,35 would not apply. "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. 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."

I Cor. 14:37 would not apply. "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."

I Cor. 14:40 would not apply. "Let all things be done decently and in order".

IN FACT MOST OF THE BIBLE WOULD NOT APPLY BECAUSE PRACTICALLY ALL OF IT IS ADDRESSED TO INSPIRED PEOPLE AND DEALS WITH INSPIRED PEOPLE. THEREFORE: IF YOU DON'T LIKE IT, IT DOESN'T APPLY TODAY.

said prophesy; and preachers do not prophesy today." Well, you cannot apply this passage here to preachers, because it said prophets. Now brethren, what difference does it make? Is it any more important that prophets speak one at a time, than it is that preachers speak one at a time? Is it any more important that inspired people have a decent and orderly service, than it is for uninspired people to have a decent and orderly service? Is it any more important that inspired teachers edify the church, than it is that uninspired teachers edify the church? I do not see that there is any difference. But the consequence of doing away with the instructions of I Corinthians 11 does away with the instructions of I Corinthians 14:29-31, and even more so here; because this passage is addressed to prophets, but I Corinthians 11 is addressed to every man who prays or prophesies. They do away with I Corinthians 11, but they do not do away with this. I wonder why? Could be they do not want I Corinthians 11 and they do want this.

All right, let us notice further, I Corinthians 14:34,35 would not apply, and they will tell you that it does not. They will tell you, "No you cannot use I Corinthians 14:34 to condemn women speaking in the church. You must use I Timothy 2." But suppose there wasn't any I Timothy 2? They would use I Corinthians 14:34, 35, just like they use I Corinthians 14:29-31 to have one speaker at a time. This passage says, "Let your women keep silent in the churches: For it is not permitted unto them to speak; but they are commanded to be under obedience, as also with the law. And if they will learn anything, let them ask their husbands at home: For it is a shame for women to speak in the church." And the argument is, "Your women" are the prophets' wives. Really, it does not make any difference whether it is the prophets' wives, or whose wives it is; because it is a shame for women to speak in the church. And it does not make any difference whether it is the prophetess who prays, or an uninspired woman who prays; because it says "every woman who prays, or prophesies uncovered dishonours her head". But let us notice - I Corinthians 14:37 would not apply. You could not acknowledge that what Paul wrote was the commandments of God. You could not use that passage today, according to this position. In fact, most of the Bible would not apply, because practically all of it is addressed to inspired people, and deals with inspired people. Therefore, if you do not like it: It is done away. If you do not like the idea of women being restrained from speaking in the church, then that is done away. If you do not like these other things, then that is done away. Now the same principle applies today, in all these passages.

Jesus said, "Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee; leave thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift." Can't use that passage today. Do you know why you cannot use it? We do not have the altar. We do not bring our gifts to the altar. They did when Jesus lived; before the cross they did. They had altars and they brought their gifts to the altars. So Jesus said, "Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee; leave your gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift." But preachers dare not use that passage, and substitute worship for altar; and say, "Now if you come to worship and you remember your brother hath aught against you; go and be reconciled, you are in no position to worship yet." You cannot use it, unless you are going to take I Corinthians 11. If you say, "We do not prophesy today, but preach instead, and you cannot apply it to preaching; because it said prophesy"; then I am going to say, "We do not have an altar today, but we worship in a different manner; so you cannot use the worship in a different manner, because it said altar." But the same principle will apply. If not, why not?

All right, the second place. "A prophet is not without honour, save in his own country, and in his own house." The same principle applies to a preacher: to any public teacher. You could apply that same principle to a lot of things, just like it said: "prophet".

In the third place, "How shall he that occupieth the room of the unlearned say amen at thy giving of thanks, seeing he understandeth not what thou sayest"? The principle applies, and it does not make any difference whether the language he prays; the tongue is given to him directly, by the Holy Spirit; or whether he learned it. And so the principle applies. "A man indeed ought not to cover his head, when he prays, or when he gets his message: Delivers his message, having received it direct or having studied. The same principle applies. It really would not matter. And then, "Let the prophets speak two or three". It would not matter whether it is a prophet, or a preacher; the same principle will apply. Preachers ought to speak one at a time, to have a decent and orderly service; where men are edified. And women ought to cover their head, because man is the head of woman. And man ought not to cover his head, because Christ is the head of man. Principles are applied: The same principle. And it doesn't matter whether inspiration is there or not.

## THE SAME PRINCIPLE

1. "Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift". Mt. 5:23,24
2. "A prophet is not without honour, save in his own country and in his own house". Mt. 13:57
3. "How shall he that occupieth the room of the unlearned say amen at thy giving of thanks, seeing he understandeth not what thou sayest"? I Cor. 14:16
4. "Let the prophets speak two or three, and let the other judge. If any thing be revealed to another that sitteth by, let the first hold his peace. For ye may all prophesy one by one, that all may learn, and all may be comforted". I Cor. 14:29-31
5. "Every man praying or prophesying, having his head covered, dishonoureth his head. 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." I Cor. 11:4-5

## PAUL DID NOT SAY:

1. Cover your head because you prophesy, but because "Man is the head of woman".
2. Every prophet and prophetess praying or prophesying

"Every man praying or prophesying, having his head covered dishonours his head. " Now, Paul did not say cover your head because you prophesy; but he said, cover your head when you do; because Christ is the head of man, or man is the head of woman. That is what he said. He did not say for a woman to cover her head because she prophesies. He said for her to cover her head, because man is the head of woman. He said, do it when you prophesy. Paul told the speakers at Corinth to speak one at a time, not because they are prophets; but in order to have a decent and orderly service. So they speak one at a time, when they prophesy, in order to have a decent and orderly service. So he said, a woman is to cover her head when she prophesies; since man is the head of woman. He did not say cover your head because you prophesy. Neither did he say, every prophet and prophetess, praying or prophesying, should obey the instructions. He said, every man praying or prophesying; he did not say every prophet. And every man certainly prays. (Now, let us have the next chart brother Ward.)

I want us to consider two passages of scripture, that have to do with the word prophesy, as we study this word some more. Now notice, in the first place, I am not willing to admit that the word prophesy is limited to inspired teaching. I am not willing to admit that the word prophet is limited to inspired preachers or teachers; but if I did, I still could not forget about the instructions in I Corinthians 11, or 14, or all these other passages that I mentioned. But let us look at the word prophesy some more. In Zechariah chapter 13 the prophet said, "In that day there shall be a fountain opened to the House of David and to the inhabitants of Jerusalem for sin and for uncleanness. " Verse one, then verse two said, "In that day, saith the Lord of Hosts, that I will cut off the names of the idols out of the land, and they shall no more be remembered: And also I will cause the prophets and the unclean spirits to pass out of the land. " Now, there might be a disagreement as to when this happened: What this passage means. Some say, when they deal with demonology; that what this passage is saying is that, when the miraculous age ended, that demons passed out of the land; that they no longer possess people like they one time did. And I do not believe they possess people like they one time did. But if that be the case; then the prophets passed out of the land, in the same sense: When miracles ended, then prophets ceased; and that is what my brethren say about it. Then when the miraculous age ceased, the prophets ceased, and therefore we do not have any prophets today, and I Corinthians 11 does not apply. All right, now let us look at the third verse, "And it shall come to pass, that when any shall yet prophesy..." You mean the prophets are already ceased, and they are yet prophesying? Now, if the prophets ceased, in the sense that inspired men are no longer here; then how could they "Yet prophesy"? There is only one conclusion, if that is the case: You can prophesy without being inspired, according to the Holy Spirit. Because He said, they "Yet prophesy". Even though the prophets passed out of the land, they yet prophesy. He said, "Then his father and his mother that begat him shall say unto him, thou shalt not live; for thou speakest lies in the name of the Lord: and his father and his mother that begat him shall thrust him through when he prophesieth". That verse kind of gives me some problems. The idea of thrusting through; I do not believe that would be applicable today. If that is what the passage is teaching, that the prophets passed out of the land in the sense that the miraculous age ended; then since the miraculous age ended, if somebody claims to be a prophet today, and claims to prophesy: We ought to thrust him through, his parents ought to. But whatever the passage is saying, there is one thing definite about it. The Holy Spirit said the prophets would pass out of the land, and then he said: "Yet prophesy". Yet they'll prophesy. "and it shall come to pass in that day, that the prophets shall be ashamed". The prophets have passed out of the land, and yet the prophets are still here, and shall be ashamed, everyone of his vision, when he hath prophesied. "Neither shall they wear a rough garment to deceive".

Well, let us look at a study of I Corinthians 13. I believe I understand this passage better. Now let us deal with it. "Charity never faileth." He means fail in the sense that it ceases or ends: it will go on in eternity in heaven. "But whether there be prophecies they shall fail". They are going to end. "Whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away." Now, definitely the word prophesy, in this passage, would mean inspired teaching. He says that it is going to fail. Knowledge, in this passage, means inspired knowledge, i.e. knowledge that is revealed directly by the Holy Spirit. But even though knowledge that is revealed directly by the Holy Spirit ceased; knowledge is still here. And even though tongues as given directly by the Holy Spirit ceased; tongues are still here. Tongues in the sense of languages that we know from having studied. They are still here, but tongues in the sense of directly revealed tongues by the Holy Spirit, they ceased. Knowledge in the sense of natural knowledge is still here, but knowledge in the sense of directly revealed knowledge passed away. Why would not

## MORE ON PROPHECY

### 1. A study of Zechariah 13.

A. "In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness." Ver. 1

B. "In that day, saith the Lord of hosts, that I will cut off the names of the idols out of the land, and they shall no more be remembered: and also I will cause the prophets and the unclean spirit to pass out of the land. Ver. 2

C. "And it shall come to pass, that when any shall yet prophesy, then his father and his mother that begat him shall say unto him, Thou shalt not live; for thou speakest lies in the name of the Lord: and his father and his mother that begat him shall thrust him through when he prophesieth. Ver. 3

D. "And it shall come to pass in that day, that the prophets shall be ashamed every one of his vision, when he hath prophesied; neither shall they wear a rough garment to deceive:" Ver. 4

### 2. A study of I Cor. 13

A. Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away. Vss. 8-10

## SOME QUESTIONS FOR OUR CONSIDERATION

1. Is it any more important for an inspired man to pray or teach bareheaded than it is for an uninspired man?
2. Is it any more important for an inspired woman to cover her head when she prays or teaches than it is for an uninspired woman?
3. What does inspiration have to do with it?
4. What does inspiration have to do with a decent and orderly service? Is it not just as important that preachers preach one at a time as it is for prophets to speak one at a time?
5. Does every man who prays with his head covered dishonour Christ? Or is this just true with reference to those men who were inspired: Or those who were prophets in the sense of being inspired?
6. Does every woman who prays with her head uncovered dishonour man? Or is this just true with reference to those women who were prophetesses or inspired?
7. Paul said, "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". Ver. 7. Should he have said, a prophet indeed ought not to cover his head, forasmuch as he is the image and glory of God: but the prophetess is the glory of the prophet?
8. Would you like to face God after discarding the passage?

prophecy, in the sense of natural teaching still be here? But prophecy in the sense of inspired teaching is gone. But somebody said, "Oh no ! We won't have that." So they will not have any prophecy except inspired, but they will have knowledge that is not inspired, and tongues that are not inspired. Why? Can you be real sure, and positive, beyond a shadow of a doubt that prophecy cannot ever mean natural teaching? So certain of it that you can discard these instructions? Can you be that sure? (Let us have the last chart, and on this last chart we have a number of questions. I want to ask some questions before you ask some questions.)

