

**[Sunday, November 6, 2016] The Head Covering for the Man and the Woman,
1Co.11.1-16 – Craig Thurman**

Below, in bold font, is the only text of Scripture which deals with the topic of head covering. It is an exegesis of the text of 1Corinthians chapter 11, verses 1-16. Today we want to understand what the text says and I will try to limit my remarks to those things which relate to the text.

Concerning Interpreting the Word of God:

Some of the difficulty surrounding interpreting any text of the Word of God has to do with the methods are used. My method, and I hope that this is always the case, is a grammatical, literal method of interpretation. A closely associated method is called the grammatical, historical method. The difference between the two can mean the difference between arriving to a correct conclusion and to a conclusion which is close to being correct. Bible history is not the same a biblical history. Bible history is history that is derived solely from the Scriptures. Biblical history is history that comes from the Bible and what might be best termed as religious history (that record of history derived from extra-biblical sources). In other words biblical history brings in elements that are beyond the scope of the Bible. That method of interpretation introduces elements into the Word of God which might or might not be correct, which might or might be authenticated by the Word of God. For example, a study of biblical history could be used to say that the early church of the N.T. era met in the temple and in some of the synagogues. So, Temple worship and gathering in the synagogues is the same as a N.T. church. It is close to the truth, but this is not a correct conclusion if we constrain ourselves to the testimony of God's Word. The temple and synagogues are not the same as a N.T. church. Yet, some esteemed preachers of our own faith have concluded otherwise because they have superimposed upon the Word of God a method of interpretation which adds elements to the Word of God that should not be added. We must keep ourselves trued by only the Word of God! Some brethren say that they do practice a sola-scriptura, but upon closer examination we have discovered that that is not the case. In this study, what the eastern or western world practices with regards to head covering should have no effect on the Bible doctrine of the head covering. This practice, as it varies from nation to nation might be right or it might be wrong. But the only way to tell is by knowing what the Bible teaches.

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1Corinthians chapter 11, verses 1-16 is all that we have for a text which deals with the subject of the man and woman's head covering. I did say, the man and the woman's head covering. The subject before us concerns both the man and the woman's head covering. From most of the articles that I have read on this subject, the greater percentage of them focus only on the woman's head covering. That discrepancy is due, in part, because men and woman have allowed that which is outside of the scope of God's Word to influence their minds. So, can we peel away all other information and rely solely on the testimony of our Bible? This topic is difficult enough already with what little information we have so that we need to keep the God's Word all the more.

Why Repeat This Message?

Men err. I want to thank a couple of my young brethren who came to me after the last message and pointed out some things where I had erred. Brethren, this proves my point again. You should not put me up on a pedestal. No man ought to desire to be put on a pedestal. We all err. No preacher is without error. Yet, some of us have put men upon such a high pedestal that they have no error. Everything is believed without question. That is a problem! And for those who do so, it is true that no man will ever be able to fill those shoes that they have put out for others to wear. Brethren of this sort will never had another man I the Lord to lead them on in their Christians service, and churches will remain pastor-less until they are willing to learn submit to the direction and order of the Lord according to His Word. I erred. This message is to make right those wrongs.

Cautionary Note:

In bringing this topic before you again, I mean no offense. I bear the necessity to tell the truth of God's Word and I'm not apologizing for that. Hear what it says, and apply it. I offer no excuse around this teaching. But if this causes anyone to strive against this text I will not argue this truth. We will be better to see it as it is, submit ourselves and walk on with Christ. This doctrine is not wrapped up with the sense of, 'Well, it's not worth arguing over so I don't have to do anything.' It simply says that we will not *fight over* this matter. But God will be the judge of it, so everyone needs to be sure that they hear and act on what is taught in this text.

Before reading give these two points; then read:

1. The head covering concerns not only women, but men.

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2. The lack of command. This instruction lacks the clear command of God's Word. (vs.6 has the only two imperatives, for argument's sake, *become shorn, or become covered*)

1Corinthians 11.1-16

1 ¶ Be ye followers of me, even as I also am of Christ.

2 Now I praise you, brethren, that ye remember me in all things, and keep the ordinances, as I delivered them to you.

ordinances, παραδοσεις, acc.pl. of παράδοσις; cf. παραδίδωμι, compound Gr. παρά near, close, with + δίδωμι, to give; παράδοσις, KJV, tradition, ordinance; it means something that is delivered and to be observed.

