

## THE COVERING

I CORINTHIANS 11:12

12 For as the woman is of the man, even so is the man also by the woman; but all things of God.

I CORINTHIANS 11:13

13 Judge in yourselves: is it comely that a woman pray unto God uncovered?

I CORINTHIANS 11:14

14 Doth not even nature itself teach you, that, if a man have long hair, it is a shame unto him?

I CORINTHIANS 11:15

15 But if a woman have long hair, it is a glory to her: for her hair is given her for a covering.

I CORINTHIANS 11:14

14 Doth not even nature itself teach you, that, if a man have \*LONG hair, it is a shame unto him?

LONG: komao {kom-ah'-o}  
to let the hair grow, have long hair

I CORINTHIANS 11:15

15 But if a woman have long hair, it is a glory to her: for her hair is given her for a covering.

The words "have long hair" in these verses are translated from the Greek word komao, which means "to let the hair grow. "

GREEK LEXICON -- STRONG'S NUMBER 2863

komao {kom-ah'-o}  
to let the hair grow, have long hair

This further explains verse 6, which declares it to be a shame if a woman's hair is shorn (cut) or shaven.

Her long, uncut hair is a glory to her, for it illustrates her loving submission to her husband or father.

On the other hand, it is a shame for a man if he allows his hair to grow uncut. For a man to cut his hair reflects his submission to Christ; uncut hair on a man symbolizes rebellion against Christ.

I CORINTHIANS 11:15

15 But if a woman have long hair, it is a glory to her: for her hair is given her for a covering.

(from Wiersbe's Expository Outlines on the New Testament)  
Paul is often accused of being critical of women and placing them in an inferior position, but this is not true. He realized that God is a God of order, and that when anything is out of order, there is confusion and loss of power.

Paul nowhere teaches that women are inferior to men in the eyes of God, but rather that God has laid down the principle of headship (not dictatorship) that makes Christ the Head of man and man the head of woman.

At Corinth, this important principle was being violated. Women were competing with men for public leadership in the church. Furthermore, in the observing of the Lord's Supper, women were not keeping their proper place.

Keep in mind that Corinth was an immoral city, with temple "priestesses" who were prostitutes. One mark of a sinful woman was her short hair.

That veil (or covering) was a mark of subordination to the Lord and to their husbands and a recognition of the principle of headship. Then he says: for her hair is given her for a covering.

How is a woman's long hair a glory to her? "Obediently to be what God intended them to be is the highest glory that human

beings can achieve. To wear her hair long, in a womanly fashion, is an outward sign that a woman is fulfilling her role in creation. "

If God says that long hair is a "glory" to a woman, who dares argue with Him? Paul says that there is a basic difference between the length of a man's hair and that of a woman's hair. We honor God as Creator, Father, and universal Lord by obediently submitting to Him.

Some women's hair simply will not grow very long at all. This, in fact, may give them much grief. Again, these sisters should be commended in the Lord and should not be made to look inferior because of genetic limitations.

If they are allowing their hair to grow long, this should be praised. (We might also add that a woman who has a physical disease or scalp condition that limits hair growth should not be condemned. )

Hairstyles that are specifically designed for seductive purposes may arouse lust in the heart of the man. A woman who thus displays her hair is likewise guilty of sin as she seeks to arouse lust in the hearts of men.

I CORINTHIANS 11:15

15 But if a woman have long hair, it is a glory to her: for her hair is given her for a covering.

The covering mentioned in this passage is the woman's uncut hair. Verse 15 is the only place the word "covering," a noun, appears in the passage. Previously, the words "uncovered" and "covered" appear.

These two words are adjectives; they do not specifically declare what is the covering. But verse 15 specifically says, "Her hair is given her for a covering. "

a [covering] Greek: peribolaion

something thrown around anyone, The long hair of a woman is given her for a mantle, veil, or covering. That is, long hair can be used as a veil. (from Dake Annotated Reference Bible)

#### I CORINTHIANS 11:15

15 But if a woman have long hair, it is a glory to her: for her hair is given her for a covering.

The word "for" is translated from the Greek anti, which means "against" or "instead of." Here the Bible itself declares that a woman's long, uncut hair is given to her instead of (for) a covering.

"How long must one's hair be to fit the Biblical definition of 'long?'" The discussion here must center on the meaning of the Greek words Koua (a verb) and Koun (a noun).