So here are my questions. The first question is, is it any more important for an inspired man to pray or teach bareheaded, than it is for an uninspired man? Is it any more important for an inspired man to pray bareheaded than it is for an uninspired man? Is it any more important for an inspired woman to cover her head, when she prays or teaches, than it is for an uninspired woman to cover her head? Is not man the head of woman, or is just a prophet the head of a prophetess? The third question, What does inspiration have to do with it anyway? The fourth question, What does inspiration have to do with a decent and orderly service? Is it not just as important that preachers preach one at a time, as it is for prophets to speak one at a time? Question number five, Does every man who prays with his head covered dishonour Christ; or is this just true with reference to those men who were inspired; or those who were prophets in the sense of being inspired? And number six, Does every woman who prays with her head uncovered dishonour man, or is this just true with reference to those women who were prophetesses or inspired women? Are inspired women the only ones who dishonour man for going bareheaded? Number seven, Paul said, "For a man indeed ought not to cover his head, for as much as he is the image and glory of God: But the woman is the glory of the man", in verse seven. Should he have said, a prophet indeed ought not to cover his head, for as much as he is the image and glory of God: But the prophetess is the glory of the prophet? And the last question, would you like to face God in the judgment after discarding this passage? If you knew you were going to face God in judgment tonight, what would you say about this passage? I recognize that there is a possibility that I might face Him before tomorrow, and therefore I am convinced that we ought to do our best to abide by it, and teach it; even though it might not be popular, and even though it might be embarrassing under some circumstances. I do not believe it would be near as embarrassing to teach it, as it would be to face the Lord in judgment saying it does not apply. I appreciate your presence and your good attention.

There may be someone here, in our audience tonight, who is not a Christian. If you believe the gospel of Christ; we would encourage you to repent of sins, to confess Jesus to be the Son of God, to be baptized in the name of Christ for the remission of sins. If you will do so, the Lord will save you and He will add you to the church. We invite you to come while we stand and sing!

## APPENDIX

Brother Ward informed me that I am not obligated to reproduce my speech just exactly like it was delivered; but that I could alter it in any way to make it better or more appropriate for print. However, I reproduced my lesson without changing any argument or thought whatsoever. I made a few grammatical corrections and left out a few ambiguous words, but did not change what I said at all. Now, there was a purpose for reproducing this speech just as it was delivered. Brother Tom O'Neal complained about my speech not only in Birmingham, but also to E.R. Hall, Jr. of Wise, Virginia. E.R. Hall, Jr. along with preachers in Birmingham, brother Ward for one; informed me that brother O'Neal had accused me of mis-representing Thayer. After the foregoing mentioned preachers insisted, brother O'Neal wrote me concerning the matter. In his letter to me he claimed that his objection to my speech was that I left out the c. definition for prophesy, which Mr. Thayer gave. You can check my speech and find out that I did not quote the a. , b. , or c. definitions, and told my audience why I left them out. However, these preachers tell me that brother O'Neal was not accusing me of leaving out the c. definition, but that I mis-represented Thayer. I have written brother O'Neal, more than once, and begged him to correct his mis-representation of me, but at the time of this writing he has refused to do so. You can judge as to whether I mis-represented Thayer or not. Brother Tom O'Neal knows I did not. He may not have known it at the time, but he knows it now. He may not have listened to the tape close enough, at the first to know it; but he knows it now. If he told the truth that he only objected to my leaving out the c. part, then he had no right to object; because I told my audience I left out the a. , b. ,

and c. part, for lack of space. If he did claim I mis-represented Thayer, he now knows better. In either case, he needs to go to the people he talked to, and correct things and apologize to me for what he said about me. The following is a quotation of the c. definition that he made such a to do about:

*"c. to utter forth, declare, a thing which can only be known by divine revelation:  
Mt.xxvi.68; Mk. xiv.65; Lk. xxii.64; cf. vii.39; Jn. iv.19."*

If you will notice the scripture references, under the c. part, you will notice I Corinthians 11 is not listed. Check my speech and you will find, I stated, that I left out the a., b., and c. part, but quoted the d. part because this was the way it was used in I Corinthians 11. Now, what does brother O'Neal mean by emphasizing the c. definition? Is he saying that the expression "which can only be known by divine revelation" means all prophecy was given directly to the prophet, and that a prophet can never be an uninspired teacher? If he is, then he makes Thayer contradict himself, as all of his definitions will show. Now, you be the judge as to who is mis-representing Thayer. When gospel preachers utter forth, and declare the gospel of Christ, they are uttering forth and declaring "a thing which can only be known by divine revelation." Why is this so? "Eye hath not seen, nor ear heard, neither hath entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by His Spirit: for the Spirit searcheth all things, yea, the deep things of God". (I Corinthians 2:9, 10). Now, since they have been revealed, my eyes have seen, my ears have heard, and they have entered into my heart; but these things are such which "can only be known by divine revelation". Brother O'Neal makes Thayer contradict himself, because he tells us, page 553, that a prophet is "an interpreter of oracles (whether uttered by the gods or the *manteis*)." Thanks very much for your indulgence.

\*WINDELL WISER  
Athens, Alabama

\*Windell Wiser passed away in December, 2017.  
- mjlw

# IS THE HAIR THE ONLY COVERING?

*BY DICK WARD*

Before getting to the subject at hand, I feel compelled to make a few remarks in my introduction that I believe pertinent to the over-all study being conducted. Let me first read a familiar passage from Luke's writing in the book of Acts. Luke records a statement made by the apostle Paul in his discussion with those elders of the church at Ephesus, "For I have not shunned to declare unto you all the counsel of God." There are some people who feel that subjects like this (the covering of I Corinthians 11) ought not to be studied. Yet, if we fulfill the obligation set forth as a necessary inference in Acts 20:26,27, somewhere, sometime, we are going to have to spend time studying this part of God's word. Therefore, it would be wrong for me or anyone else to say that you ought not to study this passage; that you ought not to preach or teach on it if you are in a position as a preacher or teacher. I should not do that; I should not try to prevent brethren from speaking on this subject. Also, with the same thoughts in view, I do not appreciate any man who would attempt to silence me on this subject or attempt to restrict my rights to present what I understand the Bible to teach in this passage or any other passage.

I recall a telephone conversation with a gospel preacher who called me prior to the first speech delivered in this series of studies on I Corinthians 11:1-16. In one breath he opposed the study and with the next breath he discussed an article he was "seriously" considering having published which (you guessed it) had to do with the subject matter of I Corinthians 11. When I asked him if the material he had prepared on the subject of the covering was written BEFORE or AFTER he had heard of the five lesson series, he admitted that it had been written BEFORE he knew of the study of five lessons. So it could not have possibly been in his mind to write his article BECAUSE of the study at Pleasant Grove since he admitted he was not aware of these lessons. I suggested to this preacher that he had the right to publish what he believed on the subject found in I Corinthians 11:1-16. I encouraged him to have a series of lessons (where he preaches) on the subject, if the church there wanted such and if my schedule would allow, I would certainly try to attend. I feel now just like I felt then, if a congregation wants such a study, let them plan what they desire and with the same allowance let other churches plan their own work and study periods - autonomy, I believe it is called!

One of the questions that I received from the audience after my speech posed the following, "why the need for five nights on this controversial subject but not on the deity, miracles, virgin birth or the resurrection of Christ?" The plain and simple answer is that the elders chose this particular time for the study (their right, you know) while other times have been given for these other subjects. If my memory serves me well, I have preached a series of lessons on each of these subjects with the exception of the virgin birth. But to get to the heart of the question, "why five nights?"; well, let me answer this part of the question with the following observation. I have never met a person who took issue with my position on I Corinthians 11 who argued that the covering is not necessary for the woman when she prays or when she prophesies because it was a CUSTOM at Corinth for those who possessed SPIRITUAL GIFTS to have HAIR as the covering since the passage is FIGURATIVE. In other words, those who do not believe that a man must be uncovered when he prays or prophesies and that a woman must be covered when she prays or prophesies are not in agreement. Oh yes, they agree the instructions of the apostle Paul in I Corinthians 11:1-16 are not binding today, but they do not reach this conclusion with the same reasoning. One group argues that the information found in this passage is not necessary today because Paul was only giving instructions regulating a practice in view of the custom of the hour. But another group voids Paul's teaching as being binding today because it has to do with the regulation of spiritual gifts; since the days of miracles have ended, so the need for women to cover and men to uncover while praying or prophesying has ended. Again, we find still another group who do not accept the custom nor the spiritual gifts argument but rather, set forth that Paul is discussing the need for men to have short hair (thus, be uncovered) and women to have long hair (thus, be covered) and this MUST be followed today. No artificial covering is even mentioned in the passage, they contend. One other view of the passage is the figurative -

the point advanced in this view is that the passage does not concern itself with the physical head of the man or the physical head of the woman. Figurative language is the answer to Paul's teaching in I Corinthians 11. To be more accurate, two of the four positions do argue that the passage is still applicable (hair is the covering & figurative language) while the other two (custom and spiritual gifts) contend that the instructions are not for us today. All four of the positions oppose a woman needing an artificial covering on her head when she prays or prophesies and all four positions oppose the need of a man to be without an artificial covering when he prophesies or prays. While there are many capable gospel preachers who do an able job in presenting their teaching on this passage, there are some brethren with whom I have discussed this passage who go from one position to another. When I say they go from one position to another, I mean when one objection is met they will jump to an entirely different position. A man cannot consistently argue that "custom" removes the force of I Corinthians 11:1-16 in the lives of Christians today and turn in the same discussion in an attempt to uphold the spiritual gifts arguments; or the hair is really the covering argument. So the opponents of my teaching on I Corinthians 11: 1-16 have a little homework to do among themselves. I believe any fair person can see why a "five" night series on this subject!

As we look back over the speeches already delivered we can see that men have spoken out on this subject on both sides. There has been the use of church bulletins (I have several in my possession) to express a preacher's views on the covered and uncovered heads. Tracts have been written advancing teaching on the sixteen verses in the first part of I Corinthians 11. Articles in the journals published by brethren have given space to both sides of the question of the covering. In the previous speeches some of this published material has been quoted to show the arguments made by brethren who have given time and thought to Paul's teaching as recorded in I Corinthians 11:1-16. From a personal standpoint, I have heard men who came to preach in meetings in this area and in other places present what they believe the Bible to teach on the subject. Although I have disagreed with some brethren on their teaching on this subject, I have not denied them the right to present their thoughts. Therefore, we take our right to speak out on this subject. The elders of this church have chosen this method to study this part of God's word in hopes of gaining knowledge and truth on the subject. Is there any among us who would deny the elders this right in tending the flock among them? I think not!

One other area that demands our attention before getting to the material I have prepared for consideration needs a moment of our time. This question about FELLOWSHIP. Several of the questions that were handed to the different speakers indicate interest and concern in this area. Let me say that I was raised in the Birmingham area and that most of my time in the kingdom of God has been spent in work with brethren in Jefferson county. I have preached for most all of the sound churches, by invitation, at some time or another and I have close friends in most all of these churches. I am glad these churches have held the lines of truth on the support of human organizations. I know of no one who has drawn lines of fellowship on the covering. I don't know of a church that has refused to "keep company" with a brother who differs with them on this I Corinthians 11 subject. I have never felt like brethren in this area were "avoiding me" nor "rejecting me in view of my teaching on the covering". I cannot name a brother in Jefferson county who "refuses to eat with me because of my stand on the covering". Really, I know of no one who has been treated that way in our area because of this subject.