Christian traditions and ordinances are governed by the Word of God alone. Without the Word of God traditions or ordinances have no Divine authority.

Consider Paul's argument for the head covering. First he gives us the practice. (vss.3-6) These are statements which are yet to be proved. Next, he gives us the reason for the practice, which are wholly derived from the Word of God. (vss. 7-12) Then, he refers to nature as further witness to the truth. (vss. 13-15) And finally, he closes the whole issue with how we to make apply this teaching. (v.16)

The problem is, that by the following verse this might not have been something that he had ever stated before to the Corinthians. I cannot say for certain.

3 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.

This text identifies three heads and three roles. Concerning the issue of headship, notice that our Lord is called Christ. The title, Christ, refers to the office which our Lord filled by coming to us as the Anointed of God.

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Lu 23:35 And the people stood beholding. And the rulers also with them derided him, saying, He saved others; let him save himself, if he be Christ, the chosen of God.

Jn.3.28 Ye yourselves bear me (John the Baptist) witness, that I said, I am not the Christ, but that I am sent before him.

34 For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him.

Joh 11:27 She saith unto him, Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world.

A *head* is a director or leader. In this text there are three heads. They are given in this order: Christ, man, and God. To be clear, we read that Christ is the head of the man. Man is the head of the woman. And God is the head of Christ.

There are also three roles stated in this text, which we are not going to deal with, per se, in this study. They are the roles of Christ, man, and the woman.

The head covering is a visible acknowledgement of God's order among His people. And this order particularly manifest in men and women. But as Jesus Christ is superior in His office as Head over men,

This headship manifests clearly in the church:

Eph 1:22 And hath put all things under his feet, and gave him to be the head over all things to the church ...

Col 1:18 And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence.

Col 2:10 And ye are complete in him, which is the head of all principality and power ...

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so men are superior in their office to women. Men should be leaders in the churches, and husbands should be leaders in their homes. Men are subordinate to Christ and wives are subordinate to their husbands. (Eph.5.23)

Eph 5:23 For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body.

In a congregational setting, all women are commanded to be silent in the churches. (1Co.14.34) In the family setting wives are to be subject to their husbands. Her head is her husband.

The head covering is a public means by which *men and women* either honor or dishonor those over them. Of course there are more ways than this to show honor or dishonor to those who are over us. However, the lack of obedience or subjection might signify an inappropriate disregard for those who are supposed to be leaders in the church and in the family. The Lord would have all of the saints to know that men honor or dishonor their Head, Jesus Christ, by the manner in which they apply *even* this doctrine, and women honor or dishonor the leadership of the congregation and in their homes *even* in this same way. Therefore we need to know, and be willing to apply whatever it is that the Bible teaches us in this place.

4 Every man praying or prophesying, having his head covered, dishonoureth his head.

Verses 4 and 5 should be taken together, but we will deal with parts of each verse as well.

5 But every woman that prayeth or prophesieth with her head uncovered dishonoureth her head:

So, every man and every woman:

Refers to every Christian man and woman who might be members of a N.T. church, but not necessarily in a congregational setting. The epistle is written to the saints at Corinth. All believers who fit into this context should heed these words and apply what pertains to them.

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Praying or prophesying:

At least two opinions involve this point. Either men and woman are thought to pray and prophesy at all times everywhere, or they are only practicing in a congregational setting. There are at least two problems with restricting this portion of Scripture to a congregational setting.

First, in this chapter, in verse 18, it is written, *when ye come together*. These words certainly appear to indicate that Paul was not addressing the Corinthians as if they were congregated at that moment. Second, the instruction given in 1Co.14.34, 35 would contradict the notion that a woman would prophesy during the times that the church is congregated.

Also, some say that praying and prophesying refers to men and women *as they sit together to hear the preaching of the Word*. Recently, we saw a title to a study that read, 'Wearing the Veil in Public Worship.' Immediately we saw the bias that the author imposed upon the text. How does this happen? Because the writer imposed upon the text which is not there. To this can be added that verse 7 does not mention praying and prophesying, and for this we should consider a much broader application of this teaching than only in congregation settings. We have to.