Koua is translated "have long hair" both in verses 14 and 15. According to Gingrich, the word means, "wear long hair, let one's hair grow long." Thayer renders it, "to let the hair grow, have long hair." Obviously, one cannot allow hair to grow and cut it, at the same time.

Koun (a noun) is the word translated "hair" in the phrase "for her hair is given her for a covering". "According to the passages cited by Bauer and Moulton and Miligan's Vocabulary of [the] Greek New Testament kome is uncut hair.

The passages where this word occurs in Greek literature demand a meaning 'uncut hair!' Ferguson goes on to point out that the word kome is used to describe the Nazarites, who were forbidden to cut their hair.

Long hair is hair which has not been shorn, or cut; it has been allowed to grow. Due to physical and hereditary factors the length of women's uncut hair varies greatly.

The only way all women could be assured of being able to fulfill the admonition to be covered with long hair is if the definition of long is "uncut. "

ADAM CLARKE said:

But if a woman have long hair, The Author of their being has given a larger proportion of hair to the head of women than to that of men; and to them it is an especial ornament, and may in various cases serve as a veil.

It is a certain fact that a man's long hair renders him contemptible, and a woman's long hair renders her more amiable. Nature and the apostle speak the same language; we may account for it as we please.

MATTHEW POOLE said:

But, he saith, if a woman have long hair, it is a glory to her. Long hair is comely for the woman, and accounted to her for a beauty or ornament, for God hath given her hair for a covering. Men and women should so order their hair, as by it to preserve the distinction of sexes.

Men should not wear their hair after the manner of women, either dishevelled, or curled, and tricked up about their heads, which speaks too much of an unmanly and effeminate temper, much more was what became not Christians. And if this be forbidden men.

(Bible Knowledge Commentary) says:

Long hair was a woman's glory because it gave visible expression to the differentiation of the sexes. This was Paul's point in noting that long hair was given to her as a covering. Natural revelation confirmed the propriety of women wearing the physical covering.

I CORINTHIANS 11:16

16 But if any man seem to be contentious, we have no such custom, neither the churches of God.

But if any man seem to be contentious, □ That is, if anyone will not be satisfied with reasons given, for men's praying and prophesying with their heads uncovered, and women's praying and prophesying with their heads covered;

but will go on to raise objections, and continue arguing and debating, showing that they contend not for truth, but victory, can they but obtain it any way; for my part, as if the apostle should say,

I shall not think it worth my while to continue the dispute any longer; enough has been said to satisfy any wise and good man, anyone that is serious, thoughtful, and modest; and shall only add,

we have no such custom, nor the churches of God;

Contention is always the result of pride (Proverbs 13:10). If any man proudly argued against this teaching, he needed to realize that none of the churches of God had a custom of allowing men to pray or prophesy with their heads covered with long, uncut hair.

Nor did they permit women to pray or prophesy unless their heads were covered with long, uncut hair.

Paul anticipated some argument regarding what he had said about women's position and her covering. But he says if any would argue, Paul has no other word. The case is settled. These are the standards and they are not open for negotiation.

Furthermore other churches agree with him. But the flesh will still argue, for the flesh does not accept Divine standards.

(from The Analytical Bible Expositor)

1 Cor 11:16

16 If anyone wants to be contentious about this, we have no other practice nor do the churches of God.

NIV

1 Cor 11:16

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

NASU

1 Cor 11:16

16 This is how things are done in all of God's churches, and that's why none of you should argue about what I have said.

CEV

1 Cor 11:16

6 If anyone wants to argue about this they can't, because we don't have any custom like this nor do any of the churches of God.

(God's Word to the Nations Bible Society)

No custom of bobbed hair was allowed for women in New Testament churches. Paul, the apostle of the Gentiles, who had more to do with founding churches and their control than any other man who lived,

plainly said that this custom was never recognized and never allowed. Bobbed hair is unscriptural, and the idea of it was utterly repugnant to New Testament Christianity.

HISTORICALLY IN THE UNITED STATES

For 2,000 years christian women abstained from cutting their hair. I find it interesting that short hair became fashionable with

the victory of the women's movement in achieving the right to vote for women. Women became free in the 1920's and beyond with shorter hair and shorter skirts.

In the United States women traditionally allowed their hair to grow naturally long but this drastically changed by 1920.