Some people insist on asking such questions like: "Well, brother Ward don't you believe that a woman ought to be covered and a man uncovered while they engage in the acts of praying or prophesying; and have you not taught that this is an ordinance of God?" Yes, I believe that and I teach that this is an ordinance of God. "Well, if a man or woman violates what you believe the passage teaches aren't you willing to withdraw fellowship?" I would like to answer this question with a question (as Jesus often did): "If you teach that it is not a requirement today for a man to be uncovered and a woman to be covered when engaged in the act of praying or prophesying and you know of some person who not only practices the opposite of your view but also who is going about teaching the opposite of your view are YOU going to withdraw fellowship from them? Since they teach the OPPOSITE VIEW from your teaching would you not be forced to say they are teaching falsely?" The problem is not unique to just the one side of this Bible question about the covering. Both sides bear much of the same responsibility to work for peace and not open division over a subject that involves individual action. I personally believe that such questions about fellowship when "pushed" cause a strain on attitudes and can be the very thing which genders strife. Such questions are not conducive to the kind of study we had purposed in Pleasant Grove. The differences on these matters of the covering have been successfully handled in the past and if brethren really want it, these matters will be properly handled in the future,

During the question period following my lesson brother James Shear presented two questions seeking information about the practice of the Pleasant Grove church and her "fellowship" with preaching brethren. In one of the questions he asked about men being invited for meeting work. The church meeting in Pleasant Grove has had a long standing practice of using different speakers in the fall meetings. With this practice I believe I can safely say that the Pleasant Grove church has had more preachers (different speakers) to present sermons than any other congregation in the area - in the last several years. The visiting preachers often do have assigned subjects to carry out a selected theme for a meeting. On other occasions, when no set theme has been selected, the men were asked to choose their own topics. Many of these invited preachers hold the opposite view of the covering question. In thinking back over my work with this church I can recall that the very first meeting held after my move to Pleasant Grove had almost all of the speakers holding a different view on I Corinthians 11:1-16 from that held by the elders of this congregation. The speaker selected for the June meeting of the next year also holds a different position of the subject from that held by the elders. It might be interesting to some to look at the names of men who have had fellowship in preaching the gospel with this congregation since I have labored with them:

OCTOBER 1970	Gilbert Alexander Hiram Hutto	E. Lo Lovell W. N. Chriesman	JUNE 1974	NOVEMBER 1975
Ed Harrell	Irvin Lee	Huston Gateley	Hiram Hutto	Richard Weaver
Yater Tant	Leo Plyler			Huey Hartsell
David Harkrider	A. C. Moore	JUNE 1973	NOVEMBER 1974	Hugh Davis
David Fraiser	Bob Waldron			Ervin Driskill
Doug Matlock	Rex Hadley	Lynn Headrick	Lowell Blasingame	John Gurtler
Harold Comer			David Claypool	Mike Johnson
Ed Bragwell	JUNE 1972	NOVEMBER 1973	Frank Smith	Gary Halcomb
Gene Plunkett			Chet Ellis	L. A. Mott
	Curtis Flatt	James Shear	Curtis Flatt	
JUNE 1971		Aubrey Belue	Al Watkins	JUNE 1976
	NOVEMBER 1972	Jackie Richardson	Charles Maples	
Harold Comer		A. C. Moore		Lynn Headrick
	Clark Buzbee	Wayne Payne	JUNE 1975	
NOVEMBER 1971	Willis Logan	Bill Hall		
	Darrel Hymel	Barney Keith		
Jimmy Thomas	Bill Nave	Dick Ward	Sam Hastings	

The second question brother Shear presented was one asking about Pleasant Grove's support of men on a regular basis. Brother James Shear's question was worded: "Will the church here at present support a man on a regular basis that does not believe the covering of I Cor. 11 is binding today?" In looking back over the financial reports for the Pleasant Grove church I found that the first man to be supported other than the local preacher was brother J. D. Mosley. After brother Mosley came the next three names of men receiving wages from this church while they labored in another field. The three names are as follows: LEE, McCAY and SHEAR. Although brother Shear has never believed the covering of I Corinthians 11 to be binding today, the congregation meeting here in Pleasant Grove had fellowship with James in his preaching work for several years. In the years I have preached for this congregation several men have been supported who differ with the elders on the covering question. I believe the practice of the past shows adequately the position of this church and I do not foresee any change in the future. Now really, whose business is it who the elders support or how they go about deciding who to support?

I hope to present the material prepared for this study in such a way that it is palatable to all who are present; to present the study so all might see the arguments clearly and weigh them as to their strength or weakness in light of divine revelation. A lesson has already been presented that dealt with I Corinthians 11 and spiritual gifts. I am not talking about that question at this time. We had a lesson presented that looked at I Corinthians 11 and custom. I am not discussing that question at this time. I am going to look at some of the arguments advanced by those who believe and teach that there is only ONE covering considered in the first sixteen verses of I Corinthians 11. Does I Corinthians 11:1-16 teach that if a woman has her hair (long hair) when she prays or prophesies she obeys the instruction of Paul? Or, does the passage under consideration have TWO coverings - a natural covering and an artificial covering? I believe the passage teaches TWO

coverings are being considered. In the case of the woman, Paul teaches her to have long hair as a covering (the natural covering which is permanent) but also he teaches her to have an additional covering (the artificial covering which is temporary - something she puts on and takes off) to be worn at specified times. In the case of the man, Paul teaches him to be uncovered (without an artificial covering) when he prays or prophesies and for the man to follow nature's teaching and have short hair. Let us begin by asking the question, HOW MANY COVERINGS ARE IN THE PASSAGE?

I want to suggest to you that I Corinthians 11:15 indicates without any question that "the hair" has been given to the woman for a covering. The passage reads, "for her hair is given her for a covering." Let me hasten to say I do not believe that the hair is the ONLY covering of the passage. It might do us some good to seek out the contextual use of this verse. What part does verse fifteen play in Paul's presentation of this subject of the covered and uncovered heads? I believe in a close examination of the setting all of us should be able to see Paul's point in this part of his discussion of the subject. Paul has already presented reasons for his contention that women are to be covered and the men to be uncovered (verses 1-12) and he is now simply appealing to the reader of the epistle with what might be called his "secondary arguments". By way of illustrating his instruction that women ought to be covered and men ought to be uncovered Paul appeals to nature's teaching. What does Paul say nature teaches? The apostle has written that nature teaches long hair for the male is a shame unto him and the inspired writer instructs us that nature teaches long hair for the female is a glory to her. What does nature teach? Nature is teaching the woman to grow a natural covering and nature is teaching the man not to grow a natural covering. Thus, nature's teaching well illustrates the point that the apostle has argued in the preceding verses - when praying let the woman be covered and the man uncovered. So this is my first argument to show that the hair is not the ONLY covering of the passage. The way Paul has used verses 14 and 15 by way of ILLUSTRATION; nature's teaching of the natural covering (the hair) supports the propriety of the artificial covering of verses 5, 6, and 13. If the long hair is the ONLY covering then why does Paul (verses 4, 5, 6, 13) methodically point to a need for women to be covered when engaged in SPECIFIC acts of worship? We all know that long hair is not a temporary thing but rather it is permanent. When once established, long hair is with the woman continually in every activity she undertakes so there is no need for a specific act (praying) to be mentioned. A proper view of the context argues against only one covering in this passage!

The next argument for your consideration will come through a study of the following chart that is entitled, DO THE NOUNS AND VERBS AGREE? Let me preface the comments I want to make in view of this chart by suggesting to you that you do not need to be a Greek scholar nor do you need to be able to read Greek to understand our arguments presented on the chart. Actually, you can take a Young's Concordance and turn to page 209 under the word "covering" and notice the 13th entry. This reference shows us the word used in I Corinthians 11:15 and translated "covering". Young's Concordance indicates the Greek word which some will not be able to read but the TRANSLITERATED form of this word is also given (*peribolaion*). With these English letters we are now able to "sound out" the Greek word for covering as is found in I Corinthians 11:15. Now look on this same page of Young's Concordance but find the listings for the word "covered". In the 6th entry under the word "covered" we have I Corinthians 11:5,6, and 13 listed. Take notice of the TRANSLITERATED form and you see the English letters spelling out a different word (*katakalupto*) than that which we found in I Corinthians 11:15. The point I am making is that without a working knowledge of the Greek language the transliterations show the words are DIFFERENT. As we study along with the information from the chart we now know that the word "covering" in verse 15 is a different word from those found in verses 5, 6, and 13. We hope to show by the use of the chart why we do not believe the covering of :15 is the SAME covering mentioned in verses 5, 6, and 13. We know already that the words are spelled differently and by the information from the chart we will be able to see that the words are not from the same "family" of words and thus do not properly go together.

Another introductory point. Please check the complete definitions of the words we are presenting to see that we have not mis-represented the material. We have tried to take care so as to accurately present the reference material but we realize the possibility of mis-spelling etc. I have not tried to "twist" any material to fit with my position on I Corinthians 11:1-16. We did not choose to give every word under each definition because of lack of space and time. We have searched through the reference material and sought to present those parts of the definition that pertain directly to our study.

## DO THE NOUNS AND VERBS AGREE ?

	Noun	Verb
I Corinthians 11:15	<i>PERIBOLAION</i>	<i>PERIBALLO</i>
I Corinthians 11:5,6,13	<i>KALUMMA</i>	<i>KALUPTO</i> <i>KATAKALUPTO</i> <i>AKATAKALUPTO</i> <i>OU KATAKALUPTO</i>

"1. *PERIBOLAION* lit. denotes something thrown around (*peri*, around, *ballo*, to throw); hence, a veil, covering, I Cor. 11:15 (marg.), or a mantle around the body, a vesture, Heb. 1:12...."

Expository Dictionary of N.T. Words  
W. E. Vine  
page 252  
Vol. I

"1. *KALUPTO* signifies to cover; .....to veil....."  
Note: Cp. the corresponding noun *KALUMMA*, a veil....."  
Ibid. page 252

"*KALUMMA*, a veil, a covering.....(*kalumma* or its equiv., is suggested to the reader by the context in I Cor. 11:4....."  
THAYER'S GREEK-ENGLISH LEXICON OF THE N.T.  
page 322

"*KATAKALUPTO* to cover up; to veil or cover one's self I Cor. 11:6..."  
Ibid. page 331

"No it is not possible for the Greek verbs of I Cor. 11:5,6 & 13 to be correctly used with the Greek noun *PERIBOLAION*....."  
statement made by Dr. Merrill F. Unger  
Greek Scholar - author of Unger's Bible Dict.  
from *THE TWO COVERINGS* - page 7

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1. Notice that different words are used - :15 *PARIBOLAION* :5,6,13 not *PARIBOLAION*
2. Consider the Greek verbs and their corresponding nouns
3. Consider statement by Unger - "not possible..."

Conclusion: TWO COVERINGS UNDER CONSIDERATION IN THIS PASSAGE!!

In turning our attention to the chart (Do The Nouns And Verbs Agree?) we have placed the noun translated covering in I Corinthians 11:15 next to the corresponding verb. Look also to the chart and see that the verb forms found in I Corinthians 11:5,6, and 13 are not from *periballo* but rather from *kalupto*. It is signi-

ficant that these words are different. Not only do we have a noun form in verse 15 while we have verb forms in verses 5, 6, and 13 but the chart shows that these words are from a different "family" of words altogether. *Peribolaion* corresponds to the verb *periballo* and *kalumma* corresponds to the various forms of *kalupto*. The formal definition given by W.E. Vine shows that *PERIBOLAION* literally means, "something thrown around". Look at the chart and notice the parentheses under W.E. Vine's definition. "(*peri*, around, *ballo*, to throw)" This shows that the word for covering in I Corinthians 11:15 (*peribolaion*) comes from the compound verb *periballo*. The word is used only two times in the New Testament - here and in Hebrews 1:12. On the other hand, we learn from W.E. Vine's definition on page 252 of his Expository Dictionary of New Testament Words that *KALUPTO* (the verb found in verses 5, 6, and 13) means "to cover;... to veil..." and note the corresponding noun for this particular verb is not *PARIBOLAION* but rather *KALUMMA*, "a veil". With that in mind look now at the chart under Thayer's definition of *KALUMMA* and notice his comment when he says, "(*kalumma* or its equiv., is suggested to the reader by the context in I Cor. 11:4...)".

We are now ready to draw several conclusions from the information found on the chart. First, we can clearly see that the word found in verse 15 is an entirely different word from the words of verses 5, 6, and 13. I want to emphasize that these words differ in that they are not from the same ROOT WORD and thus are from a different "family" of words. But look back to the bottom of the chart and notice the last quote we have listed. When Dr. Merrill F. Unger (author of Unger's Bible Dictionary) was asked about this passage he had this to say, "No, it is not possible for the Greek verbs of I Corinthians 11:5, 6, and 13 to be correctly used with the Greek noun *PERIBOLAION*..." Now let me hasten to say that I personally do not know enough about the Greek language to tell you that Mr. Unger's statement cannot be refuted. I will state that the person who argues that the hair or long hair of the woman is the "covering" that can be substituted in verses 5, 6, and 13 must refute Mr. Merrill F. Unger's statement. What we have demonstrated through this chart is that a different word is used and it is from a different "family" of words and some Greek scholars contend that one cannot correctly substitute or interchange these words. The person who contends that a woman's hair or her long hair is the ONLY covering in the passage must explain why different words are used. Also, the individual who is contending for the hair or long hair must show that *peribolaion* can be correctly used with the verb forms of *kalupto*. If you believe that a woman's hair is the covering or if you would rather have it stated that you believe the woman's long hair is the covering of I Corinthians 11:5,6, and 13 you must not ignore this material concerning the word differences. You must answer the question, DO THE NOUNS AND VERBS AGREE ? Surely we can see that they do not agree and that they argue for a different covering in verses 5, 6, and 13 from that covering (the hair) in verse 15! Yes, there are actually TWO coverings discussed in I Corinthians 11:1-16; the hair is certainly one of the coverings (:15) but not the ONLY covering. The passage also discusses a covering that is not PERMANENT like the hair but is a covering that can be PUT ON AND TAKEN OFF and thus is an ARTIFICIAL one. To please God the woman is to have long hair (her permanent covering) ALL OF THE TIME and she is to have an artificial covering (her temporary covering) when she PRAYS OR PROPHESES.