So, either this text concerns the man and the woman as they pray and prophesy only when they pray and prophesy in a congregational setting, or it refers to them in the most general sense of the word, wherever they might be at any time.

In the first, the issue of the head covering would be applicable only during times congregated. In the second, it applicable at all times whether congregated or not.

κατα κεφαλῆς ἐχων ; ἀκατακαλυπτῶ τῆ κεφαλῇ
with his head covered; with her head uncovered
having his head down ; an unconcealed head

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ακατακαλυπτω τη κεφαλη
with her head uncovered,
τη κεφαλη, dative singular, with reference to [the]
head uncovered.

uncovered, ἀκατακαλύπτω, dative singular
feminine; a Greek compound word, ἄ negative
particle + κατά down (note now the Gr. prep.
used for the man in verse 4 + καλύπτω covered,
hide; without down covering.

Whatever it is for the man to be covered, and the woman to be uncovered they dishonor καταισχυνει their heads by what they do. How serious this matter is. Christ our Lord is shamed by the man who covers his head. The husband of this woman who uncovers her head in this manner is shamed.

καταισχύνει, 3ps. pres. ind. act.; KJV, *shame, ashamed, confound, and dishonor.*

for that is even all one as if she were shaven.

εν γαρ εστιν και το αυτο τη εξυρημενη
for that is even all one as if she were shaven.
for it is one and the same as being shaved (dat. sing. fem. part. perf. pass.)

This seems to say, *for that* (uncovered woman) is one and the same as being a shaven (woman: the uncovered woman and the shaven woman are a dishonor; the dishonor brought to her husbands doesn't differ.)

Does this mean being uncovered is being shaved? Or, does it mean that being uncovered is equal to being shaved?

ει γαρ ου	κατακαλυπτεται γυνη	και κειρασθω
6 For if the	woman be not covered,	let her also be shorn:
For if not	be covered [a] woman [then]	also become shorn.
	3ps. pres. ind. pass.	3ps. aor. imper. mid.

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If a woman is not covered [then] *even/also* become shorn. It does not say, 'For if the woman be not covered, she is also shorn.' She is *not* necessarily shorn. This stipulates that 'if she be uncovered, then let her *become* shorn.' Either way, this is a dishonor to her husband's office as her head.

κειρασθω, 3ps. aor. imper. mid.; let [her] become shorn.

ει δε	κειρασθαι	η	ξυρασθαι
but if it be a shame for a woman to be shorn	or	shaven,	
	aor. inf. mid.	pres. infin. pass.	
	to become shorn	or	to be shaven

κατακαλυπτεσθω
let her be covered.

3ps. pres. imper. pass.
[then] be covered.

Verse 5 stated, that being uncovered is *as if* being shaven. Verse 6 explains the reasoning behind the statement:

If not being covered; then let her become shorn. *But,*
If a shame to become shorn or to being shaven; then become covered.

The antithesis to this is, 'Do not become shorn or shaven: but let her become covered.' This is what the context demands that we conclude. It is the only alternative rendering of this Scripture, *unless* we are influenced by extra-biblical information.

ανηρ μεν γαρ	ουκ οφειλει	κατακαλυπτεσθαι	την κεφαλην
7 For a man indeed	ought not	to cover	his head,
	3ps. pres. ind.	pres. infin. pass	the head
	is bound not	to be covering	
	vs. 7		

forasmuch as he ¹εικων και δοξα θεου ¹υπαρχων
¹ is the image and glory of God:
Or, being the image and glory of God.

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δια τουτο οφειλει η γυνη εξουσιαν εχειν επι της κεφαλης
10 For this cause ought the woman *to have **power on her head
is bound *pres. infin.
vs.7 **the right, authority

δια τους αγγελους
because of the angels.

Power/authority is synonymous with covering because like the covering this authority has reference to the woman's head. If a woman is covered she bears the authority or right as a woman under her husband's head, leadership, direction correctly. The authority relates to her as she is subject to her husband. She carries the God-given authority of the husband upon her head just as any preacher has the authority to declare the Word of God in the Lord's behalf when he delivers it. He has the authority of the Lord upon Him. (note: consider the power of virtuous woman [Pv.31.10-31])

because of the angels: Eph 3:10, 11.