"Probably the greatest change in women's hair modes came in the early 1900s when the hair was bobbed. Up to this time, no matter how the hair was worn, it was long.

By 1920 short hair had become the dominant fashion. About this time also the hair styles worn by popular motion-picture stars in Hollywood began to start trends in women's coiffures" (Compton's Interactive Encyclopedia, 1998).

"At the end of World War I a short haircut for women, called the bob, was considered scandalous. Women all over the world quickly adopted the styles and colors of Hollywood actresses".

At the same time, men wore their hair much shorter than women and this continued until the 1960s and 1970s when rebellious young men dared to break with convention, allowing their hair to grow longer than before.

"It was the singing group, The Beatles, that repopularized longer hair for the first time in many decades with their bowl haircuts". About the same time, many girls began to allow their hair to grow longer than their mothers did.

Paradoxically, some girls even today wear their hair much longer than their mothers and grandmothers—while these older women cut their hair very short! Through the influence of Vogue (1892), Mademoiselle (1935), and Glamour (1939), women are very concerned about their hairstyles and fashion in general.

By John R. Rice (Baptist preacher)

1Corinthians 11:3-15 tells us that since the man is the head of the woman, and there is a fundamental difference between men



and women, that difference should be symbolized in the ways men and women wear their hair.

Throughout the Bible it is stressed that men and women are different. A man is not like a woman. A woman is not like a man. It is a sin for a woman to try to appear like a man. God has one place for a man and a different place for a woman. For this cause, in Deut. 22:5 we are commanded:

"A woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garment: for all that do so are abomination unto the Lord thy God. " It is a sin for women to appear masculine. It is equally a sin for men to appear effeminate.

In fact, 1 Cor. 6:9 names some of the unrighteous that "shall not inherit the kingdom of God. " And among the adulterers and fornicators and drunkards and thieves and covetous and extortioners, God put the effeminate. To be effeminate is a horrible sin in God's sight.

And the first sin with which God chided Adam, after the fall, was this:"Because thou hast hearkened unto the voice of thy wife. "I say, God has given man one position and woman another position and this difference in their position should be shown by men having short hair and women long hair.

"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" (1 Cor. 11:4,5).

And verse 6 continues: "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. "Man is made in the image of God. God is a masculine God. The masculine pronoun is used of God everywhere in the Bible.

God is not effeminate. God is not feminine, but masculine. And man is made in the image of God. On the other hand, a woman is not made so much in the image of God, but in the image and as a mate to man.

So the Scripture 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. "

Blessed is the woman that remembers this; her glory is in being a help to a man, and in submission to her husband or her father. And long hair is the mark of this submission, the mark of this femininity.

This symbolic covering or veil for a woman is long hair. Long hair is a mark of a woman's womanliness in God's sight, and is plainly given her for that express purpose, as verse 15 says.

From this Scripture it becomes evident how hateful is the symbol of bobbed hair to God. And how it reveals the stubborn self-will of the modern woman who is no longer willing to take the place God assigned to godly women.

I beseech the reader that if you are a woman you consider how God must feel toward this mark of rebellion, bobbed hair.

Long hair, the glory of a woman

Let no woman be discouraged because God insists that she shall take a place of subjection and wear the mark of humility and femininity on her head. It is true that the man was created first and then woman created second as a helpmeet. But dear woman, be not grieved. Long hair is not a shameful mark.

Rather, it is a mark of glory. God did not mean for the man to be without the woman. Both are necessary. Each one is a complement for the other. Each is dependent upon the other. And God's way is the fitting and beautiful and happy way.

Since the meaning is made clear in this passage, I suggest that you take heed to verse 13: "Judge ye in yourselves: is it comely that a woman pray unto God uncovered?"

If bobbed hair means rebellion, if it means a sinful disregarding of a woman's place, if it flaunts that rebellion in the face of the angels of God.

The modern woman wonders why now she must chase a beau down, as her mother never did. The modern woman wonders why men do not rise up on the bus or streetcar to give her a seat.

The modern woman wonders why some men feel so free to curse in her presence, and to use language that no respectable woman of the past generation ever heard. Yes, the modern, masculine, pants-wearing, cigarette-smoking, bobbed-haired woman has fallen from her pedestal.

She is not revered by men as her beautiful and modest mother was.