If the hair or long hair is the covering, please explain the different words given in the text; please produce the information showing Mr. Unger's statement that the words cannot be used interchangeably is false; please explain Mr. Thayer's point of *kalumma* (not *paribolaion*) being inferred in the text. Until these points are answered successfully, it falls that our conclusions from the chart MUST BE TRUE. The hair is given the woman for a covering - the natural and permanent one - but an artificial covering which is worn when in the act of praying or in the act of prophesying is under consideration in verses 5, 6, and 13.

Let us turn our attention to still another area of study on this hair question. Some people who contend that a woman does not need an artificial covering on her head today when she prays or prophesies advance the argument that the verse should be rendered as follows and should be understood that there is no veil needed:

"... because her hair is given her instead of a veil. " - The N.T. in Modern English

"... for her hair is given her instead of a covering." - The Authentic Version, 1951

"... because the hair instead of a covering hath been given to her;" - Young's Literal Translation

ETC...

## HER HAIR IS GIVEN HER FOR - "INSTEAD OF" - A COVERING

### *ANTI*

"2. indicating exchange, succession, FOR, INSTEAD OF, IN PLACE OF (something), A, univ. INSTEAD OF ..... Lk. 11:11; *anti peribolaïou* to serve as a covering, I Cor. 11:15..."

THAYER page 49

"2. in order to indicate that one thing is equiv. to another, FOR, AS, IN PLACE OF.... hair as a covering I Cor. 11:15..."

ARNDT & GINGRICH page 73

"And this 'glory' is grounded upon her humility: 'because her hair TO SERVE AS A HOOD (*anti peribolaïou*) has been given her' - not as a substitute for head-dress (this would be to stultify Paul's contention), ...."

The Expositor's Greek N.T.  
Volume II, page 876

"FOR A COVERING (*anti peribolaïou*). Old word from *periballo* to fling around, as a mantle (Heb. 1:12) or a covering or veil as here. It is not in the place of a veil, but answering to (*anti*, in the sense of *anti* in John 1:16), as a permanent endowment (*dedotai*, perfect passive indicative)."

Word Pictures in the N.T.  
A.T. Robertson, Vol. IV  
page 162

### USED IN THE N.T. (*ANTI*)

"for 15ts; in the room of 1t; for that (ye) ought 1t; with the gen. pl. of *hos*: because 4ts; therefore 1t."

YOUNG'S CONCORDANCE  
Index-Lexicon to the N.T.  
page 60

### WHICH IS IT?

Mt. 5:38	"an eye for an eye, and a tooth for a tooth" "an eye INSTEAD OF an eye and a tooth INSTEAD OF a tooth"
Mt. 17:27	"and give unto them for me and thee" "and give unto them INSTEAD OF me and thee"
Mt. 20:28	"to give His life a ransom for many" "to give His life a ransom INSTEAD OF many"
John 1:16	"all we received, and grace for grace" "all we received, and grace INSTEAD OF grace"

Our question for consideration, "Should we translate the word *ANTI* 'instead of' and understand that the hair is given in place of an artificial covering?" Let us look at the chart for the formal definition of this Greek word and please take special note of its use in the New Testament.

Our chart (Her Hair Is Given Her For - "Instead Of" - A Covering) shows Mr. Thayer's definition of *ANTI* as: "2. indicating exchange, succession, FOR, INSTEAD OF, IN PLACE OF (something). A. univ. INSTEAD OF... Lk. 11:11; *anti peribolaïou* to serve as a covering, I Cor. 11:15..." In Mr. Thayer's comments on this he has informed us that it means in I Corinthians 11:15, "to serve as a covering." Thus, Mr. Thayer does not agree that the long hair takes the place of an artificial covering but rather he points out that the hair **SERVES AS A COVERING**. Now look to the chart again and we will examine another definition from a Greek Lexicon - Arndt and Gingrich, page 73: "2. in order to indicate that one thing is equiv. to another, FOR AS, IN PLACE OF... hair as a covering I Cor. 11:15..." Once again, we must not overlook the fact of still another Lexicon avoiding the connotation that the hair is to take the place of an artificial covering. I ask you now, are not these Modern Translations that give the word *ANTI* as "instead of" doing an injustice to the text and leading us in the wrong direction? Surely you can see that to be the case.

If you will look back to the chart I want to notice with you the next reference we have listed and it is a comment found in the Expositor's Greek New Testament. It reads, "And this 'glory' is grounded upon her humility: 'because her hair to serve as a hood (*anti peribolaïou*) has been given her' - not as a substitute for headdress (this would be to stultify Paul's contention),..." Let me emphasize the latter part of this quote - **NOT AS A SUBSTITUTE FOR HEADDRESS!** This same point is brought out in the Word Studies of the New Testament by A. T. Robertson. As we call attention to the chart, it reads: "It is not in the place of a veil, but answering to (*anti*, in the sense of *anti* in John 1:16), as a permanent endowment..." Think about these two comments along with the Lexicons. How can one argue that the hair is given in place of an artificial covering? The opposite teaching is shown in the definitions and in these Greek word studies than that which one advocates who says we ought to give up the King James, American Standard translations and accept some of these modern renderings of verse 15.

Before leaving this word study of *ANTI*, I have on the bottom of this chart several references containing this word and I want to see if one can insert this 'INSTEAD OF' definition into these passages without running into some problems. Take the first passage, Matthew 5:38, "an eye for an eye and a tooth for a tooth" but we are going to make the insertion and let it read, "an eye **INSTEAD OF** an eye". That does not make too much sense, does it? But continue on, "a tooth **INSTEAD OF** a tooth"; I do not understand that, do you? It just will not work in Matthew 5:38 is the point. The second scripture will do no better with this insertion of **INSTEAD OF**. Let us try it in Matthew 17:27. The setting of this passage is when Jesus was asking about a need to pay tribute. Jesus was willing to pay the tribute to prevent His offending those who would not understand so the Lord instructed Peter to go and catch a fish and this fish would have a piece of money in it to pay the tribute. But look at the last phrase of the verse, "give unto them for Me and thee." Now, let us insert the "**INSTEAD OF**". And it will now read, "and give unto them **INSTEAD OF** me and thee". The thought of this passage has changed with the insertion. Jesus was not saying that the coin was to be given **INSTEAD OF** Peter and Himself - the body of Peter was not an acceptable exchange for the money that was due. One could not pay this tribute by substituting his own person in place of the required coin. The passage does not teach what the insertion of **INSTEAD OF** would force it to teach so we conclude that this is not an acceptable way of translating the word *ANTI*. We want to notice the next passage and that is found in Matthew 20:28. This passage reads: "to give His life a ransom for many". When we remove the **FOR** and replace it with the "instead of" we really degrade the teaching of the scripture. Jesus gave His life a ransom "for many" but the insertion makes the passage read, to give His life a ransom **INSTEAD OF** many. If "instead of" is a lawful way of translating *ANTI* in this passage, we have the idea taught that it is possible for "many" to be a ransom. I am confident that everyone present realizes that Jesus is the only ransom and there is no number of people - many - that God will accept as a substitute **INSTEAD OF** or **IN PLACE OF** the Lamb of God. Only one person has ever lived that is worthy to be a "ransom" and so we see how such an insertion abuses the word of God. I call your attention to the last scripture listed on the chart and this is the one that A.T. Robertson calls forth as an example of how the word *ANTI* is used in I Corinthians 11:15 (see the chart for Robertson's comment on I Cor. 11:15). With the insertion in John 1:16 it reads, "all we received, and grace **INSTEAD OF** grace". In this scripture we have the downfall of this **INSERTION** argument - it just will not fit and make any sense. We see from these several passages that the **INSTEAD OF** definition will not be acceptable because it changes the meaning of God's word.

In conclusion, let me say that if the word *ANTI* is to be translated "instead of" in I Corinthians 11:15 the responsibility for such falls heavily upon the individual who argues for such. Since the word *ANTI* does

not mean "instead of" every place it is used in the New Testament then before we allow one to translate this word in a different way than the King James and American Standard rendering, let them show by the context that this is demanded. Thayer and Arndt and Gingrich say that the hair is a covering not "instead of a covering"; the two word studies argue from the Greek construction that the hair is not a substitute for the artificial covering nor has the long hair been given in place of the artificial covering; the many passages where *ANTI* is found and translated FOR when changed to make them read "INSTEAD OF" wrest the scriptures. I suggest to you that such an insertion in I Corinthians 11:15 will also distort this passage and will "stultify" Paul's teaching in the earlier part of the chapter. Paul has given reasons for the woman (verses 1-14) to have an artificial covering on her head when she prays or prophesies but this change of *ANTI* to mean INSTEAD OF makes Paul appear foolish in giving these several reasons since the hair is all that one really needs. I hope you can see the fallacy in this argument which attempts to free the woman from the obligation to be covered while in these acts of worship.

Now I want to turn our attention to some REASONABLE ARGUMENTS to show that two coverings are discussed in I Corinthians 11:1-16. As we consider these affirmative arguments I am confident it will become evident that Paul has under discussion in the passage more than simply the hair. The first point we need to examine is the question, will the HAIR substitute agreeably in the text? If the HAIR is the ONLY covering in the passage, then we should be able to insert the word hair in the text and have it read correctly. So let us look to the chart (Reasonable Arguments) and do this insertion. After taking the expression from I Corinthians 11:15 (for her hair is given to her for a covering) and using it in verse 4 we have the following: "Every man praying or prophesying, WITH HAIR ON HIS HEAD, dishonoureth his head." If this is taken to the extreme, a man would have to remove all his hair before he could pray to God acceptably. And what sense can we make of verse 6 if we allow this insertion? "For if the woman BE NOT WITH HAIR let her also be shorn.". How could a woman have her hair cut off if she is already without hair? This certainly shows that HAIR is not the ONLY covering spoken of in these verses. Let me add just here the fact that we have already noticed the first chart (Do The Nouns and Verbs Agree?) which plainly shows the hair (*peribolaion* of verse 15) cannot be correctly used with the verbs (*katakalypto*) of verses 4, 5, 6, and 13. But for the sake of argument, one can still see the error of making HAIR the covering of verses 4, 5, 6, and 13!

Some people agree that the HAIR will not substitute in the verses but are quick to point out that they believe LONG HAIR will insert in the verses and make sense. Let me hasten to say that I believe Paul is teaching the female to have long hair all of the time and when she removes the long hair (cuts it off) she has brought shame to herself and to her head. I believe the apostle informs us that the male must have the short hair before he is pleasing to God and when a man lets his hair grow long he brings dishonor to himself and to Christ. I do not believe that verses 4 and 6 is the place Paul is teaching how hair brings shame. It is true that every man praying with LONG HAIR ON HIS HEAD dishonors his head. Yes, this is true but not because of I Corinthians 11:4 but rather because of I Corinthians 11:14. Let me illustrate this point by looking to an example of the mis-use of I Corinthians 9:14. This passage reads, "...they which preach the gospel should live of the gospel." Sometimes this passage is mis-used by people who contend that the preachers need to live by the same message that they preach. Well, certainly preachers ought to practice what they preach but this passage is talking about preacher support and not the preacher's manner of life ! We might look to Romans, and find in chapter 2:21,22 the passage that is the proof-text for the need of people (preachers) to conform to their own teaching. Just as it is a mis-use of I Corinthians 9:14 to apply it in the manner above, so we ought to be able to see the mis-use of I Corinthians 11:4 when people attempt to make the LONG HAIR the covering of the passage.