10 To the intent that now unto the principalities and powers (ἐξουσία) in heavenly places might be known by the church the manifold wisdom of God,

11 According to the eternal purpose which he purposed in Christ Jesus our Lord ...

Perhaps the heavenly host, whether elect or reprobate, are referred to here to remind us of the sphere to which we all testify of Christ. In other words we *ought* to be men and women, take our places by Divine appointment correctly. But I cannot at this time explain the issue of the angels.

11 Nevertheless neither is the man without the woman, neither the woman without the man, in the Lord.

For what purpose is a head without subordinates? And what purpose are subordinates without heads?

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ΕΚ ΟΥΤΩΣ ΚΑΙ ΔΙΑ
12 For as the woman is of the man, even so is the man also by the woman;
so also —

ΔΕ ΠΑΝΤΑ ΕΚ ΤΟΥ ΘΕΟΥ
but all things of God.

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

comely, πρέπον, nom. sing. neut. part. of πρέπει; KJV, comely, becoming.

To impress upon us the truth of this question, put into a positive statement this reads: 'It is comely that a woman pray unto God covered.' meaning by context, not *becoming* shorn, or *being* shaven.

Can or should this woman's prayers be restricted to the congregational gatherings, or does this teaching have application to *whenever she prays*? This needs to be answered satisfactorily from the Word of God.

Η ΟΥΔΕ ΑΥΤΗ Η ΦΥΣΙΣ ΔΙΔΑΣΚΕΙ ΥΜΑΣ ΟΤΙ
14 Doth not even nature itself teach you, that,
the reason, why
because

nature, φυσις, noun; KJV, nature, natural, kind of beasts; and mankind.

The saints are called upon to look at the natural order of God in creation. They are to glean from nature the very same truth, not *another* truth. Are two truths being taught, or one?

ΑΝΗΡ ΜΕΝ ΕΑΝ ΚΟΜΑ ΑΤΙΜΙΑ ΑΥΤΩ ΕΣΤΙΝ
if a man have long hair, it is a shame unto him?
If indeed a man
(μεν, indeed, v.7)

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have long hair, κομᾶ, 3ps. pres. subj. of κομάω; cf. vs.15, translated the same, *have long hair*; κόμη, the noun, vs. 15, translated *hair*.

shame, ἀτιμία, KJV, dishonors, shames, reproaches; τιμή, of value, price, precious, sum, which with the negative particle, without.

The teaching of nature is that which is naturally derived.

γυνη δε εαν κομα δοξα αυτη εστιν
15 But if a woman have long hair, it is a glory to her:
a glory to her it is.

For a man to have long hair is a shame, a dishonor to his Head, Jesus Christ; conversely, for a woman to have long hair it is a glory/honor to her head, which is her husband.

οτι η κομη αντι περιβολαιου δεδοται αυτη
for her hair is given her for a covering.
the reason why the hair is given to her for a covering.
because

for, ἀντί, anti, KJV, for, in the room, because; there are at least two senses that this can have: anti-christ are those who are against Christ; Anti-christ is one who pretends to take the place of Christ.

Whether ἀντι is translated *against* a covering, or *because*, or *in the place of* a covering the interpretation remains. Her hair is given (passive) her for a *cast about*, her *array*, her article of *clothing*; when it is long it is *put on* her head as a glory/honor to her, and by it honors her husband, being a properly *ordered* Christian woman, disciple of Jesus Christ.

is given, δέδοται, 3ps. perf. ind. pass. of δίδωμι, to give; expresses the purpose for her hair ... to be a covering.

a covering, περιβόλαιου, gen. sing.; compound Greek περι + βάλλω, to cast; object of the action of the statement is given; He.

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1.12, translates this *as a vesture*; the root, περιβάλλω, is translated in the KJV, *arrayed, clothed, put on*, and ***cast about**.

In the Septuagint (LXX) it appears that the translation of περιβόλαιον is dependent upon the context in which it is found. It is translated as clothing, garment, covering, cloak and raiment, and this refers to covering the body, nakedness, sky (heaven), hell, and the deep. (cf. Ex.22.27; Deu.27.12; Job 26.6; Ps.102.26; 104.6; Is.50.3; 59.7; Jer.15.12; Ez.16.13; 27.7) περιβολη is translated *garment* in Ge.49.11. ***περιβόλος** is translated *border* in Is.54.12, and *round about* Ez.40.5; 42.20.