These days men have come to feel that if a woman will not fill a woman's place, she shall not have a woman's protection and respect. Men desert their wives as never before in the world. Very few men nowadays feel reverently about a woman's body.

Boys who have dates with these bobbed-haired, smoking, strong-willed, modern girls, they expect to kiss them and fondle them as they please, or to kick them out of the car to walk home.

The man who marries a modern woman marries a woman who expects to vote like a man, smoke like a man, have her hair cut like a man, and go without restrictions and without chaperons and obey nobody.

A man who marries such a woman, I say, does not expect to support her. The modern girl is very often expected to work and help make a living.

## WHAT ABOUT MAKE-UP

### II KINGS 9:30

30 And when Jehu was come to Jezreel, Jezebel heard of it; and she painted her face, and tired her head, and looked out at a window.

She painted her face, and tired her head, She endeavored to improve the appearance of her complexion by paint, and the general effect of her countenance by a tiara or turban head-dress. Jonathan, the Chaldee Targumist, so often quoted, says this;

"She stained her eyes with stibium or antimony. " This is a custom in Astatic countries to the present day. From a late traveler in Persia, I borrow the following account: -

"The Persians differ as much from us in their notions of beauty as they do in those of taste. A large soft, and languishing black eye, with them constitutes the perfection of beauty. It is chiefly on this account that the women use the powder of antimony, which, although it adds to the vivacity of the eye, throws a kind of voluptuous languor over it, which makes it appear, (if I may use the expression), dissolving in bliss.

The Persian women have a curious custom of making their eye-brows meet; and if this charm be denied them, they paint the forehead with a kind of preparation made for that purpose.

" E. S. Waring's Tour to Sheeraz, 4th. , 1807, page 62.

Jezebel, trusting in the charms and the fascination which had been so potent over Ahab, may have imagined that she had still enough beauty left to capture Jehu, provided she increased her

natural attractions by a careful use of all the resources of art.  
And tired her head.

Phoenician statues of goddesses have their hair arranged in long pendent curls, and bear on their heads a small conical cap with a ribbon wreathed round the base. The artists probably had queens and princesses as their models. And looked out at a window.

Windows, sometimes open, sometimes latticed, were common in Oriental houses from the earliest times. They mostly looked into the court round which a house was commonly built;

but some few were in the external wall of the building; and through these new arrivals might be reconnoitered. Jezebel "looked out," partly to see, but perhaps still more to be seen.

This casts light enough on Jezebel's painting, etc. , and shows sufficiently with what design she did it, to conquer and disarm Jehu, and induce him to take her for wife. This staining of the eye with stibium and painting was a universal custom,

not only in Asiatic countries, but also in all those that bordered on them, or had connections with them. The Prophet Ezekiel mentions the painting of the eyes, Eze 23.

EZEKIEL 23:39

39 For when they had slain their children to their idols, then they came the same day into my sanctuary to profane it; and, lo, thus have they done in the midst of mine house.

EZEKIEL 23:40

40 And furthermore, that ye have sent for men to come from far, unto whom a messenger was sent; and, lo, they came: for whom thou didst wash thyself, paintedst thy eyes, and deckedst thyself with ornaments,

EZEKIEL 23:41

41 And satest upon a stately bed, and a table prepared before it, whereupon thou hast set mine incense and mine oil.

EZEKIEL 23:42

42 And a voice of a multitude being at ease was with her: and with the men of the common sort were brought Sabeans from the wilderness, which put bracelets upon their hands, and beautiful crowns upon their heads.

EZEKIEL 23:43

43 Then said I unto her that was old in adulteries, Will they now commit whoredoms with her, and she with them?

EZEKIEL 23:44

44 Yet they went in unto her, as they go in unto a woman that playeth the harlot: so went they in unto Aholah and unto Aholibah, the lewd women.

SO WE CAN SEE IT WAS A SIGN OF A HARLOT

That the Romans painted their eyes we have the most positive evidence. Pliny says, "Such is their affection of ornament, that they paint their eyes also. " That this painting was with stibium or antimony, is plain from these words of St. Cyprian,

"Anoint your eyes, not with the devil's antimony, but with the eye-salve of Christ. " Juvenal is plain on the same subject. Men as well as women in Rome practiced it: "With sooty moisture one his eye-brows dyes, And with a bodkin paints his trembling eyes. "