Before leaving this matter of trying to substitute LONG HAIR in the verses, I want to suggest to you that this cannot be the covering under consideration because such an insertion in verse 6 makes Paul's comment without force or weight. When Paul says, "... if the woman be not covered let her also be shorn:" he is not actually demanding the unveiled woman to cut off her hair. Paul is pointing out her inconsistency in going only halfway - the uncovered head while praying or prophesying is logically followed by the shaven or shorn physical head because both are shameful and dishonorable. Paul is not encouraging women to do the dishonorable thing but rather he wants them to act in the opposite way - let her keep her long hair (do not cut it off) and let her be veiled when she prays or prophesies! What are the alternatives offered to women by the apostle? Paul offers two alternatives in this passage - to be shameful or to be honorable! Whether a woman is shameful or honorable depends upon her practice. If the woman has long hair (verse 15) it is a glory to her and it

## REASONABLE ARGUMENTS

:4 "Every man praying or prophesying, WITH HAIR ON HIS HEAD, dishonoureth his head"

:6 "For if the woman BE NOT WITH HAIR let her also be shorn..."

This shows that HAIR is not the ONLY covering spoken of in these verses!

### LONG HAIR

:4 "Every man praying or prophesying, having LONG HAIR, dishonoureth his head"

:5 "But every woman that prayeth or prophesieth with SHORT HAIR dishonoureth her head:  
for that is even all one as if she were shaven."

:6 "For if the woman has SHORT HAIR, let her also be shorn: but if it be a shame for a woman to be shorn or shaven, let her have LONG HAIR."

#### CONCLUSIONS:

1. :5 shows that the uncovered head is equal to the shaven head.  
*"for she is one and the same with her whose head is shaved"*  
*N. A. S. V.*  
*"it is just as though her head were shaved"*  
*New International*  
*"for she is exactly the same as a woman who is shorn"*  
*N.T. in Modern*  
*Speech*
2. If LONG HAIR is the covering then :5 states that SHORT HAIR (the uncovered head) is *one and the same* with the shaved head. It is *exactly the same; just as though her head were shaved!*
3. Thus, anything other than LONG HAIR is shameful; whether it be *shaven, shorn or SHORT HAIR.*
4. :6 Can you really believe that Paul would say, *"if the woman has SHORT HAIR let her ALSO be shorn..."*? Where is the force and what is the purpose of :6 if *SHORT HAIR* and *SHORN HAIR* are EQUALLY shameful? There is no REASON nor PURPOSE for Paul to instruct the woman with *SHORT HAIR* (uncovered?) to *ALSO* be shorn or to be shaven - by this position, any length of hair other than *LONG* is shameful whether it be shaven or shorn or this *short hair.*
5. **THUS, TWO COVERINGS ARE DISCUSSED IN I CORINTHIANS 11:1-16!**  
And the LONG HAIR cannot be the covering of verses 4,5,6,13.

brings honor to her (verse 14 - just the opposite of man). Paul demands the woman to be consistent and have a veiled or covered head when she prays or prophesies which also brings honor to her (verses 5, 6, and 13). Now let me show you from the context why LONG HAIR does not logically fit into verse 6. Keep in mind that with this position, COVERED equals LONG HAIR and UNCOVERED equals SHORT HAIR. Let me insert into the verses these "formulas" and see if the passage makes sense:

:4 "Every man praying or prophesying, having LONG HAIR, dishonoureth his head"

:5 "But every woman that prayeth or prophesieth with SHORT HAIR dishonoureth her head:  
for that is even all one as if she were shaven."

:6 "For if the woman has SHORT HAIR, let her also be shorn; but if it be a shame for a woman to be shorn or shaven, let her have LONG HAIR,"

We learn from verse 5 that the uncovered head is equal to the shaven head in the sense of bringing the same degree of shame. Look to the last phrase of verse 5 with me: "... for that is even all one as if she were shaven". Notice on the chart (Reasonable Arguments) under "Long Hair" and read with me from several translations of verse 5 and the last phrase:

"... for she is one and the same with her whose head is shaved." New American Standard Version.

"... it is just as though her head were shaved." The New International Version, 1965.

"... for she is exactly the same as a woman who is shorn." New Testament in Modern Speech.

If LONG HAIR is the covering of verses 4, 5, 6, and 13 then verse 5 states that SHORT HAIR (the uncovered head) is one and the same with the shaved head. From this viewpoint, the woman who does not have LONG HAIR is shameful; it does not matter if the hair is SHAVEN, SHORN, or SHORT - it is SHAMEFUL! I am at a loss to make any sense out of verse 6 if this LONG HAIR is the ONLY covering in the passage. Look with me and see if verse 6 has any purpose if SHORT HAIR equals THE UNCOVERED HEAD.

"if the woman has SHORT HAIR let her ALSO be shorn..." (verse 6).

If SHORT HAIR and SHORN HAIR are equally shameful (verse 5b) where is the force and what is the purpose? Can you really believe that Paul would say, "if the woman has SHORT HAIR let her ALSO be shorn"? There is no REASON nor PURPOSE for Paul to instruct the woman with SHORT HAIR (uncovered?) to ALSO shave her head because by this position, ANY LENGTH of hair other than LONG is shameful - whether it be shaven, shorn, or this SHORT HAIR. The truth of the matter is that Paul has TWO coverings under consideration in I Corinthians 11: 1-16. And Paul is telling women to use an artificial covering when they pray or prophesy or else be consistent and ALSO be shaven or shorn. The Greek grammar does not allow the substitution and it is evident here that the context argues against the HAIR or for that matter the LONG HAIR as being the COVERING of verses 4, 5, 6 and 13!

We are affirming that the passage shows two coverings. I Corinthians 11:15 indicates that the hair of the woman is given her for a covering and we might add that the hair is permanent - having this covering at all times. On the other hand, I Corinthians 11:5, 6, and 13 teach a second covering that is temporary in the sense that Paul gives specific times for the wearing of it - the woman to be covered when praying or prophesying. Since this second covering is not worn all the time then it would naturally follow that this second covering is artificial.

### TWO COVERINGS CONSIDERED

I Cor. 11:15	- HAIR	- PERMANENT - at all times
I Cor. 11:5,6,13	- ARTIFICIAL	- TEMPORARY - at the times of praying or prophesying

Another argument that can be considered is the use of the word, ALSO as it is found in verse 6 of I Corinthians 11. "For if the woman be not covered LET HER ALSO be shorn:" The word ALSO by its definition means:

"In addition; as well; besides; too." Webster's New Collegiate Dictionary

And while we are defining the word ALSO, let us look at the definition of the Greek word (*kai*) and consider the

use of the word in I Corinthians 11:6. Look at this chart (The Word "Also") and consider Thayer's definition of *kai*.

### THE WORD "ALSO"

:6 "For if the woman be not covered LET HER ALSO be shorn:..."

ALSO (*kai*) "II. It marks something added to what already has been said, or that of which something already said holds good; accordingly it takes on the nature of an adverb, ALSO I. used simply, a. ALSO, LIKEWISE: .....I Cor. 11:6."

"If the woman is (WITHOUT HAIR) let her ALSO be SHORN" How can this be???

"If the woman has SHORT HAIR let her ALSO be SHORN" Why? What is the purpose?

Now as we look to verse 6 and consider again the position that the HAIR is the covering, the passage would be saying, "for if the woman is (WITHOUT HAIR) let her ALSO be SHORN". How can this be??? How do you go about shearing something without hair? Certainly we can all see if the HAIR is the covering and the woman is UNCOVERED (without her hair) there is no way to shear off that which is not there in the first place! So we have learned from the adverb ALSO that this passage could not be talking about the HAIR as the COVERING to be put on by the woman when she prays or prophesies.

One other point before going to our next chart; let us answer the question about LONG HAIR being the covering of verses 5, 6, and 13. Since UNCOVERED would be synonymous with SHORT HAIR the verse would read: "if the woman has SHORT HAIR let her ALSO be SHORN." But with the position before us (long hair is the covering) we would have to understand from verse 5 that the woman with SHORT HAIR (uncovered) has dishonored her head: FOR THAT IS EVEN ALL ONE AS IF SHE WERE SHAVEN (verse 5b)! Now since the short hair (uncovered of verse 5) is "even all one as if she were shaven" what purpose is the suggestion of going on and shearing the physical head? One might argue that the "shorn" hair is a greater degree of shame than the "short" hair. If that is true, the logical step would be to consider the "shaven" head as being a greater degree of shame than the "shorn" hair. But Paul has said that the UNCOVERED head of verse 5 is "even all one as if she were shaven." Using this idea of degrees of shame, why would Paul tell the woman to SHEAR OFF something that is EQUAL TO IN SHAME the GREATEST DEGREE? - "short hair" is equal to "shaven"! I do hope I have made this point crystal clear. So the word ALSO argues in the setting against LONG HAIR as being the covering of these verses.

Another reason that I reject the idea that the covering discussed in verses 4, 5, 6 and 13 is the HAIR, or LONG HAIR is founded in Paul's continuous mentioning of the need to wear this covering at a SPECIFIC TIME. Notice how EMPHATICALLY he expresses the time for wearing or not wearing the covering:

- :4 "Every man PRAYING or PROPHECYING, having his head covered..."
- :5 "But every woman that PRAYETH or PROPHECYETH with her head uncovered..."
- :13 "Judge in yourselves: is it comely that a woman PRAY unto God uncovered?"

If the HAIR or LONG HAIR is the covering of these verses, there can be no point in Paul's attaching special attention to the TIME of WEARING - "When praying or prophesying". One should feel obligated to explain why Paul mentions the specific acts of worship as the time for the woman to be covered and the man to be uncovered. Look again to the text and you can see that the inspired apostle gives emphasis to the time of her praying and the time of her prophesying as the TIME FOR THE COVERING. If it were the HAIR or LONG HAIR the woman would have that ALL OF THE TIME. Paul is not saying, "Have this covering ALL THE TIME." He says to the woman, "Be covered when you pray; be covered when you prophesy." He tells the

man, "Be uncovered when you pray; be uncovered when you prophesy. "Thus, the covering of the first part of I Corinthians 11 (:4-6 and 13) is something that can be put on and taken off for these SPECIFIED TIMES of worship. Once a woman cuts off her HAIR or makes her LONG HAIR into SHORT HAIR by cutting it, she can try as she will but there is no way she can gain back that HAIR or LONG HAIR. By that, I mean, the woman cannot grow it back in the same day. Someone pointed out to me that the Encyclopedia states that a woman's hair will grow at the rate of an half an inch a month. If that is true, the average woman would have to wait quite some time before she would again have her head covered if LONG HAIR is the only covering in this passage. It is evident that Paul is giving instructions for something that the individual has control over. Since the human will has no control over the growing of hair we cannot help but deduct that the artificial covering is that covering to be put on or removed as the case may be.

### THE HUMAN WILL INVOLVED

:4-6; 13	What REASON would apostle have for mentioning specific acts "PRAYING OR- PROPHEYSING" "PRAY" WHEN to put it on/leave it off? ALL THE TIME -- NO! but when the "praying" and when the "prophesying" is going on!!!
:7 "OUGHT NOT"	"for a man indeed ought not to cover his head"
:10 "OUGHT"	"for this cause ought the woman to have power on her head..."
:4 "HAVING"	"Every man praying or prophesying having his head covered..."
:10 "TO HAVE"	"For this cause ought the woman to have power on her head...."
	TO HAVE ( <i>echo</i> ) ".....b. in the sense of wearing (Lat. <i>gestare</i> ); of garments, arms and the like....having a covering hanging down from the head, i.e. having the head covered...I Cor. 11:4" THAYER page 266

I want to go to the next chart (The Human Will Involved) and read from the chart those two verses listed:

:7 "for a man indeed ought not to cover his head..."  
:10 "for this cause ought the woman to have power on her head..."

I want you to take special notice of the word "Ought" in these verses. The word "Ought" suggests something a person owes. The word "ought" suggests the human will is involved! Look at a few passages that will help us understand the basic meaning of this word:

"For when for the time ye OUGHT to be teachers..." Hebrews 5:12  
"Beloved, if God so loved the world, we OUGHT also to love one another" I John 4:11  
"So OUGHT men to love their wives as their own bodies..." Ephesians 5:28

Thayer defines the word as: "to be under obligation, bound by duty or necessity, to do something." This word shows that the will of the individual is involved. The will of the man is involved; the will of the woman is involved!

Back to the chart (The Human Will Involved) and look at the definition of the word "have". Mr. Thayer indicates the word "*echo*" is used in I Corinthians 11:4 as: "in the sense of wearing (Latin *gestare*); of garments, arms and the like...having a covering hanging down from the head, i.e. having the head covered..." Let me add to Mr. Thayer's definition the information found in Arndt and Gingrich on page 332 of this lexicon: "b. of clothing, weapons, etc. have on, wear...while he wears (a covering) on his head I Corinthians 11:4."