All those who come to this Greek word and have made comment have focused greatly on the fact that it is a different word from that which has been translated *covering* [κατακαλύπτω, katakalupto] to this point. And we agree that it is a different word. But how we fail to grasp the clarity that this word brings to us from the Greek is quite notable. While the Greek, περιβόλαιον, from περιβάλλω, is only once found in the N.T., it is found many times in the Greek O.T. Scripture, which is called the Septuagint (LXX). And it is this which reinforces the truth that the covering referred to in 1Corinthians is *not* an artificial device under consideration at all. Read text one more time and let's add the varying LXX English translations of this word περιβόλαιον, *covering*.

1Co 11:15 But if a woman have long hair, it is a glory to her: for her hair is given her for a covering (cloak, raiment, garment).

No matter what we say men will return a counter response. But since long hair is given to the woman for a garment, for raiment, *then* what need is there for adding another covering? And as is to be expected, one man says, but there is a covering for the covering.

And so, there's a covering that covers the covering, because the covering didn't cover what the covering to the covering should.

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Are you confused? But that is precisely what the notion of adding an artificial head covering to the hair does.

If her hair is given her for a covering and *when worn above the sphere of shorn or shaven*, then it is her glory. Certainly we can figure out among ourselves what this means. If the issue of dishonor or shame to a woman's husband is satisfied with a natural display of a woman's-length hair, which is given to her for a *garment*, then what further need is there for the application of any other device for a covering, of which we know nothing of, nor can we know anything of from all of the Word of God? All other *additions* are a redundancy.

On the other hand, what can an artificial device *add* to the woman who wears her hair in less than that length directed by God Word and testified of in nature? Are we to assume that, though shorn or shaven, if she adds an artificial covering to cover her hair that she somehow removes that dishonor which is reflected upon her husband before the Lord? How can this be? We contend for the truth, that long hair is given to her for a covering.

ει δε τις δοκει φιλονεικος ειναι
16 But if any man seem to be contentious,

contentious, φιλόνεικος, compound Greek word, φίλος, noun, KJV, *friend*; verb, KJV, φιλέω, *love* + νείκος, LXX, Pv.10.12; 22.10, *strife*,;; φιλόνεικος is only used this once in the N.T. and once in the LXX:

LXX, Pv.10.12, *Hatred stirs up strife νείκος; but affection covers all that do not love strife φιλονεικῆν.*

If someone *loves* to makes this issue a matter for strife this is what we are to do:

ημεις τοιαυτην συνηθειαν ουκ ¹εχομεν ουδε αι εκκλησιαι του θεου
we ¹have no such custom, neither the churches of God.
1ppl. pres. ind.

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custom, συνήθειαν, acc. sing. of συνήθεια; object of the verb *we have*; compound Greek συν with, together, beside + ἥθης from which we have the English *ethics*; the Greek ἥθος is translated *manners* in 1Co.15.33; is also found in Jo.18.39, *But ye have a custom...*

Having no such custom is not the same as saying that we have no other custom. The corrupted versions of the Bible read that 'we have no other custom. To say that we have no other custom means that the churches do have this custom as a part of their *commandments*. Contrarily, to say that we have no such custom allow us to lay the issue aside if any should be contentious over it. **But we should know, this does not alter the truth of God's Word on this matter.**

The Greek for custom, transliterated *ethic*, means that the church has no such *corporate, moral* directive. Let the contentious continue freely as their conscience allows. But this does not deny the reality that the teaching is there. Pastors and teachers have no alternative but to address the matter from time to time as they instruct the saints in the Word of God. But we will not impose a rule by which everyone must abide.

Sisters in the Lord. I have made statements to some of you that this or that hair cut or style is cute. But let me say that my opinion is not what will be your judges in the day of Christ. Abide by the Word of God. Be convinced that what you do from the heart and in your appearance is at all time Christlike. He alone is The Judge of all such matters.