Thus, we find herein verses 4 and 10 the idea of the man being veiled (as the American Standard Version gives it). These definitions argue for an article of clothing NOT THE HAIR!

Let me read to you again, verse 15: "...for her hair is given to her for a covering." Please take note; the phrase does not say that the hair has been given the woman for "THE" covering but rather the text reads, "A" covering! The absence of the definite article is what I want you to notice. Yes, the hair is "A" covering but Paul does not say that the hair is "THE" covering. The Passage discusses TWO coverings not ONE! The covering of verses 5, 6, and 13 is something the woman can put on and take off; something that involves the human will of the person; an item of clothing that one wears.

### HAIR LENGTHS IN I COR. II

:14 "if a man have long hair, it is a shame unto him?"

*KOMAO* "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), I Cor. 11:14,15."

Ex. Dict. of N.T. Words  
W.E. Vine Vol. II, p. 189

"to let the hair grow, to have long hair I Cor. 11:14."  
THAYER page 354

:6 "but if it be a shame for a woman to be shorn or shaven, let her be covered"

*KEIRO* (shorn) "to have one's hair cut off, be shorn, Acts 18:18; I Cor. 11:6"

Ex. Dict. of N.T. Words  
W.E. Vine Vol. IV, p. 18

"to get or let be shorn Acts 18:18; absol. of shearing or cutting short the hair of the head, I Cor. 11:6."

THAYER page 343

*XURAO* (shaven) "to get one's self shaved"

THAYER page 432

1. Long hair
2. Shorn hair
3. Shaved hair
4. Short hair

Since we have been discussing the hair as being a covering but not the only covering of this passage, I want to spend a few moments discussing this natural and permanent covering for the woman. We have a chart (Hair Lengths in I Corinthians 11) that begins with verse 14: "if a man have long hair, it is a shame unto him?" The word (*KOMAO*) translated "long" in this verse is defined as: "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), I Corinthians 11:14, 15." Leaving the definition given by W.E. Vine, look now to Thayer's definition: "to let the hair grow, to have long hair I Corinthians 11:14." The next verse on this chart is the sixth verse of the chapter: "but if it be a shame for a woman to be shorn or shaven, let her be covered". The word shorn (*KEIRO*) means to have one's hair cut off,

be shorn, as the word is used in Acts 18:18; absolutely of shearing or cutting short the hair of the head, I Corinthians 11:6. Now, the other word (*XURAO*) in the verse, shaven, means to get one's self shaved. We can now look at several hair lengths that can be found in the text. We read of the LONG HAIR of verses 14 and 15; we notice the shorn hair (shearing or cutting short the hair) mentioned in verse 6; and we defined the shaven head of verse 6. I realize that shorn and shaven hair are certainly SHORT HAIR. But let me hasten to add that it is unavoidable to conclude that if a head of hair is not shorn (cut close as in the shearing of sheep) nor shaven (the use of a razor is inferred) such a hair length still could be SHORT HAIR. Now, the point I am making is that a woman cannot successfully argue that since she has not shaved her head with a razor nor had her hair cropped close as is done when shearing that her hair length is automatically to be considered LONG! No, I believe we can find that there is SHORT HAIR that is not shaven or shorn. For the proof of this contention, let us look to Acts 18:18 and read Luke's account, "And Paul after this tarried there yet a while,..... HAVING SHORN HIS HEAD in Cenchrea". What did Paul do? He had SHORN (*keiro*) his head. Now Paul is the very one who gave the divine instructions that the LONG HAIR was a dishonor to the man and I do not believe Paul would dishonor his HEAD (Christ). Would Paul do anything under the law of Christ that would be a dishonor and a shame? Thus, we would not infer that Paul had LONG HAIR while under this "vow". The conclusion drawn from Paul's actions recorded in Acts 18:18 would suggest that the apostle had a hair length that could be SHORN or cut closer. Please do not misunderstand me, I am certainly not trying to defend the hair lengths of our young men today. I believe we will show very clearly our position toward the effeminate hair lengths of some of our preaching brethren and many of the younger Christians of today. I am showing from this passage that there is no justification in the women today trying to defend their SHORT HAIR styles by pleading that their hair is not SHAVEN OFF nor SHORN like the cropping of sheep! Since Paul was able to take the length of hair that he had at Cenchrea (I believe him to have had an acceptable length at this time) and SHEAR it to complete the "vow" I know that a woman can have a "shameful" length of hair even though it is not cut close as with the shearing tool or shaven as with some kind of razor. How would you answer if you were asked the following question? "If a woman's hair was the same length as Paul's hair length at the time BEFORE he sheared his head, would she have had long hair or short hair?"

Let me make one more point on this matter of the length of the woman's hair. It is ironic that Paul appeals to women to cover their heads with an artificial covering and he encourages them to do so by his use of nature's teaching about the long hair. Today, I find in a few cases, that there are women who would never worship publicly with the uncovered head but who have their natural covering removed - the hair cropped off. Sisters, if you believe Paul requires of you to cover your head (by his inspired teaching in this chapter) then please give due consideration to the OTHER COVERING (the long hair) in this passage. LONG HAIR is YOUR GLORY, do not cut it off!

I want to continue this investigation of matters pertaining to the natural covering (the hair) with the intention of answering the question, "How Long is Long?" This question can be asked in two different ways. One way the question is presented shows an attitude of self-will. Some say, "Now just how long is long? Is the Bible such that it specifies in inches how long the hair has to be to classify as 'long hair'?" You can find some of these same people contending that since the scriptures do not give the length in inches or centimeters the individual is free to decide for himself the length of his hair. You will even find a few preachers making this argument (be sure to notice his hair length or that of his teen-age children) and thus leave an impression with people that one cannot tell the difference in long and short hair. But you just ask some of these men if they can answer the question - "How long is long?" - when it pertains to the "length" of women's dresses. I find no hesitation on their part in coming up with answers where the subject changes from the hair to the matter of proper dress. Lest I be misunderstood, I want to add that I realize it is often difficult to discern the true purpose behind questions that people ask; but some make their "fruit" so evident that one could not misunderstand their purpose. Others are sincere when they ask for an answer to the question, "How long?"

I Corinthians 11:14 and 15 teach that the hair, long hair on a man is a SHAME to him while the long hair on the woman is honor to her. The Bible by these statements about hair lengths, gives every Christian the RESPONSIBILITY to be honorable and not shameful as pertaining to one's hair.

God had the power to make every woman's hair grow to the same length and He could have given His children an exact measurement in length if He had so desired. To some people that would have been an easy way out but since God did not specify it falls upon the individual to "discern" through principles given to us. I

can see in this a TEST of man's faith. Will man take Use proper care and consideration about his hair as to its length? Will the woman take care to make sure she has her "glory"? God has not given His children the RESPONSIBILITY to have acceptable hair lengths and then leave man in a position to be unable to "know" how long his hair should be. I know that such a position cannot be right. The truth of the matter is that man can tell how long his hair should be and the woman can know if her hair is long hair.

## HOW LONG IS LONG?

### SOME OBSERVATIONS

1. The Bible does not give hair lengths in inches or centimeters.
2. The Bible gives RESPONSIBILITY to the man to have short hair.
3. The Bible gives RESPONSIBILITY to the woman to have long hair.
4. Which is it? If one cannot answer, "How long is long?" - God is giving man a responsibility that he CANNOT fulfill. Or, MAN is OBLIGATED to answer the question & CAN ANSWER the question.

### THE AREA OF DISCERNMENT

1. The Stumbling block
2. The Appearance of Evil
3. The Abuse of "Liberty"
4. The Respect for Parents

In looking to the chart (How Long Is Long?) we begin by suggesting that the scriptural answer to this question must be found in our discernment. In reading the Bible we all know that there is not a specific measurement in inches or centimeters, Thus, this points us to the matter of DISCERNMENT. Not everything that is "good" is specified in just so many words nor will we find everything that is "evil" specified. So what can the Christian do? The Hebrew writer shows that many matters fall in the realm of DISCERNMENT: "... who by reason of use have their senses exercised to discern both good and evil." (Hebrews 5:14b). God has given His word which "completely" furnishes man with everything he needs to guide him in the right paths. Since this is true (2 Peter 1:3 and 2 Timothy 3:17), man has been provided the PRINCIPLES to enable him to discern the proper hair length he should maintain. We should not set out to find the passage that gives the length in some measurement (there is not such a text) but rather we should set out to find those scriptures which will aid us in discerning the answer to our question - "How long is long?". The Christian can discern the proper hair length in such a way to satisfy God; to satisfy his brethren and to satisfy himself - through the principles revealed in the scriptures.

In I Corinthians 8:9 the apostle Paul points out the danger of becoming a STUMBLING BLOCK to a weak brother. Paul in writing to the Christians in Rome, made that same point clear when he wrote: "...that no man put a stumbling block or an occasion to fall in his brother's way." (Romans 14:13). In this same chapter and in verse 21 Paul wrote, "It is good neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth, or is offended, or is made weak," In these scriptures, a divine principle is set forth; man must not cause his brother to stumble. In applying this principle to the hair, a brother would not want to have a hair length that would cause another brother to stumble. Let us say, for an example, that the preacher begins to let his hair grow out to the point that many brethren in the congregation where he is preaching start QUESTIONING its length. It might be that several of the younger Christians who try to imitate the preacher begin letting their hair grow longer and longer - even though they have some question about it being proper to do so. When the preacher has brethren coming to him about the length of his hair or making comment about its length, what should that gospel preacher do? Well, Paul has already told him what he ought to do; the inspired apostle points out that the godly man will not even use a "liberty" in such a way as to cause his brother to STUMBLE, We all must take special care that we do not allow "liberties" to turn into sin (I Cor. 8:12).

In I Thessalonians 5:22 we read, "Abstain from all appearance of evil." (King James Version). We see from the more literal translation, "Avoid every kind of evil." Many students of this passage point out to us that the "appearance" is not really under consideration but the actual sin itself. If that is true, we do see by way of an approved example in the life of the apostle Paul (2 Corinthians 8:18-21) that "appearance" is important. Paul kept himself free from suspicion by allowing each church to appoint its own messengers so he was "providing for honest things, not only in the sight of the Lord, but also in the sight of men." The woman who is seeking to do the will of the Lord will not have SHORT HAIR nor will she try to get JUST AS CLOSE to the line as she can (cutting some of her hair). She will "avoid the appearance" of that which is a shame. The man, on the other hand, will not allow his hair to get into a questionable length - he will refrain from the appearance of having LONG HAIR.

I want a word with the young people about this matter of hair. The Bible gives the young people the responsibility to obey parents. Paul in Ephesians 6:1 wrote, "Children, obey your parents in the Lord: for this is right." Now let us look at how this commandment to obey the parents will work in application to the hair. A father and mother who are trying to bring up their children in the proper way make a request of the son (let us say he is a Christian who is still living at home) to do something about his "long hair". They require him to cut his hair short because in their judgment his hair is too long or at least is at a length that brings a question to their minds. Take notice that these godly parents have not requested the son to do anything that is a violation of the will of God. They have not told him to stop studying his Bible nor have they forbidden in any area that puts the son in conflict with the obligation to obey the Lord. Suppose for a moment that such a request was "poor" judgment on the part of the parents - that the son's hair was really not too long. Do you know what the child must do? How would you advise this son to act? Look again to the passage in the book of Ephesians and you cannot help but see what the child MUST DO - "children, OBEY your parents"! Young people, listen to Paul's teaching and meet your OBLIGATIONS - "for this is right".

Just how difficult is it to know the proper length one should have for his hair? Is it all that hard to come up with a workable plan? In a class of adults (most of them were Christians) whose ages ranged from 18 to 35, several pictures of men's hair lengths were shown them and they were asked to "grade" each picture (see chart - Choose One), Four choices were available: (1) There is NO DOUBT, in my discernment this example is LONG HAIR, (2) This length is certainly QUESTIONABLE, (3) There is NO DOUBT, in my discernment this example is SHORT HAIR, and (4) This hair length is SAFE. Each member of this group of people was given a paper to fill out their judgment of these pictures. Without any knowledge of what others in the group were writing, here is the result of this test:

- A** 96% no doubt - LONG hair with the remaining 4% judging questionable
- B** 88% no doubt - LONG or Certainly Questionable
- C** 100% no doubt - SHORT hair
- D** 80% no doubt - LONG with 16% judging Certainly Questionable
- E** 84% no doubt - LONG or Certainly Questionable
- F** 52% SAFE length with 48% no doubt SHORT hair
- G** 84% no doubt - LONG hair or Certainly Questionable

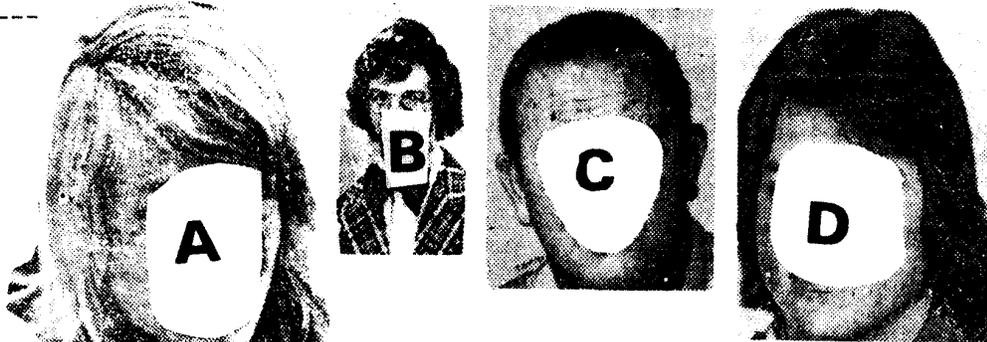
As you look at the percentage figure for each of these pictures, look also to the picture so you get the image of the hair length under consideration (see chart - Choose One). I am aware that the percentages point out that there was not complete agreement on the part of this group. This difference in percentages might encourage the "LONG-HAIR ADVOCATES" to say, "See, you CANNOT tell how long is long!" But to be objective, let me point out that not all of these people were Christians. Another point of consideration would have to be the fact that some of those in this group were "babes in Christ". The spiritual maturity, number of years one has been

a Christian, attitude toward the scriptures, spiritual wisdom one possesses, the conservative or liberal life-style, etc., can certainly account for much of the difference in discernment. On the other hand, there is not really all that much difference in the views of these people toward the pictures. For example, notice in consideration of picture "C" that there was total agreement. How can we overlook the high percentages that show up in the rest of the pictures? There is not that big a difference!

You look to the pictures and you take the test. But after taking the test let us suppose that you have a disagreement with these percentages. It might be that you do not agree at all with the results that are listed. Some might say they do not see that most of the pictures could be "long hair" or "questionable length". I would pose a question if you are one who is not in agreement with the general view expressed in the test. Tell me what a Christian ought to do if he finds that his peers judge his hair to be "long" or to say the least, "of a questionable length"? When 8 out of ten people where you are worshipping have a question in their mind because of your hair length (80% believe you have long hair or questionable - too close to the border line) what are you going to do? Are you willing to reconsider your evaluation about hair lengths? Would you be willing to follow Paul? "...not anything whereby thy brother stumble or is offended, or is made weak." "... I am made all things to all men, that I might by all means save some. And this I do for the gospel's sake....." (Romans 14:21 see 13-19; I Corinthians 9:22b, 23a). I am brought to the point of wondering about some men in the Lord's church who let their hair grow until several of their brethren are "offended" at its length. Sometimes this long hair will even cause brethren to discuss the matter of a man serving at the table or teaching a class of young people. By that I mean, they question the wisdom of using a man who has what they believe is "long hair". I do know that if a man has hair down his back the brethren in this area would speak out against him - they would not want him before the congregation, serving. I am certainly not trying to solve all of the problems that come about over the hair but I do want to ask as sincerely as I know how, what kind of an attitude does a brother have who will insist on keeping his long hair when it offends his brethren and causes such problems to arise? Which does he choose to keep; his long hair or his influence among brethren? Which is the most important thing, his hair or his opportunity to serve in the kingdom without offense? What is he willing to do "for the gospel's sake"? I believe we all know what he ought to do and what is best to do.

TAKE THE TEST ---

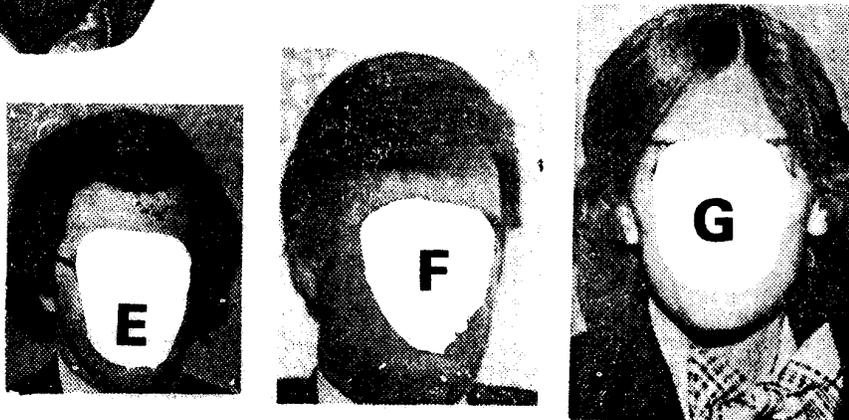
- A. \_\_\_\_\_
- B. \_\_\_\_\_
- C. \_\_\_\_\_
- D. \_\_\_\_\_
- E. \_\_\_\_\_
- F. \_\_\_\_\_
- G. \_\_\_\_\_



CHOOSE ONE :

- 1. no doubt - long hair
- 2. questionable length
- 3. no doubt - short hair
- 4. safe length

How would you rate the length of the hair on these men? Is picture A to be judged as "no doubt - long hair" or would it be one of the other possible selections? Rate the hair and then read and consider the article - HOW LONG IS LONG?



The last area of our study on this subject has to do with the ways to bring honor and the ways to bring shame. Why am I spending time presenting this material on I Corinthians 11:1-16? Why have the elders of this church planned this study? Why are so many people in attendance if it is incidental or unimportant? The reason that I am teaching on the subject and the reason that the study is being presented is because there are ways to bring honor and there are ways to bring shame that are directly related to this passage. Therefore, all of us need to be conscious of the fact that it is possible to bring shame upon ourselves, upon Christ, and upon our head (in the order of subjection). And so, as we look to the chart (Ways To Bring Shame) I want to begin by reading the verses and stop along the way to define a few words in order to place clearly in our minds, exactly how this shame comes about. Verse 4 of I Corinthians 11 says, "Every man praying or prophesying, having his head covered, DISHONOURETH his head." The next verse, "But every woman that prayeth or prophesieth with her head uncovered DISHONOURETH her head." The Greek word for dishonor is defined by Thayer on page 331 of his Lexicon as follows: "to dishonor, to disgrace... I Cor. 11:4." Thus, we learn that every man who prays or prophesies with the covered head disgraces or dishonors Christ (man's HEAD). Every woman who prophesies or prays with her head uncovered, she disgraces man, her head; she dishonors her head. And so here is a way to bring dishonor, disgrace, shame; such is related directly to the covering under consideration in the verses.

### WAYS TO BRING SHAME

: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"	
	<i>KATAISCHUNO</i>	"to dishonor, disgrace. , .1 Cor. 11:4" THAYER, page 331
:6	"... but if it be a SHAME for a woman to be shorn or shaven, let her be covered"	
	<i>AISCHROS</i>	"base, dishonorable: I Cor. 11:6" THAYER, page 17
:13	"...is it COMELY that a woman pray unto God uncovered?"	
	<i>PREPO</i>	"2. to be becoming, seemly, fit... I Cor. 11:13" THAYER, page 535
:14	"... if a man have long hair, it is a SHAME unto him?"	
	<i>ATIMIA</i>	"dishonor, ignominy, disgrace... I Cor. 11:14" THAYER, page 83

The next verse of this same chart is the sixth verse of I Corinthians 11: "... but if it be a SHAME for a woman to be shorn or shaven, let her be covered." Here we have a different word (*aischros*). If it be a shame for a woman to be shaven or shorn - and it is - then let her be covered! Here is the "let her be covered" in order that she will not be "base, dishonorable" as Thayer gives the meaning of the word. This verse teaches us that it is a shame for a woman to be "uncovered" just as it is a shame for her to be shaven or shorn. Now I ask you the question, is it a shame for a woman to be shaven today? Is it a dishonorable sight to see a

woman today with her head cropped close like in the shearing of sheep? Why, certainly it is! You know it is! Verse 5 shows that it is the same thing as if she were shaven (to have the head uncovered).

Verse 13 asked a question that really answers itself: "...is it COMELY that a woman pray unto God uncovered?" On page 535 of the work by Thayer, the definition is given: "to be becoming, seemly, fit..." The woman who prays to God uncovered is unbecoming, unseemly, unfit. If a woman prays to God without an artificial covering (the way the passage is arguing the point) it is out of character with godliness and with the woman professing godliness.

And now, the last verse on the chart, "...if a man have long hair, it is a SHAME unto him?" That is, it is a dishonor, a disgrace, ignominy (see Thayer's definition on the chart).

Now look with me to the unavoidable conclusions that are based on the verses we have just reviewed. Here are ways to bring shame. A man who prays with his head covered; a man who prophesies with his head covered; either one of these brings dishonor, disgrace, and thus brings SHAME. Verse four of the chapter is where this is found. Also, from verse fourteen of the chapter we learn that a man having long hair is a DISHONOR, SHAMEFUL and a DISGRACE. Can you not now see why we are discussing this subject? Can you now see why it is important?

### WAYS TO BRING SHAME

1. A man praying with his head COVERED.
2. A man prophesying with his head COVERED.
3. A man with LONG HAIR.
4. A woman praying with her head UNCOVERED.
5. A woman prophesying with her head UNCOVERED.
6. A SHORN woman.
7. A SHAVEN woman.
8. A woman having SHORT HAIR.

### WAYS TO BRING HONOR

1. A man praying with his head UNCOVERED.
2. A man prophesying with his head UNCOVERED.
3. A man having SHORT HAIR.
4. A woman praying with her head COVERED.
5. A woman prophesying with her head COVERED.
6. A woman with LONG HAIR.

What about the woman? A woman who prays with her head uncovered, brings dishonor and disgrace to her head (man). If she prophesies with the uncovered head, the woman also brings dishonor to her head. It does not take BOTH of these acts (praying and prophesying) but just one; EITHER one will bring dishonor. Still another way to bring shame to the woman is through the wrong hair lengths. A woman with a shaven head is SHAMEFUL. It was true in the days the apostle Paul lived on the earth and that certainly has not changed even today. Yes, today it is indeed shameful for a woman to have her head shaven. A woman having SHORN hair (cutting it close like shearing of sheep) is DISGRACEFUL and DISHONORABLE. Actually it is inferred that any length of SHORT HAIR is shameful! So by these ways, a woman can bring dishonor upon herself and upon her head.

On the other side of the ledger, we can read of ways to bring HONOR. When a man prays uncovered that Christian brings honor to Christ - the opposite of DISHONOR. Let the man honor his spiritual head and this is done by being UNCOVERED when he prophesies. And what about man's hair? Let him have his hair SHORT - not long - and he has the opposite of SHAME. So there are ways for the man to bring shame but on this chart (Ways To Bring Honor) we see ways to bring HONOR!

Just the opposite action is true for the woman. If the woman wants to follow the ways of Honor, let her do just the opposite of the man and thus, COVER her head when she prays. She can bring honor by COVERING her head when she prophesies. Her hair is not to be SHORT like the man's hair; her GLORY is found in having LONG HAIR - so says Paul in verse 15.

There are ways to bring honor and there are ways to bring shame. Paul tells us plainly how we can bring honor and what will please God. The apostle also shows how men and women can be shameful. These verses ( I Corinthians 11: 1-16) tell us how we can be vessels of HONOR or vessels of SHAME. The question for you and for me, Which way are we traveling?

\*Dick Ward  
Pleasant Grove, AL

\*Dick Ward passed away in July, 2010.  
-mjw

# A REVIEW OF THE

# "FIGURATIVE" ARGUMENTS

*BY AUBREY BELUE*

Amid the perplexing and widely diverse views of the "covering" referred to in I Corinthians 11:2-16, the question of whether it is a literal or figurative covering is sometimes raised. As a doctrinal concept, the claim that the covering is figurative rather than literal, mental rather than material, is a comparatively infrequent one. Yet, because it is seriously believed and taught, it is worth our study.