To say that we have *no such custom* is certainly an unusual manner for treating teachings of Scripture. We do not treat other doctrines like this. The reason for this seems to be because this lacks the *authoritative command* of Scripture that other doctrines have; *a thus saith the Lord*. The matter of the head covering is gathered from a purely observational viewpoint, albeit a proper, Bible-based one. Paul derived this from the *tenor* of Scripture, not from the customs of nations or the history of eastern or western civilizations, yet he found no commandment. It is very much like Paul's discussion concerning virgins in 1Corinthians chapter 7, verse 6:

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1Co 7:6 But I speak this by permission, and not of commandment.

Here there was no commandment that he could cite from the Old Testament Scriptures, and so he approached that issue in this way. And in our present text, while there is no Old Testament commandment to be cited, yet he derived the issue from *Bible history* and from the general, observable witness of humanity. In other words this practice should be that obvious to the people of God. But some of the saints of God won't hear it.

Some closing thoughts:

First,

There is no *commandment* for the man to uncover his head – it simply says for him *not* to be covered.

i.e. he is to prevent being covered. (v.7., κατακαλύπτεσθαι, pres. infin. pass.)

There is no * (unconditional) *commandment* for the woman to cover her head – it simply says for her *not* to uncover it.

i.e. she is to prevent being uncovered.(v.6, κατακαλύπτεται, 3ps. pres. ind. pass.)

By commandment, we note in verse 6 two *conditional* imperatives for argument's sake.

Sometimes it is what is *not said* that can be as important as what is said. **The *assumption* is that both the man and the woman already have that which may cover or not cover their heads so that their respective heads might receive appropriate honor.** (Based on the general, natural in humanity Paul correctly assumes that most men and women in the Lord are in a right standing as it concerns this teaching.)

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Second,

Regarding verse 5, some believe that the words *one and the same thing* means that one is in fact shaven. That interpretation demands this result:

If in this case being uncovered is identical in every respect with being shaven, then every man should be shaven so that he does not cover his head and thereby bring dishonor to his Head, Jesus Christ. So, it either means identical or it is equal to.

Third,

If the covering is not the hair then I must confess that we have an additional problem :

By the Word of God there is no other covering but one. Whatever it is for the man is the same for the woman. There is not here a *man* covering and there a *woman* covering under discussion. The difference in the covering being that men should not wear what is appropriate for women, and women should not wear what is appropriate for men. That principle can be derived from this commandment as it related to Israel concerning apparel.

De 22:5 The 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.

Both the man and the woman, in the Lord, are to apply this rule to honor their respective heads.

This distinction being made should compel us to consider that an artificial covering is not consistent with the context of this Scripture.

For the man:

If long hair brings shame to the man's Head, Jesus Christ, and being covered brings shame to Him, then long hair and being covered are the same thing.

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For the woman:

If being uncovered is a dishonor to her head, the husband, but long hair is a glory to her (and to her husband), then, being covered and having long hair must be the same thing.

Fourth,

Is Paul teaching us two truths in this portion of Scripture, or one? Is there a truth about an artificial head coverings which honors or dishonors the respective head of the man and the woman, and then a truth about a natural head covering which does the same, **or**, are we being taught one truth about honoring our heads in the manner of the application of this teaching concerning the covering?

Fifth,

Confusion is only added to this portion of Scripture is we add the sense of an artificial head covering. Covering heads hats, shawls, or whatever is not the consideration at all. If hair is the covering under consideration here, then in harmony with this men and woman may cover their heads with artificial devices and yet maintain honor to their roles as men and women in the Lord. For example,

Aaron wore a mitre as the high priest. The priests all wore bonnets. Who would deny they served as honorable men in the ministry? Yet their heads were covered with an artificial device. I am compelled to believe that they had the appearance as men in the Lord because they had hair that is shorn or shaven, which by the rule of 1Corinthians chapter 11 was an honor.

Again, in the O.T. men and women covered their heads in times of great distress and mourning, for a show of repentance, etc. This additional covering brought no disgrace or dishonor to their offices.

The problem with relying on biblical history (which is not the same as Bible history) and extrabiblical customs is that they might not conform to the true witness of God's Word. Conclusion: both eastern and western cultural coverings do not fit the criterion of the Bible topic in 1Corinthians chapter 11.

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I pray that this study might be a blessing to all who read it.

In Him because of grace,
Craig A. Thurman