Briefly stated, the position is that the "covering" of I Corinthians 11, that which is required of the woman under certain circumstances, and denied to the man, is not a material hat or scarf, but is confined to an act of the mind. We will be more specific, but first some facts underlying the teaching of I Corinthians 11 should be mentioned.

## A. THE PRINCIPLE OF HEADSHIP:

"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..."  
I Corinthians 11:3

### 1. "... the head of Christ is God..."

One of the mysteries of Deity is the paradox of equality and subordination existing concurrently in the relationship between Father and Son. The Father is SUPREME, and the Son occupies a position UNDER Him, and such is the clear teaching of many New Testament passages (I Corinthians 15:24-28; Philippians 2:5-11; John 12:49, etc.). This subordination apparently was a factor in creation, where the Son was the "agent" of the Father (John 1:1-3; Colossians 1:14-16; Hebrews 1:1-3). The plurality of the Godhead is not distinct in Old Testament writing; but the coming of Christ and consequent manifestation of Deity (I Timothy 3:16) reveals Father, Son and Holy Spirit -- and within Deity, the Son is subordinate to the Father. God is the head of Christ!

### 2. "... the head of every man is Christ..."

Since Christ is Deity (Hebrews 1:8; Colossians 2:9; John 1:1-3,14), He supercedes, and rules over man, His creation (Acts 17:23-30). This power is absolute, and independent of human will (Romans 9:18-21). As the Son, He was exalted to this place -- after His incarnation and redemptive work -- by the Father (Ephesians 1:22,23; Philippians 2:9-11; Matthew 28:19; Acts 2:29-36). In His function as "Christ", Jesus stands as head over man.

### 3. "... the head of the woman is the man..."

As a scriptural fact, this was established in the beginning. Eve was made "from" Adam, as a "helper" to him (Genesis 2:17-24). Godly women accepted a subordinate role from then forward (Cf. I Peter 3:1-7).

a. Specifically, Wives Are Subject To Husbands: (I Peter 3:1-7; Ephesians 5:21-34)

b. Generally, Women (as a class) Are Subject To Men (as a class) In Some Sense:

(1) "I will that men pray everywhere...in like manner also that women adorn themselves in modest apparel...But I suffer not a woman to teach, or usurp authority over the man..." I Timothy 2:8-14

Not just "husbands" are to pray everywhere -- it is ALL men. Just so, not just "wives" are to be modestly adorned, but ALL women; and not merely "wives" but "a (all) woman" who may not "usurp authority over the man..."

(2) "...the head of the woman is the man..."  
I Corinthians 11:3

Immediately before, Paul had said, "the head of every man is Christ..." The idea is that, collectively, "woman" is under "man".

In verse 12, Paul says, "...for as the woman is OF the man, even so is the man also BY the woman..." Husbands are not "BY" (from) their wives, but collectively, men are "BY" (from) women.

It should be obvious to all that such an arrangement does not diminish the personality of those in subordinate roles, nor deprive them in any way. This is God's arrangement: Christ is UNDER God; man is UNDER Christ; woman is UNDER man. This truth underlies the whole lesson of I Corinthians 11, and is highly significant in the view which we consider in this article.

B. THE PRINCIPLE OF EQUALITY:

Although with reference to authority, men and women function in different roles, there is one area in which they stand equally related! A person's relation to Christ is the same -- be that person male or female.

"...there is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus..."  
Galatians 3:26-29

With reference to a common salvation, a common need, a common obedience -- in these things man and woman are not unequal, but equal. Each is equally dependent upon God, and equally responsible to obey Him. This, too, will be increasingly significant in the matter under study now.

I. THE VIEW DESCRIBED:

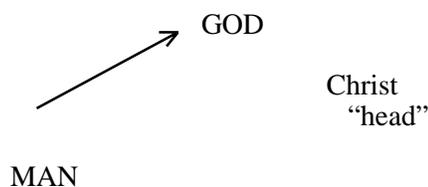
As before stated, the "figurative" view does not recognize a scarf, hat or other piece of attire to actually wear -- instead, the whole concept is a thing of the mind. One shuts out, in his mind, the person that is "covered".

In man's approach to God, the mediation of Christ is essential (I Timothy 2:5; Colossians 3:17; I Peter 2:5). In order to be received by God, every effort of man must be directed through Christ. Hence, man -- while "praying or prophesying" -- must keep Christ in view, he cannot have his "head" covered. To "cover" (or disregard, refuse to hold in view) Christ, is to dishonor Christ, and to fail in the effort to reach God. In the diagram below, the proper approach to God is by keeping Christ in view (or, "uncovered") as the essential mediator.

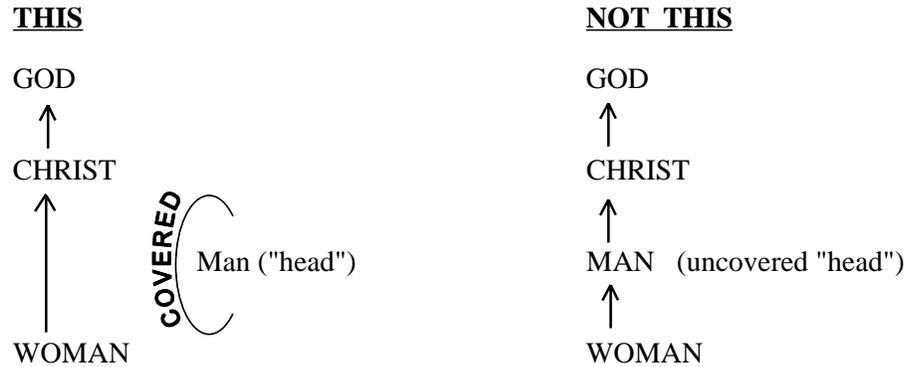
**THIS**



**NOT THIS**



On the other hand, in the case of the woman, her head is man. With reference to approaching God, both man and woman are equally dependent, and have no personal ability to gain access. So in order for woman to succeed in reaching God, her head (man) must not be left "uncovered". She must disregard man, and go to God directly through Christ. It is, in fact, dishonoring man when she refuses to correctly recognize his place in God's order of things. The correct and proper thing is for woman to "cover" (mentally set aside) man in her relationship with God.



To Summarize:

1. The head of the woman is the man, the head of the man is Christ, the head of Christ is God.
2. In praying or prophesying, the man cannot "cover" (disregard) his head (Christ), but must hold him in view, retaining him in the mind as the avenue through which acceptable prayer is made.
3. In praying or prophesying, the woman cannot "uncover" (retain in view) her head (man), but must disregard and bypass him.

II. THE GOOD POINTS OF THE VIEW:

To the great bulk of students, this approach to I Corinthians 11 is lightly treated, and considered to be ridiculous and silly. While I reject the view as untenable, it does have some worthwhile aspects, and one can readily see why it is given serious consideration:

1. It Stresses The Correct Manner Of Approaching God.

To insist upon our need to approach God through Jesus Christ, while not placing dependence on any other human being, is but to demand what all of Scripture enforces -- it is the only right way.

This view of the passage recognizes the divine plan for such things (even though I Corinthians 11 is the wrong passage to use to teach this truth).

2. It Finds Contemporary And Current Application Of The Passage.

Other views which reject current use of the covering see very little 20th-Century value in the specifics of this text. This particular approach at least has the end result of finding a proper application of it for our own time.

3. It Acknowledges The Passage As Issuing A Divine Ordinance As Opposed To Merely Regulating An Existing Human Custom.

One prominent conclusion of this passage relegates the whole matter to the realm of "custom", and offers no more worthy purpose of being "covered" or "uncovered" while praying or prophesying than to satisfy the social expectations of that time. The view now under study at least grants the matter to come under the heading of a divine ordinance.

However, despite these favorable points, the weight of evidence requires us to reject this approach to the passage, for the following reasons:

### III. THE REFUTATION OF THE VIEW:

#### 1. It Does Not Take Into Account That I Corinthians 11, By Implication, Involves Something Done Which Others Can Observe And React To.

According to verse 10, the covering of the passage serves as a "sign of authority". When the woman fails to wear this "sign", she subjects herself to "shame" before others.

This particular view, on the other hand, involves that which is internal, a thing of the mind, and not a matter of external practice. Basically, the idea of "covering" or being "uncovered" is confined to the heart and motivation of the one who conforms to it -- and it is not essentially a thing exposed to external view.

#### 2. The Covering Of I Corinthians 11 Is Something That Is Worn.

... every man praying or prophesying HAVING his head covered..."  
I Corinthians 11:4

OF HAVING, Thayer says, "...having, in the sense of wearing..." (Lexicon, page 266 -- '*echo*'). This same word appears in Matthew 3:4, where John "... HAD his garment of camel's hair...", and in Matthew 22:12, where one is condemned for "...not HAVING a wedding garment..."

In no natural sense could this type of "covering" demanded by the figurative approach be "worn". But, the covering of I Corinthians 11 IS "worn". This fact strongly argues against this contention.

#### 3. It Ignores The Reasoning Of Paul In Verses 7-9.

"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 the man is not of the woman; but the woman of the man. Neither was the man created for the woman, but the woman for the man..."  
I Corinthians 11:7-9

Here, Paul teaches that man must not be covered because he is the "image and glory of God" -- because HE came first, while WOMAN came after, and as a helper for him. Thus, Paul reasons from the primacy given to man, and the supplementary, subordinate appearance of woman in God's order. In other words, he urges upon man and woman their respective practice regarding the covering because of an INEQUALITY in their relationship! Man came first, and is the primary creation of God; woman came second, and is God's supplementary provision as a helper for man -- THEREFORE, each's response as to the covering is dictated.

By way of contrast, the figurative view requires their response because of an EQUALITY in their relationship. The thought is, that in the act of praying or prophesying (an effort to relate to God) BOTH MAN AND WOMAN STAND EQUALLY RELATED, or similarly dependent. Neither man nor woman is able to work through his own human agency to achieve such a relationship, or to mediate for the other. Both must approach God through the mediation of Christ without a human go-between. Hence, one claiming that the covering is figurative cannot argue, as Paul does, that man cannot "cover" his head because he came first, and was the primary creation of God; that the woman must "cover" her head because she came after, and for, the man.

His argument is based upon the idea that both are helpless, and that the "covering" is intended to show that. Thus, while one of Paul's strong reasons comes from the fact that man and woman stand UNEQUALLY related to each other, the basic framework of the figurative claim is built upon the idea that they stand EQUALLY RELATED to each other. While it is a fact that in some areas man and woman are UNEQUAL, and in some they are EQUAL, the problem lies in the fact Paul argues from the areas in which they are UNEQUAL, while our view argues from the area in which they are EQUAL.

#### 4. It Has The Covering Placed Upon The Wrong Persons.

The sense of the argument we are examining is that the "head" here is not the literal, physical head of the one involved, but rather the spiritual, authoritative head (Christ is the "head" of man; man is the "head" of woman). Then, when man covers his "head", the covering would be (figuratively) placed upon Christ. When woman covers her "head", the covering would be upon the man. However, this is not the way the passage reads.

"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..."  
I Corinthians 11:6

Note, it is the woman who is to be covered! Thus, the "head" of the passage is a part of herself. If it were speaking of her spiritual, or authoritative "head" (the man) SHE would not "be covered", it would be the man who was covered! Yet, this verse -- twice -- says the woman is the one who is covered.

"Judge in yourselves, is it comely that a woman pray unto God uncovered?"  
I Corinthians 11:13

The same point holds true -- if the woman covers, or disregards her authoritative head, the man, in praying to God, then HE is the one who would be uncovered; but Paul teaches that it is not comely if an uncovered WOMAN pray!

#### TO SUMMARIZE:

In viewing the covering of I Corinthians 11 as a mental thing, and an accomodative way of teaching that one must (or must not) mentally bypass or disregard his or her authoritative head, we find some insurmountable objections:

1. The passage deals with a "SIGN", something that is seen.
2. The real covering of the passage is "WORN",
3. The passage requires the covering because of INEQUALITY, while the view bases requirement upon equal standing.
4. The view places the covering on the WRONG PERSONS.

Thus, even though we can see some worthwhile thoughts which grow out of this position, the weight of the evidence is decidedly against it, and we must reject it as untenable. The covering of I Corinthians 11 IS a real, literal covering -- one which the woman should wear, and the man should not wear, while praying or prophesying.